The twenty-first letter of the alphabet: \( \text{قّاف} \). Respecting its pronunciation as the title of the fiftieth chapter of the Kur-án, see \( \text{قّاد} \), in art. It is one of the letters termed جَهَّيْرَةٌ [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. لُّقّاف المُمزَوَجةٌ بالقاف; in which case it is termed القاف المُقَوَّدة [?]; 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 Mudar; 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 جَّنَّاد.) It has been substituted for one letter, i.e. ڭ, [as some say] in the instance of ڭنة the thair. (MF and TA at the commencement of باب القاف. [It is there added that a pl. of ڭنة has been heard, but not of ڭنة, and this is a sign of the originality of the former: but ڭنات is mentioned as pl. of ڭنة in art. ڭن in the TA.])
He ate the food. (As, S, O, K.) And He drank the water; as also (K:) or he drank all the water that was in the vessel. (As, S, O, K.) And and (K, TA,) the latter thus (محركة), agreeably with analogy, (TA, [but in the CK] قاب) He became filled with the beverage; (Lth, K;) as also (Lth:) or he drank the beverage: (TA:) and, or simply (S,) he drank much water: (S, TA.)

A vessel that takes, or receives, much water: (O, K:) the latter epithet expl. by Lth as signifying taking, or receiving, much. (L.)

A vessel that takes, or receives, much water: (O, K:) the latter epithet expl. by Lth as signifying taking, or receiving, much. (L.)

One who drinks much water: (S, O:) or one who drinks much. (K.)
They raised a clamour, or confusion of cries or shouts or noises, in contention, or litigation, (M, K,) or in dispute. (M.) And aor. ْبَقَ (S, M, O, K,) and ْبَقَ (M, K,) said of a lion, (S, M, O, K,) and of a stallion [camel], (M, K,) He made the gnashing ْبَقَ [inf. n. of ْبَقَ], S, O, or ْفَقَة, M, K) of his canine teeth to be heard: (S, M, O, K) and in like manner the verb (M, K) with the same inf. ns. (M) is said of the canine tooth of the stallion [camel] and of the lion, (M, K,) meaning it made a sounding, and a gnashing: (K) and some expl. ْبَقَ in a general manner, saying that it signifies a sounding, or sound: (M:) ْبَقَ also, and ْبَقَ ْبَقَ, (both inf. ns. of ْبَقَ,) (M,) or the former and ْبَقَ (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 ْبَقَ and ْبَقَ signify the sounding of the chest or belly of the horse. (S, M, O.) And aor. ْبَقَ, inf. n. ْبَقَ, said of flesh-meat, It lost its moisture, (S, M, O, K,) or freshness: (M, K:) and in like manner said of dates (كر), (S, M, O, Msb, [in my copy of the last of which the inf. n. is said to be ْبَقَ]) and of the skin, and of a wound: (S, 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. (As, O, TA.) And ْبَقَ (TA,) thus correctly, but in copies of the K ْبَقَ, (TA,) [and the CK has ْبَقَ for ْبَقَ,] is said to signify The fresh ripe date became somewhat dry after the ripening: (M, TA:) or became dry. (K:) And ْبَقَ ْبَقَ, [the latter anomalous,] inf. n. ْبَقَ, The plant dried up. (M, L, K,) ْبَقَ, (M, MA,) aor. ْبَقَ, (M,) inf. n. ْبَقَ, (S, * M, MA, O, * K, *) He was, or became, slender in the waist, (S, * M, MA, O, * K, *) lank in the belly: (S, * M, O, * K, *) and ْبَقَ, 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 IAar: (M;) and some say, of the belly of the horse, ﴿boarding, (M, TA,) meaning his flanks became lank; (M;) or his flanks adhered to his (dual. of حَلَال, q. v.): (TA:) or one says, [app. of a horse,] ﴿boarding, (K, TA,) inf. n. ﴿boarding (TA;) and ﴿boarding, (K, TA,) inf. n. ﴿boarding, in the original uncontracted forms, anomalously, (TA,) meaning his belly became lank. (K, TA.) And one says also, ﴿boarding, i. e. His (a horse's) belly was, or became, firmly compacted, so as to have a round form: and ﴿boarding means He caused it to be so: (O, TA:) the aor. of the latter is ﴿boarding, and the inf. n. is ﴿boarding. (TA:) ﴿boarding the extremities of the thing; as also ﴿boarding, aor. (M, TA.) And ﴿boarding, (S, M, O,) inf. n. ﴿boarding, (M, K,) He cut it off; (S, M, O, K;) and ﴿boarding signifies the same: (M, K: *) or, [app. the latter,] as some say, peculiarly the hand, or arm; (M:) one says, ﴿boarding ﴿boarding ﴿boarding ﴿boarding His (a man) made a ﴿boarding [q. v.]: (K;) or so (TA;) and ﴿boarding, (M, TA,) inf. n. ﴿boarding, (TA,) he made, (M,) or constructed, (TA,) a ﴿boarding. (M, TA;) [Hence,] ﴿boarding the women's camel vehicles of the kind called ﴿boarding have dome-like, or tent-like, coverings made to them. (S, O.) [Hence also,] ﴿boarding He (a man) made his back round like a dome, lowering his head. (S and K in art. دْبَخ.) See also 1, in two places, near the middle and near the end.

He entered a ﴿boarding [q. v.]. (M, K.)

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IAar says, El-'Okeylee used not to discourse of anything but I wrote it down from him;
wherefore he said, 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  

قَبَقُبٌ، 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 *فَحْج of a woman by reason of the act of يَلُجُّ، it made a sound.* (IAar, O.) And, said of a sword, in a striking [therewith], *It made a sound like قَبَقَبٌ [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  

جَيش يَتَقَبَقُ  

جَيشَ يَتَقَبَقْبَ، (M, A, * K, 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.)

قَبِقَبٌ The perforation in which runs [or rather through which passes] the pivot of the [or great pulley]: (M, K;) or the hole which is in the middle of the [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 أَقَبِقٌ, only: (M;) or the piece of wood above the teeth of the [or great pulley]: (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 [or sheave] (S, O,) above which are teeth (S, O, TA) of wood, (S, O,) the teeth of the [between which teeth runs the well-rope]; thus says As. (TA.) [See an ex. in a verse of Zuheyr cited voce ثَيَاثِيَة.] __ And The head [or truck] of the [or mast] of a ship. (Az, TA in art. رْنِح.) __ 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 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 king: (M, K:) and, (K,) some say, (M,) a خليفة [q. v.] (M, K.) [See also قب.] ___ 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 قب of a pulley. (TA, from a trad.) ___ And The piece, or pieces, inserted [i. e. sewed inside, next to the edge; in the جيب [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 قب.] ___ Also The part between the two hips: (M, K:) or, between the two buttocks: (K:) قب الذبر means what is between the two buttocks. (M.) See also قب. And The hardest, or most severe, (M, O, K,) and largest, (M, K,) of جم [i. e. bits, or bridles; pl. of جم, q. v.] (M, O, K,) And A certain measure for corn, or grain, or other kinds of the produce of land. (TA.) ___ قب وتر قب means [app. A bow-string of which the several طاقات [or component fascicles of fibres or the like] are even. (A.)

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

قب: see قب, last quarter.

قبة A certain kind of structure, (S, M, A, O, Msb, TA,) well known; (M, A, Msb, TA;) and applied to a
round [i.e. tent, or pavilion], well known among the Turkumán and the Akrád; (Msb;) it is what is called a [an Arabicized word from the Pers. خرقاءة]; (Mgh, Msb;) and signifies any round structure: (Mgh;) it is said to be a structure of skins, or tanned hides, peculiarly; (M, TA;) derived from قيبه the upper portion of the camel's hump. (A, voce قيبه) is an appellation of El-Basrah. (M, K.) And قيبه 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.)

قيبه also pronounced without teshdeed [i.e. قبة] The [q. v.] of the sheep or goat, (S, O, K;) which has أطاقح which is the receptacle whereto the feces of the stomach finally pass. (TA.) [See also art. قيبه] Sharp; (O, K;) applied to a sword and the like: (K;) from قيبه he cut off. (TA.) And A thick, large, nose. (M, K.)

And, (M, O,) or قيباب, (K,) A species of fish, (M, O, K,) which is eaten, resembling the. (M, O.)

قيباب: see what next precedes.

قيبب an inf. n. of 1 [q. v.]. Also Dry herbage: like قبيف. (M.) And [The preparation of curd called] of which the dry has been mixed with the fresh. (M, K.)
The lion; as also (O, K: in the CK the latter is written)。

The wood-louse; thus called in the present day; a certain insect, or small creeping thing; (S, O, K;) mentioned in art. حَمْر قِبَان حَمْر قِبَان [q. v.;] (Msb;) also called عَيْر قِبَان عَيْر قِبَان a small, smoothish, blackish thing, the head of which is like that of the; (K;) a small, smoothish, blackish thing, the head of which is like that of the; خَنْفَسَاء خَنْفَسَاء, and long, and its legs are like those of the خَنْفَسَاء خَنْفَسَاء, than which it is smaller; and it is said that what is called عبر قiban عبر قiban 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 عبر قiban عبر قبان 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 عبر قبان عبر قبان is said to be a species of the; خَنْفَسَاء خَنْفَسَاء [pl. of خَنْفَسَاء] 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 Jáhidh that one species thereof is called أبو شحم أبو شحم which is the small [species] thereof; and that the people of El-Yemen apply the appellation حَمْر قِبَان حَمْر قِبَان to a certain insect, or small creeping thing, above the size of a locust, of the same sort as the فَرَائش فَرَائش [generally meaning moth]: in the Mufradát of Ibn-El-Beytár, it is said that what is called حَمْر قِبَان حَمْر قِبَان is also called حَمْر البيت حَمْر البيت: the reason for the appellation حَمْر قِبَان حَمْر قِبَان seems to be because its back resembles a قَبَان (TA:) قَبَان in this case is of the measure قَبَان قَبَان قَبَان Qubān Qubān Qubān Qubān because the Arabs imperfectly decline it, and they use it determinately; if it were of the measure Qubān Qubān Qubān Qubān, Qubān, they would decline it perfectly; the pl. is حَمْر قِبَان حَمْر قِبَان Qubān Qubān Qubān Qubān syn. Qubān Qubān Qubān Qubān with قَبَان قَبَان, Qubān Qubān, see in art. Qubān Qubān.

[In the CK occurring in a trad., in the saying خَيْر النَّاس القيبون خَيْر النَّاس القيبون, means, (Th, O, K;) if the trad. be correct,
Those who continue uninterruptedly fasting [except in the night] until their bellies become lank: (Th, O, K:)

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

قَابُبَ قَابُبٌ and قَابُبَ, in three places.

A drop of rain: (AZ, ISk, S, M, A, O, K:) so in the saying [We have not seen this year a drop of rain]: (AZ, ISk, S, O:) and [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 [We have not heard this year the sound of thunder]; (ISk, S, M, A, * O;) accord. to As; but only he has related this. (ISk, S, O.) See also 8.

قَبِقْبَ The belly; (S, M, O, K;) as also قِبْقَبُ: (Suh, TA:) from قِبْقَبْ, [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, *

[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 قَبِقْبَ.] ___ And A species of trees; as also قَبِقْبَانِ. (M. [But in this sense both are app. mistranscriptions, for قَبِقْبَ and قَبِقْبَانِ.])

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

قَبِقْبَ: see قَبِقْبَ.
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 *that brays much,* whether wrongly or rightly: (M, * TA:) or one *who talks much and confusedly.* (M, K, * TA:) ___ And A *liar.* (O, K.) ___ See also *that brays much,* whether wrongly or rightly: (M, * TA:) or one *who talks much and confusedly.* (M, K, * TA.) ___ 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 clog, or wooden sandal:* (O, K:) but this is called *that brays much.* (O.)

*Also, as an epithet applied to a man, (K,) i. q. *Coarse, rough, or rude, of make, or of nature or disposition; &c.*] (O, K.) And *the year that is the next coming:* (K) or [this is a mistake occasioned by an omission, and] its meaning is *the year that is after that which is the next coming,* you say, *I will not come to thee this year, nor next year, nor the year after the next;* and AO cites as an ex.
and perfectly decl. signifies [thus, i. e.] and is a proper name of the year; whence the saying of Khálid Ibn-Safwán to his son, when he reproved him, [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 As, 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 the third year [counting the present year as the first], and that the fourth year: but some make the third year; and the fourth year; and the fifth year: (TA:) [thus Sgh says,] is the third year; and Khálid Ibn-Safwán is related to have said, [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]; (O, K; *) every one of these words being the name of the year after the year. (O.)

Lank in the belly: (S, O:) or slender in the waist, lank in the belly: (M:) fem. قَبَأٌ (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. قَبَأْ (S, A, O, K,) applied to horses, (S, A, O,) meaning lean, or light of flesh: (S, O:) and some say that قَبَأٌ applied to a horse signifies lank in his flanks. (M.)

Qَبَأٌ, applied to a house, or chamber, Having a Qِزَةٌ [q. v.] made above it. (S, O, K;) [And in like manner applied to a woman's camel-vehicle of the kind termed جَدْوَه: see 2. And it is also an epithet applied to a solid hoof; meaning Round like a cupola: see and see the first sentence in art. Qَعَبُّ (M, K, TA,) in a copy of the K erroneously written Qِعَبُّ (TA,) A lean navel; as also Qِبَوْبِقَمْ (M, K, TA,) See also .

Qَعَبُّ: see the next preceding paragraph.

Qِبَوْبِقَمْ: see Qِبَوْبِقَمْ, and see also Qِبَوْبِقَمْ in four places.
(S, M, MA, L, Msb, K, &c.,) or, accord. to MF, قَبِيحُ (TA,) a Pers. word, arabicized, (S, M,) originally كَبَكُ (M,) or كَبَكُ (TA,) a Pers. word, arabicized, (S, M, MA, Msb,) originally كَجَبَكُ (M,) or كَجَبَكُ, which is applied to the male and to the female; (S, Msb, K,) بَقَوقُ being specially applied to the male. (S, Msb: [but see بَقَوقُ:])] which is applied to the male and to the female; (S, Msb, K,) بَقَوقُ being specially applied to the male. (S, Msb: [but see بَقَوقُ:]])

And The نَارَقُ [q. v., a name now given to the stone-curlew, or charadrius ædicnemus]. (M, L, TA.)
Qibh

(Qibh, (S, Msb, K, &c.,) aor. — , (Msb, K,) inf. n. (Msb, K,) [or this, accord. to the S, seems to be a simple subst.,] and Qibh (K) and Qibh (S, K) and Qibh and Qibh (K) He, or it, (a form, and an action, L, and anything, T,) was, or became, bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; contr. of حسن. (S, Msb, K, TA, &c.) One says of a man, فِقَح وَشَقَح [app. using the latter v. as an imitative sequent]: and جاء فِقَح وَشَقَح بالقباحة والشقاتة [He did, or said, what was bad or evil &c.]. (K in art. فَقَح.) And اَفْقَح إِن كُنتَ فَقَحًا ما فِقَح Be thou bad or evil &c., if thou be desirous of becoming so: and ما هو بِقاحوق ما فِقَح 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 تَقِبَحَوا الوجه, occurring in a trad., means Say not ye that the face is قِبَح [i. e. unseemly, unsightly, ugly, or hideous]; because God formed it: or the meaning is, say not ye قِبَحَهُ ﷺ [expl. in what follows]. (L) And قَبَحَهُ ﷺ, قَبِحَهُ ﷺ (S, A, Msb, K, TA, &c., [in the CK، قَبِحَهُ ﷺ,]) aor. — , (Msb,) inf. n. قَبِحَهُ ﷺ (AZ, L, TA,) God removed him, or may God remove him, (S, A, Msb, K, &c.,) far, (A, TA,) from good, or prosperity, (S, Msb, 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 he has a similar, but intensive, signification. (Msb.) One says, قَبِحَهُ ﷺ [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 قَبِحَا لَهُ ﷺ (S,
unseemliness, unsightliness, ugliness, or hideousness;] and شقحا له وشقحا; in which شقحا is [said to be] an imitative sequent. (L, TA: but see art. شقح.) [thus,]

without teshdeed, means I said to him, قبحي الله وجهك [i. e. May God remove thee far from good, &c., for the phrase being] from the القبحي signifying the removing far [from good, &c.]. (AA, L. [See an ex. in a verse cited in art. بسح, conj. 2.) And (IAar, L, K, TA, [accord. to the CK بسح, 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 قبحي 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 reprobed, what he said, as bad, evil, abominable, foul, or unseemly. (L.) ___ And (S, A, Msb, K,) inf. n. قبحي عليه فعله (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. (Msb.)

3 قابحه, (A,) inf. n. مقابحة, (K, TA,) with which مقابحة 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 افقي He did [or said] what was bad, evil, abominable, foul, or unseemly. (S, A, K.)
is said in reviling a man [as meaning \textit{How foul, unseemly, unsightly, ugly, or hideous, is his face!}]. (Hamp. p. 138.)

He regarded him, or it, as bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; (TA:) contr. of \textit{ا. استحسنه.} (S, * K.)

\textit{قَيِّح} [either an inf. n. or a simple subst.; much used as a simple subst., and مقابح, q. v., may be an anomalous pl. thereof, like as مَاسِن is said to be of its contr. حسن]: see 1, first sentence; and again, in two places, in the latter half.

\textbf{القباح}: see the next following paragraph.

\textit{قَيِّح} Bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; contr. of حسن; (S, L, Msb, K, &c.) applied to a form, and to an action, (L,) and to anything: (T:) pl. قِبَاح and قَبَاح ناقة قِبَاح the she-camel having wide orifices to her teats. (A, K.) [is said to signify] \textit{The extremity of the bone of the elbow}; (S, TA;) so in the T; and the إِبَر 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 قَيِّح (TA:) or [it is more correctly expl. as] \textit{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 حسن, because of the abundance of the flesh that is upon it: (TA:) or \textit{the lower part of the upper half of the arm}; the upper part being called إِبَر: (Fr. TA;) or the قَيِّحان are \textbf{the two slender ends that are at the heads of the} ذراعان [here meaning the \textbf{two bones of the fore arm}; (TA:) or the قَيْح is \textbf{the place of junction of the bones} of the shank and the thigh, (K, TA;) which are termed قَيِّحان (TA;) and it is also called كسر قَيِّح: (K, TA;) accord. to A’Obeyd, كسر قَيِّح, (L, TA;) which is composed of two syn. words, one prefixed to the other, governing it in the gen. case, (L,) signifies \textbf{the bone of the} ساعد [here meaning \textbf{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. كسر. )}
A bear (K, TA) that is extremely aged, or old and weak. (TA.)

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

[Removed (S, Msb, 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; (Msb;) 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. (I'Ab, TA;) [See also مشقوح, in the first paragraph of art. شقح.]

[مَقاَح: Bad, evil, abominable, foul, or unseemly, qualities or dispositions [&c.; contr. of مَمَادَح [See قَبَح.]]

[See also مشقوح, in the first paragraph of art. شقح.]

[removed 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; (Msb;) 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. (I'Ab, TA;) [See also مشقوح, in the first paragraph of art. شقح.]

[مَقاَح: Bad, evil, abominable, foul, or unseemly, qualities or dispositions [&c.; contr. of مَمَادَح [See قَبَح.]]

[See also مشقوح, in the first paragraph of art. شقح.]}
1. **He buried a corpse; (S, Msb, K): concealed it in the earth. (TA.)**

4. **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, Msb.)* __ [He permitted that he should be buried.] The tribe of Temeem said to El-Hejjaj, who had slain Sálih the son of ‘Abder-Rahmán, أُقِرِّبَ، meaning, *Permit us to bury Sálih.* (S, * TA.) You say also أُقِرِّبَأ ﺎًِﳍﺎَﺻ, meaning, *He gave them their slain that they might burg him.* (K.) __*He assigned to him, or made for him, a grave (ISK, S, Msb, 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.)*

A grave, tomb, sepulchre, or place of burial, of a human being: (K:) pl. قُبُور. (S, Msb, K.)

see قُبَرْ.

قُبَرْ (S, Msb, K) and قُبْرَة-Qُبْرَة (S, K) and قُبْرُة-Qُبْرُة, the last occurring in a Rejez, to be cited below, (S,) The [lark:] a kind of bird, (S, K,) resembling the [TA:] a kind of small bird; (Msb:) n. un. قُبْرَة (S, Msb, K) and قُبْرَة-Qُبْرَة (S, Msb, K,) 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 قُبْرَة-Qُبْرَة (Msb:) pl. of قُبْرَاء-Qُبْرَاء, (S, K,) and of قُبْرَة-Qُبْرَة, (Msb, K,) AO cites, from a Rejez of Jendel Ibn-El-Muthennà Et- Tahawee,
[The winter came, and the lark plumed himself.] (S.)

A cemetery, burial-place, or place of graves: (Msb, K:) or the place of a grave: (Mgh:) or the last of the above words has this latter signification: (Lth:) pl. (of مقابر, مَقَابِر, Mgh) and مقبر (S, Mgh, Msb.)

A keeper of a cemetery: or of a grave or tomb: or a gravedigger. (S.)
1 قيس ناراً

Qays "He took fire, from him;" (K) as also Qays (S, K) or he took fire from the main mass thereof; (Msb) as also Qays [alone]. (Msb, K) [Hence,] Qays. (and علمًا, TA) He acquired knowledge, from him; (Ks, K, TA) as also Qays; (Ks, S, K, TA) or he learned knowledge; as also Qays. (Msb) [Hence also,] Qays He caught a fever from another; as also Qays. You say, This is a fever caught from another; not accidentally inbred: (A, TA) but Sgh explains it differently, as signifying an accidental fever. (TA) And Qays the fever from another; and it did not accidentally come to him from himself: (A, TA) Qays. (Msb, K) aor. -، inf. n. Qays [He sought from him fire; (see its part. n., below;)] (S) [and so Qays, for Qays, for you say,] Qays ناراً, meaning, [We sought fire from such a one, and he refused to give us fire. (TA) [And hence,] Qays علمًا He sought knowledge; (see, again, its part. n., below;) and so Qays; as appears from an explanation of the part. n. of this latter also; and from the saying,] Qays فلانا فأبى أن يقبسنا] Qays, meaning, [Such a one came to us seeking knowledge, and we taught him. (TA) Also, Qays the fire. (Kt) See also 4, passim.

4 Qays He gave him a Qays [a brand, or burning stick, or burning piece of fire-wood;] (S, K) or he gave him fire: and Qays he brought him fire: (TA) and Qays (Ks, Msb) he gave him fire; (S, * Msb, TA) as also Qays ناراً (Yz, Ks, IAar, S) [Hence,] Qays He taught him: (K) and
he taught him knowledge, (S, * Msb, TA,) and good; (TA;) as also عَلْمًا (Yz, Ks, IAar, S, A, Msb,) and خِيرًا (A, TA;) the latter verb is sometimes thus used; (IAar, TA;) or is allowable: (Ks, TA;) or only the former: (A;) but it seems to be indicated in the TA, that you say. قَبْسَةً خِيرًا and you say also قَبْسَةً مَالًا [app. meaning he gave him property]. (IAar, TA.) He sought fire for such a one. (Yz, * S, * K.)

Fire: (TA:) or a live coal: (Bd, xx. 10;) or [more commonly, and more properly, like ضَفَن] a firebrand (تَشَعُّلَةُ مَن نَارٍ, T, S, A, Msb, K, * and Bd ubi supra,) taken from the main mass of a fire; (T, A, Msb, * K;) as also مُقْبَسَةً and قَبْسَةً (S, A, Msb, 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 قَبْسَةً is also explained as signifying a live coal, or piece of fire, (جُذَوْةُ مَن نَارٍ,) which one takes upon the end of a stick: (TA:) [and قَبْسَةً also signifies the same; as appears from an application thereof in the K, art. جَذَوْةٌ, where the saying is explained by القَبْسَةُ مِنَ النَّارِ; and from the saying,] 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 أُوْرِىَ قَبْسَةً القَبَاسِ So that he manifested a light of truth to the seeker thereof. (TA.)[inf. n. of un. of 1; A single act of taking fire; &c. Hence the saying,] I did not visit thee save like the hasty person's single act of taking fire. (TA.) See also قَبْسَةً. (A.)

قَبْسَةً (act. part. n. of 1; Taking fire; a taker of fire; &c. Hence the saying,) 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. أقباس; its only broken pl. (TA.) مقبس. Seeking, or a seeker of, knowledge; as also مقبس [pl. of الفوسة, like as السرافة is pl. of السرة.] Those who teach men what is good.

(TA.)

مقبس The place of the fire-brand: i.e., firewood that has been lighted: or charcoal that has become hard; opposed to حمة, which is [a piece of] charcoal that does not hold together: pl. مقباس. (Msb.)

مقبس: see مقبس.

مقبس: see مقباس.

مقبس: see مقبس.

مقبس: see مقبس.

مقبس: see مقبس.

A sort of طبور see مَعَازف. مَعَازف
� biz, aor. —, (M, A, K) inf. n. (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 *قَبْصَة* (M,) the latter signifying the taking with the whole of the hand; (Bd, xx. 96;) as also *قَبْصَة* (Ibn-Abbád, K,) inf. n. (TA.) Thus, accord. to one reading, [in the Kur, xx. 96,] *فَكَبَصَتْ قَبْصَةً منَ اللَّوْسَرَلَا رَثَأ* (S, M, A, TA;) and, accord. to another, *قَبْصَة* (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 قَبْصَة.] You say also,

*جَنَّتَ قَبْصَةً* [I took for myself somewhat with the ends of my fingers]. (A.) And *جَنَّتَ لِأَقَبَصْتَ منْ أَنْوَارَكَ وَقَبَصْتَ منْ آثَرَ الرَّسُول* [I came to acquire of thy lights of knowledge, and pick up somewhat of thy traditions]. (A.)

قَبْصَةٌ 2 see 1.

قَبْصَةٌ 8 see 1, in two places.

قَبْصَا see 1, throughout.

قَبْصٍ A great number (AO, S, M, K) of men or people; (S, K;) as also *قَبْصَا* (M, TA;) thus applied it is like a dim. applied to that which is esteemed great. (El-Fáïk, O.) You say, *إِنْ هُمْ لَغَيْنِ قَبْصٍ حَصْدٍ* Verily they are numerous as the pebbles. (TA.) And *قَبْصَا* (M,) *قَبْصَةٍ* (O, TA.) [See also a verse of ElKumeyt cited in the first paragraph of art. ٍثَرُو.] ___ A place where a number is collected together of ants; as also *قَبْصَا* (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.)

What one takes with the ends of his fingers; as also the latter word. (Ibn-'Abbád, K.) and (S, Msb:) [in the L, 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 قيبة is قيبة. (TA.)

See قيبة, throughout.

See what next follows.

See قيبة. Also, (M, K,) and قيبة, (M, TA,) Dust, or earth, (M, K,) and pebbles, (Ibn-'Abbád, K, TA,) collected together. (M, K, TA.)

Sing. of قواباص which signifies Bodies [of men]; syn. طواائف; and a number collected together. (TA.)
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: (1th:) the grasped it; griped it; clutched it; seized it: or he took it with the whole of his hand: (Bd, xx. 96:) or i. q. he took it in any manner: he took it with his hand: he took possession of it: and he received it: (S, M, Mgh, Msb:) and he, (M,) or he grasped it, clutched it, laid hold upon it, or seized it, with his hand; syn. أمسكة: (A, K:) or he seized it (يَّرَأ ِﻪْﻴَﻠَﻋ) with the whole of his hand: (M:) or he closed, or contracted, his fingers upon it: (Mgh, Msb:) it is also said, by MF, that some assert to signify the taking with the ends of the fingers; but this is a mistranscription, for قَبْض, with the unpointed ص. (TA [in which it is said, in another place in this art., that قَبْض has also this last signification; but this is evidently, in like manner, a mistranscription, for تِقْبَض.) You say, قَبْض المَنَاع [He took, or received, the commodity, or the commodities, or goods]. (A.) And قَبْض من الدِّين [He took, or received, from him the debt]. (M, K, in art. قَبْض. And it is said in the Kur, [xx. 96,] [فَقَبَضَت قَبْضَة من أَثَرِ الرَّسُول (M,) and, accord. to an extraordinary reading, قَبْضَة, (B,) meaning [And I took a handful] of the dust from the footstep of the hoof of the horse of the messenger [Gabriel]: (I, M:) and قَبْض الطَّائِر signifies the same as قَبْض: and قَبْض [q. v.] is [said to be] a dial. form thereof. (TA.) And you say, قَبْض على عَرْف الفَرْس [He collected, or comprehended, the bird in his grasp. (A.) And قَبْض.
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, 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., I had, or took, or got, possession of the land, and of the house.

God will comprehend, or collect together, [within his sole possession, (see ُقَبَضْ(components)]) the earth, and the heaven. (TA.) [In like manner] you say also, God arrested his debtor; used in this sense in the present day]. (A.) And God took his soul. (TA.) And God caused him to die. (Msb.) And God took his soul. (TA.) And God caused him to die. (Msb.) And God took his soul.

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 I removed him from the thing, or affair. (Msb.) ___ ُقَبَضْ aor. as above; (M, K,) and so the inf. n., (S, M, Mgh,) also signifies the contr. of ُقَبَضْ; (S, * M, Mgh, * K;) and so ُقَبَضْ. (TA.) [As such, He contracted it; or drew it together.] You say, He contracted his leg, and extended it. (A.) And He clenched his hand. (S, Mgh, Msb, K, in art. ُبِرْجَم.) And He drew in his hand from it: or he refrained from laying hold upon it. (K.) Whence the saying in the Kur, [ix. 68,] َنﻮُﻀِﺒْﻘَـﻳَو ْﻢُﻬَـﻳِﺪْﻳَأ, meaning [And they draw in their hands, or refrain,] from expenditure, or from paying the [poor-rate called] ُقَبَضْ. (TA.) You say also, He contracted his wing: (M:) or he contracted his wing to fly. (TA.) And hence, (TA,) aor. as above; (S, K;) or ُقَبَضْ [or both;] inf. n. [of the former] ُقَبَضْ (S, K,) and [of the latter, as indicated in the M,] ُقَبَضْ. (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.) You say also, The camels were quick in their pace; at every spring therein, putting their legs together. (A.) And, ُقَبَضْ, He, or it, (a company of men, M,) went, or journeyed,
and was quick. (Lth, M, K.) And انقبضَ في فلان حاجته Such a one was quick, and light, or active, in accomplishing his want. (A.) And انقبض also signifies i. q. [The act of leaping, &c.].

He collected it together. (Az.) And hence, (Az.,) انقبضُ الأبلان *(Az, M,)* aor. , inf. n. انقبض (Az, S, M) He drove (Az, S, M) 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 انقبض كم [signifies the same, or, agreeably with an explanation given above, he went quickly with them]. (M.) And انقبض عائته The he-ass drives away his she-ass. (M.)

As such also, (A;) and انقبض, (S, M, K,) inf. n. انقبض (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, انقبض (Az, S, M) He drove (Az, S, M) the camels violently, or roughly, (Az, M,) or quickly: (S:)

He, or it, contracted, or wrinkled, his face. (A.) And انقبضَ النّارُ الجَلَدَة [The fire contracted, shrunk, or shrivelled, the piece of skin]. (A.) And انقبض ما بين عينيه He contracted, or wrinkled, the part between his eyes. (M, TA.) And انقبض ما بين العينين [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, انقبضَ الدُّمَحُ [A day that contracts the bowels]. (M.) [And hence انقبض, 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 انقبض. As such also, انقبض signifies He straitened it; scantened it; made it scanty. (Msb, TA.) You say, انقبضَ اللهُ الرِّزْقُ, aor. and inf. n. as first mentioned, God straitened, scanted, or made scanty, the means of subsistence. (Msb.) And it is said in the Kur, [ii. 246], انقبضَ اللهُ رَبَّهُم وَلَهُمْ 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, انقبضَ فلان بيسط غباء ثمَّ يقبضُهم
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, إنَّهِ يَقْبَضُ وَيَبْسَطُ وَيَبْسَطُ، 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, فَاطِمَةُ مَنِيَ يَقْبَضُ وَيَبْسَطُ and Verily what distresses her, or grieves her, distresses, or grieves, me; and what hath rejoiced her rejoices me]. (TA.) Or the phrase إنَّهِ يَقْبَضُ وَيَبْسَطُ, mentioned by Lth, means Verily what hath annoyed and angered thee annoys and angers me. (Az, TA.) قَبْضٌ and بِسْطٌ 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، إنَّهُ أَنْتُضِبْقَى فَمَا قَبْضَى 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، إنَّهُ أَخْبَرَ يَقْبَضُ وَالْبَشَرُ يَبْسَطُ Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous]. (A.)

See a remark appended to the first sentence in this art. : see also فِيْضَهُ as contr. of بْسَطَهُ, in six places. 

قَبْضٌ 2 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، أَقْبَضَهُ إِلَيْهِ أَقْبَضَهُ إِلَيْهِ
He bartered, or exchanged commodities, with him. (AZ, in TA, art, خومن.) [See also قابضه.

*He put, or made, a handle to it,* (S, M, A, K,) namely a knife, (S, M, A,) and a sword. (S, K.)

contr. of انبسط (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, *وَجَّهَ (TA;) and of the latter, *وَقَبَ [which also signifies *it became drawn and joined, or adjoined, to another thing; &c.]. (O, K.) So the latter signifies in the phrase *إنَّ تَقَبَسَ في حَاجَتِي [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,] *He shrank, or shrank with aversion, from him, or it; (S, M, A, K;) as also *انْتَقَبَسَ عَنْهُ the anqipas عن الناس also signifies The withdrawing, removing, or retiring, from men. (TA.) And *He removed, or became removed, from the thing, or affair. (Meb.) ___ *He paused, or waited, at the thing, or affair; syn. *واقَفَ. (M, A.) ___
The two parties in an affair of traffic bartered, or exchanged commodities, each with the other; see 3. (A.)  

It (a thing) became مقبول [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.  

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.  

The act of taking, taking with the hand; grasping; clutching; seizing; taking possession of; or receiving. (S, Msb.) And [hence], Possession; (S, TA;) as also قبضة و مباهلة in the sense of مباهلة, and قبضة and 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, دخل مال فلان في القبضة The property of such a one entered into what was taken of the articles of property of the people. (S,) And إثراءه في القبضة (A, Mgh) Throw thou it among the things that have been taken: (Mgh:) said to Saad Ibn-Abee- Wakkás, when he slew Sa'eed Ibn-El-'Ás, and took his sword: so in
a trad. (TA.) And in another trad. it is said, Selmán was set over spoils that were taken and yet undivided, to guard and divide them. (Mgh.)

[pl. قبض, in three places. See also قبضاً, in four places. And see مقبض. Also, [The measure of a man's fist, from side to side; four finger-breaths; (Mgh, Msb, voce جرب;)]

the sixth part of the common [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. قبضات. (Mgh, Msb, vocibus جرب)

(C, A, Mgh, Msb, K) [A handful;] what one takes with the hand, or grasps; (S, K;) [of such a thing]; (Mgh;) as, for instance, من سويق [of meal of parched barley]; (S;) or من عار [of date].) (S, A, Msb;) i. e. كفا; (S;) as also قبضة قبضة; (S, M, A, K;) but the former is the more common; (S, K;) and (B;) or the first is a subst. in the sense of مقبول، and the second is a n. un.: (TA:) the pl. of the first is قبض. (TA.) You say also، هذا [Handful]

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,] وأرض جميعاً قبضته يوم القيامة [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 هذه الدار في قبضي, meaning as explained above, voce قبض; but this opinion is not valid: (M:) another reading is قبضته, 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 Biál and the dates, [And he set about bringing them (the pronoun referring to the dates) handfuls by handfuls]. (TA.)
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. رفض.]

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,] قباض : (K:) or the latter is of the dial. of the people of El-Medeeneh, applied to him who [grasps or] collects everything: قباض ( : Aboo-'Othmân El-Mázinee:) and قباض ( which is doubly intensive); (K:) the ة in this last not denoting the fem. gender. (TA.) And al-qabâṣ ( The taker of the souls) is an appellation of [the Angel of Death,] 'Izrá-eel, or 'Azrá-eel. (TA.) And قباض,
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.)

قَبَضَ (S, K) and قِبَضَ (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-'Abbád, K.) And hence, (TA,)

ٌﺾِﺑﺎَﻗ (S, K) and ٌﺾﻴِﺒَﻗ (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-'Abbád, K.) And hence, (TA,)

ٌﺾَﺒْﻘَﻣ (S, M, A, K and ٌﺾَﺒْﻘَﻣ (Lth, M, Msb, K,) but the former is the more common and the better known, (Lth,) and ٌﺾَﺒْﻘِﻣ (M, K,) and with ٌﺔَﻀَﺒْﻘِﻣ (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 ٌﺾَﺒْﻘَﻣ 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 ٌﺾَﺒْﻘَﻣ signifies the place of the hand of a spear or spear-shaft: (ISh:) pl.

ٌﺾَﺒْﻘَﻣ: see ٌﺾَﺒْﻘَﻣ.

ٌﺾَﺒْﻘَﻣ: see ٌﺾَﺒْﻘَﻣ, in two places.
pass. part. n. of قبضه. See قبض, and قبضة. Taken to the mercy of God; (A;) dead. (S.)

مقبوض: see what next follows.

مقبوض, (O, TS,) or مقبوض, (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.)
**ﻂﺒﻗ**

1. **ﻂﺒﻗُ,** aor. ـ، so in the margin of a copy of the S, (TA,) inf. n. **ﻂﺒﻗُ** (TS, O, K,) *He collected it together,* or *comprehended it, with his hand:* (TS, O, K:) [like **قبضهُ**] 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. **ﻂّﺒﻗُ ُﻪَﻬْﺟَو** [**ﻂْﺒَـﻗ**] *He contracted his face much; made it much contracted, or Very austere or morose:* ـ, syn. with **تَقبّيطُ الوجه**; (Yaa- koob, K;) and is formed from the latter by transposition. (TA.)

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**The Copts;** often called by themselves **القبط**; a certain people, or nation, in Egypt; (TA;) the original, or genuine, people of Egypt; (S, K, TA;) the Christians of Egypt; (Msb:) n. un. **أقباطٌ** [أقباطٌ] is syn. with **إِمَرَأَةٌ قَبْطِيّةٌ**; (Msb,) and **أمّة قبطية** [أُمّة قبطية] is formed from the latter by transposition. (TA.)

**A company of Copts;** (TA.) [See **ﻰطْبَـﻗ.**] Authors differ respecting their pedigree: some say, that *قبط* was son of *مَحْمُود* [or Ham], son of *حَوْن* [or Noah]: the author of the Shejereh, that *مصْرَأَمْ** [or Mizraïm] the son of *مَحْمُود* left issue from *لوْدَم* [or Ludim], and that *لوْدَم* are the *قبط* of Egypt, in the Sa'eed: Aboo-Háshim Ahmad Ibn-Jaafar El-'Abbásee, the genealogist, says, that they are the children of *قبط* son of *مَحْمُود* [or Ham]; and this is verified by Ibn-El-Joowánee the genealogist. (TA.)

**A kind of thin, or fine,** (Mgh, Msb,) *white,* (Mgh,) *cloth,* (Mgh, Msb,) *of linen,* (Msb,) *made in Egypt,* so called in relation to the *قبط,* irregularly, to distinguish between it and the man, who is called *قبطٌ** (Mgh, Msb:) so says Lth, respecting these two forms: (TA:) you also say, ـ، with kesr; but when you convert the rel. n. into a subst, you say ـ، with damm, to distinguish the subst. from the rel. n. without ـ، like as you say, ـ، and ـ، with kesr,
when you do not mention the رماح: so says Kh: (Msb in art. خط:) it is said in the K, that القبطية, with damm, signifies a kind of cloths, so called in relation to the قبط; 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 القبطية 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 دهرٌ سهلي and دهرٌ دهرٌ, which (as SM adds) are from سهل and دهر; and this indicates that the regular form, with kesr, is the more common: (TA:) the pl. is قبطة and قبطة: (K [but the latter, being indeterminate, should be written قباط, like مهار &c.]) Sh says, that the قبطة are a kind of cloths inclining to fineness and thinness and whiteness. (TA.)

قبط: see what next follows.

قبط: see what next follows.

قبط: see what next follows.

قبط and قبطة: see what next follows.

قبط and قبطة: see what next follows.

قبط and قبطة and قبطة and قبطة: (S, Msb, K) [described by Golius, on the authority of an Arabic and Persian vocabulary, entitled كتاب السماء في الأسماى, 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 قبط signifying the act of collecting together. (TA.)

قبط: see art.
The pommel of a sword; the thing of silver or iron at the extremity of the hilt of a sword. (S, K.)
He took, received, or admitted, willingly, or with approbation; he accepted. See قبأ | لبيةأ | َلَـﺑَـﻗَأ, q. v.: see َلَـﺑْـﻗَأ, in two places.

The sandal had its لباق broken. (TA in art. شسع.)

He faced, or fronted, or was opposite to or over against, him, or it. (S, * K.) See also استقبله [He opposed himself to him].

He, or it, corresponded to him, or it. ___ قبأ كدا بكدا [He requited such a thing with such a thing; or did, or gave, such a thing in return for such a thing; as good for good, evil for evil, good for evil, or evil for good. (The Lexicons passim.) ___ He counteracted such a thing with such a thing. ___ He compared such a thing &c. ___ قبأ كدا بكدا [It was compensated, or requited, by, or with, such a thing: see an ex. of the part. n. voce قبأ كدا بكدا. A horse that is generous with respect to both parents. (S in art. رافق.)

I made it to face the thing: (S, K;) and قبأ الشيء app. signifies the same: see a verse of El-Aashà voce قبأ الشيء.[He turned it forward; contr. of أقبل به دير (L, art. حرد.) See also ارتسام. ___ أقبل به دير (K, art. Drij.])

I advanced, or came, toward thee. Like قصدت قصدك [not أقبلت قبلك I advanced, or came, toward thee. Like قصدت قصدك [not أقبلت قبلك I advanced, or approached, towards him, or it. ___ أقبل على إنسان [He advanced, or approached, towards him, or it. ___ أقبل على إنسان [He advanced, or approached, towards him, or it. ___ أقبل على إنسان as though he desired no other person. (JK.) ___ أقبل السئ on the pile. 

Advance in the world; or in worldly circumstances. (Mgh in art. جد. اقبل السئ signifies The
being fortunate. (KL.) ___ Aقبال عليه He showed favour to him: or, more properly, he presented a favourable aspect to him; or, accord. to general usage, he met him kindly; see بيش له. (A, art. فتح) The world favoured him. ___ Aقبال عليه He set about, or commenced, doing a thing. (K, &c.) ___ Aقبل عليه بالسيف He clave to it: and he took to, set about, began, or commenced it; as also بَلْسَطُوٍّ, and بالعصا, and بالسوط He advanced against him, or set upon him, with the sword, and with the staff or stick, and with the whip.] ___ You said, أقبل عليه بالسوط يضربه, He advanced against him, or set upon him, with the whip, striking him]. (S in art. حول) ___ أمر فلان إلى إقبال قبل He ordered a man to do. ___ يقبل باللّون إلى البحر He claves to it. ___ أقبل عليه بالتّعّنّيف [Betake, or apply, thyself to thine own affairs], (T, voce انتدب) He claves to it. ___ دبر إلى (أقبل) دبر له الرّيح بعد ما أقبلت [He recovered, or regained, health;] occurring in the K, as the explanation of ذَمَّة. (K, &c.) in art. أقبلت, and أقبلت, app. a mistranscription for ذَمَّة. (TA) He faced him, or it. He faced him, or it. (TA) He turned his face towards him, or it. ___ Aقبلت، or أقبلت, He came before his face. ___ He went to meet him; he met him, or encountered him. He saw it before him: he looked forward to it: he saw it, or knew it, beforehand. He saw, or knew, at the beginning of it what he did not see, or know, at the end thereof.
a thing. or an affair, or an action. (TK in art. يکت, &c.) He encountered him with, or, as it often means, he accused him, to his face, of a thing that he disliked, or hated: see and the phrases قبَلَهُ بالکذب and استقبلته أَخَذَ بِما لَسَ فِيهُ voce لقيهِ بمكرهُ. استقبلته بكلام فيه غلطة [I encountered him, or confronted him, with speech in which was roughness]. (JK, M, TA, art. جبه (___) استقبله He anticipated it; namely, Ramadán, by fasting before its commencement. (TA.) See 8.

Before; contr. of بعد; (S, K, &c.;) an adv. n. of time; and, as some say, of place also; (MF, TA;) and of rank, or station. (TA.)

He poured the water into the trough while his camels were drinking, so that it came upon them: (T, TA;) or قبَل signifies a man’s bringing his camels to water, and drawing the water over their mouths, not having prepared for them aught thereof before that: (As, TA;) and سقى على إبله قبلا he poured the water over the mouths of his camels: (M, TA;) and أقبل على إبله قبلا he drew the water over the heads of his camels while they drank,

when they had drunk what was in the trough, (Lh, M, TA,) not having prepared it before that: and this is the most severe mode of watering. (Lh, TA.) See an ex. voce جيّب. جيّب is opposed to دربر: see the latter. Verily the truth is manifest; where one sees it. (TA, art. دربر, &c.)
I met him face to face. (JK.) I will not speak to thee until ten nights in what I now begin [of time]: or the latter, until ten nights Which thou now beginnest: and the former, until ten nights of the days which thou now witnessest, (K, TA,) i. e. beginnest: (TA:) or the latter, of a time [now] begun; or, a future time. (Mgh, Msb.)

What is next to a thing: you say, [he went to the part next to the market]. (TA.) I have property in his hands; i. e. due, or owing, to me by him; syn. [q. v.] (K, * TA.) And [he went to the part next to the market]. (TA) This thing, or affair, is from him; syn. [and meaning of his nose]. (Lth, TA.) He speaks from (i. e. through) his nose]. (JK and K, voice)

It (a garment) rent of itself. (L, art. صوخ, &c.)

The front, or fore part. See Kur, xii. 26. The former or first part: see The anterior pudendum [vulva, and vagina,] of a man or woman; (Msb;) opposite of the dīrār. (S, K.)

Favourable reception; acceptance; approbation: (KL, PS:) love, and approbation, and inclination of the mind. (TA,) Approbation is bestowed upon such a one, the mind accepts, or approves, such a one. (S,)
grace, comeliness, or pleasingness: and [beauty of] aspect or garb. (K.) [And
Acceptableness. ِﻪْﻴَﻠَﻋ ٌلﻮُﺒَـﻗ Upon him, or it, is an appearance of
goodliness, &c.]

He came a little while ago; ِﻪْﻴَﻠَﻋ ٌلﻮُﺒَـﻗ syn. (M in art. آنفاً.)

Opposite to, in a position so as to face, him or it. (K, &c.) See حِيَالَةُ قِبَالَةُ. The direction, point, place, or tract, in front of a thing; the opposite direction &c.

A body of men from one father and mother: and ِﻪْﻴَﻠَﻋ ٌلﻮُﺒَـﻗ, without ِﻪْﻴَﻠَﻋ ٌلﻮُﺒَـﻗ, a body of men from several ancestors. (Az in TA, art. ِﻪْﻴَﻠَﻋ ٌلﻮُﺒَـﻗ.) See شُعبٌ. A mass of stone or rock at the mouth of a well. (K and TA voce ِﻪْﻴَﻠَﻋ ٌلﻮُﺒَـﻗ, q. v.) See قِبَالَةُ. Ex. ِمْﺣُّﺮٍنُا ِﻪْﻴَﻠَﻋ ٌلﻮُﺒَـﻗ (K, voce ِعِراَوُج, ِﰊَرَدٌ) and ِبَﺎَﺒُـﺸُا (TA, ibid.) See ءَرْبَدٌ.

Susceptible of such a thing. ِﻪْﻴَﻠَﻋ ٌلﻮُﺒَـﻗ An arrow that wins [in the game of ءَرْبَدٌ; (TA, art. ءَرْبَدٌ) contr. of دِبَرٍ, q. v. (S and TA, art. ءَرْبَدٌ.) And ِضَرَّةُ قِبَالَةٍ ِقِبَالَةٍ أَدْرَقٍ. طَرَقٍ قِبَالَةٍ ِقِبَالَةٍ أَدْرَقٍ A wife. (TA in art. ءَرْبَدٌ.)

The quality of admitting or receiving; susceptibility].

More, or most, inclined to accept admonition. (TA, art. ءَرْبَدٌ.)

And its syn. ِﻪْﻴَﻠَﻋ ٌلﻮُﺒَـﻗ; see 4; and see ِقِبَالَةٍ. Ex. ِلِقْبَـةٍ مَقْبَـةٍ (K, voce ِجَوْرَحٍ, ِشَبَابٍ.) and ِمَدْرِبٍ. (TA, ibid.) See ِقِبَالَةٍ مَقْبَـةٍ. مَدْرِبٍ

A mouth, or front teeth, cold, or cool, in the part that is kissed]. (A, art.
The father's and mother's side:

- **Contr. of Noble**, by the father's and mother's side: 
  - (S, K, TA:) see an ex. voce طَابَ; and see 
  - In comparison with such a thing: 
    - see an ex. in art. 
  - Looked forward to, anticipated, begun.

- With fet-h to the 

- Looked forward to, anticipated, begun.

- : see 

- : see 

- : see 

- : see 

- : see
A steelyard: see عمود الميزان.
A kind of tunic, resembling the قَفْتَانَ, generally reaching to the middle of the shank, divided down the front, and made to overlap over the chest. So in the present day.

See also Dozy, Dict. des noms de vêtements, pp. 352-62.]
(M, K, *) or (S, O, TA,) aor. —, (S, M, O, K,) inf. n. (S, M, O, K,) with which is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, K,) and so too is (as inf. n. of ), (K,) or so is (O,) and so is [as inf. n. of ], (K,) or so is ; (O,) i. q. (M,) or (O,) and so too is (S, M, O,) 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 signifies he falsified and embellished discourse, or conversation: (A:) it is said that , which signifies [i. e. the uttering, or utterance, of calumny], (M, L,) [and] so does , (S,) is from , meaning he sought time after time to obtain a knowledge of discourse, or conversation, and listened thereto: (M, L,) and signifies [also] the seeking time after time to obtain a knowledge of calumnies, pl. of . (M, TA,) And signifies The lying, or uttering of falsehood: (K,) [or] a prepared lying. (M,) And signifies . (K, TA,) inf. n. (TA,) signifies [meaning He cut it out, or shaped it, in any manner, whether lengthwise or otherwise]. (K, TA,) One says, meaning [i. e. He is goodly, or beautiful, in conformation]: and a poet says,

* كَأَنَّ ثُدِيبَهَا إِذَاً مَا أَبَرِنتِ

* حَقَّانِ مِنْ عَجَّ شَجَدَا قَطَا

meaning and i. e. As though her two breasts, when they come forth unexpectedly
(a meaning of أَبِنَى, expl. in the L, in art., on the authority of LH, but it is here expl. in the TA as signifying أَنْتَصِبُ, 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\[1\]: (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. قَتَّ أَنْتَرَهُ. (M, K.) And He followed, or followed after, his track, or footsteps, in pursuit; or endeavoured to track him, or trace him. (M, K.) -- And \(ٌﺖَﻗ\) 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 مُﻮُﻴْﻬَم (i.e.) that is smitten by the [disease termed] هَيَامٌ. (O, TA. [Freytag, supposing مُﻮُﻴْﻬَم in this explanation in the K to be syn. with مِئَاءٍ, 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 قَتْنَتْ see 1, first sentence. قَتْنَتْ 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 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 Khalid Ibn-Jembeh: IF adds that \(ٌﺖَﻗْتَ زَيْنَتْ\) is like [in meaning]: and Zj says that \(ٌﺖَﻗْتَ الْذَهْنَ\) means the same as [i.e. I cooked the oil with all sorts of odoriferous substances, &c.]. (O.) [See also قَتْنَتْ below.]

5 قَتْنَتْ see 1, first sentence.

8 اقتَنُتْ He, or it, extirpated, or eradicated, him, or it. (M, K.) See also 2.
R. Q. 1  قَفِّتْ، inf. n. قَفِّتْة; see 1, first sentence.

inf. n. of قَفَتْ [q. v.]. (S, M, O, K.) And i. q. فَصْفَصْة، (S, M, O, Msb,) or فِسْفَسْة، (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, Msb:) accord.

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to Sb, a pl. [or rather a coll. gen. n.], (M,) sing., or n. un., قَفِّتْهَا, (T, S, M, O,) like as قَرَّهَا is of قَرَّ، (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, Msb, TA.)

قَفُّوَتْ، see the next paragraph, in two places.

قِفَّاتْ، (S, M, A, O, K) and قَفُّوَتْ and قُفِّيْتِيْ، (M, K,) this last being used as an inf. n. and as an epithet, (TA,) A man Wont 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 Wont 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 قَفِّيْتَ، accord. to Khâlid Ibn-Jembah, 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 قِفَّاتْ will
not enter Paradise: (S, O:) the epithets فتَّوْتُ فتِينَةٌ and فتَّوْتُ فتِينَةٌ are applied to a woman: (M, TA:) and the pl. of فتَّوْتُ فتِينَةٌ is فتَنَاتُ, with damm. (TA.)

فَتِينَةٌ: see 1, in three places: ___ and see فِتَنَةٌ.

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.]

لْوَـﻗ ٌتﻮُﺘْﻘَمْ i. q. بوُﺬْﻜَمْ [meaning بوُﺬْﻜَمْ ﻮﻴِﻓ] 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 misreported saying; a reported saying that is misrepresented: (TA:) it occurs in the saying (O, TA) of Ru-beh, (O,)
The feeding (O, K) a guest (O) with {the intestines called} بَتَقَأِ (pl. of بَتَق or of بَتِق or of بَتْيِق) 1 roasted, or broiled: (O, K:) an inf. n. of which the verb is بَتَق. (TK.)

said of a man, He was, or became, such as is termed رجل مَتَقَأ, جَنَّا (JK. [See بَتَقَمَرْجُر لَهَاكَل، below.]) And one says, بَتَقَأ سُرَفَ. i. e. بَتَق (app. meaning In the withers of the horse is a bending over the breast). (A.)

I bound upon the camel the [saddle called] بَتَقِإ (S, A, K.) Hence, (A, inf. n. بَتِقَم, 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] بَتَقِإ and in like manner, بَتَقَم بِنِمَيْل. And بَتَقَأ عَلَيْهِ الْيَمِين Debt, or the debt, pressed heavily upon him. (A.)

A small لَحَر [or camel's saddle], (S, O,) or a small {camel's saddle such as is called} رَجْل مَتَقَأ (S, O, Msd, K;) and بَتَق [As, S, Iṣd, O, Msb, K;) and بَتِق (TA) i. e. An intestine of those into which the food passes from the stomach] (S, O, Msb, 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 بَتَق which are the أَقْصَاب أَمِعاء; بَتَق حَوَاْلَيْا أَمِعاء: (S, O,;) and its pl. is بَتَق (Ks, S, O, Msb, K;) or the sing. of this pl. is بَتَق (TA) i. e. بَتَق [As, S, Iṣd, O, Msb, K;) and بَتَق (TA) 2 i. e. Bِتَق, جَنَّا [app. meaning] in كَأَلَ الفَرْسَ تَقَأِبٍ جَنَّا (i. e. بَتَق) 3 one says, in كَأَلَ الفَرْسَ تَقَأِبٍ جَنَّا [app. meaning] In the withers of the horse is a bending over the breast. (A.)

All the apparatus, or furniture, of the سَانِيَة [i. e. camel, or she-camel, upon which water is drawn] (S, Iṣd, O, K;) consisting of the عَلَق of أَعْلاقٍ (pl. of عَلَق q. v.) of the سَانِيَة, and the ropes thereof. (S, Iṣd, O,;) See also the next paragraph, in two places.
(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 ḍakaf that is put upon such beasts [or camels] as transport burdens: (A:) or [simply] i.q. ḍakaf; as also ḍakaf: (K) or the ḍakaf is only what belongs to the [meaning as expl. in the next preceding paragraph], (As, TA,) or to the camel that draws water [meaning as expl. in the next preceding paragraph], (As, TA,) or to the camel that (TA:) the ḍakaf belongs to the camel: (Msb:) the word thus applied is sometimes fem., though more commonly masc.: and its dim. is (TA:) the pl. is ḍakab (Sb, A, Msb, 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 ḍakab, in order that her parturition might be more easy. (O.)__

He is a saddle that pinches the fore part of the hump] and [a pinching, galling, saddle] are said of an importunate person. (A.) See also ḍakab.

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

Camels upon which the [kind of saddle called] ḍakab is bound: (S, A, O, K, TA;) or a camel upon which the ḍakab may be put: (Lh, TA:) the ḍakab is affixed because the word is similar to ḍawla and ḍowla, (S, O, TA,) having the signification of a pass. part. n.; but one may elide the ḍakab, saying ḍowla. (TA:) It is said in a trad., لَا صدقة في إلا الفتوحه 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, [I am as though I were to them a working camel, and as though their food were prescribed as incumbent on me]. (A.)
a dim. n.: see ٌﺐْـﺘِﻗٌ and ٌﺐَـﺘَـﻗٌ.

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

[app. meaning A man having a bending of the upper part of the back over the breast]. (JK, A. *)
The camels had a complaint (L, K, TA) of their bellies (L, TA) in consequence of eating of the trees called دّـتـق [q. v.]. (L, K, TA.)

The cutting of the trees called دّـتـق [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, دّـتـق, inf. n. as above, He (a man) scorched, or slightly burned, the extremities of the دّـتـق 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, دّـتـق إلته, [i.e. He fed his camels with دّـتـق thus prepared]: so says Ibn-'Abbád: (O:) and the act [of burning &c.] is called دّـتـق. (T, TA.)

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

Camels having a complaint (Ks, S, O, K) of their bellies (Ks, S, O) in consequence of eating of the
trees called (Ks, S, O, K;) like as one says (Ks, S, O.) See also قَنَاد.

قَنَاد [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 [or gum-acacia-tree], growing in Nejd and Tihámeh; n. un. with ة (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 قَنَاد [thus described] produces large wood, and its thorns are curved and short, and it is of the [class termed] عَضَاه; (Aboo-Ziyád, L;) or it is not reckoned among the عَضَاه: (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 (نَفاَخة) like that of the عَشر. [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. (Aboo-Ziyád, L;) It is said in a prov., خَرَط من دُونه خَرَط الْقَنَاد. [expl. in art. خَرَط, first paragraph]. (S, L.)

Camels that eat the trees called قَنَاد. (AHn, K.)

قَنَاد, (S, O, K;) occurring in a verse of °AbdMenáf Ibn-Riba [cited in art. أَذَا، p. 40, col. iii.], (S, O,) is the name of a certain عَقَبَة [or mountain-road], (S, O, K;) or a تَنْيَة [which is said by some to be syn. with عَقَبَة]; (K;) [and if so, it is properly imperfectly decl.;] or any تَنْيَة is called قَنَادة. (K.)
1. **Qat**

1. **Qat**, aor. (S, Msb, K) and — (Msb, K,) inf. n. **Qat** and **Qat** (TK,) and **Qat**, aor. (S, K,) **It** (roast meat, S, Msb, 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, Msb, K,) as also **Qat** (TK;) and **Qat** (S, K;) inf. n. **Qat**; (S, K;)

2. **Qat** (roast meat), (Msb, K,) inf. n. **Qat** and **Qat** (TK;) and **Qat** (S, K;)

3. **It** (sustenance) **was barely sufficient;** (K,) as also **Qat** (S, K, CK: but this latter is omitted in the TA; and in a MS. copy of the K I find in its place **Qat** as a syn. of **Qat** and **Qat** (This signification is implied in the K, but not expressed, and I think it doubtful.) **He scanted his household,** stinted them, or was niggardly or parsimonious towards them, in expenditure; (S, Msb, K;) like **Qat** (S, art. **Qat**): as though he took only the **Qat** or scent of a thing. (El-Basáïr.) **God made his means of subsistence strait, and scanty.** (IAth.) And **Qat** (S, art. **Qat**; and **Qat** [signifies the same]. (TA in art. **Qat** & , c.)

2. **Qat**, inf. n. **Qat**; see 1. **He excited,** or raised, the scent termed **Qat** **Qat** for the lion some flesh-meat (S, K) in the pitfall, (S,) that he might perceive its scent. (S, K,) **He** (a hunter, TA) **fumigated himself or his clothes** with camels' dung, in order that the wild animals might not perceive his smell, (K, TA,) and flee from him. (TA.) **He scanted his household,** see 1.
He prostrated him upon his side, having pierced him [with a spear]; (JK) like ِﻩِْﱰُـﻗ ﻰﻠَﻋ ِﺪَﺣَأ, having pierced him on one of his two sides, (JK) having pierced him [with a spear]; (JK) like ِﻩِْﱰُـﻗ ﻰﻠَﻋ ِﺪَﺣَأ, having pierced him on one of his two sides, (JK) like ِﻩِْﱰُـﻗ ﻰﻠَﻋ ِﺪَﺣَأ, having pierced him on one of his two sides,
She (a woman) fumigated herself with aloes-wood. (S, K.)
He made the fire to smoke. (TA.)
A poet says, لَكُمْ قَبْصُهُ مِن بَيْنَ اٰتْرُى وَاٰتْرُى
meaning [Ye have its multitude of people, of those who have become wealthy and of those who have become poor]. (S.) [Cited voce اَﺮَـﺛ. See another ex. in a verse cited in art. حُم، conj. 4.] See also 8.
He concealed, or hid, himself in a tract, or region; (S, K;) a dial. form of ﺪْﻴﱠﺼﻟَةَْ، 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.,]
Dust; syn. غبار, (S,) or غباره, (K;) so in the Kur, 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.)

Aloes-wood with which one fumigates. (TA.) See also قتر.

The lurking-place of a hunter; (S, K,) which prevents his scent (قاتار) from being perceived by the wild animals]; (El-Basir:) 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; (Msb;) a well, [or pit] which a hunter digs for himself that he may lie in wait therein: (AO:) pl. قتر. (Msb, TA.) Straitness of the means of subsistence. (TA.)

The scent, smell, or odour, of roast meat; (El-Farábee, S, Msb, 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 خور, (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-Masádir:) 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 aloeswood: (T, TA:) or it signifies the smoke of cooked food: (Msb:) and the scent, or smell, of a man. (El-Basir.) __ It is also sometimes applied by the Arabs to Fat: and flesh. (TA.)

Barely sufficient sustenance; as also أقطر, (K;) and أقطر. (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,] (TA) [and (TA).]

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

قَوْهُ: see قَوْهُ.

قَوْهُ: see قَوْهُ, and 2.

قَوْهُ A woman fumigating herself with aloeswood. (S.) See also قَوْهُ.

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

ٍِﱰْﻘُﻣُ The بْﻮَﺟُ A shield of good dimensions. (S.) See بْﻮَﺟُ.
He knew the thing; he was, or became, acquainted with it: (Msb)

or rather, *i. q.* [Bd. in iv. 156, and TA] and *i. q.* (K) and *i. q.* (Bd. ubi supra,) he knew it (Bd, K, TA) completely, (TA) or thoroughly, very well, or superlatively well; as also (Bd.) See ثبت.

أثبتت الشيء معرفة in art.

see a verse cited in art. عنب, conj. 4.

He fought, or combated, him; contended with him in fight or conflict or battle.

قُتِّلَهُ 3 ازى.

مُتَقَنَّتْتُ لَهُ تَخَضَّعتْ لَهُ وَتَدْلَّتْ حَتَّى عَشَقَهَا (A.)

[properly He sought, or courted, slaughter;] *i. q.* (S, K;) meaning he cared not for death, by reason of his courage; (JM;) he resigned and subjected himself to slaughter, and cared not for death. (Mgh.)

from this word is formed the pl. قُتُولُ, on the authority of hearsay. (El-Jurjánee, in Msb, art. قصد.)

[Murderous; slaughterous; very deadly.] You say [A very deadly serpent].

(ТА in art. أصل.)

Deadly; applied to a tree; (K in art. خط;) and to poison. (TA in that art.)

A vital place in a man [or an animal, i. e.] where a wound causes death; (S, Msb;) as the temple:

(Msb:) pl. ﻣَقَتَّلُ. (S.)
حول إلى وجهك. (A.)

وفي مقاتلك means

mas'ema: see مستقبل.

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قَتَن

قَتَن 1: see قَتَن

قَتَن 1: see قَتَن
Qat

Qat, as an inf. n., of which the verb is qat, aor. (M, O, TA) signifies The collecting (O, TA) of mal [i.e. cattle, or other property], (TA) and (O, TA) so finch, (O, K, TA) with kesr, (TA, but written in the O qatni) used in relation to mal: (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, حاء فلاَن يَقَت مَالاً [Such a one came] drawing, or dragging, along, (S, O,) and driving along, (O,) mal [i.e. cattle]. (S, O,) And جاه يَقَت دَنيَ عريضة [He came] drawing, or dragging, along ample worldly property. (M.) And 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 qatna. (K, TA) One says, حَكَّ حْجَرَا مَعَ مَكَانِه [He pulled out, or up, a stone from its place]: (O:) and them حَكَّ الْقُومَ مِن أَصْلَهُم [He extirpated the people, or party]; (O, TA) as also أَجْمَنَّهُم and أَجْمَنَّهُم and جَهَتَ فَقَتْ It was uprooted: [and جَهَتَ فَقَتْ and جَهَتَ فَقَتْ are one [in meaning]. (TA.) ___ And The eating [a thing]. (O.)

اقتنث 8 see above, in four places, in the last two sentences but one. ___ One says also, حَقَّ يَدِه He cut off his hand, or arm]. (O.)

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

اقتنث Shoots of palm-trees when they are first pulled off from the mother-trees: as
also signifies *What become scattered at the bases of grape-vines:* [or] accord. to AZ, as mentioned by El-Fárissee, *what become scattered at the bases of the branches of palm-trees.* (M.)

*QN* {Qa'itah}, in two places.

*QN* {Qa'itah}, in two places.

A collective body (O, K) of men; (O;) and *QN* {Qa'itah} signifies the same. (K.) One says, *انْتَقَلَ الْقُومُ بْقَنَاثَةِۖ* [and *بْقَنَاثَةٍۖ* (in the O erroneously written *بْقَنَاثِيْمَۖ*) The people, or party, removed with their collective body. (O.)

*MF* {Maqtah} *Such a one has a multitude,* or large number {of adherents or the like}. (O.) And *فَلَانُ ذُو مَقْتَةٍۖ* *How numerous is their multitude!* (O.)
The land, or the place, abounded with the species of cucumber called, (AZ, S, O, K.) And the people had abundance of...
1. He ate the plant, or vegetable, called دَـثق (K.).

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

A certain plant resembling the دَـثق [a kind of cucumber]: (S, L, K:) or a species of the دَـثق (L, K:) or the round دَـثق (IDrd, L:) or the خَيَار [Persian دَـثق] with دَـثق (L, K:).
Q. 1 َدَﺮْـﺜَـﻗ

He (a man) had much milk and طِﻗَأ ( . (TA.) [Also sometimes written قترد with، as are the other forms of the root mentioned below.]}

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

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 قترد. And قترد 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.)

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

see قترد.

قتنارد (in SM's copy of the K; قتراد) The lower parts of the shirt, and the like. (K.)

see قترد and قترد.

see قترد.
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 [an inf. n. of which the verb is] signifies The laughing of the ape or monkey. (L, K.) [Compare with this ] And The voice's being, or becoming, reiterated in the throat, or fauces. (L, K.) And it is similar to [which means A hoarseness, roughness, harshness, or gruffness, of the voice].

(L.) [But both of these significations are also assigned in the L to , to which alone, of these two words, they may perhaps belong.]

Pure, sheer, mere, unmixed, unmingled, unadulterated, or genuine; (As, S, A, K;) in, or in respect of, (As, S, A,) or applied to, (K,) meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, (As, S, A, K,) and anything: (K:) fem. and pl. One says [One that is mean, sordid, or ignoble,] in whom is nought of generosity, liberality, or nobleness. (A.) And A pure, or mere, slave; one that is of purely servile condition; (S;) or such as is termed [which means the same; or one born of slave-parents; &c.]. (A.) And A pure, or genuine, Arabian; one of pure Arabian race; fem. as also and ; in which the is a substitute for the ; for they said , but not ; [i.e. is not a dial. var. of , because the former has no pl.:] or is
used as a pl. of كحّ (L in art.) And فأحاءٍ أَحَّ (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. فلاأن من فح العرَب (ISk, A, * TA) and كحهم, (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 جَفّ (TA.)

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. أصله (K, L, K, TA) and فصه (K, TA) and خالصه (L, K, TA.) One says, صار إلى فأحاء الأَمَر, as also وقعت بفرك, I have become acquainted with all that thou knowest, nothing thereof being hidden from me. (Ibn-Buzurj, TA.) And لَا ضَرْتُكَ إِلَى فُحَاحِكَ, I will assuredly make thee to have recourse to thine utmost effort, or endeavour, i. e. لَا ضَرْتُكَ إِلَى أَصْلُكَ, or, as IAar says, لَا ضَرْتُكَ إِلَى أَصْلُكَ إِلَى جَهَدُكَ, i. e. I [See أَصْلُكَ.]See also, latter half.

[It is said in the K, فَحَحَّ: 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 mistranscription of ُﺢُﻘْﺤُﻘﻟا َقْﻮَـﻓ ِّﺐِﻘﻟا.

See what next follows.]

[The ischium; i. e.] the bone that surrounds the posterior pudendum, (S, K,) somewhat above the قَبُّ [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 خُورُان [or anus, or part in which is the anus]; the خُورُان being between the ُﺢُﻘْﺤُﻘﻟ and the عصعص: or the lower part of the عَجْب [or rump-bone, or root of the tail], in the integuments (طباق) of the two hip-bones; somewhat above the قَبُّ: or the bone upon which is the place wherein the penis is inserted, next, or near, to the lower part of the رَكْب [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 عصعص: also, that the upper part of the عصعص is the عَجْب, and its lower part is the ذَنْب: or the عصعص is the internal extremity of the backbone, and the عَجْب is its external extremity, and the ذَنْب is the دِبَر (L, TA:) or, accord. to IAar, i. q. عكَدَة. (O voce عكَدَهъ.)

[& دِبَر ُﺾْﺤٌ] نَزْحَاءٌ قَرْب ُﺾْﺤٌ.

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

: see what next precedes.
1. ** بغَّبٍ** (S, ISd, O, Msb, K,) with damm, (S,) like **يُكْنِب** (O,) the verb being of the class of **نَصَرُ** (K,) inf. n. **قَحَب** (S, * O, * K) and **قَحَب** (K,) both of the inf. ns. mentioned by ISd; (TA;) and **قَحَب** , inf. n. **قَحَب**; (K,) He coughed; (S, ISd, O, K;) said of a camel, but only of one that has the disease termed **خَازُز،** or such as is soft and plump; (ISd, TA;) and **قَحَب** 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 **سَعَالُ** (TA;) or **قَحَب** signifies **سَعَالُ مِنْ نَوْمِهِ** [app. meaning he coughed by reason of his ungenerousness; as an ungenerous man is wont to do when a request is made to him]. (Msb.) [See also **قَحَب** below.]

2. **قَحَبُ** see the preceding paragraph.

**قَحَبُ** an inf. n. of 1 [q. v.]. (ISd, K.) And Attacked by coughing; (AZ, O, K;) applied in this sense to an old man. (O.) And, applied to a man, and so **قَحَب** 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 **قَحَرُ** and **قَحَرُ** (O:) and the latter, aged, or extremely aged, or old and infirm, applied to a woman; (T, O, K, TA;) like **قَحَمُ**; (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, لا تثق بقول قحمة [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 (ءآَد)، (IDrd, O, K)، or by reason of medicine (دوآء) [app. a mistranscription for دآء]. (So in a copy of the A.) And signifies also A prostitute, or fornicatress: (IDrd, T, ISd, O, Msb, K, TA:) accord. to IDrd, from the same word in the sense next preceding; (O, Msb;) 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, Msb, K, TA:) or, (K, TA,) accord. to J (Msb, TA) and others, (TA,) it is post-classical: (S, O, Msb, K, TA:) but Ibn-Hilál says, in the Kitáb es-Siná'ateyn, that it is a proper [not a tropical] appellation of her who makes gain by prostitution: (TA:) the pl. is كَلَابْ فَحَابٍ like كَلَابْ فَحَابٍ pl. of كَلَابْ. (Msb.)

A cough: [and so فَحَابٍ used as a simple subst.:] thus in the phraseِ In him is (i.e. he has) a cough: (K, TA:) and thus in the phraseِ In the beast, or horse or the like, is a cough. (TA.)

an inf. n. of 1 [q. v., and often used as a simple subst., like قَحْبَة q. v.]. (ISd, K, &c.) And A corrupt, or disordered, state of the interior of the body. (IDrd, Msb, TA:) One says to him who is hated, (T, TA,) or to the elder, (TA,) [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,) [May God grant thee continuance of life, and youthful vigour]. (T, TA.)

A vehement coughing. (K.)


\[ \text{He (a camel) became in the state of having a hump like a cupola; so accord. to ISd: (TA:) or became large in the hump; (S, IKtt;} \]

\[ \text{became such as is termed } \text{مَقَاحَد} \text{; (L;} \text{[and] so } \text{تُدُقَحَة} \text{(*) or } \text{تُدُقَحَة} \text{signifies she continued always to have a hump, even when she had become lean. (L)} \]

\[ \text{see above, in three places.} \]

\[ \text{see the first paragraph.} \]

\[ \text{The base of the hump of a camel;} (\text{S, A, O, L, K;)} \text{[as also }, \text{mentioned by Freytag as occurring in the Deewán of the Hudhalees, and I find } \text{دَحَق} \text{ }(\text{thus without any syll. sign) expl. as having this meaning (as well as } \text{قَحَد}) \text{in a copy of} \]

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the A;] and so [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 [respected] for it is said in the L that IAar mentions [with ] as having this meaning, that the like of this is mentioned on the authority of Aboo-Nasr, and that IAar says that and and and and are all syn. with ; but Az says that is not mentioned with 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 [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 portion of the hump: (A:) pl. [of mult.] (S, O, K) and [of pauc.] (K.)

A solitary man, who has neither brother nor offspring: (IAar, Sh, O, K, TA:) and signifies [the same, or the like; i. q.] (IAar, Sh, T, O:) [see also ] accord. to the K, in this case is an imitative sequent to , 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 (TA:) but that it is correctly as mentioned [and expl.] by Sh, on the authority of IAar; i. e. that one says , and, one says , and, (TA.)

: see the next preceding paragraph, in three places.

called the latter like [in form], and mentioned by Ibn-'Abbád, (O,) [words] in which the is argumentative, (S, O,) [or, accord. to the K, it is radical,] What is behind the head; (S, O,) said by AZ to be the part of the bone of the head that protuberates over the back of the neck; the [or crown] being above it, and the , which is next to the [or , i. e. the part between the two ears, behind, being beneath it: (O:) pl. [of both] (S, O) and [of the former]
[also]. (O.) See also art.
قحر

قرح 1

(an arrow) rose in the sky. (JSh, in TA, art. شخص.)
The rain was withheld, (Sh, AHn, S, Msb, K,) being wanted. (Sh.) An Arab of the desert said to 'Omar, *ﻂَﺤَﻗ ُبﺎَﺤﱠﺴﻟا*, meaning The clouds were withheld. (TA.) ___ *ﻂَﺤَﻗ ُمﺎَﻌﻟا*, aor. inf. n. *ﻂْﺤَﻗ*; and *ﻂَﺤَﻗ*; and *ﻂِﺤَﻗ*; mentioned by AHn, and IB, but the latter says, *ﻂِﺤُﻗ ُﺮْﻄَﻘﻟا*; and *ﻂَﺤْﻗَأ*, also mentioned by AHn; (TA;) The year was one of drought; without rain: (K:) and *ﻂَﺤْﻛَأ* signifies the same. (TA.) You say also, *نﺎَﻛ َﻚِﻟٰذ ِﰱ ِطﺎَﺤْﻗِإ ِنﺎَﻣﱠﺰﻟا*, and *ِﻪِﻃﺎَﺤْﻛِإ*, meaning That was in the distressing state of the time, or season. (Ibn-ElFaraj.) ___ *ﺖَﻄَﺤَﻗ ُضْرَﻷا*, aor. inf. n. *ﻂْﺤَﻗ*; (IDrd;) or *ﺖَﻄِﺤُﲤ*; (Msb, TA;) and *ﺖﻄﺤﻗا* [app. in the act. and pass. forms, though the pass. form seems to be of doubtful authority, as will be seen from what follows]; (Msb;) *ﻂَﺤْﻗَأ* said of a man, also signifies Semen non emisit: (Mgh, Msb:) or inivit et semen non emisit: (K:) from the same verb in the last of the senses explained in the preceding paragraph. (Mgh, Msb.) God afflicted the land with drought; by withholding rain from it. (Msb, K.)
: see 1. __ Drought; dearth; scarcity: (S, TA:) and paucity of good in anything. (ISd, TA:) You say also, اًطْﺣُﻗ ُهَﻟ like اًقْﺣُﺳ, and اًدْﻌُـﺑ, 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.)

: see ٌطْﺣَﻗ.

: see ٌطْﺣِيث.

Rain Withheld. (Fr, Msb.) Also, and ٌطْﺣُﻗ, applied to a year, and to a beating, Distressing; severe; vehement. (K.)

: see ٌطْحَٹ.

: see ٌطْحِيث.

ٌطْحُٹ: (K, TA,) and ٌمَائِطْحَٹ: (TA,) A time, and a year, of drought; in which is no rain: (K, * TA:) pl. of the former epithet ٌطْحَٹ: (K.)

ٌطْحَٹ: see ٌطْحَٹ.

ٌطْحِيث: (Msb,) and ٌأَرْضِ مَطْحَٹَة: (TA,) A country, and a land, that has received no rain: (Msb, TA:) pl. مَطْحَٹَة: (Msb.)
فحص

: see جمجمة, in two places; قد  A glass bowl; as also جمجمة. (Az, TA in art. جم.)
مُحَقُّل، applied to a man and to a horse, *i. q.* (IAar in TA, art. "عجر").

مُحَقِّل; see إنَّهو.
A letter inserted without reason. A letter inserted without reason.

He entered into affairs without consideration.

He experienced dearth, drought, or sterility. See an ex. voce

He plunged, or rushed, into the affair without consideration]

See 1. 

See

See

See

See

See

See

See

An old woman. See

A letter inserted without reason. A letter inserted without reason.
فحو

: see بابونج. See also a verse cited voce توم.
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., S, O, L, and a garment, or piece of cloth, L,) lengthwise: (S, M, A, L,) inf. n. and he cut it off entirely: (M, 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, ُﻪَﺑَﺮَﺿ ِﻒْﻴﱠﺴﻟِِْﲔَﻔْﺼِﻨِﺑ ُﻩﱠﺪَﻘَـﻓ [He smote him with the sword and clave him in halves,] (L, Msb, *) or ُﻩﱠﺪَﻗِْﲔَﻔْﺼِﻧ [He slit the writing-reed, and nibbed it, or cut off its point breadthwise, or crosswise]: (A, TA:) [for] ُﻪْﻄَﻗ is opposed to ُﻩﱠﺪَﻗ (S and TA in art. ُﻂﻗ): 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] ُﻖﻳِﺮﱠﻄﻟا ُﻪِﺑ ُﻪْﺗﱠﺪَﻗ (so in the L and TA,) aor. and inf. n. as above, (M, L, TA,) i. q. ُﻪَﻌَﻄَﻗ (M) or ُﻪْﺘَﻌَﻄَﻗ (L, TA) [The road cut him off, app. from his companions, or from the object of his journey: compare ُﻦَﻌَطَى ُﻩِﺑ and ُﻦَﻌُطَى ُﻩِﺑ the speech; or ceased from speaking: or both may here mean, as ُﻞِﺜَﻌَى ُﻩِﺑ sometimes does, he
articulated speech, or the speech: compare this latter rendering with an explanation of

also signifies He cut it out, or shaped it, in any manner, whether lengthwise or otherwise; like 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. Hence

[Such a one was shaped with the shaping of the sword] means such a one was made goodly, or beautiful, in respect of [i.e. conformation, or proportion, &c., like as is the sword]. (S, O, L, TA.) [See also ُﺪَﻗ، below.] ___ And ُﺪَﻗ means also He suffered a pain [app. what may be termed a cutting pain] in the belly, called ُﺪَﻗ. (M, L, K.)

2 لَدَدَٰٓ ُﺪَﻗ

see 1, first sentence. ___ [Hence,] لَدَدَٰٓ ُﺪَﻗٍ (as implied in the L.) or لَدَدَٰٓ ُﺪَﻗ الْتَحْمٍ. (A, O, * inf. n. لَدَدَٰٓ ُﺪَﻗٍ (O, L,) He made لَدَدَٰٓ ُﺪَﻗٍ [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) لَدَدَٰٓ ُﺪَﻗٍ غَلِيْضٍ, said of a garment, It fitted him, or suited him, in size and length. (L, from a trad.)

4 ٌاَقَدَدٚ ُاَلْبَيْلٍ، said of food, It occasioned him a pain in the belly, termed لَدَدَٰٓ ُاَلْبَيْلٍ. (ɪkττ, TA.)

5 لَدَدَٰٓ ُتَقَدَدَدٖ 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 (ٌفَوْمٍ), It became separated (S, M, O, L, K) into لَدَدَٰٓ ُاَلْبَيْلٍ [or parties, &c., pl. of لَدَدَٰٓ ُاَلْبَيْلٍ, 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 لَدَدَٰٓ ُتَقَدَدَدٖ 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 لَدَدَٰٓ
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, Msb, K;) *or became cut off entirely:* (M, L, K;) or *became cut, or cut off.* (TA.)

*8*  إقتَدَت يَأْتَدُّ الْأُمُوْر 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*  استَقْدَت it contained, or continued in one manner, or state. (Ibn-'Abbád, A, O, K,) *to him.* (A.)

And *It* (an affair, TA) *was, or became, uniform, or even in its tenour.* (Ibn-'Abbád, O, K, TA.) And

**8**  يَأْتَدُّ الْأُمُوْر 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.)

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**8**  يَأْتَدُّ الْأُمُوْر 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.)
the sense of one says, [i.e.]

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, being held to signify properly, but it is commonly used as meaning and no more]; and he asserts it [i.e. 

قَدْ زَيَدُ, making it marfooa, (Mughnee, K,) like as one says حسبي and null without [as mentioned above,] like as one says حسبي. (Mughnee.)

(2) It is also a verbal noun, syn. with يَكْفَى: one says, قَدْ زَيَدُ, (Mughnee, K,) like as one says يَكْفَى. (M.)

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 حرف تنفيس [i.e. سوف 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, بِئْلَا دَقَ ُمَدْقَـي (, 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 لَمَا يَفْعَلَ [i.e. He has not yet done such a thing, which implies expectation that he would do it]; (S, M, O;) the reply being, قَدْ 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, قَدْ مَاتَ فَلَانَ [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] قَدْ رَكَبَ مَاتَ فَلَانَ (S, O:) thus some say, قَدْ رَكَبَ [Already the commander has mounted his horse] to him who expects his mounting: some, however, disallow that قَدْ 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 محمدًا بعث denotes expectation without قد. MF says, What we have been orally taught by the sheyks in ElAndalus 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 زيد has just, or just now, stood; a meaning often intended by saying merely, has stood; (Mughnee, K;) for this phrase without قد may mean the near past and the remote past; (Mughnee;) and so in the saying of the muëdhdnin, قام زيد 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 كان قد He had just, or simply had, gone away; and يكون قدذهب He will, or shall, have just, or simply have gone away: ] and accord. to the Basrees, 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، وما لنا آناء نقاتل في سبيل الله وقد أخرجنا من ديارنا وأبنائنا [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، أو جاؤوك حصرت صدوركم أن يقاتلونكم [Or who come to you, their bosoms being contracted so that they are incapable of fighting you, or their bosoms shrinking from fighting you]; but the Kooifes and Akh says that this is not required, because of the frequent occurrence of the pret. as a denotative of state without قد، 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 قد; and he makes حصرت صدوركم to be an imprecation [meaning may their bosoms become contracted]: (S in art. حصر; in which art. in the present work see more on this subject:) and the inceptive أن is prefixed to it like of the saying إن. 

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Verily Zeyd 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, K;) either of the act signified by the verb, (Mughnee,) as in [the saying], قد يصدق الكذّوب [In some few instances the habitual liar speaks truth]; (Mughnee, K;) or of what is dependent upon that act, as in [the saying in the Kur xxiv. last verse,] قد أعلمنا عليه أن ما هم عليه هو أقول معلوماته [as though] meaning أن ما هم عليه هو أقول معلوماته [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 قد, but from the saying قد يصدق الكذّوب. (Mughnee.) 

(4) It denotes frequency; (Mughnee, K;) [i.e.] sometimes (S, O) it is used as syn. with اَّمَر [as denoting frequency, as well as with اَّمَر in the contr. sense, mentioned in the next preceding sentence]: (S, M, O;) thus in the saying (S, M, O, Mughnee, K) of the Hudhalee, (M, Mughnee,) or 'Abeed Ibn-El-Abras, (IB, TA,) *

قد أترك القرن مصرفًا أماله

[Often I leave the antagonist having his fingers' ends become yellow]. (S, M, O, Mughnee, K.) 

(5) It denotes the affirmation of truth, or certainty: thus in [the saying in the Kur xci. 9,] قد أفقّل من عُظِمها [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, K;) and thus accord. to some in [the saying in the Kur xxiv. last verse, of which another explanation has been given above,] قد أعلم ما أنتم عليه [Verily, or certainly, &c., He knoweth that state of conduct and mind to which ye are conforming yourselves]. (Mughnee.) 

(6) It denotes negation, (Mughnee, K;) accord. to ISd, (Mughnee,) occupying the place of ما,
(M,) in the saying, (M, Mughnee, K,) with تعرفه, [as though meaning Thou wast not in prosperity, that thou shouldst know it,] (Mughnee, K,) 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,] قد may be separated from the verb by an oath; as in [Thou hast, by God, done well] and [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,)

* affid al-trhal ghur ban rikaba
* lamma tsal burhana wa kan qad

[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. (M, O, Mughnee,) [If you make an اسم [i.e. a subst. or a proper name], you characterize it by teshdeed: therefore you say, I wrote a beautiful قد; and so you do in the case of هو and قد and تو; 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 ٍ; for in this case you add ٌ; thus if you name a man لا, or ما, and then add at the end of it ٍ, you make it ٍ; for you make the second ٍ movent, and ٍ when movent becomes ٍ: (S, 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-Basrah [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 K,] this is a mistake: that only is characterized by teshdeed of which the last
Letter is infirm: you say, for هو, (IB, K) used as the name of a man, (IB,) هو, (IB, K,) and for لوى you say, and for يف you say;

(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 ماد and داد &c.]: (K;) but as to داق, if you use it as a name, you say داق; (IB, K;) and for دن you say دن, and for عن you say عن; (K;) like يد (IB, K) and دم &c.: (K;) 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.)

قدُ The skin of a lamb or kid: (M, A, L, Msb, K;) or [only] of a kid: (S, O, L;) or, accord. to IDrd, a small skin, but of what kind he does not say: (M, L;) pl. (of pauc., S) and (of mult., S) قدّد (ISk, S, M, L, Msb, K) and [of pauc. also] دقدا ة, which is extr. (M, L.) Hence the saying, فإلن ما يعرف القتاد من القتاد Such a one knows not the skin of a lamb, or kid, from the thong. (A.) And hence, (O, K,) it is said in a prov., (S, M, A, O,) ما يجعل قدّد إلى دنم 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? (S:) or what approximates thy small [affair] to thy great? (O, K:) applied to him who transgresses his proper limit; (M, O, K;) and to him who compares the contemptible with the noble. (O, K;)See also دقد. In two places. Also The measure, quantity, size, or bulk, (M, L, Msb, K,) of a thing: (M, L;) the conformation, or proportion, syn. تطليع, (S, M, A, O, L, K,) of a thing, (M, L,) or of a young woman, (A,) or of a man: (K;) the stature, syn. قامة, (S, A, O, L, K,) of a man: (K;) his justness of form, or Symmetry: (M, L, K;) and his figure,

person, or whole body: (M, L;) pl. [of pauc.] أقداد (M, L, K) and (K,) which is extr., (TA,) and [of mult.] قوداد (M, L, K) and قداد. (K,) One says, هذا على قدّد ذاك This is equal in measure, quantity, size, or bulk, to that; is like that. (Msb.) And شيء حسن القد This is a thing goodly, or beautiful, in respect of conformation, or proportion. (L.) And جارية حسناء القد A young woman goodly, or
beautiful, in respect of stature, and of conformation, or proportion. (A.) And

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, قدّد، addressed to Mikdád,
in a verse of Jereer, is meant [O, woe to thee Mikdád]; the poet restricting himself to some of the
letters [of the name]: an instance [more obviously] of a similar kind is سلام used by El-Hoteiäh for
سليمان. (O.)

A certain marine fish, (O, K,) the eating of which is said to increase [the faculty
of]

A thing that is مقدود [i. e. cut in an elongated form, &c.]. (M, L.) [And hence] A thong cut
from an untanned skin, (S, M, * A, O, * L, Msb, K,) with which sandals or shoes are sewed,
(M, * L, Msb,) and with which a captive

is bound; (A;) pl. قدّدَأ (S, O, L:) and [as a coll. gen. n.] thongs, cut from an untanned skin, with
which camels' saddles and [the vehicles called]
inelas [which of the pl. is قدّد is a more special term, (S, O, L,) signifying a single thong of this kind. (K.) See an ex. voce قدّد.___
And (hence, L) A whip; (O, L, K;) as also قدّد. (K.) Thus in the trad., لقاب قوس أحدكم وموضع قدّد في الجنة خير
من الدنيا وما فيها, (O, * L,) or قدّد, (K, l.) 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 قدّد 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. (IAar, O, L,) And A vessel of
skin. (S, O, K.) One says,  

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.) **Shādīd ُقُدُّد** occurs in a trad. as some relate it, meaning **Having a strong bowstring**: but accord. to others, it is **Shādīd ُقُدُّد** , meaning strong in pulling the bow. (L.)

قدّدٌ : see قُدُّدٌ  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, Msb, K,) accord. to some, (Msb,) of whom each has his own, (S, O, L, K,) or of which each has its own, (Msb,) erroneous opinion. (S, O, L, Msb, K:) pl. (Msb.) Hence, كِنْهَا طَرَائْقٌ  قَدَّدٌ, (S, L, O, K,) in the Kur [xiii. 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, **صار القيم قداد** The people became divided, or different, in their states, or conditions, and their desires, or erroneous opinions. (L.)

قدّدٍ The hedge-hog: ___ and The jerboa. (O, K.)

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

قدّدٍ, (S, M, O, L, K,) or قُدُّدٌ, (Msb,) **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. (S, O, L, K,) ْتُمْ مُقَدَّدٍ is of the measure **فِعْلٍ** of the measure **تَمُّ مُقَدَّدٍ** and **مَعْعَولٍ**. (L,) ْتُمْ مُقَدَّدٍ A garment, or piece of cloth, [Slit, or rent, and] old and worn out. (S, O, L, K.)
A small [or garment of thick, or coarse, hair-cloth], (M, * K, * TA,) such as is worn by persons of low condition. (TA.)

ٌﺪْﻳَﺪُﻗ (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 [ٌﺪْﻳَﺪُﻗ, 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 Fâik, (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 مسحٌ [ٌﺪْﻳَﺪُﻗ; or from ُدﱡﺪَﻘﱠـﺘﻟا, 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 ُىﺪَﻳِﺪَﻗُٰ (IAth, O, TA) and ُىِﺪْﻳَﺪُﻗُٰ (IAth, TA:) and it is commonly used in the language of the Persians also. (O.)

ٌدوُﺪْﻴَـﻗ A she-camel long in the back: (O, K:) but this is said to be derived from ُدْﻮَﻘﻟا, like ُﺔَﻧﻮُﻨْـﻴَﻜﻟا from ُنْﻮَﻜﻟا (L:) [see art. دﻮﻗ:] pl. ُﺪِدﺎَﻴَـﻗ (K. [In the O the pl. is written ُﺪِدﺎَﻨَـﻗ.] )

ٌدوُﺪْﻴَـﻗ A road: (A, K, TA:) because it is cut: so in the phrase ٌةَزوُـﻐَـم ُﺔَـمِـيِقْـتم ِّدَـقَـلم (A, TA:) [A desert, or waterless desert, whereof the road is straight, or direct]. (A, TA:) ___ The rima vulvæ 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, ُمَقْدُ:] ___ And i. q. قَاعٌ, i. e. An even, or a plain, place. (S, M, O, L.)

ٌدوُﺪْﻴَـﻗ The iron instrument with which skin is cut ُيرِقْدُ (L, * K, * TA.)
Wine of El-Makadd, a town of the region of the Jordan, (K,) or, as is said in the Marásid and the Moajam, near Adhri‘át, in the Howrán; (TA;) wrongly said by J to be without teshdeed to the د for the wine called مَقْدَدَيْ is different from that called مَقْدَدَي: (K,) or it is wine boiled until it is reduced to half its original quantity; likened to a thing that is divided (ٌد) in halves; so accord. to Rejá Ibn-Selemeh, and in the Nh and Ghareebeyn; and sometimes it is pronounced without teshdeed to the د. (TA.)
The worm, or worms, effected a cankering, or corrosion, in the woods, in the trees, in the forest, or in the teeth. It became cankered, or corroded. (Hence,) 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. He found fault with, or spoke against, his parentage, genealogy, or pedigree. He impugned his rectitude as a witness, mentioning something that should have the effect of causing his testimony to be rejected. He acted dishonestly, or insincerely, towards his brother, and did that which was displeasing to him, or that which he hated. 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 being meant with his testimony. He (a maker of arrows, A) made a hole in the end of the arrow in the state in which it is termed with the tang of the iron head (for the insertion of the said tang): He broke the sealed clay upon the
mouth of the [wine-jar called] (TA. [Accord. to the TA, a verse of Lebeed cited voce أَذَكْنَ أَذَكْنَ]. (He (the operator termed) كَفَّاَحَ الْعِينَ أَذَكْنَ)) performed upon the eye the operation of couching; he extracted from the eye the corrupt fluid. (S, A. [See الْبَنْقُ الْعِينَ أَذَكْنَ, (S, L) aor. and inf. n. as above. He struck, or produced, fire with a flint &c.: (L:) or كَفَّاَحَ النَّدَةَ أَذَكْنَ, or rather from that called زَنْدَة كَفَّاَحَ أَذَكْنَ. (K,) or كَفَّاَحَ النَّدَةَ أَذَكْنَ, and كَفَّاَحَ النَّدَةَ أَذَكْنَ, (S,) He endeavoured to produce fire with the زَنْدَة كَفَّاَحَ أَذَكْنَ. (K,) or كَفَّاَحَ النَّدَةَ أَذَكْنَ, (S,) or rather from that called زَنْدَة كَفَّاَحَ أَذَكْنَ, (K,) or كَفَّاَحَ النَّدَةَ أَذَكْنَ, (S,) (app. Bend thou to me branches and I will produce fire for thee to kindle them) is a prov., meaning كَفَّاَحَ أَذَكْنَ لِكَ [Be thou a helpmate for me and I will be a helpmate for thee]. (TA.) See also another prov. cited and expl. voce أَذَكْنَ. (S, A, L,) aor. and inf. n. as above; (L;) and كَفَّاَحَ الْبَنْقَ أَذَكْنَ, (S, A, L, K,) He laded out broth [&c.] (S, A, L, K) with a ladle. (A.) And كَفَّاَحَ الْبَنْقَ أَذَكْنَ, (S, A, L, K;) He laded out what was in the cookingpot. (L.) And كَفَّاَحَ الْبَنْقَ أَذَكْنَ, (S, A, L, K;) He laded out what was in the bottom of the cooking-pot. (L.) And كَفَّاَحَ الْبَنْقَ أَذَكْنَ, (S, A, L, K;) He laded out with pains what was in the bottom of the well. (A.) كَفَّاَحَ عِينَهُ أَذَكْنَ, (S, A,) inf. n. كَفَّاَحَ الْبَنْقَ أَذَكْنَ, (S, A, L, K;) His eye sank, or became depressed, (S, A, K,) so that it became like the كَفَّاَحَ أَذَكْنَ [q. v.]. (A. [See an ex. of the latter v. in a verse cited in the first paragraph of art. سَلَب .]) كَفَّاَحَ أَذَكْنَ 2 see above, last explanation. كَفَّاَحَ فَرَسْهُ أَذَكْنَ, (K,) He made his horse lean, lank, or slender: (S, K, * TA:) or كَفَّاَحَ خَيْلِهِ أَذَكْنَ, inf. n. as above, I made my horses to be like the arrows
termed in slenderness. (A.)

[so in a copy of the A, an evident mistranscription for ما،] from المقدمة meaning the act of blaming, censuring, &c., syn. thus in the saying: [A mutual reviling, and vying in foul, or unseemly, speech or language, occurred between them two]. (A.)

And signifies [app. as meaning جادلة i. e. He contended in an altercation, or disputed, or litigated, with him: &c.]. (A.)

قدح: see 5 in art. قرح.

They contended in an altercation, or disputed, or litigated, each with the other. (A: there immediately following قادحة as meaning جادلة.)

Fire was, or became, struck, or produced, from the wood, or stick. (L in art. صلد.)

is also a tropical phrase [meaning He endeavoured to avail himself of his (another's) instrumentality: or he availed himself thereof: see the phrase in art. زناد]. (A.) And اقتقد الأامر 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.

He asked, or demanded, that his (another's) زناد (pl. of زناد 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.)

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 canker, 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.) __

An arrow; (S, Msb, 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, Msb, K, &c.): or an arrow when straightened, and fit to be feathered and headed: (T, voce إبرى. 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 

قَدَحٌ: (L) pl. قُدُاحٍ (S, A, Mgh, L, K) a pl. of mult., (TA,) and [of pauc., and accord. to the L of the last of the senses expl. above,] أَقْدَاحٍ (S, L, K) and أَقْدَاحٌ (L, TA) and أَقْدَاحٌ (S, L, K,) which last is a pl. pl. [i.e. pl. of أَقْدَاحٍ.] (L:) [One says, in speaking of the arrows used in the game called ضرب القادح الميسر and in speaking of the two arrows used in practising sortilege, ضرب بالقادح الميسر: and in speaking of the two arrows, صدقى وسم قدحه 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, إِبْصَرٌ وسَمٌ قدَحَكَ. [See, or look at, the brand of thy gaming-arrow:] (TA,) which is [also] a prov.; (A;) meaning know thyself. (A, TA.) And قدح ابن مقبل. 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.)

قَدَحٌ [A drinking-cup or bowl; a certain vessel (Msb, K) for drinking, (S, Mgh,) well known,
large enough to satisfy the thirst of two men: (A ‘Obeyd, K:) or a small one and a large one: (K:) [in the K voice, 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. أَقْدَاح (S, Mgh, Msb, K.) It is said in a trad., لَا تَجْعَلْنِم كَفَّادَه الْرَكْبِ [Make not ye me to be like the drinkingcup 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 puttingon of his apparatus, (Mgh, TA,) placing it behind him. (TA.) ___ Also A certain measure of capacity, in Egypt, containing two hundred and thirty-two دراهم. (Es-Suyootee in his Husn el-Mohádarah. See رَدَب, in art. رَدَب.) قدحة 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.

قدحة A ladleful of broth: (S, L, K:) and some say that قدحة signifies the same. (L.) You say, اْيِئْطْعَأ قدحة نِم كَتْقَرَم Give thou to me a ladleful of thy broth. (S.)

قدحة The act of striking or producing, fire (IAth, K, TA) With the قدحة. (IAth, TA.) Hence the saying, لو شاء الله جعل للناس قدحة ظلمة كما جعل لهم قدحة نور 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.)

قدوح قدوح and قدوح أقادح, (K,) or قدوح أقادح, (A,) The دِبَّاب [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 ذَنَز and the ذَنَز]. (TA. [But in a verse cited by Meyd in his Proverbs, instead of قدوح أقادح, we find قدوح أقادح الاقحو, and he says that
The pieces of wood of the [camel's saddle called] (for which the TA has رمل, but the right reading is shown by the context): a word having no singular. (TA.)

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 مقدح. (L)

The art, or craft, of making vessels such as are called [pl. of قِدَاح]. (K.)

: see 1, latter half: ___ and see . As an epithet applied to a زند [q. v.], (K in art.

it signifies That produces much fire. (TK in that art.) ___ See also . Also A maker of vessels such as are called [pl. of قِدَاح]. (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] (Az, K, TA:) of the dial. of El'-Irák: n. un. . (TA.)

A stone from which one strikes fire; (As, S, A, K;) and so . (T, S, K.) See also , last sentence.
This is water of which the lader-out will not sleep [This is water of which the lader-out will not sleep] is said in describing such [water] as is little in quantity. (A, TA.)

A canker-worm;] the Worm (Lth, S, Mgh, L, K) that cankers, or corrodes, trees and teeth: (Lth, * Mgh, * L, TA:) [coll. gen. n. Caddah; occurring in the K in art. خرب, &c.:] pl. Caddath. (L.) One says, قد أسرعتة [The canker-worms have quickly come into his teeth]. (L.)

A couching-needle; called thus, and nghiệp the cadah, in the present day. Also], (K, and so in some copies of the S,) and مقدح, (A, TA, and so in other copies of the S,) and مقدح, and Caddah, (K,) The thing (S, A, K) of iron (A, K) with which one strikes fire. (S, A, K,) And the first, A ladle; (S, A, K;) as also Caddah. (A.) 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.)

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

An eye that is sunk or depressed [so as to be like the] Caddah: see 1, last signification].

Horses whose eyes are sunk or depressed. (TA.)

applied to broth: see Caddah.
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, [lit. Thy two pieces of stick, or wood, for producing fire pertain to the trees that have soft and weak branches,
قدر

قّدَرُ الشَّيءٍ ١

{Qadar}, aor. — and —, [or the former only accord. to the Mgh., as will be seen by what follows,] inf. n. {Qadar}, (S, Msb,) is from {تَقدِيرُ}, (S,) [or] it signifies the same as {قّدَرُ الشَّيءٍ}, inf. n. {تَقدِيرُ} (Msb:) [which latter phrase is afterwards mentioned in the S, 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:]

signifies he computed, or determined, or computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum, or number, of the thing, in order that he might know how much it was. (Iktt.) It is said in a trad., 

إِذَا رَتْرَتْ اَلْمَحْرَقَةُ ﺍَذِإْ مُكَيْلَعَ اَلْهَالْ ﺍَوْرِدْقُ ﺍَوْرِدْقُ ﺍَوْرِدْقُ ﺍَوْرِدْقُ, and {إِنْ عُمِّيْلَكَ عَلِيْكَ ﺍَوْرِدْقُ ﺍَوْرِدْقُ ﺍَوْرِدْقُ,} with kesr to the د, (Mgh, Msb; *) for ﺍَوْرِدْقُ, with damm, is wrong; (Mgh;) and Ks. say, that you say قّدَرُ الشَّيءٍ, aor. قّدَرَهُ, with kesr, and that he had not heard any other aor.: (TA:) the meaning of the trad. is, 

[When the new moon (of Ramadán) is hidden from you by a cloud or mist, or if it be so hidden,] compute ye (قّدَرُوا) the number of the days to it, (Mgh, Msb,) and so complete Shaabán, making it thirty days: (S, * Mgh, * Msb;) or, as some say, compute ye (قّدَرُوا) the mansions of the moon, and its course in them to it, i. e., to the new moon]. (Msb.)

See also 5. ___ [Hence, app., the saying,] See thou and know thy rank, or estimation, among us. (Ao.) ___ Hence also,] ما قّدَرْنَا ﺍَلْهَالْ ﺍَمْقَدَرَهُ. See Qadar. لَمْ تَسْتَحْيَِي ﺍَلْمَحْرَقَةُ. 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: (S, K;) for قّدَرُ 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-Basâr.) He measured the thing by the thing: (L, K: *) and he measured, or compared, the two things, or cases, together; syn. (K, art. قيَس) and so قادِر بينهما. (L, art. قيَس) [Hence, app.,] قادِر الأمر. (L, K) and قادِر إلى الأمر. (L) [and he measured; (L, K) [and he measured]; (L, K)] 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. 

I made the garment according to his measure; adapted it to his measure: (S, K: *) [and قادِر عليه الثواب app. signifies I made the thing according to his, or its, measure; proportioned, or adapted, the thing to him, or it; for وصفته, by which it is explained in the TA, seems to be, as IbrD thinks, a mistake for وضعته] and قادِر الشئ signifies, in like manner, he made the thing by measure, or according to a measure; or proportioned it; syn. (IKtt:) the primary meaning of تقدير is the making a thing according to the measure of another thing. (Bd- xv. 60.) [Hence,] قادِر عليه ذلك عليه, aor. — and — , inf. n. قادِر and قادِر, (K,) or the latter is a simple subst., (Lh, Msb,) and the former (S unless this be a simple subst.;) and قادِر عليه, (K,) [which is more common,] inf. n. تقدير; (TA;) and لِهِ, (K) [God decreed, appointed, ordained, or decided, that against him; and for him, or to him; accord. to an explanation of قادِر 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 قادِر by Lth, and of قادِر and قادِر in the S, and of قادِر in the Msb: see قادِر, below.] You say also قادِر الله له خير [God decreed, &c., for him, good].

Also, قادِر, (K,) aor. — and — , inf. n. قادِر, (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
Hence, say some, the appellation of ليلة القدر, [in the Kur, ch. xcvi.,] as being The night wherein the means of subsistence are apportioned. (TA.) See also قدر, below. Also, aor. — and —, but the former is that which is adopted by the seven readers [of the Kur-án], and is the more chaste, (Msb,) He (God) straitened, or rendered scanty, [as though He measured and limited,] the means of subsistence: (Bd, xiii. 26, and other places; and Msb:) and قدر عليه رزقه, [see Kur, lxv. 7,] inf. n. his means of subsistence were straitened to him; like قدر عليه الشيء, aor. — and —, (Lh, TA,) inf. n. قدر (K,) and قدر فقيرة (Lh, TA;) and قدر, inf. n. تقدير; (K;) He rendered the thing strait, or distressing, to him.

(Lh, K, * TA.) And قدر عليه عياله He scanted his household; or was niggardly or parsimonious towards them, in expenditure; like قدر. (S.) It is said in the Kur, [xxi. 87,] فظن أن لن نقدر عليه And he thought that we would not straiten him: (Fr, AHeyth:) or the meaning is, لن نقدر عليه ما قدَّرنا من كونه في بطن الحوت for نقدر is syn. with قدر; (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 قدرة [meaning power, or ability]; for he who thinks this is an unbeliever. (Az, TA.) Also, aor. —, inf. n. قدره (K;) and قدره تقدير (K;) and

(TA;) He prepared it. (K, TA.) And the former, He assigned, or appointed, a particular time for it. (K,) قدر على الشيء, aor. — (S, Msb, K) and —, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. قدرة and قدران قدرة (S, K,) with kesr, (K,) but the latter is written in a copy of the T, قدران (TA,) [and in one copy of the S قدران] and قدران قدرة و قدران مقدرة (Ks, Fr, Akh, K) and قدرة مقدرة and قدرة مقدرة (S, K) and مقدار (TA) و مقدار (K) and مقدار قدرة (Sgh, K) and قدر (Lh, K,) and قدر عليه, aor. —, (S, K, *) a form of weak authority, mentioned by Yaakoob, (S,) and by Sgh from Th, and said by Ikt, to be of the dial. of Benoo-Murrah, of Ghatafán, (TA,) inf. n. قدر (Ks, Fr, Akh, K) and قدرارة, (K,
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. (Msb, K, * TA.) You say [I have not power over thee.] (S.) And in like manner, Power drives away that care which one has of what is sacred, or inviolable, or of religion, to avoid suspicion. (S.) See also [meaning He cooked, and he cooked for himself, in a cooking-pot]. (S, TA.) You say (K, * TA,) aor. and inf. n. He cooked [the contents of the cooking-pot. (K, * TA.) And He ordered me to cook a cooking-pot of flesh-meat. (TA, from a trad.) And Do ye cook [for yourselves] in a cooking-pot, or roast? (S.)

2, قَدْرٌ: 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-Basîr;) 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; (ElBasîr;) 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, predestined, or predetermined a thing.] __ [Hence, app., قَدْرٌ كَذَا, in grammar, He meant, or held, or made, such a thing to be supplied, or understood. You say Its (a phrase's) implied, or virtual, meaning, or meaning by implication, is thus. And Its implied meaning is to be expressed by saying thus. And is said in the sense of implicatively, or virtually, as opposed to
And He supposed such a thing. He made; syn. جَعَلَ. And it is said in the Kur, [xli. 9,]

And He made therein its foods, or aliments. And it is said in the Kur, [x. 5,]

And hath made for it [the moon] mansions. (TA.) He knew. So in the Kur, xv. 60; and lxiii. 20, according to the Basáïr. (TA.) He asserted him to be, or named him, or called him, a قَدْرَى: (Fr, Sgh, K;) but this is post-classical. (TA.) or أَقَدَرَهُ, (Msb,) or أَقَدِرَهُ, (K,) [the latter of which is the more common.] He empowered him; enabled him; rendered him able. (Msb, K.) You say ٱَلْهُرِّﺪَﻗُ, (Msb, K,) or ٱَلْهُرِّﺪَﻗُا, (K,) [the latter of which is the more common,] He empowered him, enabled him, or rendered him able, to do such a thing. (K, * TA.)

I measured myself, or my abilities, with him, or his, (قَارِعُتُهُ,) and did as he did: (K:) or I vied, or contended, with him in power, or strength. (A, TA.)

He made it of middling size; explained by جَعَلَ قَدْرَأ. (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 ٌءْﻰَﺷ ٌرَﺪَﺘْﻘُﻣ, 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.

He begged God to decree, appoint, ordain, or decide, for him good. (S, K.)

O God, I beg Thee to give me power to do it, by Thy power. (TA, from a trad.)

The quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum, or number attained, of a thing; (S, Msb, K;) as also قدر (Msb, K) and قدر (Fr, Sgh, K) and قدر. (Msb, K,) You say 하ذى قدر هذا، and قدره, This is the like of this [in quantity, &c.; is commensurate with, or proportionate to, this; and so هم قدر مائة هذا، and قدره, They are as many as a hundred. (Z, Msb.) And أُمَّه قدر حقه، and قدره, He took as much as his due, or right. And قدرها, قرأ بقدر الفاتحة, He read as much as the Fátihah. (Msb.) And أَمَّم عَنَّه قَدَر أَن يَفَعِّل كَذَا I remained at his abode long enough for him to do thus. (Meyd, TA.) But you say جَاء عَلَى قَدَر، thus only, with fet-h [to the dál, as is shown by what precedes in the Msb,] as meaning [It came according to measure; i.e., it was conformable; it matched; it suited. (Msb.) You say also جَاء عَلَى قَدَرٍ جَاوِز قَدَرُه، [He overstepped, transgressed, went beyond, or exceeded, his proper measure, bound, or limit: and the same is said of a thing]. (L, art. &c.) And فِرْس بعِيد القدر A horse that takes long, or wide, steps. (JK, TA.) [And هذَا قَدْرُه This is sufficient for me.] ___ [Hence, Estimation, value, worth, account, rank, quality, or degree of dignity;] greatness, majesty, honourableness, nobleness; (Msb, * TA;) gravity of character; (Msb;) as also قدر . (Msb.) You say ما له عندي قدر, and قدر, He has no honourableness, or gravity of character, in my opinion. (Msb.) In the words of the Kur, [vi. 91,] we may also correctly read قدره. (TA.)
and قدر, (S,) [the latter of which is the more common,] or قدر (JK, Msb, K) alone, (Msb,) or both, and قدر and مقدار, (TA,) and مقدار, with fet-h only [to the د], (S,) *Decree, appointment, ordinance, or destiny*: or what is decreed, appointed, &c.; syn. حكم and قضاء: (M, K) or decree, &c., adapted [to a particular case], (Lth, JK, Az, TA,) by God; (S, Msb;) expl. by قضاء موجود, (Lth, JK, &c.,) and ما يقدره الله من القضاء, (S,) and قضاء الله الذي يقدره الله: (Msb,) [accord. to general usage, it differs from قضاء; this latter signifying a general decree of God, as that every living being shall die; whereas قدر signifies a particular decree of God, as that a certain man shall die at a particular time and place &c.; or particular predestination: thus القضاء والقدر may be rendered the general and particular decrees of God; or general and particular predestination or fate and destiny. The term قدر 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 قدر is مقدار and مقدار. (TA,) You say بلوألا أجرأ, and *Events have their course by the decree, &c., of God.* (TA,) It is said that ليلة القدر signifies The night of decree,

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&c. (TA. See also 1.) قدر (A, L, K) and قدر (TA.) A camel's or horse's saddle of middling size; (A, L, K) and in like manner قادر, applied to a horse's saddle, between small and large; or this last signifies easy, that does not wound; like قادر (T, TA:) and مقتدر, (JK,) or مقتدر, (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,) مقتدر الخلق a man of middling make: (M, TA:) and مقتدر الطول a man of middling stature or tallness; (A, TA:) as also قادر. (K,) And أذن قدراء An ear neither small nor large. (Sgh, K,) See also قدرة.
A cooking-pot; a vessel in which one cooks: (Msb:) [and it very often means the food contained therein; i. e. pottage of any kind: (see, for an ex., 3 in art. غلو:)] of the fem. gender (Msb, 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, [I have not seen a cooking-pot that has boiled quicker than it], قدر is not here meant to be made masc. but the meaning is: [I have not seen a thing that has boiled]; and similar to this is the saying in the Kur, [xxxiii. 52.], لا لَحٰچِرُبِن أَن يَلْحُ ينِعُنَّا، meaning, لا يَلِحُ ينِعٰنَّا لِلْجَنْسَ إِنِّي لَحَيْثِرُتُ، without, contr. to analogy; (S, TA;) or قَدْرَةٌ, with ة, because قدر is fem.; (Msb;) or both: (TA:) and the pl. is قُدْرُونَ (Msb, K:) it has no other pl.

(TA:) [See a tropical ex. voce حام.] ممَعَد. (TA.) [See Kur, xx. 42.]

قَدْرَةٌ and ممَعَد. (S, K) and قَدْرَةٌ and ممَعَد. (TA) and قَدْرَةٌ and ممَعَد. (Ks, Fr, Akh, K) and قَدْرَةٌ and ممَعَد. (K) and قَدْرَةٌ and ممَعَد. (Sgh, K) and قَدْرَةٌ and ممَعَد. (Lh, K) and قَدْرَةٌ and ممَعَد. (K) Power; ability. (K.) See قَدْرَةٌ وَقُدْرَةٌ وَقُدْرَةٌ وَقُدْرَةٌ and قَدْرَةٌ and ممَعَد. (S, Msb, TA.)

_ Hence, (TA,) the first and second and third and fourth (S, * Msb, * TA) and fifth, (K, TA,) or all excepting قُدْرَةٌ and ممَعَد. (TK,) [and there seems to be no reason for not adding these two,] Competence, or sufficiency; richness. (S, * Msb, * K.) You say قدرة و قدرة و قدرة و قدرة, and مقاسة, and مقاسة, and مقاسة. A man possessing competence, or riches. (S, Msb, TA.)

قَدْرَةٌ A certain interval, or distance, between every two palm-trees. (JK, Sgh, K.) You say قَدْرَةٌ واقِل جِرْبٍ عَلَى الْقَدْرَةِ. Palm-trees planted at the fixed distance, one from another. (JK,
[What is the fixed distance of thy palm-trees, one from another?] (K.)

Those possessing competence, or sufficiency; the rich. (K.)

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

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 (K;) as also مقتدر . (K.)

Flesh-meat cooked in a pot, with seeds to season it, such as pepper and cuminseeds and the like: (Lth, JK;) if without such seeds, it is called طَبْخٌ: (Lth, TA:) or what is cooked in a pot. (K, L;) as also مقدور . (K, L;) also cooked broth; (L;) and so مقتدر. (OK, L;)

9
ٌةَرْﺪُﻗ: see قِدَارة.

قدورة: see قِدَارة.

قدِر، applied to God, i. q. [Decreeing, appointing, ordaining, deciding]; (S;) and قدِر may signify the same. (TA.) See also قدِر, last signification. Possessing power, or ability; as also قدِر، (K;) and مَقَدَّر، (TA:) or قدِر has an intensive signification, and قدِر still more so: (I'Ath:) or قدِر 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 مَقَدَّر 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-Basáîr.) When you say الله عٰلي كل شيء قدير [God is able to do everything; is omnipotent;] you mean, to do everything that is possible. (Msb.) Between thy land and the land of such a one is a gentle night's journey; (Yaakoob, S;) and between us is an easy night's journey, in which is no fatigue. (K.) See also قِدَر.

ٌقِدَّر: see قِدَارة, and 2.

ٌقِدَر: see قِدَارة.

ٌقِدَر: see قِدَارة.

ٌقِدَر: see قِدَارة.

ٌقِدَر: see قِدَارة.

ٌقِدَر: see قِدَارة.

A measure; (K, L:) a thing with which anything is measured; as also قِدَر، (L:) a pattern by which a thing is measured, proportioned, or cut out. (T, art. مثل.) See also قِدَر، in six places. Death. They say إذا بلغ العمر المقدار مات [When man reacheth the term of life, he dieth]. The pl. is مَقَدَّر. (TA.) See also قِدَارة. 10
قادر: مقدور.

قادر: مقدور, last signification.

قادر: مقدور, last signification. See also قادر, صانع مقدر An artificer gentle in work. (A, TA.) See also قادر.
سﺪﻗ

1. He went far away into the land, or country. (Bd, ii. 28.) قُدْسَ، aor. — قُدْسَ، (TK) inf. 

2. (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.]

3. (A,) inf. n. لَسْﺪُﻗَ, and لَسْﺪُﻗَ ( , 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.]

4. (A,) inf. n. لَسْﺪُﻗَ, and لَسْﺪُﻗَ ( , 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.]

5. (He, or it, was, or became, hallowed, or sanctified: he, or it, was, or became, consecrated.) — He (God, Msb) was far, or far removed, or free, [or clear;] from every 

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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.: (Msb, TA:) he, or it, was, or became, purified; or he purified himself. (S, K.)

and قدس (Holiness, sanctity:) purity: (S, A, Msb, K:) [each] a subst. as well as an inf. n.: (S, A, K:) the former a contraction of the latter. (Msb.) Hence, (S,) حضيرةقدس, or, [The Enclosure of Holiness or Purity:] i. e., Paradise. (S, A.) Hence, also, روح القدس, (S, A, K:) and القدس, 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 الروح القدس: but accord. to the Muslims,] جبريل [i. e. Gabriel, the Archangel]; (S, A, K; and Bd, ubi supra;) as also القدس and القدس: (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, روح القدس معك, and معينك, Gabriel, or God's protection and direction, be with thee, and be thine aider. (A.) قدس or قدس also signifies Blessing. (M, TA.) Also, القدس, the city of theقدس, q. v. (K:) or بيت المقدس. (A.) And أرض القدس [or the الأرض المقدسه] i. q. القدس. (TA.)

A [vessel of the kind called] سطل القدس: (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.)

قدس: see قدس, throughout.

حدث قدسي [A holy tradition or narration]: see art. حديث قدسي.

المقدس القدس التقوقس (S, M, A, Msb, K) and المقدس القدس التقوقس (S, M, K,) applied to God, (S, M, A, &c.,) as also المقدس القدس; (A;) [all
of which are nearly syn.;] He who is far removed from every imperfection or impurity, or from everything derogatory from his glory; (M, Msb;) as also the All-holy, All-pure, or All-perfect; (M;) and the All-holy, All-pure, or All-perfect; (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 سّﺪﻘﺘﳌا [but not in an intensive degree;] (M;) and سّﺪﻘﳌا signifies the same as this last; (Ibn-El-Kelbee, K;) [or the Greatly Blessed:] Sb used to say سّﺪﻘﻟا [and سّﺪﻘَﳌا (TA;) [see سّﺪﻘُﳌا] and سّﺪﻘُﳌا, applied to God: see سّﺪﻘُﳌا. سِّﺪَﻘُﻣ A Christian monk [or any Christian or a Jew] who comes [or goes or performs pilgrimage or has performed pilgrimage] to سْﺪُﻘﻟا or سِﺪْﻘَﳌا昱 (i.e. Jerusalem): (A;) or a Christian monk:
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 [Jerusalem] for the purpose of obtaining a blessing from it: thus the verse is found in the handwriting of Aboo-Sahl; but in all the copies of the S, we find with (TA.)

 Of, or relating to, or belonging to, [i.e. Jerusalem]: a Jew. (S.)

An earthen or wooden pot of a water-wheel. (PU.)
He pulled in his horse by the bridle and bit, to stop him; (S, K;) he curbed, or restrained, him. (S.)
قدم

قدم القوم, aor. أُمَّمْ, inf. n. قَدُمُهُمْ. قَدُمُهُمْ, (S, * Msb, K) and قَدُمْهُمْ, (K) and قَدَّمْهُمْ; (S, * Msb, K) and قَدَّمُهُمْ; and قَدَّمُهُمْ, (S, * Msb, K) and قَدَّمْهُمْ. (K) He became before the people: (TA:) syn. بِصِبَاعِهِمْ; (Msb;) he preceded them; went before them; took precedence of them; headed them; led them, so as to serve as an example, or object of imitation. ___ See مِدَاقِ دَلْبَلا. 

came to, or arrived at, the town, &c.] (Msb.) حدث. ___ قَدَمَهُ عَلَى أَخْذِنِ ما قَدَمْ وَا حُدَثْ. [He advanced boldly to undertake the affair]. (TA.) See an ex. in a verse voce i. q. [He] مِدَاقِ يَلَع. ___ مَضَافٍ. ___ See 6.

2 قَدَمَ زِيدًا إِلَى الْحَانِطُ He brought Zeyd near, or caused him to draw near, or to approach, to the wall. (Msb.) ___ قَدَمَهُ He put it forward; offered it; proffered it. ___ قَدَمَ لَهُ طَعَامًا He proffered, offered, or presented to him, food. ___ قَدَمَ He did good or evil previously, or beforehand: (Bd, and Jel in xxxvi. 11; &c.:) he laid up in store. (Bd in xii. 48.) See زَنْطُهُ. رَفَطَهُ. قَدَمَهُ He made foremost; put, brought, or sent, forward; he advanced him or it: he promoted him. ___ قَدَمَهُ عَلَى غِيرَهُ, inf. n. تَمْدِيمِ He made him, or it, to be before, or have precedence of, another, in time: and in place; i. e. he placed, or put, him, or it, before another; or made him, or it, to precede another: and in rank, or dignity; i. e. he preferred him, or it, before another; or honoured, or esteemed, him, or it, above another: (Kull, p. 104.) ___ قَدَمَهُ لَكَذا He prepared it, or provided it beforehand, for such a thing. See Kur, xii. 48. ___ قَدَمَ عَلَى عَلَيْهِ He prepared, or provided in store, for himself, good, [i. e. a reward,] with God. (A and Mgh in
He paid him in advance, or beforehand, the price.

He preferred doing such a thing; syn. (M in art. أُثْرَلْأَر) فِضْلَلْ. (Hence, فِضْلُهُمْ فِضْلُهُمْ.

He preferred backwardness with respect to the thing. [See طَرْفُ and شَرْفُ.

He urged him forward. (Mo'allakát, 157.)

He was bold, or audacious. He ventured upon, or addressed himself to, the thing boldly, courageously, or daringly; (S, K;) he attempted it.

He behaved boldly, courageously, or daringly, against his adversary; (Msb;) he attached him. (Improperly: دِقُّمٌ أَفْدَمْ.) said to a horse, Advance boldly! (S.) So rendered voce بَاهَأ, and بَهِ.

He was, or became, or went, before, or ahead; preceded; had, or took, precedence; contr. of أُثْرَلْأَر، q. v. See 1. تَقْدِمُ إِلَى الْحَانِقَةَ... He drew near, or approached, to the wall. (Msb.)... He advanced; went forward, or onward. (L, art. أَفْدَمْ.) قَوْدٌ تَقْدِمَ عَلَى... He became advanced, or promoted. (L, art. أَفْدَمْ.) نَقْدِمَ مِنْهُ كَلَامًا... the primary meaning is, Speech proceeded from him previously. Quasi-pass. of أَفْدَمْهُ عَلَى غَيْرِهِ... He, or it, was, or became, before, or had precedence of, another, in time: and in place; i. e. he, or it, was, or became, before another; preceded another; went before another; and in rank, or dignity; i. e. he, or it, was, or became, preferred before...
another; or honoured, or esteemed, above another: in all these senses like [He was forward in an affair] before doing it]. (A'Obeyd, T in art. or Рәмі) رَمْيِ. (S, &c.) and contr. of تَأَخَّرَ. (TA, art. or (K,) or (Msb,) or both, (Mgh,) He commanded, ordered, bade, charged, or enjoined, him respecting, or to do, such a thing; (Mgh, Msb, K;) as also قدَّمَ, inf. n. تَقَادَمَ. (Msb.)

قدَّمَ is best rendered It became old: and قدَّمَ it was old.

He did as he did, following his example; or taking him as an example, an exemplar, a pattern, or an object of imitation. (Msb,) He followed his example, imitated him; &c.

He went before. استقدمت رحالتك: see art. رحل. The human foot, from the ankle downwards. (Mgh.) قدَّمَ راسخة في العلم: see art. رَسْخَة. قدَّمَ عَلَى قدَّم عَظِيم: On an excellent foundation. فلان على قدَّم فلان Such a one is successor of such a one.

Oldness; antiquity. Existence, or duration, or time, without beginning: like (Kull, p. 31; &c.) See ٍلَزَأ (Kull, p. 31; &c.) See ٍلَزَأ means properly the olden time; antiquity. ٍلَزَأ على وجه الدَّهر قدَّمُ الدَّهر: In, or from, old, or ancient, time; of old]. (S, M, K, art. اس in the first and last of which it is coupled with the like phrase.)
In front. (K, voce قدم) An adz; [so in the present day, but pronounced قذوم] a certain implement of the carpenter; (S, Mgh, Msb;) a tool with which one hews, or forms or fashions by cutting. (S.)

قدوم An azd; [as applied to a part of a camel's saddle is an improper word: the proper term is طساو.]}

قادم Ancient; old; to which no commencement is assigned. مال قديم Old, or long-possessed, property. (S, A, Mgh, Msb, all in art. تلد قديم The reputation حسب of a man or people. (TA, art.) See a verse in 1 of art. القديم الأولي The Ancient without beginning.

قدوم The location that is before.

قدوم: respecting the feathers thus called, see voce بکانم, and رهبد. ماقدم، as an epithet applied to God, i. q. از قدم The Antecedent.

قدوم: see art. جر المقدم is here syn. with الإقدام.

قدام Very bold or daring or courageous (S, K;) against the enemy; (S;) as also مقامه. مقدامه مقام Fronts; fore parts. See an ex. voce مقدم Fronts. The front of the forehead. (JK.)

قدام A provost, chief, head, director, conductor, or manager. مقام The antecedent (or first proposition) in an enthymeme, and (first part) of a hypothetical proposition. مقام The Van, or Vanguard, of an army.

قدام The ground whereon rests an inquiry or investigation: and the ground whereon rests the truth of an evidence or a demonstration: and a [premiss or] proposition.
which is made a part of a syllogism: and which is both actually and virtually suppressed in the syllogism; as when we say, A is equal to B, and B is equal to C, when it results that A is equal to C, by means of the which is, every equal to the equal of a thing is equal to that thing. (KT.)

Preceding: anterior; being, or lying, in advance of others. Forward in affairs.
A pattern; an exemplar; an example; an object of imitation; one who is, or is to be, imitated. (S, Msb, K. TA.) See إسوة.

قديه: see قديه.

قادية The first that come to one, or come upon one, of a company of men. (TA in art. طحم.)
Qad ra'i

1. Qad al-ra'iš (S, M, A, L) [aor. — , inf. n. Qadd (K)] He cut the edges, or extremities, of the feathers, (S, M, A, L, K) [for the arrow, or arrows,] with the instrument called Mداد, (A,) and made them (M, L, [in the K, تحريفه is put for حذفه]) of the suitable dimensions, عليه نحو الحذو, (M, L, [in the K, التحديد, the التدوير, and in the K, الحذو and the foll. conjunction are omitted,]) and even. (M, L, K) And Qadd, He cut anything in a similar manner. [Hence,] Qadd, It (anything) Was made even, and fine, or delicate, or elegant; (M, L) [as also مداد السهم, (S, M, A, L)] aor. — , (M, A, L,) inf. n. Qadd, and Qداد, (M, L, K;) and Qداده; (K;) and Qداده; (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 نآدان, (L.) Qداده, aor. — , (L,) inf. n. Qداده; (K,) He struck him upon the part called the مداد; (L, K;) on the back of his neck. (L) [But see طبع ففاه in art.]

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


4. Qadd see 1.

5. Aqadd al-hadith min He heard the story from me like as I heard it. (TA, voce Aكنت.)

6. Qadd A feather of an arrow: pl. (S, M, L, K;) and Qداد, (M, L,) [You say,] حذو الفأدة بالفأدة, 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 Qدادتان. (M, L,) And The side of the vulva; (K;) dual, the two sides of the vulva, (S, M, L,) which are called the Qدادتان, (M, L, K, K;) pl. Qداد, (S, M, L, K, K;
A piece that is cut from the extremity of a feather; (M, L,) and قَذَّاتٍ، [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 جَذَاذَاتٍ: or the sing. signifies what is cut, or clipped, from anything. (M, L.)

An arrow Without feathers upon it; (T, S, M, A, L, K;) like as أَفَوْقَ، 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. قَذَّاء, and pl. or قَذَّاتٍ. (S, L. [See an ex. voce ___].) أَحَسْنَ قَذَّاءَمَا لَهُ أَقَدَّ وَلَا مِرْيَشَ He has not anything: (M, L, K;) or he has not either property or people. (Lh, M, L, K,) A proverb. (TA.) ___ 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 فَأَفْدُ أَقَدَّ فَأَقَدَّ فَأَقَدَّ، with instead of فَأَقَدَّ فَأَقَدَّ from the sense of فَأَقَدَّ, (L,) ___ In another proverb it is said, [I left not to him anything]: (A.)

Maَقَدَ The part between the two ears, behind: (M, * L, K;) one says, إِنَّهُ لَنَمِيدَ المَقَدَّمِينَ Verily he is vile in the part between the two ears, behind, and حَسَنَ المَقَدَّمِينَ, goodly in that part; though a man has but one ماَقَدَ: 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.)

A blade for cutting or clipping; syn. مَقَذَدْ A man (M, L) having his hair clipped (M, L, K) round the part where its growth terminates, before and behind: (M, L:) and مَقَذَدْ A man having his hair trimmed. (S, L) 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; (Yaakoob, S, M, L, K;) as also مَقَذَدْ A woman not tall; also مَقَذَدْ an ear of a rounded shape (M, L, K;) as though it were pared. (S, L) [ You say, ] He (a horse) has two ears shaped like the feathers of an arrow. (A.) He has his hair clipped at the back of the neck. (L.)
It (a thing, Mgh, Msb) was, or became, unclean, dirty, or filthy. (S, Mgh, Msb) aor. ; (Msb, K;) and aor. ; (K;) inf. n. [of the former] and [of the latter] he held it to be unclean, dirty, or filthy:] he disliked it, or hated it, for its uncleanness, dirtiness, or filthiness: (Msb:) or he disliked it, or hated it: (S.) or he shunned it, or avoided it, through dislike, or hatred: (Mgh:) and and and are syn. [in this last, or a similar, sense]: (Lth:) and aor. signifies he disliked it, or hated it, and shunned it, or avoided it: (TA:) and 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., 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

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

He fouled a thing.] also signifies He fouled a thing.

He found it to be unclean, dirty, or filthy. (Msb.)
see 1, in three places. [Also \( \text{قَذّر} \) \( \text{قَذّر} \).] 5

He became unclean, dirty, or filthy. (So used in the L, K, art. 1.)

see 1, in two places.

\( \text{قَذّر} \) see 1.

[As a simple subst., Uncleanness, dirt, or filth: and an unclean, a dirty, or a filthy, thing: pl. \( \text{أَقْدَار} \) also, dirt, or filth, which renders one legally impure: (Az, Msb:) قاذورة \( \text{قاذورة} \) is likewise used in the sense of \( \text{قَذّر} \): (Msb:) and [hence] both these words also signify a foul action: (TA, for this meaning of \( \text{قَذّر} \), accord. to an explanation of its pl. \( \text{أَقْدَار} \); and L, Msb, for the same meaning of قاذورة (قاذورة) is also explained as signifying adultery, or fornication, (Msb, K,) and the like: (Msb:) or this latter word signifies anything that is deemed foul (ديسْفَحُّ), and that ought to be shunned, or avoided: (Mgh:) an offence for which a punishment such as is termed حد is inflicted; such as adultery, or fornication, and drinking (wine or the like): (IAth:) or foul action, and evil speech. (Khalid Ibn-Jembeh.) You say هو ينطهو عن القذر, and \( \text{قاذورات} \) \( \text{قاذورات} \) \( \text{قاذورات} \); (Msb,) and \( \text{أَقْدَار} \), (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 إجتنبا القاذورات آنكي نهى الله عنها; Shun ye, or avoid ye, the foul actions, such as adultery, or fornication, and the like, which God hath forbidden. (Msb.) See also \( \text{قَذّر} \).

\( \text{قَذّر} \) see 1.

\( \text{قَذّر} \) (Lth, S, Mgh, Msb, K,) from \( \text{قَذّر} \) (Lth.) and \( \text{قَذّر} \) (Lth, K,) from \( \text{قَذّر} \) (Lth,) and \( \text{قَذّر} \) (Lth,) and \( \text{قَذّر} \) (K,) [but the last has an intensive signification, as though meaning dirt, or filth, itself, (see عَرَة,)] A thing unclean, dirty, or filthy. (S, Mgh, Msb.)

\( \text{قَذّر} \) A man who shuns, avoids, or removes himself far from, causes of blame; who
preserves himself therefrom. (S, K, TA.) See also مَقَادِرٍ قَانُورٍ. 

A woman who shuns, avoids, or removes herself far from, unclean things, or foul actions. (S, K.) See also قَانُورٍ مَقَادِرٍ. ___ A woman who shuns, or avoids, men. (K.) See also مَقَادِرٍ قَانُورٍ. 

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 قَادِرَةٍ عَضَادٍ) as also قَادِرَةٍ قَانُورٍ: (K:) and so كُنُوفٌ: (TA voce مَوْرُصٍ. 

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. عِيْبَرٍ: (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 كَانَ قَادِرًا قَانُورًا. (K) and كَانَ قَادِرًا قَانُورًا: (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 كَانَ قَادِرًا. ___ Dainty, or squeamish; one who dislikes and avoids a thing, and will not eat it: (AO, M, Mgh, K;) the ء is added to give intensiveness to the signification: (TA:) or one who dislikes كَانَ قَادِرًا قَانُورًا بِقَانُورٍ (بِقَانُورٍ) everything that is unclean. (Abd-el-Wahhâb El-Klâbee.) It is said of Mohammad, كانَ قَادِرًا قَانُورًا لا يَأْكلُ اللَّدَجَةَ حَتَّى تَعْلَفَ. He was dainty; not
eating the domestic fowl until it had been fed with vegetable food. (Mgh, TA.)

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

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

see تَرْذُﻗ.
He reviled him, being reviled by him; and vied with him in foul, or unseemly, speech or language. (A, K.) See 3 in art.
 Também não teve sorte com a serpente (Zj, TA.).

*Language*: Arabic

*Usage*: to throw stones, cast forth; namely, an arrow, and a pebble, and speech, and anything. (Lth, TA.) It may sometimes be rendered He shed it; as, for instance, light into the heart, said of God. (Kur, xxxiv. 47.)

He uttereth truth. (Zj, TA.)

He shot the arrow. (Lth, TA.)

He reproached, upbraided, reviled, vilified, defamed, or gave a bad name to, a chaste woman: (MA:) he reproached, upbraided, &c. another; syn. (JK.) Used tropically, He cast at him an accusation: but it is commonly used and expl. as syn. with q. v. He charged, reproached, or upbraided, &c. another; syn. (JK.) He aspersed him, reviled him; syn. (JK.) He reproached, or upbraided, him with it; he accused him of it. (TA.) Also, i. q. He reproached, or upbraided, him with it; he accused him of it. (TA.)

They uttering conjectures, (Zj, TA,) or uttering conjecture; (Bd.) speaking of that which was hidden from them, (Ksh,) of that which had not become apparent to them. (Bd.)

She (a camel) became fat and plump. (TA, voce طَوَّحَتْهُ الطَّوَاحِ) She (a camel) became fat and plump. (TA, voce طَوَّحَتْهُ الطَّوَاحِ)

Land in which is no pasturage wherein cattle may freely range. (L, art. صح.)

The kind of instrument with which a thing is thrown so that it goes far; n. un. with. (Aboo-Kheyreh, K.) See مرجم and مرجمة A sling: pl. قَدَافٌ فُذَٰقَانُ: (MA.)

See طَوَّحَتْهُ الطَّوَاحِ; and طَوَّحَتْهُ الطَّوَاحِ.
مَطَافَحُ: مَقَادِفُ see: Places of perdition; syn. مَهَالِكَ (TA.)
The whole of the back of the head: (S, Msb, K) or the part from the hollow of the back of the neck (ةَﺮْﻘُـﻧ ﺎَﻔَﻘﻟا) to the ear: (ElGhooree, Mgh:) [see القرة القفا in art.] and, in a horse, the place where the عذار is tied, behind the forelock. (S, Msb, K.)
What falls into the eye: (S, K;) a little piece of wood, or dust, that falls into the eye; (JK;) and what falls into beverage; (S, K;) as flies, &c; (TA;) what betakes itself [or is attracted] to the sides of a vessel, and clings thereto: (Aı̇n, TA;) dust, motes, or particles of rubbish, as of sticks and stalks and straws, or the like, that fall into the eye or into water and beverage: (KL;) any floating particles upon water, &c.: [scum:] dirt that falls into the eye; (Msb;) what collects in the inner angle of the eye; (Har, p. 65;) what comes into the eye, such as a bit of straw, &c.: (Id, p. 149:) [properly a coll. gen. n.:] a thing that falls into the eye and pains it: (Id, p. 259:) a mote. ___

اءاَﺬَﻗ

ةاَﺬَﻗ

أَضْﻏَأ ﻰﻠﻋ ىًﺬَﻗ

ىًﺬَﻗ: see art. 

غَضَو: see art.
Qr

Qr بَلْمِكَانٌ (M, Mgh, Msb, K) and *فِيهَ (S, M, Mgh,) first pers. Qr. (S, aor. (S, M, Mgh, Msb, K) and first pers. Qr. (S, Msb, TA) aor. (S, M, Msb, K) but the former is the more usual, or common; (M, TA) inf. n. Qr. (S, M, Mgh, K) of both verbs, (S,) or this is a simple subst., (Msb,) and Qr. (S, M, Msb, K) of the former verb, (S,) and Qr. (M, Msb, K) and Qr. (M, K) which last is anomalous, (M,) and Qr. (M, TA,) and Qr. (S, Msb, K,) or *فِيهَ (S,) and Qr. (S, M, K,) originally Qr. (TA;) and Qr. (S, TA;) and Qr. (TA;) [and Qr., 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. (K) and *تمَكَنَّ (which, when said of a man, particularly implies being in authority and power). (Msb.) [See also 4.] In the words of the Kur, [xxxiii. 33,] وَقُرْنَ فِي بيوتِكُنْ [And remain ye in your houses, or chambers,] and are contractions of وَقُرْنَ قَرْنَ and are contractions of قَرْنَ قَرْنَ Qr. (M, * TA: * [but see Qr. (S, M, Mgh, Msb, K,)] and قَرْنَ قَرْنَ (M, Bd, * TA: * [but see Qr. (S, M, Mgh, Msb, K,)] or Qr. (Bd, TA: *)) and Qr. (Bd, TA: *)] and Qr. (Bd,) is It is said in a proverb, ابِدَأْوهُمْ بِالصِّرَاطِ يقُرُوا [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 يقُرُوا, we find يقُروُوا.] You also say فَلَانِ مَا يَتِمْتَارُ فِي مَكَانِهُ [Such a one does not rest, or remain, in his place.] (S,) And it is said in a trad. of Aboo-Dharr, فَلَمْ أَتِمْتُ أَنْ قَمْتَ And I did not delay to rise, or stand up. (TA.) You say also, of a woman, ثُمَّ تَلْمَدْ لَمْ يَصْنَعَ بِهَا ابْتِغَ مَا مَأْءَ الفَنُولِ فِي الرَّحْمِ The seed of the stallion rested, or remained, in the womb (S, K) of the she-camel; (K) i. q. (S, K,) See also Qr. and Qr., below. Qr. القُرْنُ of *بِسْ (Mgh) and
became cold. (Lh, S, M, &c.) ___ He (a man) was, or became, affected, or smitten, by the
cold. But you do not say ﺔَﺮَـﻗَأ: instead of this you say ﺔَﺮَـﻗَأ. (M, K.) ___ It is said in a trad. respecting the war of the Moat,
it, or poured it out or forth, at once. (TA.) You say قَرَّ عَلَيْهِ الْمَاءَ He poured the water upon him. (M, K.) And قَرَّتْ عَلَى رَأْسِهِ ذُنُوبُهُم مِّن مَّآءٍ بَاردٍ I poured upon his head a bucket of cold water. (S.) And قَرَّ الْمَاءَ فِي الْإِنْتِهَا He poured the water into the vessel. (TA.) قَرَّ هُمْ جَمَعًا. Hence, (TA,) قَرَّ قُرْرَةً (Sh, M, K,) and C. قُرْرَةً (S,) aor. C. قُرْرَةً (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 (أَلْبَكَمْ،) that he might understand it: (IAar,) or he put his mouth to his ear and spoke loudly to him, as one does to a deaf man. (Sh.)

2 قَرَّ يَثْبِتُ ٓأَنَّهَا. He made him to acknowledge, or confess, it. (S.) You say قَرَّ يَثْبِتُ أَنَّهَا. (S,) and قَرَّ يَثْبِتُ أَنَّهَا. (M, K,) He made him to acknowledge the truth, or right, or due, (S, M, K,) so that he did acknowledge it. (S.)

3 هَّرَّاقَةً يَثْبِتُ ٓأَنَّهَا. 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 ۪اَنَا لَا أَقْرُعُ 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, قَأَوْا الصَّلَاةُ هَّرَّاقَةً من الْبَابِرَةِ, not from الْبَابِرَةِ, (S,) meaning, Be ye still, without motion, and without play, during prayer. (TA.)

4 هَّرَّاقَةً يَثْبِتُ ٓأَنَّهَا. 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) [in it, namely, a place, or the like], and عليه (in it, namely, a state, an office, or the like]. (M, K.)

You say (He settled, fixed, established, or confirmed, &c., him, or it, in his, or its, place). (S, K.) And ماقرأ في هذا البلد إلا مكانه (Nothing fixed me in this country, or town, &c., but thy being in it]. (TA.) And اقرأ الطير في وكره He left the birds to rest in their nest. (Msb.) And أقرأ العامال على عمله He left the agent to rest, or settled, fixed, or established, him, or made him to continue, or confirmed him, in his agency). (Msb.) [And أقرأ عليه وقوله 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 أقرأ عليه ذلك in the Expos. of the Jel., xxxviii. 22: and in many other instances.] You say also قرأ الشيء تقرير, inf. n., تقرير, meaning, He put the thing in its قرار [or resting-place]. (S.) And أستقرت قررته عنده الحبر حتى I established the information in his mind, so that it became established]. (S.) And أقررت هذا الأمر تقرارة, inf. n., تقرارة, [both of which inf. ns. properly belong to the synonymous form قررت], (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, أقرأنا 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-Moosâ, أقرأت الصلاة بأنبر والزكاة Prayer is established and connected with ضاي وزكاة, benevolent treatment of others or piety or obedience to God, and the giving of the alms required by the law]. (TA.) أقرأت الكلام لفلان I explained the saying, or speech, or language, to such a one, so that he knew it. (TA) أقرأ He became quiet and submissive. (TA, from a trad.) أقرأ عليه (M, K) He acknowledged, or confessed, it,
The affirming a thing either with the tongue or with the mind, or with both. 

The she-camel acknowledged, or confessed, herself to be pregnant; the she-camel’s pregnancy became apparent: (Ktt, TA;) or became established; became a positive fact: (ISk, S, K;) or the she-camel conceived; became pregnant. (IAar.) He entered upon a time of cold. (M, K.) God caused him to be affected, or smitten, by the cold. (S, * M, Msb, K;) One does not say مَرْقَأ الله عينه, (M, K;) and بعينه, (M, K;) God made his eye to become cool, or refrigerated, or refreshed, (Msb, TA,) by happiness, or joy, in consequence of his having offspring, or of some other event: (Msb;) or cooled his tears; for the tear of happiness, or joy, is cool: (As;) or gave him to such an extent that his eye became quiet, 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 in looking at other things; an explanation approved and adopted by Abu-l’Abbás: (L, TA;) or caused his eye to sleep, by making him to meet with happiness, or joy, that dispelled his sleeplessness. (Aboo-Tálib.) You say also يُقرّ يبّعيِّنَآ آرَآكَ [It refreshes my eye, &c., to see thee]. (TA.) See also 1.

5 تَقرَّ and 6: see 1, first signification.

8 لَقَرَّ see 1, first signification. لَقَرَّ (K,) or لَقَرَّ (S,) or لَقَرَّ (M,) He washed himself with cold water. (S, M, K.)

10 لَقَرَّ see 1, first signification, in three places; and see 4. لَقَرَّ often signifies It was, or subsisted, or had being: and hence لَقَرَّ is frequently used or understood as a copula, often with ب prefixed to the predicate; as is also
so that Zeyd is with thee; as well as Zeyd is residing, &c., With thee. See, on this point, I 'Ak, p. 58.) Also, It obtained, or held.

R. Q. 1. قَرَقَ, [inf. n. قَرْقَةٍ] 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: (IKtt:) or is similar to قَهَهُ. (Sh.) He (a camel) brayed, (S, M, K) with a clear and reiterated voice: (S, M:) or brayed in the best manner: (IKtt:) said only of a camel advanced in age: (S, in art. قَرَق) قَرَقَةٍ is the inf. n., (S, * M, K, *) and the simple subst. is قَرَقَ (M, K,) and قَرَقَاتٌ is pl. of the former of these ns. (S.) It (a pigeon, جَمَامُهُ,) cooed; or] uttered its cry: (S, K,) or uttered a hind of cry: (M,) the inf. n. is قَرَقَةٍ and قَرَقَةٌ, (S, M, K,) which latter IJ says is of the measure قَعَلْلِيل, thus making it a quadriliteralradical word, (M,) and قَرَقَةٍ and قَرَقَةٍ, which last is a simple subst. as well as an inf. n., and so is قَرَقَةٍ. (El-Hasan Ibn-'Abd-Allah El-Kátib El-Isbahánee.) She (a domestic hen) uttered a reiterated cry, or cackling. (Hr, M.)

ٌتَرَـقْﺮَـﻗ It (a pigeon, جَمَامُهُ,) [cooed; or] uttered its cry: (S, K,) or uttered a hind of cry: (M,) the inf. n. is قَرَقَةٍ and قَرَقَةٍ, (S, M, K,) which latter IJ says is of the measure قَعَلْلِيل, thus making it a quadriliteralradical word, (M,) and قَرَقَةٍ and قَرَقَةٍ, which last is a simple subst. as well as an inf. n., and so is قَرَقَةٍ. (El-Hasan Ibn-'Abd-Allah El-Kátib El-Isbahánee.)

The day of resting; the eleventh day of Dhu-l-Hijjeh; (A 'Obeyd, Kr, Mr, Msb, K,) the first of the days called أيام التشرير (Msb,;) the day next after that called 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, Msb, K,) after the fatigue of the three days immediately preceding. (A 'Obeyd.) The day of休息; the first of the days called أيام التشرير (Msb,;) the day next after that called 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, Msb, K,) after the fatigue of the three days immediately preceding. (A 'Obeyd.)

A cold chill, or cool, day, and night: (S, M, &c:) and is applied to anything as signifying cold; (TA;) [and so, app., قَرَقٍ, and perhaps قَرَقٍ, and the former قَرَقٍ.] [Hence,]
cold times; the morning and the evening. (S, K.) A man being asked what had caused his teeth to fall out, he answered [The eating what was hot, and drinking what was cold: but he may have used قار for the purpose of assimilation to حار; and it seems that, when coupled or connected with حار, قار is more chaste than قار]. (TA.) Respecting the saying حارها من تويل قارها, see art. حر. See also قر.

\[\text{i. q. قر } \text{[q. v.]} \text{[S, M, K]} \text{and } \text{مستقر } \text{[TA]} \text{[and } \text{مقر } \text{[Mustaqir]]}. \text{Also, (S, M, Mgh, Msb, K,) and } \text{قر } \text{[Lh, Kt,] which latter form, it is said, must be used in conjunction with [its contr.] حر, for the sake of assimilation, (TA,) and قر, (Kt,) \text{Cold; coldness; chill; chilness; coolness; syn. برد} \text{[S, M, Mgh, Msb, K;] as also برد, (S:) or قر signifies cold; &c., in winter; (M, K;) whereas برد is in winter and summer: (M:) and قر, cold, &c., by which a man (M, K) or other creature, (M,) is affected, or smitten. (M, K,) You say دخلوا في القر They entered upon the [time of] cold. (M,) And لا حر ولا قر Neither heat nor cold. (TA, from a trad.) And ذات قرة ليلة A night of cold. (TA,) And العطش حرة على قرة أشد The most severe of thirst is thirst in a cold day. (S, art. حر.) And sometimes the Arabs said أجد حرة تحت قرة I experience thirst in a cold day. (ISd, in TA, art. حر.) [See this and other exs. in art. حر.] One says also ذهب قرنها [meaning Qarn her] [meaning العلة, the [pronoun] ها refers to [the word] العلة. (S.)

\[\text{departure: the [pronoun] لقرتَان see } \text{قر} \].

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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 قَرَةَ عَيْنَ, Aboo-Hureyreh reads قَرَّاتَ عَيْنَ, as on the authority of the Prophet. (M.) You say also هو في قَرَةِ منَ العَيْشَ He is in a plentiful and pleasant state of life. (TA.)

A state of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; (Msb, TA;) and so مستقرٌ, in the Kur, ii. 34, and vii. 23: (Bd, TA;) or in these two instances the latter is a n. of place. (Bd.) [Hence,] للْمَيْرَ النَقِيرَ [Kur, xl. 42, The abode of stability; the permanent abode; i. e.,] the world to come. (TA, art. دور; &c.) [A place, and a time, of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; a restingplace;] i. q. مستقرَ (TA) [and مقتر] and قَرَّ (S, M, K.)

Exs. راَصَّ ُرَمَﻷا َِىِإِ ِهِراَرَـقَ, and ِهِّرَقَـتْسُمَ, [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 settle, fixed, &c. (M, TA.) 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 مستقرّ 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. لَ
To every prophecy is a term [for its fulfilment], which ye shall see in the present world and in the world to come.

The extreme part of the womb; the resting-place (مَستَقِرُ) of the fætus therein. (M, K.) It is said in the Kur, [vi. 98,] فَمَستَقِرُ وَمَستَوَدُ، meaning, And ye have a resting-place in the womb, and a depository [in the spermatic sources] in the back: but some read

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, أَذُّكْنِي أَلْمَقَارُ المَقَدَّسَ [He, or it, reminded me of the consecrated places of abode: مَقَارُ is pl. of مَقَارُ the calamity, S) became [or fell] in its قَرَار [or settled or fixed place, or in the place where it should remain: ](S, K:) or the thing came to its قَرَار: (M:) or it fell in its place: (Z:) or it fell where it ought: (Th:) and sometimes they said وَقَعَتْ بَقْرَةٌ وَقَعَتْ بَقْرَةٌ it fell in its settled or fixed place, &c.: (S:) and يَقُرَّ وَقَعَتْ الْأَمَرٌ [the thing fell in the place where it did, or should, rest, or remain]: (As:) and one says to a man who seeks blood-revenge, when he meets the slayer of his relation, يَقُرَّ وَقَعَتْ الْأَمَرٌ [thy heart has met that which it looked for. (TA.)] and sometimes they said لَقدْ وَقَعَتْ بَقْرَةً and الْقَحْلْ لِجَنََّكَ إِلَى قُرْرَاتٍ I have become acquainted with all that thou knowest, nothing thereof being hidden from me. (Ibn-Buzurj, in TA, art. حِقٍّ.) One says also, [in threatening another, لَلْجَنََّكَ إِلَى قُرْرَاتٍ a prov., meaning, 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.

A region, district, or tract, of cities, towns, or villages, and of
cultivated land; syn. (TA.) Hence, أَهْلُ الْقَرَارُ The people residing in such a region:
and hence, q. v. (TA.) Hence, المَسْتَقْرُ The seat of regal power, &c.] I. q. مَقْرَةٌ

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.)

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 [An eye that is cool, &c.] (M, K.)

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

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

, from 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 طَيْخُ قَرَأْقَر, and قَرَأْقَرٌ قَرَأْقَرٌ, (TA,) meaning a clever tailor, and a clever carpenter; and in like manner, قَرَأْقَرٌ. (IbrD.)

: see R. Q. 1; the first and last in two places.

: see R. Q. 1; the first and last in two places.
A long ship or boat: (S, K;) or a great ship or boat: (K;) pl. قوارير. (TA.)

Such a one is quiet, or still, or at rest. (TA.) See also قار and قار.

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. قوارير. (S, &c.) The dim. is قورى. In the Kur, [lxxvi. 15 and 16,] is said by some learned men to mean Vessels, [vessels] white as silver and clear as قوارور.

[See also art. ضف.] An ا is added by some to the final قوارر of verse 15 in order that the ends of the verses may be similar. (M.)

A receptacle for fresh, or dried, dates; also called قوسورة. (Msb.) 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. سلسب.] A woman, or wife; as also قوسورة. (Az, Msb:) 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. (Msb.) Hence the words [of Mohammad] in a trad., روددك رفعاً بالقورير [Go thou leisurely: act gently with the قوارر]: women being here likened to قوارر 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 أبحشة (Anjesheh), [a freedman of Mohammad,] 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.)
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. (IAar.) See 4.

Affected, or smitten, by the cold: (S, M, K:) from ﴿َأَفْرَهَ ﺍٓﻟﻠٰٓﻪَ﴾, contr. to rule; as though formed from ﴿َﺮُـﻗ﴾. (S.)

[It seems that J was not acquainted with the form ﴿َﺮُـﻗ﴾, which is mentioned in the M and K, or that he did not allow it.] See also ﴿َﺮُـﻗ﴾.

see ﴿َمَتَرِﻓَ﴾; the former in several places: ___ and for the latter, see 10.

see ﴿َمَتَرِﻓَ﴾; the former in several places: ___ and for the latter, see 10.
1. 

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, and 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 fetus: or the former saying means she has not borne a fetus: accord. to AHeyth, this same saying and 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 fall a young one, ever; i.e. she has not been pregnant: and accord. to ISh, one says, 

[which seems to mean The stallion covered the she-camel without her bringing forth, or becoming pregnant; for he adds that means she brought forth; and I rather think that the right reading is or and that the meaning therefore is, without her inclining, or being desirous: see 10, third sentence; and see ] and there is another saying; that means She has not, or did not, cast forth a fetus, or a young one. (TA;) One says also, of the she-camel, (K, TA;) and of the ewe, or she-goat, (TA;) 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 is used in relation to a she-camel; and, in relation to a woman: [each, app., in the former sense and in the latter:] and that one says ; pl. (TA;) See also 4. (S, O, Msb, * K, *) and the verb being trans. by itself and by means of or, or this particle is redundant, (Msb,) and sometimes the is suppressed, so that one says
He read [the book, or Scripture], or recited [it]: (K, TA:) or قُرَّاتُ الْقُرآن 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 Ktr is related to have said: (O:) [or قَرَأ as used in a case of this kind app. signifies properly he read, or recited, the Scripture chanting;] like as أَنْشَد 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., من أَرَادَ أَن يَقْرَأُ الْقُرآنَ غَضَبًا كَمَا أَنْذَر فِلَيْقُرَاءَةُ أَمِ عبد [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 فِئِرَنْ كَبِيرِينَ [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 يُخْرِزُ كَبِيرِينَ [let him read, or recite, with a slender and plaintive voice, like as he did]: or ﴿يُحْدِر كَحْدِرَهُ﴾ [let him read it, or recite it, quickly, like as he did]. (O.) And in a trad. of I'Ab, it is said, كَانَ لَا يَقْرَأُ فِي الْخَلْقِ وَالْعَصْرِ [He used not to recite the Kur-án] aloud in the [prayers of the] noon and the [period of the afternoon called the] عَصْر: 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 [xxv. 17 and 18] إنَّ عَلِيَّاً جَعْلَه وَقَرَأْنَهَ فَإِذَا قَرَأْنَهَ فَأَقْبَعَ قَرَأْنَهَ 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 I'Ab, 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 قرآنه in the former instance means the teaching thee to recite it; and thus we may explain the assertion that] أُقْرِرْتُ على و أُقْرِرْتُ على and أُقْرِرْتُ عليه 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 lxxiv. 21;) like تَلَّا عليه: and also, as a conventional and post-classical phrase,] as a pupil, or learner, to his sheykh, or preceptor. (L.) *See also 4 and 5. And see 4, first quarter.*

2 قرأت جارية 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-‘Ala, S, O.)

And قرئت 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 عدَّة [q. v.]. (TA.)

3 قرآه, (O, K,) inf. n. قرأه and مقرأة, (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] سورة الأحزاب, as Ibn-Hâshim related that trad., إن كانت لتقؤي سورة البقرة هي أطولْ i. e. [Verily ( إن ْبَيْنَكُمْ كَانَتْ سُورَةُ البَقْرَةُ هِيَ أَطْولُ] سورة
of the burya [or it was longer]: but most related it as commencing with the words ان كانت بَتْوَزَتْ. (TA.)

ءﺮﻘﺑ 4, said of a woman: see 1, former half. Said of a she-camel, (K, TA,) and of an 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 قروحا, which is anomalous, for (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 أقورات سُمًا) 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, * Msb, K, TA;) and so in both of these senses, (Msb, TA,) aor. قرأت, inf. n. قرء; (Msb;) or in the former sense; (Akh, S, K;) and [accordingly] one says, قرأت حضرة أو حيضتين [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, أقورات, meaning, she menstruated once or twice]; (S, O, * TA; *) and أقورات signifies she saw the blood [of the menses app. for the first time]: (TA:) and أقورات 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 I Ath, 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.] ___ الرياح أقورات الرِياح (S, K) The winds blew; (K,) or began to blow, (S,) in their time, or season. (S, K.) ___ أقورات (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, أقورات من أهلي.
approached, or drew near to, my family. (O.) And أَقْرَأَت حَاجَتَك They 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.) أَقْرَأَت النِّجْوم signifies The stars set: (O:) and also (O) The stars delayed [to bring] their rain. (S, O.) And أَقْرَأ is also Syn. with أَخْرُ, (K, TA,) in the phrase. لَدْيَأ حَاجَتَهُ, i.e. [He postponed, or delayed, the object of his want: ] (TA:) and, (K, TA,) as some say, (TA,) Syn. with [He, or it, was, or became, behind, backward, late, &c.:] (K, TA:) [but it should be observed that أَخْرُ, is often trans., and syn. with أَسْتَخْرُ; 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 أَخْرُ, may have been taken from the phrase: أَعْتَمَّت قَرَآك أَمُّ أَقْرَأ أَنْهَ أَقْرَأ 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.) أَقْرَأَتِ الرَّجْلِ or أَقْرَأَتِ الرَّجُلِ is from الأَقْرَأَاتِ فِي الْشَّعْرِ [pl. of القرآن or القرآن: hence it seems to mean I rhymed, or versified: compare أَرْجَزْرُ الرَّجْلِ, أَرْجَزْرُ الرَّجُلِ, and أَرْجَزْرُ الرَّجُلِ, &c.]. (O. [See also 8.]) أَقْرَأَ (L, K, TA,) inf. n. Aَقْرَأَة, (TA,) He (a sheykh, or preceptor, L, TA) made him, or taught him, to read, or recite; (L, K, TA;) and أَقْرَأَة, inf. n. أَقْرَأَة, as shown before: see 1, last quarter. One says, أَقْرَأَة الْقُرْآن (S, O, L, TA) and أَقْرَأَة الْحَدِيث (L, TA) He made him, or taught him, to read, or recite, the Kur-án and the tradition. (L, TA.) Hence أَقْرَأَة السَّلَام: (AHát, TA:) see 1, near the end. ___ See also what next follows.

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

8 أَقْرَأَة see 1, former half. [After the mention of أَقْرَأَة as syn. with أَقْرَأَة, it is added in the TA, يَقَال أَقْرَأَاتِ فِي الْشَّعْرِ, which is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is
He investigated the things, for acquiring a knowledge of their conditions and properties. (Msb in this art., and TA in art. Msb,) or the latter is a simple subst. and the former is an inf. n., (Msb,) A menstruation: and a state of purity from the menstrual discharge: (S, Mgh, O, Msb, K, &c.) thus having two contr. meanings: (S, O, K:) said by IAth to have the latter meaning accord. to Esh-Sháfi‘ee and the people of El-Hijáz, and the former meaning accord. to Aboo-Haneefeh and the people of El-‘Irák: (TA:) and a time; (AA, S, Mgh, O, K:) and so ; (S, Mgh, O:) as in the sayings. The wind 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 this 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 أفراء and and
(S, O, Msb, K,) the last of which [as also properly the first] is a pl. of pauc.; (S, O, Msb,) or when قَرُوء or قَرُو ء has the first of the meanings assigned to it above the pl. is قَرُوء، and when it has the second thereof the pl. is قَرُوء، (K,) respecting the phrase قَرُوء in the Kur [ii. 228], As says, it should by rule be قَرُوء، (Msb, TA:) the grammarians say that it is for قَرُوء، نِم قَرُوءَلا; thus in the L: (TA:) or they say that it is for قَرُوء، نِم قَرُوءَلا; 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. (Msb.)

[Hence,] A rhyme: (Z, K, TA:) أَقَرُوء (Z, O, TA) and قَرُوء (O) signifying the rhymes of verses; (Z, O, TA;) which terminate like as do the أَقَرُوء of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O;) and أَقَرُوء الثَّلَاث 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 قَرُوء (O, TA) and قَرُوء، and some say قَرُوء also, and قَرُوء and قَرُوء، and some say that it is قَرُوء، [q. v.] with و: and the pl. of قَرُوء، [a pl. of pauc.] (TA:) One says، هَذَا الْشَّاعِرُ عَلَى قَرُوء هَذَا الْشَّاعِرِ. 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. عَيْد. (TA.) And A fever [app. an intermittent, or a periodically-recurrent, fever]. (TA.) And i. q. غَائِب [app. meaning A thing becoming absent, or unapparent, or setting, like a star: see 4]. (TA.)

And قَرُوء الْفَرْس means The days of the mare's desiring the stallion: or, of her being covered: one says، هَيْٰنَىْ فِي قَرُوءَهَا، and she is in her days of desiring &c.] (TA.) See also 1, first quarter; and see 10, third sentence.

قَرُوء فِي ﺎَﻬِﺋْرَـﻗَأ، see the next preceding paragraph, in two places.

قَرُوء، see قَرُوء, last quarter: and see also the paragraph here following.

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The common, or general, disease [by which is here meant the common, or general, disease] (As, S, O, K) of a country; (S, 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 S,] the thereof quits him; or, as the people of El-Hijáz say, its; meaning that if he be affected with a malady after that, it will not be from the or of the country: (As, S, O;) and it is also termed (TA. [But I think it not improbable that this last word may have originated in a mistranscription of .]) See also 4, second sentence.

is said by some of the erudite to be originally an inf. n. of meaning I collected together the thing, or of meaning I read, or recited, the book, or Scripture; and then conventionally applied to signify The Book of God that was revealed to Mo- hammad: (Kull:) it is [also expl. as signifying] the revelation, (K, TA,) meaning that which is termed 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, I wrote the Kur-án, and I touched it: (Msb:) [and without the article ل, it is applied to any portion of the Kur-án:] accord. to AO, (S,) and Zj, (TA,) it is thus called because it collects and comprises the [or chapters]: (S, O, TA:) and IAth says that the original meaning of the word is the collection; and that the 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 آيات [i. e. verses, or signs], and the سور [or chapters]: but Ismá‘eel Ibn-Kustan- teen, to whom, as a disciple to his preceptor, EshSháfi‘ee read, or recited, the Kur-án, is related on the latter's authority to have said that the is a subst., and with hemz, and not taken from the or chapters, but is a name for the Book of God, like the Book of the Law revealed to Moses] and the Gospel: and it is related that Aboo-'Amr Ibn-El-'Alà used to pronounce the القرآن 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 (الصلاة) because it comprises recitation of words of the Kur-án. (IAth, TA.)

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

قِرَاءٌ, (S, O, K) an epithet applied to a man and to a woman, (Fr, TA,) and مَقِرَأٌ or مَقِرَأٌ, (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: (S, O, K:) pl. قَارِئٌ or قَارِئٌ, (K, TA,) in a MS copy of the K قَارِئٌ and] in a MS copy of the K قَارِئٌ, which might be a pl. of قَارِئٌ, and in the L قَارِئٌ. (TA.) And قِرَاءٌ is sometimes a pl. of قِرَاءٌ, (S.)

قَارِئٌ as an epithet applied to a she-camel; pl. قَارِئٌ: see 1, former half. Also Reading, or reciting, the Kur-án [&c.]; or a reader, or reciter, thereof: (K, TA:) and sometimes the ُة is suppressed, so that one says قَارِئٌ (TA:) pl. قَرِئٌ and قَرِئٌ (S, O, Msb, K) and قُرَأُونَ. (Msb, K.) And syn. with قِرَاءٌ, q. v. (K.) See also قِرَاءٌ, first quarter, in two places. (TA.)

This is the time of the blowing of the wind. (TA.) It is also said to signify The top, or upper part, of a قَصَر or pavilion, &c. (O.)

أَفْرُكم, 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.)

Menstruating: (S, Msb:) and also being pure from the menstrual discharge. (Msb.) And One who makes, or teaches, another or others to read, or recite, (S, TA,) the Kur-án [&c.]. (S.)
One whose termination of her menstruations is waited for, or awaited (K.) [See the verb.]

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

see.
قرب

قرب, aor., inf. n. قرب (S, Mgh, O, Msb) and مقرية قرب (Mgh, Msb) and مقرية, (Mgh,) [to which may be added some other syns. mentioned below with قرب and قرب and قرب (Mgh), or قرب is in place, and قرب is in station, or grade, or rank, and قرب and قرب are in meaning relationship, or relationship by the female side]; (Mgh, Msb, TA;) or, accord. to the T, قرب is in مَحْرَّم [meaning relationship, or relationship by the female side]; (Mgh, Msb, TA;) or, acc. to the T, قرب is in station, or grade, or rank, and قرب and قرب are in مَحْرَّم [meaning relationship, or relationship by the female side]; (Mgh, Msb, TA;) or, acc. to the T, قرب is in مَحْرَّم [meaning relationship in a general sense], and قرب is in مَحْرَّم [app. as meaning relationship by the female side]; (TA:) You say, قرب همه, (A, MA, Msb, K,) and قرب إليه, (A,;) and قرب, (S, MA, O, K,) aor. قرب, (S, K,) inf. n. (of the former verb, Msb) قرب (Mgh, K,) or قرب and قرب and قرب and قرب and مقرية (MA;) and (of the latter verb, S, MA, O) قربان (S, MA, O, K) and قربان; (K;) he (a man, S, O) was, or became, near to it; (S, A, MA, O, K;) syn. قرب (S, A, O, K;) or the former verb means thus; but when one says لا تقربوا كالذا, the meaning is, occupy not thyself with doing such a thing: (MF, TA, &c.) or قربت الأمر, aor., and قربته, aor., i. e., like قربت the, inf. n. قربان signifies I did the thing, or affair; or I was, or became, near, or I approached, to it, or to doing something with it or to it: an ex. of the former meaning is the saying [in the Kur xvii. 34], لا تقربوا آثارنا, [Commit not ye fornication, or adultery; or, accord. to some, this is an ex. of the latter meaning]; and hence one says, قربت المرأة, inf. n. قربان, a metonymical phrase, meaning I compressed the woman: and an ex. of the latter meaning is the saying, لا تقدروا الحمى [meaning Approach not ye to doing, or to entering upon, the thing, or place, that is prohibited, or interdicted]. (Msb.) And the Arabs say, of a man, when a thing has disquieted, or disturbed, and grieved, him, أخذَه ما قرب وما بعد, 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. [See art. ]) (T in art. [O:] or (Mgh in art. [See art. ]

And several other verbs belonging to this art. are syn., or nearly so, with قرب in senses expl. above. Thus [in the Kur xxi. 97] signifies [meaning And the fulfilment of the promise shall draw near]: (S, O, TA:) and you say, [meaning He drew near to me]: (A:) it is also said that is has a more particular signification than قرب; for it denotes intensiveness in قرب; thus says Ibn-'Arafeh; probably meaning that it denotes labour and difficulty in the accomplishment of the act. (MF, TA.) [likewise] is syn. [O: [see قرب منه:]] or it signifies he drew near, or approached, by little and little, (ISd, TA,) or the (ISd, TA, S, O, K, TA,) [like قرب in many instances,] signifies He was, or became, near, or he approached, to the thing, or affair, or to doing it. (ISd, Msb, TA.) [q. v.,] meaning also He formed an opinion that was near to certainty. (MF.) In the phrase قرب الشمس للمعيب [meaning The sun was, or became, near to setting], like كریت, the is asserted by Yaakoob to be a substitute for كریت, aor. — inf. n. (TA.) or قرب, aor. — inf. in. (TA.) He (a man) journeyed to water, there being between him and it a night's journey. (S, O.) [See also أقرب القوم Or,] accord. to Lth, you say, قرب, aor. — inf. n. [q. v.,] meaning They, after pasturing their camels in the tract between them and the wateringplace, 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 [in some copies of the K, and in others], aor. , inf. n., meaning thus in the K; but accord. to Th, aor. , inf. n. (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,] , aor. , inf. n. (TA;) And , aor. , inf. n., meaning, so in the Fs [of Th, meaning I journeyed to the water by night in order to reach it on the following morning]. (TA.) [Or you say, , meaning They sought, or sought to attain, the water. (A.) And [hence] one says, , 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., , meaning We not seeking thereby [taught] save our praising God: thus expl. by El-Khattábee. (Az, TA.) [Hence, also,] one says [He has sought to accomplish an affair, I know not what it is]: (A, O: *) and , meaning Such a one seeks to accomplish an affair that will not be easy to him]. (A.) he put the sword into the , 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 , and the latter phrase, he put the sword into its ; and one says, , meaning he made a , as an inf. n. of which the verb is also signifies The feeding a guest with the , meaning flanks [of an animal or of animals, pl. of , or]. (TA.) And , with kesr to the , [aor. , inf. n. app.] , meaning (a man, TA) had a complaint (O, K) of his , [i. e.] of his flank; (O:) as also , (O, * K, [in the former this verb is only indicated by the
mention of its inf. n.,] inf. n. 

He made, or caused, to be, or become, near, caused to approach, or brought, or drew, near, him, or it. (S, O, Msb. *) [Hence the phrase قُرْبَ الله دَارُك, 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 Hamp. 184) he made him, or rendered him, an object of honour.] One says, 

made him to be to him a قَرِيبٌ, i.e. [a near associate, or] a consessor, or a particular, or special, associate or companion [&c. : see قَرِيبٌ, 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, قُرِبَ خَصْمَهِ إِلَى السَّلَّطَانَ [He brought, or placed, his adversary before the Sultán]. (Mgh in art. دُخُر.) And قُرِبَ لله قَرِيبٌ [He offered, or presented, to God, an offering, or oblation]. (S, O: in the Msb, حُيَّاً وَقُرِبَ إِلَى اللَّهِ.) (A, O,) inf. n. قَرِيبٌ, (K,) signifies He said, [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 signifies also The denoting nearness. (Mughnee and K * voce وَأَوَّلِيْهْمِ, and Kull pp. 82 and 83 and 124.) Thus what is termed [The diminutive denoting nearness] is such as occurs in the saying, دَارَى قَبْلُ [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 [or running] (S, O, K) of a horse: (S, O:) one says, of a horse, قُرِبٌ, inf. n. قَرِيبٌ, (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] 
التقريب [a] [rate] less than  ﻲﺿرر; (S, A, O;) and more than the  ﺗم; (El-Ámidee, MF:) there are two sorts of  
التقريب [which is a] gallop and discontent. [which is a]
canter]: (S, O:) the former is termed  
التعلبة; and the latter,  
الرعاء. (TA.) See also 1, near the end, in two places.

I was, or became, near to him, or it; contr. of. (Msb.) See 1, 
near the middle of the paragraph. ___ One says of a vessel, (S, O, K,) 
أَلْيَذَأ ْنَأ ْلَنَةَدَأ [It was, or became, near to being full]: (Sb, TA.) And one says also,  
ءَمْكَر ْمَ.container 
It was, or became, nearly equal, or it nearly amounted, 
to what would fill it]. (Msb.) And  
ءَمْكَر [It was, or became, nearly equivalent, or 
equivalent, to its quantity, or amount; or it was, or became, nearly equivalent to it].

And hence the term تَمْلَمْلا  
The verbs of appropinquation; as  
قَرْبَالْمُكَر أَمْكَر. (K, TA.) (K, TA.) [And the term] أَلْيَذَأ ْنَأ ْلَنَةَدَأ  
He made the stepping to be contracted; syn.  
أَلْيَذَأ ْنَأ ْلَنَةَدَأ  
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.  
أَلْيَذَأ ْنَأ ْلَنَةَدَأ  
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.  
أَلْيَذَأ ْنَأ ْلَنَةَدَأ  
I made the two affairs, or events, to be nearly uninterrupted]. (T, S, Msb, all in art. 
أَلْيَذَأ ْنَأ ْلَنَةَدَأ  
He thought him, or it, to be near. (Ham. 634.) And  
أَلْيَذَأ ْنَأ ْلَنَةَدَأ  
He thought the thing. (MF.) And He 
interchanged with him good, or pleasing, speech. (O, K, TA.) And  
أَلْيَذَأ ْنَأ ْلَنَةَدَأ  
He pursued the right, or just, or middle, course, neither exceeding it nor falling short 
of it, in the affair. (O, * K, * TA.) And  
أَلْيَذَأ ْنَأ ْلَنَةَدَأ [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. "مقارنة". (S.) __"مقارنة" and قراب signify also The raising the leg [or legs, of a woman,] for the purpose of جماع.

(K.)

See 1, second quarter. \[Hence,\] (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 عموس, and in the O and K in art. \[K.\] She was, or became, near to bringing forth. (Lth, S, A, O, K,) ___ And أقرب 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,) ___ ْﻢُﻜْﻨَـﺑِﺮْﻗُأَةَﻼَـﺻ ٱِلﻮُـﺳَر ِّٰ 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.

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(TA,) ___ أقرب 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 أقرب القوم The people, or party, became persons whose camels were performing a journey such as is termed قرب: the part. n. is [said to be] قارب, not مقرب, (As, S, O:) the former of these is said by A'Obeyd to be anomalous: (S, O:) [but see قرب, which is expl. as
having almost exactly the same meaning as that which is in this instance assigned to أقرب. 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 متقارة (which means few, or near together): but I think that this word is a mistake of a抄, for Qوارب: see 1, last quarter, in six places.

See also 1, near the middle of the paragraph. [Hence] one says to his companion, urging him، تقرب، meaning Advance thou, or come forward: (A, TA:) or يقرب يا رجل، meaning hasten, O man. (As, O, L, K, TA.)

Only the imperative mood in this sense is said to be used. (MF, TA.) [And hence, also,) تقرب signifies He rendered himself near, or allied himself, drew near, or ingratiated himself, by affection and friendship. (TA, voce تقرب. [In this sense it is trans. by means of من.] 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 إلى: 1] And one says,

[He drew near unto God by prayer or the like, and righteous actions: and God drew near unto him by beneficence towards him. (TA.) And He did it by way of seeking nearness, &c., to Him]. (A.) تقرب also signifies He (a man, O) put his hand upon his قرب (O, K, TA) i.e. his flank, (O, TA,) in walking; or, as some say, hastening, or going quickly. (TA.)

They were, or became, or drew near, one to another: (S, A, * Msb:) you say تقاربوا and اقترابوا [both app. signifying the same, like اختصموا and اختصموا, and خالطوا and خالطوا, and اشتراكوا and اشتراكوا, and &c.].


See also 1, second quarter. تقارب إله 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, ] تقارب is said of seed-produce, or standing corn or the like, meaning It became nearly ripe. (O, K, TA.) And hence [accord. to some], تقارب الزمان تقارب the camels became few, or declined.

When the time becomes contracted], occurring in a trad., expl. in art. زمن, q. v. (TA.)

8 *اقترُب* see 1, second quarter, in two places: ___ and see also 6.

10 *اسبقُه* [contr. of *استبِعده*]. One says, هو يستقرب البعيد [He reckons near that which is remote]. (A, Msb.)

[mentioned in the first sentence of this art. as an inf. n.] is the contr. of [بعد: (S, 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 [قريب &c. (Msb, TA.) You say, إنْ قريب زيداً [Verily Zeyd is in thy vicinity; i.e., near thee in respect of place]; but not إنْ بعدك زيداً; because [بعد is more capable of being used as an adv. n. of place than بعد: in like manner they said also [He is in thy vicinity; i.e.,] near thee in respect of place. (Sb, TA. [See also من قريب بالقرب منه: ] [And بالقرب منه is a phrase of frequent occurrence, meaning In the vicinity of, or near in respect of place to, him, or it.] And one says, من قريبه or شبه من قريبه [He took it, or took it with his hand, from a near place or spot]. (A, Msb.) And من قريبه رأيته من قريبه [and من قريبه and من قريبه I saw him, or it, from a near place or spot, or from within a short distance]. (S in art. أم; &c.)

It is also syn. with [signifying Nearness in respect of time] as used in the saying أفعل ذلك بقرب [i.e. Do thou that soon; like as one says, قريب عن: (K, TA:) accord. to the K, the word قريب in this case is like قريب من, thus in the S, or, as some relate it, بقرب; and IB says, J has cited this prov. [next] after the القراب of the sword, but should have said that القراب is also syn. with القراب, 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 *بُرٍقَ*، the meaning of the prov. is, that he who flees with the *بُرٍقَ* (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 *بُرٍقَ* also to pass away from him: in Freytag's Arab Prov. ii. 210, both of these explanations are given; but *بُرٍقَ* is there erroneously put for *قُرَبَ*.] See also *قرابة*. It is also a pl. of *كَرِيبَ* [q. v.]. (TA in art. *بِرَقَ* also, and *بُرَقَ*، (S, O, K,) the former of which is the original, (TA,) signify *ةَرِصَاخ* [or *flank*]: (O, K:) or [the part] from the *شاكلة* [which is syn., or nearly so, with *خاصةر* [or *soft parts*] of the belly: (S, O, K:) and likewise *رَغَف* [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 S, last sentence]: (TA:) pl. *أَقْرَاب*; (T, S, O, K;) which is also used in the place of the dual. (T, TA.)

*Cُرَب* [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 As said, on the authority of an Arab of the desert, (S, O,) _a journey by night in order to arrive at the water on the morrow,* (S, O, K;) and so *قرابة* [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 *طَلَّق*: (S, 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 *طَلَّق*: (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 *طَلَّق*.) or the _night after which, in the morning, one arrives at the water:* (TA:) and _ليلة الْقَرَب* is the night in which people with their camels hasten to the water in a journey such as is termed *قَرَبَ بِصَباص*; 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: (S, O;) or, as is
said on the authority of As, ليلة الغرب 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 ليلة الطلاق: accord. to AA, [the journey called] الغرب is [the journey to
water] during three days, or more. (TA.) And [hence] الغرب is [the journey to
water] during three days, or more. (TA.) And [hence] الغرب is used to signify What is a night's
journey distant. (S in art. نوب, in explanation of a verse cited in that art. [Or, accord. to IAar, غرب 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 voice حوز.] Also A well of which the water is near [to
the mouth]. (O, K.)

\[typing error\]

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\[typing error\] an inf. n. of قرب [q. v.; and used as a simple subst. signifying Nearness]; like قرب; or the former is in station, or
grade, or rank. (Mgh, Msb.) You say, طلبت منه القرية [I sought of him nearness of station, &c.; or
admission into favour]. (A.) See also قرابة. Also, (A, O, Msb,) and (Msb,) 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, Msb;) as also قربان: (S, O, Msb, K;) pl. of the first and second قرب and قربات and قربات and قربات. (Msb.)
A kind of skin, (S, O, * TA,) used for water: (S, O:) or a skin that is used for milk, and sometimes for water: (ISd, K:) or such as is sewed on one side: (K:) [the modern قرب, 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 قربات, and قربات, and قربات, and (of mult., S, O) قرب (S, O, Msb, K.) and قرب are said of a vessel that is nearly filled [meaning In it is a quantity that nearly fills it]. (K, TA.) [See also قراب.] قرب: see قربة: and see also قربة: [mentioned in the first sentence of this art. as an inf. n.: and used as a simple subst.]: see قربة, in five places: and see also قريب.] قرب: see قربة: [latter half. قرب: A vessel nearly full: fem. قرب (S, O, K:) and pl. قرب: (S, O:) you say قربان مأة i. e. [A drinking vessel nearly full of water: and the قربان is [said to be] sometimes changed into، (TA:) so accord. to Yaakoob; but ISd denies this. (TA in art. ) كرب. ] See also the paragraph here following. قربان: see قربان: [It may often be rendered An offering, or oblation: and hence it sometimes means a sacrifice, as in the Kur iii. 179:] pl. قربان: (Msb.) 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 peoples consisted in the slaughtering of oxen or cows, and sheep or goats, and camels. (TA.) And it is said in another trad., 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 , (K,) but this latter is by some disapproved, (TA,) [A near associate; or] a particular, or special, (A, K,) associate or companion (A) or conserver; (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. (S, A, O, K,) and one says also, Such a one is of the near associates, &c., of the governor, or prince; (S, O,) [for] 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 what (A in art. بعد:)  قَرَبٌ: see قَرَب, former half.

قَرَبٌ: see قَرَب, last quarter, in two places: and قَرَب, near the middle: and قَرَب, former half: and قَرَبِة. قَرَبٌ [an inf. n. of 3. And hence قَرَب as an adv. n. of time]. You say, أتَيْتَ قَرَبَ العُشَاءَ I came to him near nightfall: and قَرَبُ النَّهَل, near night. (Lth, TA.) And 'Oweyf El-Kawáfee says, describing she-camels, (so in the TA and in one of my copies of the S,) or 'Oweyf El-Fezáree, (so in the O,) * هوَ أَبُنٌ مَّنْضُجَاتٍ كَنَّ قَدْمَا * يَزْدَنُ عَلَى الْعَدِيدِ قَرَبَ شَهْرٌ (O, TA) i.e. He is the off spring 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: I give a different reading of this verse, but the correct reading is that given above. (IB, TA.)

See also near the middle. What is nearly the equal in quantity, or amount, or nearly the equivalent, of the thing. (K.) One says, He has with him a thousand dirhems, or nearly the equal thereof: and 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 Ibn-'Amr, Ibn-Temeem, (O, TA, *)

* إلا أنَّ مَلَأَيْ بَيْنَ قَرَابِهَا

[If a full bucket (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, i.e. [If there belonged to me the quantity nearly sufficient for the filling of this (of gold): and] i.e. [If he brought that which would be nearly the equal in quantity of the earth. (Msb.) And the water is such as is nearly the equal in height of the two knees.] (A,) [See also case, or receptacle, of the, which is a case, or receptacle, wherein is the sword together with its scabbard (and its suspensory belt or cord: (S, O, TA,) it is like a of leather, into which the rider, or rider upon a camel, puts his sword with its scabbard, and his whip, and his staff, or stick, and his utensils: (Az, TA,) or like the, into which one puts his sword with its scabbard, and his whip, and sometimes his travelling-
provisions of dates &c.: (IAth, TA:) the pl. of the قُرَّاب of the sword is قُرَّب [a pl. of mult.] (Msb, TA) and [a pl. of pauc., like خَمَار and أَخْمَر pl. of خَمَر. (Msb.) See also قُرَّب, latter half.

قريبٌ Near in respect of place: (S, O, Msb, K, * &c.:) in this sense used alike as sing. and pl. (Kh, ISk, T, O, Msb, K *) and dual, (ISk, TA,) and as masc. and fem., (AA, Kh, Fr, ISk, T, S, O, Msb,) as is also بُرَق in the contr. sense: (Kh, ISk, TA:) the Arabs say هو قَرِيب مِنِي and هِم قَرِيبُ مِنِي, (ISk, TA,) and حَي قِرِيب مِنِي, &c., meaning in مكان قريب [in a place near, to me, or little removed from me:] (ISk, O, TA:) or when you say هِند قَرِيبُ مِنِي it is as though you said [Hind, her place is near to thee:] (AA, Msb:) hence, [in the Kur vii. 54,] إنْ رَحْمَة اللَّهِ قَرِيبُ مِنِى المُحْسُونِ [Verily the mercy of God is near unto the welldoers]: (AA, ISk, O, Msb:) but it is allowable to say قَرِيبه, as also بُعْدِه: (ISk, O, Msb, TA:) or (accord. to Zj, TA) قَرِيبٌ is here without because 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 because it is assimilated to an epithet of the measure, which does not receive the fem. affixة. (TA.) [Hence the phrase من قرِيب, former half, in two places. And [hence also] you say, إن قريبا]

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Verily Zeyd is in a place near to thee: (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 قريب, meaning Shortly after and before. And Nearly, as when one says, أَقْمِتْ بالوضع قريب من سنة I remained, stayed, or abode, in the place nearly a year. Hence also the phrase عن قريب, near the middle. And Near as meaning related by birth or by marriage: (S, O, Msb, 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, [This woman is my relation]: (Fr, S, O, Msb: *) and likewise the dual form; so that you say, [They two are relations]; (AA, Msb:) [and it has a pl., namely, and you say, (S, A, O, K) [and this last originally أقارب, and] the first signifying They are my relations;] and the second and third, properly, being pls. of أقارب, They are my nearer, or nearest, or very near, relations; though in the T the second is said to be pl. ofقرب, 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 أقارب and أقربون (which are mentioned in the Msb without any distinction of meaning) are all to be understood in the latter sense: and (also) is a pl. of قريب [app. in the sense here assigned to it], like as قريب is ofقرب (TA in art. زلف;) and is allowable as a pl. of قريب: (T, TA:) the pl. of قريب is قريبن (T, Msb, TA.) And like as you say, [meaning He is my relation], as too you say, (S, O, K and; (TA;) but not (K;) [for only] the vulgar say this; as also هم قريبن (S, O:) or, accord. to Z, هو قريبن is allowable, being accounted for as a phrase in which the prefixed n. [دوى] is suppressed; and it has moreover been asserted to be correct and chaste in verse and prose: قريب also occurs in the trads. in the sense of أقارب: 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 قريب, like as صاحب صحبة is ofصاحب: (MF, TA:) [accord. to Mtr,] قريب is correctly applicable to one and to a pl. number, as being originally an inf. n.; so that one says, هو قريبن and هم قريبن; though the chaste phrase is applied to one; and دوى قريبن, to two; and دوى قريبن, to a pl. number. (Mgh.) And [It is also applied to relationship:] one says, [Between us is a near relationship]. (A.) It signifies also Near, or allied, by affection and friendship. (TA voce [You say, ] meaning Such a one is near, &c., or friendly and affectionate, to people, or mankind.) See also [Fr] of the last sentence. And one says, ما هو متعلم ولا قريب [meaning He is not learned nor near learned]. (TA.) And ما هو قريب ولا قريب [meaning He is not the like of thee nor near...
Salted fish, while yet in its recent, moist, state. (O, K, TA.)

Between me and him is a relationship, or a relationship by the female side. (S, O.)

See also ُتَدِيْرُق, latter half, in six places.

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See also ُتَدِيْرُق, latter half, in six places.
A maker of [what are called] قَرَبٍ [app. pl. of قَرَبٍ, or perhaps قَرَبٍ pl. of قَرِبٍ]. (TA.)

قَرَبٍ: &c.: see art.

قَرَبٍ: [part. n. of قَرَبٍ said of a man journeying to water: and accord. to As and A'Obeyd, part. n. of أَقْرَبٍ 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. قَوْارِبٍ signifies Persons whose camels are performing a journey such as is termed قَرَبٍ. (As, S, O;) see 4, latter half. The epithet applied to camels in this case is قَوْارِبٍ; (S, O;) [of which see another explanation voce قَلِط;] and this epithet is also used in relation to birds. (IAar, TA.)

قَرَبٍ وَلَا قَرَبذ : (As, S, O;) see 4, latter half. The epithet applied to camels in this case is قَرَبٍ: (S, O;) [of which see another explanation voce قَلِط;] and this epithet is also used in relation to birds. (IAar, TA.)

حَامِل قَرَبٍ means An ass hastening on in the night of arriving at the water. (Lth, TA.) Also A small سَفَينَةٌ [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 سَبْبُوقٌ [or سَبْبُوقٌ: (A:) pl. قَوْارِبٍ أَقْرَبٍ occurs in a trad., and is said to be also a pl. of قَرَبٍ; but IAth says that this is not known as a pl. قَرَبٍ, unless as anomalous; and it is said that أَقْرَبٍ السَفِينَةٍ means the nearest parts of the ship; i. e., the parts near [or next] to the land. (TA.)

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

أَقْرَبٍ Nearer, and nearest, in respect of place, and in respect of time, &c.: see قَرَبٍ in the middle of the paragraph.
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.)

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 signifying the journeying by night, or the journeying [by night] to water: (TA:) or, the former, a conspicuous road or way; so says IAAr: (TA voce) and the latter, accord. to AA, a place of alighting or sojourning or abiding; from signifying the journeying [by night &c.]: the pl. is مقارب. (TA.)

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 ظ: or this is done only with mares, lest a stallion of low race should cover them: (IDrd, S, O, K:) or خيل مقرية signifies horses that are [kept] near at hand, and prepared for riding: (El-Ahmar, TA:) or horses that have been prepared by scant food (ضمرت) 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 إبل مقرية Camels girded for riding: (Sh, O, K:) or camels upon which are saddles (رحال) cased with leather, whereon kings ride: but this explanation has been disallowed. (Aboo-Sa'eed [i.e. As], TA.) [See also متكررات.]

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 مدنا: (TA:) [but see the verb:] the pl. is مقربات.
ءَبْرَقَّم َنﻮُﺑﱠﺮَﻘُﳌا: َنﻮﱡﻴِﺑوُﺮَﻜﻟا. See also what here follows, in two places.

ٌوْﺄَﺷ ٌبِّﺮَﻘُﻣ and ٌبﱢﺮَﻘُﻣ, and ْﻞَﻫ ْﻦِﻣ ِﺔَﺑِّﺮَﻘُﻣ ٍَﱪَﺧ and ِﺔَﺑﱠﺮَﻘُﻣ ٍَﱪَﺧ, occur thus written, probably by mistake, the َق being thus put in the place of َغ: see [ٌبِّﺮَﻐُﻣ in] art. َغَرَب. (TA.)

ٌبَرﺎَﻘُﻣ: see the next paragraph, in two places.

ٌءْﻰَﺷ ٌبِرﺎَﻘُﻣ, with kesr 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 ٌثُوب ٌبِرﺎَﻘُﻣ a garment that is not good: (Msb:) you should not say ٌبَرﺎَﻘُﻣ, (ISk, S, O, Msb,) with fet-h: (ISk, Msb:) you say also رجل مقارب [a man of a middling sort]: and مَتْنَاع مقارب [a commodity, or commodities, &c., of a middling sort, or cheap]: (TA:) or you say دين مقارب with kesr, [meaning a religion of a middling sort], and مَتْنَاع مقارب with fet-h, (K, TA,) meaning [a commodity, &c.,] not precious. (TA.)

ٌبِرﺎَﻘَـﺘُﻣ A short man: because his extremities are near together. (O.) And the مَتْنَقارب is the name of The fifteenth metre of verse; (O:) the metre composed of ٌﻦُﻟﻮُﻌَـﻓ eight times; (O, K: *) and [one species of] ْﻦُﻟﻮُﻌَـﻓ ْﻦُﻟﻮُﻌَـﻓ ٌﻞَﻌَـﻓ twice: (K:) so called because its ٌوُﺗَاد ٌوُتَاد are near together; there being between every two of them one ْسِبَب. (O, K. *)
Qarīs

قَرِيْس، but the latter is only used in poetry, (S,) by poetic license, (K,) because قَرِيْس 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 سَوْبْرُـﻗ, 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 troussequin; together corresponding to the شِرْخَان of the [camel’s saddle called] رَحْل: in the قَرِيْس are the عضدان, which are its two legs, that lie against, or upon, the دْفَتَان, which are [the two boards that form] the inner sides of the عضدان: each قَرِيْس has two legs (عضدان) and what are termed دْفَتَان: then come the دْبَتَان, which are the two things against which comes the بَأْدَ of the horse; and in the دْفَتَان are the عراقان, which are the two edges of the دْفَتَان, at the fore part of the saddle and its hinder part: (IDrd:) the pl. is قَرِيْسُ. (K.)

Some of the people of Syria pronounce the word with tesh-deed, سَوْبْرُـﻗ, which is wrong; and make its pl. قَرِيْسُ, which is more wrong. (O.)
The text is a page from a document discussing the Arabic verb "قارث" (qarth) and its meanings and uses. The text translates into English as:

1. "قارث" (qarth), aor.، (O, K) inf. n. "He toiled; and gained or earned, or sought gain or sustenance. (O, K) You say, "كَرَنَتْ اِيَّامِ الْامَرَ" (K) meaning The affair, or event," (As, O.)

2. "قارث" (qarth) He toiled; and gained or earned, or sought gain or sustenance. (O, K) You say, "كَرَنَتْ اِيَّامِ الْامَرَ" (K) meaning The affair, or event,
grieved me; and burdened me heavily, or overburdened me. (As, O.)

3. "الاثلاث" (al-athlath), The two unripe dates, and the three, grew together, intermingling. (‘Eesà Ibn-‘Omar, O and TA in art.)

4. "قارث" (qarth) A small [leathern vessel for water, of the kind called] "كَرَة" (O, K) mentioned by Th, on the authority of IAar: (O:) "قارث" (qarth) is a dial. var. thereof; (TA:;) [or] this latter, mentioned by Az, in art. "قارث" (qarth) is a mistranscription. (O.)

5. "قارث" (qarth): see what next follows, in four places.

6. "قارث" (qarth): see what next follows, in four places.

7. "مسر" (msir) "مسر" (msir) with the lengthened alif and without tenween, (Ks, S, O,) and "مسر" (msir) and "مسر" (msir) with the lengthened alif and without tenween, (Ks, S, O,) and "مسر" (msir) and "مسر" (msir) [thus] used as an epithet, and it is also used as the complement of a prefixed noun; [so that one says also "مسر" (msir) and app. "مسر" (msir) likewise, and each in like manner with and with prefixed;] and it is dualized and is pluralized; and there is no word like it in form, except "مسر" (msir), in which the ك is app. a substitute [for ق]; (ISd, L;) and which is said by AZ to be syn. with "مسر" (msir) as applied to "مسر" (msir) [but كَرَنَتْ اِيَّامِ الْامَرَ should be added as a word of the same form; and perhaps there are other instances:] and accord. to Abu-l-Jarráh, one says "مسر" (msir) and "مسر" (msir) 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 "مسر" (msir); (S, O, * K;) a
species of dates, which are black, and of which the skin quickly falls off from
the لَحَاء [or flesh] thereof when they become ripe; as AḤn says, they are the best of dates in
the state in which they are termed يُسْمَر; and he adds, the dried thereof are black: (L, TA:)
[and palm trees that produce such dates:] some say that the word قُرُنِينَاء is [q. v.] (TA.)
[اف.”] A certain species of fish; (S;) a dial. var. of جَرْيَت [q. v.]. (S, K. *)
He wounded him; syn. جرحه. (S, Mgh, Msb, K.) * aor. حقر (A) or the latter is a simple subst.,

\( \text{حَرَـﻗ} \) inf. n. حقر (S, A, Mgh, L, Msb) and حقر (A,) or the latter is a simple subst.,

And حقر said of an arrow: see 8. And حقر said of a camel, He was attacked by the disease termed حقحة [q. v.]; as also حقر (S, L, Msb, K.) inf. n. حرق (S,) He accused him to his face (LA) استقبله) with truth: (S, A, L, K.) or [simply] he accused him (روماه) with truth. (L.) See an ex. voce حنراق.

[See also حراق.]

3. حقر (S, A, Msb, K,) aor. حقر (A, Msb, K,) inf. n. حقر (S, A, K,) and حقر, aor. حقر, inf. n. حقر; and حقر, (K) the last mentioned by Lh, but bad, or of weak authority, and rejected; (TA;) said of a horse, (A, K,) or of a solid-hoofed animal, (S, Msb,) He finished teething, (S, Msb, K,) completing his fifth year: (S, Msb:) or became in the state corresponding to that of the camel that is termed حراق or shed his corner-nipper; i.e.] the tooth next after the رافية: (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 رافية: this is when he has completed his fourth year: and when the time of his حراق comes, [the corner-nipper which is] the tooth next after the رافية 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 حراق: no tooth js shed, nor is any bred, after حراق: and when the horse has entered his sixth year, you say of him, (IAar, T,) one says مَتْحَرَّرَمَهُ, أُذْحِعَتْ، أَرْبَعُ، أَثَنُى، أَربعُ حراق; the last, only, without آ; and of every solid-hoofed animal one says: حراق; and of [the camel, or] every animal that has a foot of the kind termed خف, ينزل, يصلغ. (S.) [See also حراق.]
And His [here meaning permanent cornernipper as above] grew forth. (A.)

[Hence] one says also The tooth of the young male child was about, or ready, to grow forth. (A.)

(S, K, TA) aor. — (S, TA) inf. n. Qurūḥ (S, K, TA) and Qurāḥ (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 Qurāḥ, aor. — (S, A, Msb, K,) inf. n. Qurāḥ (S, A, * Msb, K, TA, [accord. to the CK, app. Qurāḥ, for the v. is there said to be like سَمِعَ, but this is wrong,]) He, (a man, Msb, K, *) or it, (his skin, S, A,) broke out with Qurūḥ [i.e. purulent pustule]; (S, A, Msb, K;) and [in like manner] Qurāḥ it (his body) broke out, or became affected, therewith. (S.) And [hence] one says, Qurāḥ قَلْبُ الرَّجُلِ مَنَ الحُزْنِ. (L.) Qurāḥ, aor. — inf. n. Qurāḥ, said of a horse, He had a white mark in his face, such as is termed Qarāḥة. (IAar, S.)

2 He wounded him much, or in many places. (Msb.) Qarāḥ ُمْشَﻮﻟَا said of a camel: see 1, near the beginning. Qarāḥ in some copies of the K is a mistranscription; the verb in this phrase being without teshdeed.] Qarāḥ He pricked, or punctured, the Qarāḥ وَشَمْ, or tattoo] with the needle. (A.) And [the inf. n.] Qarāḥ signifies Qarāḥة [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 النَّرُعَ, q. v.]. (TA.) inf. n. Qarāḥ, (TA;) said of the [plant called] Qarāḥة. (IAar,) means It put forth its first growth. (A, TA, *) And Qarāḥ the Qarāḥ النَّسْجَرُ The trees put forth the heads or extremities of their leaves. (A.) Accord. to AHN, Qarāḥ 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 [as though meaning the
herbs, or leguminous plants, grow putting forth the stem in a hard, or firm, state];
but it should be اقترح to be a dial. var. of اقترح, or it may be that اقترح here means standing upright
upon the stem thereof. (TA.)

3 اقترح inf. n. امكارة He faced him, confronted him, or encountered him. (S, A, *
K.) You say, لقتيته امكارة I met him face to face. (S, A.)

4 اقترح الله God caused his skin to break out with حروق [or purulent pustules]. (S.) And
ما زلت آكل الورق حتي أقترح شفتي I ceased not to eat the leaves until my lip broke
out with purulent pustules, or سرے S. (A. [So accord. to two copies: but perhaps correctly اقترح I]) And
افروحا They had their cattle attacked by [what is termed] حروق [which may here mean
purulent pustules, or سرے S]: (S, L;) or they had their camels attacked by the severe
and destructive mange or scab termed حروق (K) or حروق (L. [But see حروق.]) See also 1, first quarter.

5 اقترح i. q. تفهیمه [app. He prepared himself for him, or it,
with evil intent]: and so تفهیمه تفهیمه [if these be not mistranscriptions]. (TA.)

8 اقترح رکبة 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.) And اقترح
, said of an arrow, It was begun to be made. (TA.) اقترح الجمل 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, Msb, K, TA;) spontaneously, without his having heard it; (IAar, TA;) or without
there having been any precedent. (Msb.) 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, اقتِرح عليه صوت كذا وكذا He desired of him in preference such and such an air, or such and such a tune or song. (IAar, L.) And one says, أنا أول من اقتِرح مودة فلان I am the first who has chosen for himself the love, or affection, of such a one, or] Who has taken such a one as a friend. (A.) And He exercised his authority, or judgment, (K, TA,) عليه over him: (TA:) or he demanded some particular thing of some particular person by the exercise of his authority, or judgment, (El-Beyhakee, TA, and Har * p. 142,) and with ungentleness, roughness, or severity. (Har ibid.) And اقتِرح عليه بكذا He exercised his authority, or judgment, over him, in such a thing, and asked without consideration. (TA.) And اقتِرح عليه شيئا He asked of him a thing without consideration.

(S, A.) See also 2, last sentence but one.

ﻓَرْحٌ 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 عضٌ السلاح وَخَوْهَا يَجِرحُ البَدن (which is the reading in the CK), we find عضٌ السلاح وَخَوْهَا يَجِرحُ البَدن, and the L and TA combine the two readings, the latter whereof gives a second signification, which will be found below:]) i. q. ﻦَجْرِح (with which ﻦَجْرِح is held by many to be syn.): (TA:) they are two dial. vars., (S, Msb,) like ﻦَجْرُح and ضعُف, (S,) and ﻦَجَد, (Fr, Msb, TA,) and ﻦَجَد, and (Fr, TA:) the former of the dial. of El-Hijáz: (Msb:) or the former is an inf. n. and the latter is a simple subst.: (L, Msb:) 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:

(Yaakoob, 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
In him is pain from a wound; (A\(_1\)) or from wounds. (L.)

also signifies Pustules, or small swellings, when they have become corrupt; (L, K) [i.e. purulent pustules; and imposthumes, ulcers, or sores: and so قرح also accord. to the L and some copies of the K, as shown above; but this seems to be of doubtful authority: قرح in this sense is a coll. gen. n.:] its n. un. is قرح; and pl.

ٌحوُﺮُـﻗ (S.) Imra-el-Keys (the poet, TA) was called وُذِحوُﺮُﻘَﻟا 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, (َحْﺮَﻘَـﺗ) and he died: (S, K, * TA:) or, as some say, he was called وُذِجوُﺮُﻔَﻟا, with ف and ج; because he left only daughters. (Es-Suyootee, TA.) ___ Also, (accord. to the K,) or قرح, (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 قرح signifies a certain disease that attacks camels, expl. below. (L.) See also قريح.

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ِحْﺮُـﻗ: see the next preceding paragraph, in three places. See also قريحة in two places. [Hence] one says, هو في قرح سنه He is in the first part of his age. (TA.) I am in the beginning of the thirtieth [year] was said by an Arab of the desert to IAar, who had asked him his age. (TA.) And قرح, (K,) by some written Qarrah [pl. of the قرح], (MF, TA,) signifies Three nights (K, TA) of the first part (TA) of the month. (K, TA.)

ِحْﺮُـﻗ 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.)
A man, (Msb,) or a man's skin, (S,) breaking out with فروحة [or purulent pustules]. (S, Msb.)

قروحة: see فروحة (of which it is the n. un.) in two places: and see also قروحة.

A disease that attacks camels, consisting in فروحة [or purulent pustules] in the mouth, in consequence of which the lip hangs down; not scab, or mange. (Az, L, TA.) [See also قروحة, near the end.] Also A غرة [meaning star, or blaze, or white mark,] in the middle of the forehead of a horse: (T, L:) or what is less than a غرة 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 غرة 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 قروحة:) the pl. is قروحة, like قروحة, غرة. [Hence] one says, هو غرة أصحابه i. e. غرتهم [meaning He is the noble, or eminent, one of his companions; or the chief, or lord, of them]. (A.) And hence, likewise, قروحة signifies also The first, or commencement, of the [rain called] قروحة; (A;) and of the [season called] قروحة; or of the شتاء. (K.) See also قروحة.

نراوح: see قروحة, last sentence.

قروحة: (i. e. قروحة or قروحة) with or without tenween, as you please, Sh, TA) A camel that has never been attached 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:) قروحةٌ [as a
pl. thereof] is of weak authority, (K,) or disused. (S, A, L.) __ [Hence] one says,

Thou art clear [of that whereof thou hast been accused]. (A, TA.) And ___ And

Thou art quit of this affair; and so . (Az, K, TA.) ___ And signifies also One who has not

witnessed war; and so : ___ and One who has been touched by [here app. meaning

wounds, and perhaps also purulent pustules]: thus having contr. significations: (K:) masc. and fem. (TA.) Also,

[with tenween,] A species of [or truffle], (S, K, TA,) white, small, and having heads like those of the [or toadstool]: (TA:) one of which is called . (S, K,) or (K.) ___ and One who has been touched by [here app. meaning

Clear, pure, or free from admixture; as also . (AHn, K. [And particularly] Water not mixed

with anything: (S, A:) or water not mixed with camphor nor with any of the perfumes called:] nor with any other thing: (Msb:) or water not mixed (Mgh, K) with aught of

or with dregs of (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 ) A place of seed-produce, having no building upon it, nor any

trees in it: (S, Msb:) 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 and and . (K:) or 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: (IAar:) 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 the pl. (S, Mgh, Msb, K:) or, as some say, this is pl. of قَرِيح . (TA.)

* لا يسلمون قَرِيح حَل وسطهما *
* يوم اللقاء ولا يِشْوون من قرِيحوا *

(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 قَرِيح, in two places. And see قَرِاح, 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.)

قَرِيح The first water that is drawn forth, or produced, of a well, (S, A, K, TA,) when it is dug; (TA;) and signifies the same. (K.) ___ And The first of what pours forth, or descends, [for أصَاب أصَاب in my original I read أصَاب] of the contents of clouds. (A.) ___ And The first of a thing; (A;) and so قَرِيح ; and the former, the first of anything. (K.) ___ And A faculty whereby intellectual things are elicited, or excogitated.
Such a one has a good, or an excellent, natural faculty for the elicitation of matters of science: (S, A:) from 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. قُرَائِح. (L.)

Also One who keeps to the town, or village, not going forth into the desert: (K:) or it is a rel. n. from قرَاح, a certain town, or village, on the shore of the sea. (T.)

The two flanks. (K.)

A certain thing [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 [and more commonly لاقطة الخصى] q. v.]

(K.)

See قراح, in two places. Ħضبة قراح [hill, or mountain, such as is termed Ħضبة, that is smooth, bare of herbage, and tall, or long. (TA:) And غَلَة قراح 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. قراح, (K,) and (by poetic license, L) قراح. (S.) And ناقة قراح, (S, K,) or قراح القوائم, (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.)

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.)

قَرَاحٌ see قراح.

A solid-hoofed animal finishing teething, completing his fifth year: (S, Msb:) or in the state corresponding to that of the camel that is termed قارح: (K:) [or shedding his corner-nipper: (see قراح:) in the first year he is termed حَرَّع; then, جَدَع; then, مَرَج قوارح; and then قراح: (S:) or in the second year, فَلَوْ; and in the third, جَدَع: (TA:) pl. قارح (K) and قوارح (S, K,) the last (which occurs in a verse of Aboo-Dhu-eyb, S) anomalous, (K, TA,) as though pl. of مقارح: (TA:) fem. قارحة, (K,) but the former is the more approved, and the latter is by Az disallowed; (TA:) pl. قوارح. (S.) ___ The tooth by [the growing, or shedding, of which a horse, or other solid-hoofed animal becomes what is termed قارح: (K;) the permanent, or the deciduous, corner-nipper, or tooth next but one to the central pair of incisors: pl. قوارح: the teeth thus called are four. (S.) [See قراح.] ___ 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 خُلَقَة: (IAar:) also a mare that has gone forty days from the commencement of her pregnancy, and more, until it has become known: pl. قوارح and قراح: (TA:) See also مشروح. Also A bow having a space between it and its string. (K.) And القراح signifies The lion; as also الفَرْحَان. (K.)
A horse having in his face a star, or blaze, such as is termed [fem. قَرَحة] (S, A, Mgh;): pl. قَرَحة. (A.) And it is also an epithet applied [in a similar sense] to every common fly. (A, TA. [See قَدُوح.]) ___ [Hence,]

[مَنَارَة قَرْحَاء: A meadow] in which, (S, K;) or in the middle of which, (TA;) is a white [or flower]; (S, K; TA;) or in the middle of which are white [or flowers]: (A;) and of which the herbage has appeared. (TA.) ___ And [hence also]

[تَعَرِّى الْدَّجِّى ُوَجْهُ أُقْرِح] The darkness became stripped from the dawn, or daybreak. (A, TA.) ___ See also قَرْحَان, last signification. ___ [أَقْرِح مَنَارَة] in the CK vofce [قَسَاسٍ] is a mistake for the verb أَقْرِح; not an epithet as Freytag has supposed it to be.]

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

مَقْرِح: see 2, last quarter.

مَقْرِح: see مَقْرِح, in two places. Also Having قَرْح [or purulent pustules]. (K.) ___ Also A young weaned camel attacked by the disease termed قَرْح [as also قَرْح] as also or a camel attacked by the disease termed قَرْح; as also قَرْح and مَقْرِح; (L;) one says إِبل مَقْرِح, [accord. to some copies of the K مَقْرِح, لِبِإَ مَقْرِح, but erroneously, for it is from مَقْرِح, meaning camels having قَرْح [or purulent pustules] in their mouths, in consequence of which their lips hang down; (K;) and so إِبل قَرْحٍ [in which the epithet is pl. of قَرْح]. (L.) ___ And طريق مَقْرِح 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.)

مَقْرَح an anomalous pl. of قَرْح, q. v.
مقترح: see 2, last quarter, in two places.
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 (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 ادرا and ادرا (K,) or he was, or became, abject, and humble, or submissive: or, acc. to IAar ادرا signifies he (a man) was, or became, silent by reason of abjectness: [see also ادرا:] or, acc. to another, he was, or became, still and abject. (TA.) See ادرا below. The verbs are used in these senses because, when a raven or crow lights upon a camel and picks off the ticks (نادرق), the beast remains still on account of the ease which it occasions him. (TA.) ادرا, (L, K,) aor. ادرا, (K,) inf. n. ادرا (L,) ... He collected together, and gained, (L, K,) for his family. (L,) [You say ] قرد في السقا He collected clarified butter in the skin; (L, K,) as also قرد في السقا (S, L;) or he collected milk in the skin. (L, K,) See also قلد.

He plucked off his (a camel's, S, A) نادرق [or ticks]: (S, A, K:) it (a raven, or crow) lighted upon him (a camel), and picked off his نادرق [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 (نادرق), becomes quiet. (L,) [And, of a camel (?) it is said,] قرد, he became submissive, and tractable. (K,) [And] قرد, (A, L, K,) and نزع قراده, (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 (قيدره). (S, L,) See also قرد.
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 قرد in two places.) He (a man) clave to the ground by reason of abjectness, or submissiveness. (A.) See art. خرد.

It (flour) became heaped up, one part upon another. (L, from a trad.)

قرد [The ape; the monkey; and the baboon;} a certain animal, (TA,) well known: (L, K:) fem. with قِرْدَةَ: (S, L, Msb:) pl. [of pauc., of the masc.,] أقراد, (L, Msb,) and [of mult., of the same,] قرود and قرد, (S, L, Msb, K,) and [quasi-pl. n.] قرد़ة; (K,) and pl. of the fem., (S, L, Msb,) قرد़. (S, L, Msb, K.) Hence the proverb قرد من قرد [More incontinent than an ape]; because the قرد 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 Hudheyl, named Kird, the son of Mo'áwiyeh. (S, L, K.)

قرد़ [a coll. gen. n.] Refuse of wool; (L, K,) afterwards applied also to soft hair (وْرَب), 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

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She returned to spinning at last, and left not in Nejd a piece of refuse of wool: (S, L:) in the K, عثرت is put for عثرت عثرت 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, Palmbranches stripped of their leaves: n. un. with ْتَﺮَـﺜَﻋ (K:) ْتَﺮَﻜَﻋ; and both readings are mentioned by the relaters of proverbs: تﺮﺜﻋ ﻰﻠﻋ لﺰﻐﻟا 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, A thing like down, sticking to the plant called طُوْنَفَُ: (K:) Also, Little things, [i.e., little flocks of clouds,] less than [what are termed سَحَابَ] [or clouds in the common acceptance of the term] not conjoined; as also مَتْقَرَدَة: (K:) in some copies of the K متقردة. (TA.) See also مَتْقَرَد. Also, A hesitation in speech; (El-Hejeree, L, K;) because a man who hesitates in his speech is silent respecting somewhat of that which he would say. (L.) See also مَتْقَرَد. Also, 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, dissundered, in the tracts of the sky, in parts, or portions, one upon another; cirro-cumulus: (S, 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 مَتْقَرَد . (AHn.) See also مَتْقَرَد. Also, A horse compact in frame; not lax. (L, K:) A camel [&c.] abounding with نَادْﺮِﻗ [or ticks]. (K:) And a horse [compact in frame;] not lax. (L, K, S, L,) Elevated ground; (L, K,) as also مَدْدْﺮَـﻗ; (K,) or elevated and rugged ground;
as also (L:) or a rugged and elevated place; (S, L:) as also (S:) or a tract similar to what is termed (As:) or a prominent portion of ground by the side of a depressed place, or hollow: (M:) also, even, or plain, ground: (L:) pl. (S, L, K:) the latter form being adopted from a dislike to [the concurrence of] the two dáls: (S, L:) Sb says, that (S, L, K:) the latter form being adopted from a dislike to [the concurrence of] the two dáls: (S, L:) Sb says, that (L:) ISh says, that (L:) ISh says, that there is no reason for this assertion: (L:) ISh says, that 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 قَرَدْرَة of the back. (TA.)

قرَدْرَة: see قَرَدْرَة in two places.

قرَدْرَة: see قَرَدْرَة The upper, or highest, part of the back (L, K) of any beast of carriage: (L:) or the Withers; syn. (As, L:) or the elevated portion of the part called the شْج; (S, L:) also called قَرَدْرَة The severity and sharpness of winter: (K:)
or its Sterility and severity. (Aboo-Málik, L)

قرَدْرَة [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 جَمْعَان and حَلَمَة:] n. un. with جَمْعَان at Qrada and (L:) and (of mult., L)

قرَدْرَة (L:) also signifies the same as (K:) or is a contraction of the pl. قرداد and\n\n"Viler than a tick" are proverbial sayings. (TA.) قرداد (K:) or قرداد التَّبَح (L:) or قرداد الصِّدر (L:) or قرداد القَدَر (S, A, L, K:) called حَلَمَة as being likened to a large tick. (Mgh in art.

The nipple (النَّبِيج) of the breast: (S, A, L, K:) also, the part between the phalanges (سَلاَمِيَات) of the foot of a camel. (L:) See also 2.
A camel that does not impatiently avoid having his ticks plucked off. (L, K.)

[Hence,] a still, or quiet, man. (A.)

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

see and.
A certain species of tree: (S, K:) n. un.  

Also  

A certain herb, or leguminous plant. (Kr, K.)  

And  

A certain small tree, curling and contracting, and having black [i.e. grains, or berries, or the like]. (Ahn.)
1. **CORS**
   - aor. ___ (S, A, K) inf. n. (S.) **CORS** (cold) **was, or became, intense, or vehement;** (S, A, K) as also **CORS** aor. ___ (S, K) inf. n. (S.) **CORS** (water) **became congealed, or frozen.** (S, K) **inf. n.**
   - [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.]
   - **CORS**, inf. n. (TA.; or CORS; inf. n. (TA.; or CORS; (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.; CORS, (accord. to a copy of the A,) He **made, or prepared, what is termed CORS (A, * TA,) i.e., broth with flesh-meat.** (A.)

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

4. **CORS** **The branch, or twig, had its sap congealed in it.** In the M, instead of **CORS** **[which is probably a mistake of a copyist].** (TA.) **[The cold made him cold;** as also CORS, inf. n. (S, K;) [or,] accord. to some, by heritage the cold is here meant **sleep:** (TA;) or the cold made him unable to work with his hand: (JK;) and **CORS** the cold made his fingers rigid, by chilness of the extremities, so that he was unable to work. (A, L.) **He cooled the water in the old worn-out skin;** (A'Obeyd, TA.) as also CORS, inf. n. (A'Obeid, S, A;) and CORS, inf. n. (A'Obeid, TA.)

Intense, or vehement, cold; (S, A, K;) as also CORS and CORS. (K.) **You say, CORS** a night of intense] cold. (S.) **The densest and coldest hoar-frost or rime:** (Lth, JK, K;) or the
coldest and most copious hoarfrost or rime; as also قرَس (M, TA.) See also قَرَس. See قَرَس, in three places: ج., and فَرَس. Broth with flesh-meat. (A.) مَمْكَ قَرِس (S: \( \text{\textquoteleft\text{Fish that is cooked, and for which a sauce (صاباغ) is then made, in which it is left until it becomes concreted: (S) or cooked fish in which a sauce is made, wherein it is left until it becomes concreted, (K, * TA,) but neither congealed nor fluid; \( \text{\textquoteleft\text{being converted into a gelatinous substance;}} \) as also قَرِس the former is of the dial. of Keys. (TA.)}

قَرَس Intense, or vehement, cold; as also قَرِس: ج. you should not say قَرِس. (S: \( \text{\textquoteleft\text{In a state of congelation, or freezing; as also قَرِس: ج. (S:) and قَرِس: ج. (IAar, ISk, S, K:) the first and second applied to water: (S:) the last, to anything; (IAar;) but this last was unknown to Abu-l-Gheyth. (S:) \( \text{\textquoteleft\text{Cold; chill; as also قَرِس, (TA,) and قَرِس. (K:) You say}} \text{\textquoteleft\text{A cold day]. (A, TA,) And ليلة قارسة [A cold night]. (TA.)}} \)
قَرْشُ، aor. -ـَـ، inf. n. قَرْشَ; أَقْرَشُ أَقْرَشَ; قَرْشًا قَرْشًا; He gained, acquired, or earned, and collected, for his family. (M.)

قَرْشُ 1

قَرْشُ 5 and 8: see 1.
Advanced in years: (As, S, K:) applied to a man. (S.) ___ One who is in a bad state, or condition. (IAar, 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) [See also كَرِشب بَشْرِق. (K.)]
Ch Rescue

شَرْقُ ١

(بَنَالتُّوْلِيَّةِ) aor. — (بَنَالتُّوْلِيَّةِ) inf. n. [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: (Msb:) 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, CK: [one of the explanations of the two fingers in the latter being the extremities of the fingers;]) or he seized it (so accord. to a MS. copy of the K, [the inf. n. being there rendered by the two fingers; in the place of which I find in the TA, the two fingers; 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, He took [or pinched] his skin with his two nails. (Z, Msb.) [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, aor. and inf. n. as above, [and seems to be another inf. n. of the same:] It (beverage) bit the tongue. (M.) You say also of [the beverage called] In it is a biting quality, affecting the tongue. (A, TA:) Also, [as meaning He hurt him with his tongue, by saying something which gave pain. (M, * Msb,) And [A hurtful saying proceeding from thee does not cease to hurt me.]: (A.) also signifies He took it, (M, TA,) or cut it in pieces, namely, anything, (TA,) between two things; (M, TA,) as also: (Msb:) or the former signifies [simply] he cut it: (K:) and the latter, he cut it in pieces. (A.) Hence, (TA, A, * Msb, * TA:) or (S, T, TA:) said in a trad., (S, M, Msb,) respecting the menstrual blood,
accord. to different relations: (S, TA:) the latter means, *Separate thou its particles* [so I here render قِطْعٍ] 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, Msb;) and remove it with the nail or the like: (Msb:) 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 Msb, art. حت; and IAth, * in TA, in the present art.) ... You say also, قَرْضَ العَجْيْنَ (A,) inf. n. قَرْضُ العَجْيْنَ; (K;) or قَرْصُهُ (M;) *He cut the dough to spread it out:* (M, A:) or the former, [simply,] *he spread out the dough:* (K;) or قَرْضَتْ العَجْيْنَ, aor. قَرْضَتْ, 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 قَرْضَة (S, TA:) and قَرْضَتْهُ (S, Msb, K,) inf. n. تَقْرَصُتْ, (S, K,) *she cut it into many pieces, (S, Msb, K,) each such as is termed قَرْضَة (S,) or قَرْصُهَا, aor. قَرْصُ, inf. n. (TK,) signifies دَامَ عَلَى الْمَانَفَةَ الْعَلِيمَةُ {He continued in a course of mutual aversion and defamation}. (K, TA.)

2 قَرْصُ المَاءَ see 1, latter half, in four places. ... *He cooled the water; or made it cold;* as also قَرْصِ الْمَاءَ (TA:) or he made the water cold so that its coldness pinched, or pained. (A,) ... قَرْصُ الْمَلْخِيَنِ ... *He rendered the milk biting to the tongue; or acid.} (TA.) See قَرْصُ.

3 قَرْصُ، inf. n. مَقَارِضَةَ، 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] مَقَارِضَةُ، inf. n. الْمَانَفَةَ الْعَلِيمَةُ {He continued in a course of mutual aversion and defamation}. (A, TA.) See also 6.

6 رَأَيْتَهُمَا يَمْتَازَانُانْ ثُمَّ رَأَيْتَهُمَا يَمْتَازَانِ
saw them two regarding each other with aversion, and defaming each other; or speaking bad words, each to the other). (A, TA.) See 3.

A round cake (K, * TA,) of bread; (S, K, TA,) syn. خبرة (K, TA) and رْغِيف (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, Msb,) أقراص [a pl. of pauc.] and قرص (S, M, Msb, K) and قرص (M, TA,) [both pl. of mult.;] and (of the latter, S, TA,) أقرصة (S, K,) and قرصة (S, TA,) [is a pl. of pauc. of either]. (K, art. بت.) Hence, as being likened to the thing above mentioned, (M, TA,) القرصة, (M, TA,) or القرصة الشمسم, (S, A, TA,) or 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, غَاب قرص الشمسم [the disk of the sun set, or disappeared: (A, TA:) or the disk of the sun is called, at the setting. (Lth, TA,) See also مقرص. عين] قرص شهد [or عسل, قرص شهد A honey-comb: or the same, and عسل, a portion of a honey-comb: pl. قرص [inf. n. of un. of مقرص; A pinch, or a pinching: &c.: pl. قرصات.] You say, قَرصُهُم البعوض قرصات and قفصا منها رقصات [The gnats bit them with several bitings, in consequence of which they danced with several dancings.] (A, TA.)

قرصة: see قرص, in four places.

قرص: see قروص, in two places.

قراص A kind of condiment, or seasoning: (Lth, M, K,) called in the dial. of Keys قَروص, q. v. (TA.)

قَروص [an intensive epithet from قرصة; That pinches much: &c.: as also قروص. قروص. And hence,]
A bit that hurts the beast of carriage. (A, TA.)

Pinching: &c. (See an ex. voce موقوس.) Biting: applied to a flea, &c. And hence,] A certain insect, like the موقوس that bites. (TA.) Hence also, Pinching, or paining;] applied to cold. (A, TA.) And, applied to milk, (As, S, A, K,) and beverage, (M,) or such as is termed نبيذ, (A, TA.)

That bites the tongue: (As, 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 محلل, occurring in a verse of Abu-n-Nejm, where it is coupled with قارص. (TA.) It is said in a proverb, ما اذن قارص فجعز 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,] A saying that hurts; (S, M, A;) or that pains; (Msb;) or that troubles and pains one (K, * TA) like the pinching of the body: (TA:)

pl. مُقَارِصَة. (S, A, K.)

Mcraṣṣa A receptacle for milk, in which it is rendered biting to the tongue, or acid:

(TA.)

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

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 headdress 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.]

ٌصْﺮُـﻗ A round convex ornament worn on the crown of the tarboosh. (See Modern Egypt. Appendix A.)
He cut it; (S, M, A, Mgh, Msb,) namely a thing, (S, Msb,) or a garment, or piece of cloth, (A, Mgh,) with the مَقَرَاضَ (A, Mgh, Msb,) and with the مَقَرَاضَانَ (Msb;) and in like manner, [or as signifying he cut it much, or frequently, or repeatedly,] you say, قَرَضْهُ, (M, TA,) inf. n. تَقْرِيضَ (TA:) this is the primary signification. (TA.) Hence, (TA,) said of a rat, or mouse, (A'Obeid, S, A, Mgh, Msb,) aor. and inf. n. as above, (S, Msb, TA,) He cut it with his teeth; gnawed it; or] ate it; (Msb;) namely a garment, or piece of cloth, (S, A, Mgh, Msb, TA,) and bread, &c. (TA.) You say also قَرَضْهُ يِنَابِهَا He cut it with his canine tooth, or fang. (A.) And قَرَضَ الْعَيْرِ جَرْتُهُ, (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, قَرَضَ رَبَاطُهُ, (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 قَرَضْهُ, (S, [in which the former is not explained] O, Msb, K,) and قَرَضَ (IAar, O, K;) or he was at the point of death. (K.) And you say, جَاءَ وَفَدَ قَرَضَ رَبَاطُهُ (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. طَبَرْ. (TA.) See also 7. [Hence also,] قَرَضَتْ, I passed through, or across, the valley. (Msb.) It is said in the Kur, [xviii. 16,] وأَذَى غَرَّبَتْ قَرْضُهُمْ 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'Obeid: (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: (Msb:) or to be over against them, on the left: from حدوته, i.e. I was over against him, or it; as also أُقَرْضَتْهُ ذَاتُ الْيَمِينِ لِيْلاً I passed by it, leaving it behind, on the right, by night]. (S.) The Arabs say, ذَاتُ أُقَرْضَتْهُ ذَاتُ الْيَمِينِ, and دِيْرَا وَدْبًا, and قِبْلَةً, and الشَّمَالِ, I was over against him, or it, on the right, and on the left, and before, and behind. (Fr.) You say also, قَرْضُ المَكَانِ. (M, Msb, K,) aor. and inf. n. as above, (M,) He turned aside, or away, from the place. (M, Msb, K) And حَدَّى قَرْضَ فِي الْأَرْضِ He traversed the land. (Z.) And حَدَّى قَرْضَ فِي سَيْرِهِ (M, K,) aor. and inf. n. as above, (M,) He turned to the right and left in his going or journeying. (M, K,) And حَدَّى, like قَرْضَ, يَسْجَعُ هُوَ, or it, passed away from a thing to another thing. (IAar, Sgh, L, K,) Hence also, (TA,) قَرْضُ السَّعْرُ (S, Msb, K,) aor. as above, (S, Msb,) and so the inf. n., (S,) He said, spoke, uttered, or recited, poetry; or he poetized, or versified; syn. قال الشعر. (A’Obeyd, S, K:) or he composed poetry according to rule: (Msb:) because poetry consists of cut feet: or because it is called قَرْضَ as being likened to the cud: (A:) or because it is language cut out: (Msb:) 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 قَرْضَ as signifying he cut: he has also assigned to قَرْضُ الشَّعْرِ a signification which belongs to تقَرِيبُهُ, q. v. (TA,) Hence also, قَرْضُهُ as syn. with تقَرِيبُهُ, q. v. (TA.)

2 قَرْضَ see 1, first signification. تقِرِيبُ 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 تقَرِيبُ, The act of praising: or dispraising: (S, TA:) or it has both these contr. significations; (K, TA;) relating to good and to evil; whereas تقَرِيبُ relates only to praise and good. (TA.) You say, فَلَانُ يَقَرِبُ صَاحِبِهِ Such a one praises his
companion: or dispraises him. (S.)

He lent to him, and received from him, a loan: or it signifies, or signifies also, i. q. (S, A, Msb, K) and مقارضة (S, A, K) with the people of El-Hijáz, (TA,) also signify i. q. مضاربة; (S, A, Mgh, Msb, K,) as though it were a contract for traversing the land [for traffic], (K,) from the loan in the السر, the traversing the land, like as مضاربة is from the الضرب in the الأرض, meaning the traversing the land, like as مضاربة is from the الضرب in the الأرض, and the form of the contract is what is shown by the following explanation. (K,) You say, قارضته, (S, A, Mgh,) or قارضته من المال, (Msb,) or I gave to him property (S, A, Mgh, K *) [i.e.] that he might traffic with it, on the condition that the gain should be between us, and the loss should fall upon the property. (S, K. [See also مقارضة, (S, K) inf. n., مضاربة, (TA,) also signifies He requited him; he compensated him; (S, K) and so قرضه, (S, K,) inf. n. (TA,) Hence the saying of Abu-l-Wardà, (TA,) if قارضت الناس قارضوك, (A, K,) or قارضت الناس قارضوك وإن تركتهم لم يتكوكن وإن هربت منهم أدركوك, (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 مقارضة, below.] You say also, قارضته, (S, K,) inf. n. مضاربة, (TA,) [I interchanged visiting with him]. (A.)

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 قرض [or loan, or the like]; (S, M, A, * Mgh, * K,) and signifies the same as اقرضه الفارض, (L, TA,) You say also, اقرضه المال, (Msb,) [He lent him the
property, &c.; he gave him the property, &c., as a gift; (M.) he gave him the property, &c., to demand its return. (Msb.) It is said in the Kur, [kxxiii. 20], [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 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], [lit.]

And it is said in a trad., [lit.]

(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 the latter in its proper place.] And hence,

[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.

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6 They lent and received loans, each to and from the other: [And hence,]

They two interchanged good and evil, each with the other;

[Ikh, S, K:] as also [Ikh:] [but see the latter in its proper place.] And either (AZ,) or (A, Msb,) or
They praise each other; (AZ, Msb;) as also (AZ) or they requite, or compensate, each other with praise. (TA.) And The two opponents, or adversaries, look askance, with anger, each at the other: (S, K;) and They look with enmity and vehement hatred, one at another. (TA.) And They interchange visiting. (A.) El-Kumeyt, says, meaning, Interchanging what is good and comely, of sociable conduct and mutual visiting. (O.) El-Hasan El-Basree, being asked whether the companions of the Apostle of God used to jest, or joke, answered, (TA,) i. e. Yes, and they used to recite poetry [one to another]: (TA:) from قريض as signifying poetry. (K.)

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

He received what is termed a loan, or the like, (S, Msb, K,) i. q. منه: (A;) استلطفه أفرق. He defamed him, or spoke evil of him, behind his back or in his absence, or otherwise; syn. اغتناه: (K;) as though he cut off [somewhat] from his honour. (TA.)

He sought, or demanded, of such a one what is termed a loan, or the like. (S, A, Mgh, Msb.) [And hence,] استقتضته الشيء He sought, or demanded, of him the gift, or payment [in advance], of the thing. (M.)

(1) (S, M, A, Mgh, Msb, K) and (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.; (Mgh;) or a subst. from أفرق المال.
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 Mgh, for the words في قضاه عينا في عينا 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; (Mgh, [see دين]) what one gives, (S, Msb, K,) to another, (Msb,) of property, (S, Msb,) to receive it back, (S, K,) or to demand it back: (Msb:) or a thing that one gives to be requited for it, or to receive it back: (TA in art. فرض:) 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-hák the Grammarian, and TA:) pl. قروض You say, عليه قرض [He owes a loan], and قروض [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، فقد أحسننت قرضي، meaning Thou hast done to me a good deed [which I am bound to requite]. (TA.) And I owe thee a good deed, and an evil deed. (Aboo-Is-hák the Grammarian, and TA.)

قرض: see قرض.

قرض 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 مكتوس: القريض (S:) or it is applied to the cud (جرة) of the camel, and signifies chewed: or, accord. to Kr, this is فرَضت فريض، with ف. (M.) And hence, accord. to some, the saying حَالَنَّ الْجَرْيِضَ دُوَّيَنَّ الْجَرْيِضَ [explained in art. جريض]: 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-Riyáshee, in TA, art. جريض.) Poetry: (S, M, A, Msb, K,) so called for one or another of the reasons mentioned under 1, last sentence but one; (A, Msb, TA;) of the measure فعيل in the sense of the measure مَعْوِل مَعوَّل. (Msb:) El-Aghlab El-'Ijlee distinguishes between it and رَجَعْرِك.
Cuttings; clippings; and the like; what falls by the action termed قراضة (S, A, * Mgh, * 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 (قراض) of a rat, or mouse: (JK, A, Mgh, TA:) pl. قراضات (TA.) [Hence,] أخذ الأمر بقراضته He took the thing, or affair, in its fresh state. (M, L;) [Hence also,] The refuse, or what is bad, vile, paltry, or of no account, of property. (TA.) قراضة 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.] A certain creeping insect (دوية) that eats wool. (TA.) [And hence, app.,] A man who defames others, or speaks evil of them, behind their backs, or otherwise; syn. مغترب للناس. (TA.) [i. q. سمن] A species of weasel; a certain small beast (دوية), (S, M, Msb,) called in Persian دل، (S, Msb,) or دل، (as in one copy of the S,) whence the arabicized word قراضة, (Msb,) which kills pigeons, (S, M, A,) seizing upon their throats, and it is a species of rat; (A;) the longbacked quadruped that kills pigeons: (Lth, O, Msb:) this last explanation is given by the author of the Bári', after saying that it is a small beast (دوية), like the cat, which is in houses, and, when angry, gnaws clothes: (Msb:) accord. to some, i. q. الشمس: (Msb:) pl. بنات مقرض (Msb:). (A, (Msb.) A kind of small creeping thing (دوية), which makes holes in, and cuts, skins used for water or milk. (M.) is the sing. of مقراض (S, Msb, K;) and a pair thereof is called مقراضان (Msb, K;) the singular of مقراض 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 مَقَرَاض، as the vulgar say, but مَقَرَاض (Msb;) which last is syn. with جَمْلَان [a pair of shears]; a word, accord. to the lexicologists having no sing.; but Sb mentions مَقَرَاض, thus using the sing. form: (M:) or مَقَرَاض and مَقَرَاض signify the same; [a pair of shears;] like مَلَج and نَامَلَج، and مَلَق and نَامَلَق (Msb in art. مَلَج): or مَقَرَاض signifies مَلَج رِيْغْص [a small pair of shears; i.e. a pair of scissors]: (JK:) 'Adee Ibn-Zeyd uses the expression شَفَرَا مَقَرَاض [the two blades of a pair of shears or scissors] in a poem; (IB;) and other poets use the sing., مَقَرَاض: (TA;) and مَقَرَاض, with ف and ص, signifies the same. (IB.) Hence the saying، لَسَان فَلَان مَقَرَاض الأَخْرَاض [The tongue of such a one is the detractor of reputations]. (TA.)

قَرَيض pass. part. n. of قَرَيض. See قَرِيض.
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 (AHn, O, TA) the flower of which is yellower than the (AHn, O, K, TA,) and which grows at the base, or on the stem, of the سُلْم and the like: (O:) n. un. with ة (O, K, TA.)
Q. 1. He cut it; (S, K;) and so (K in art.) but the former is the more approved: (TA in that art.)

and [the inf. n.] signifies the cutting vehemently. (TA in the present art.) [See also ُبَضْرَـﻗ, 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,

ُبَضْرَـﻗ, said of the wolf, he ate entirely the sheep, or goat. (TA.) And [the inf. n.] ُبَضْرَـﻗ 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 ُبَضْرَـﻗ said of a man, He ate a dry, or tough, thing. (S, O, K.) ___ And He (a man) ran in the manner termed ُبَضْرَـﻗ; (K;) or signifies [a running] such as falls short of what is termed ُبَضْرَـﻗ. (O.)

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

ُبَضْرَـﻗ A sharp sword; as also ُبَضْرَـﻗ or both signify a very sharp sword; (K;) as also ُبَضْرَـﻗ 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 ُبَضْرَـﻗ and ُبَضْرَـﻗ, which signify he cut. (O.) ___ And One who eats much:

(TA;) or, as also ُبَضْرَـﻗ and ُبَضْرَـﻗ and ُبَضْرَـﻗ, one who leaves nothing uneaten by him. (K, TA.) ___ And A man ُبَضْرَـﻗ; (Th, S, O, K.) ___ And ُبَضْرَـﻗ signifies The
lion. (O, K.) ___ And 

Freṣṭāb and Freṣṭāw signify A thief, or robber: pl. 

Qurṭāb. (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.) ___ 

Freṣṭāw means I did not get, or obtain, or take, from him, or it, anything. (O, K.) 

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

Qurṭāb: see Qurṭāb, the second in two places. 

Qurṭāb: see Qurṭāb, the second in two places. 

Qurṭāb: see Qurṭāb, the second in two places.
He adorned the girl, or young woman with the ornament called طْﺮُـﻗ (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,)

"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 فَﻨﱠﺷ. J] Hence, (TA,)

He put, or threw, the bridle (لَجَم) upon the horse's head; (S, TA;) this is what is meant by the explanation أَجْمَهَا 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 عَدَار 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 لَيْلِخا is there put in this instance in the place of سَﺮَﻔﻟا; *لَجَم) because, when his running is vehement, the rein is extended upon the ear, and so becomes like the طْﺮُـﻗ: accord. to the A, طْﺮُـﻗ سَﺮَﻔﻟا هَـنَٰنِع means he slackened the horse's rein so that it fell upon, or against, the part behind the ear, the place of the طْﺮُـﻗ, in urging him to run. (TA,)

And hence, (A, *) 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 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.)

He gave him little; (K, TA;) or by little and little. (TA.) [This is said in the TA to be from قرط الساق; app. meaning from قرط the qirat as a dial. var. of القراث: but IDrd says, that from this phrase is derived قرط.] [He cut, or clipped, money.]

The girl adorned herself with the ornament called قرط (S, * TA.)

[An ear-ring, or ear-drop;] i. q. شنف: (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 شنف being that which is in the upper part of the ear: (TA:) pl. [of pauc.] أقروط (Mgh, Msb) and أقرط (K) and [of mult.] قروط (S, Mgh, Msb, K) and قروط (S, K) and قروط. (K) It is said in a proverb, خذه ولي بقرطى مارية [Take thou it, although by means of giving for it the two earrings of Máriyeh]; (TA, S, K, in art. ميري) i. e., take thou it at all events: (K in art. ميري) this Máriyeh, 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.)

The Pleiades (الثريا) so called by way of comparison. (TA.) A certain plant, like the شنف [or رطيبه, 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 شبزى [or شبهد. (AHn, K.) [See 

قرط : see what next follows.

قرط : see what next follows.

قرط (S, Msb, K) and قرط, (K, TA;) like قرط; (TA;) or قرط; (as in some copies of the K) which last is the original form, as is
shown by its pl., قرَبّٕرَٔٔ (S, Msb,) and by its dim., قرَبَٔٔ (Msb,) the same change being made in this instance as is made in دِنَارُ;
(S, Msb;) in the ancient Greek language, [κεράτιον,] said to signify A grain of the خَرْتُوب [or carob-tree]: (Msb:)
[and hence, the Weight thereof; a carat; i.e. four grains;] the half of a دَانٔٔ (S, Msb,) accord. to the ancient Greeks: (Msb voce دَانٔٔ, q. v.) or it is a weight differing in different countries; in Mekkeh being the twenty-fourth part of a دِنَارُ; and in El-'Irâk, the twentieth part thereof: (K;) or the twentieth part of a دِنَارُ 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 قبَّٔٔٔ (TA;) قِبْرَاطٔٔ, and he who attends it until it is buried shall have قِبْرَاطٔٔ (TA;) قِبْرَاطٔٔٔٔٔ, قبَّٔٔٔ قبَّٔٔٔ (TA;) قِبْرَاطّٔٔٔٔٔٔ is explained as meaning, The like of Mount Ohod; (S, TA;) [i.e., a very great reward;] and قبَّٔٔٔ (TA;) قِبْرَاطّٔٔٔٔٔٔ as meaning the like of two great mountains. (TA;) قبَّٔٔٔٔٔٔ (Msb.) 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.)

قرَبَٔٔ dim. of قبَّٔٔٔ (Msb.)

جَٔٔٔٔ (K.) A girl having [or being adorned with] the [ornament called]

قَٔٔٔٔ see قَٔٔٔٔ (K.)

 krist آٔٔٔ A lamp, or its lighted wick: syn. شعلّةٔٔ (K;) the lighted wick (شعلّةٔٔ) of a lamp; (S;)

and so قَٔٔٔٔ (L, art.) صَٔٔٔٔ (K.)

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

Q. 2 َسَطْرَـﻗ He perished. (Sgh, K.)

ٌسَطْرَـﻗ and ٌسَطْرِﻗ: see ٌسَاطْرِﻗ.

ٌسَاطْرِﻗ Paper; syn. ٌسَاطْرِﻗ and ٌسَاطْرِﻗ: see ٌسَاطْرِﻗ.

ٌسَاطْرِﻗ Paper; syn. ٌسَاطْرِﻗ and ٌسَاطْرِﻗ: see ٌسَاطْرِﻗ. [app. on the authority of El-Farábee and Aboo-'Alyà; but the names are imperfectly written in the TA.]) ___ َسَاطْرِﻗ also signifies A writing, or book, (صحيحة,) of whatever thing it be: (K:) pl. َقَرَاطِس. (TA.) ___ Also, A butt, or target, to shoot at; (S;) a piece of skin, (Msb,) or any skin, (K,) set up for persons contending in shooting. (Msb, K,) ___ And A kind of َبَرَد [q. v.] of the fabric of Egypt. (K, TA.) ___ And A white, or fair, girl, of tall stature. (IAar, K,) ___ And A camel such as is termed َدَمَد. (Sgh, K,) ___ And A young she-camel. (IAar, K.)

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

An archer [and in like manner an arrow] hitting the "ٌﺲِﻃْﺮَﻘُﻣ" (K.). And "ٌﺖَﻴْﻣَر" (Msb.) And "ٌﺖَﺴِﻃْﺮَﻘُﻣ" (TA.)

A shot going right to the "ٌقَرْطَاس" (TA.)
A red garment, of the kind called كساء. See كذب, p. 2598 c.
An ass's pannier, one of a pair. See كوارية.
"ظرَق" 1, aor. — , inf. n. حَدَمَهُ, He tanned it, (Msb, TA,) namely, a skin, or hide, (Msb,) or a skin for water or milk, (TA,) with q. v. infra: (Msb, TA:) or he dyed it therewith. (TA.) He plucked it, or gathered it, from the tree; namely, what is called قَرْطَهُ a dial. var. of قَرْطَهُ, in the phrase قَرْطَهُ ذات الشمال, q. v. infra: (Msb, TA:) or he dyed it therewith. (TA.) ___ He plucked it, or gathered it, from the tree; namely, what is called قَرْطَهُ a dial. var. of قَرْطَهُ, in the phrase قَرْطَهُ ذات الشمال, q. v. infra: (Msb, TA:) or he dyed it therewith. (TA.) ___ And [in like manner as a dial. var. of قَرْطَهُ] I cut it, or made it and cut it according to a measure and pattern. (Fr.) حَدَمَهُ, Aor. — , He was, or became, a lord, master, chief, or man of rank or quality, after being in a base or abject state. (IAar, O, K; and T in art. قَرْطَهُ.)

"ظرَق" 2, inf. n. حَدَمَهُ, He took extraordinary pains, or exceeded the usual degree, in tanning it, namely, a skin, or hide, with q. v. (Z.) ___ [And hence, (see 6,)] He praised, or eulogized, him, he, the latter, being living; (S, K, TA;) signifying the doing so when the man is dead; (S;) the former signifies he did so truly or falsely. (K.) And يَقْرْطَهُ صَاحِبِه, and يَقْرْطَهُ صَاحِبِه, Such a one praises his companion, falsely or truly. (AZ, S, TA.) And يَقْرْطَهُ بما ليس في, [He praises me for that which is not in me]. (TA, from a trad.) ___ And He praised him immoderately: like حَدَمَهُ. (O in art. حَدَمَهُ.)

Also, [like حَدَمَهُ] He dispraised him: (Kitāb el-Addād, cited by Freytag:) or it relates only to praise and good; but حَدَمَهُ relates to good and to evil. (TA in art. حَدَمَهُ.)

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 قَرْطَهُ embellishes the skin, or hide; (Z, TA;) and you say also, حَدَمَهُ, They two interchange good and evil, each with the other; as also حَدَمَهُ, or حَدَمَهُ relates only to praise and
good; but تَقَارِضُ, to good and evil. (TA.)

قَرَطْا, accord. to some, (Msb,) The _leaves of the 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 خَبْط، 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, قَرَطْا, and trees are not plucked, or gathered: (Msb:) 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 mimosa Nilotica, also called acacia Nilotica_, [M, K, in art. سَنَط] _is a species:_ (Msb;) [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 عَضَاه; (Msb;) _or, [to speak more precisely,] the fruit of the mimosa, whence is expressed أَقَايِقََا acacia, i. e. succus acaciae_; (K;) _which is termed عُصْرَةُ الْقَرَطْا, [and when inspissated, رَبَّ الْقَرَطْا,] 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 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 قرطية (AHn, Mgh, Msb:) and the dim. of this is قرطية (AHn, Msb.) Hence applied to El-Yemen, because the قرطية grows there [most plentifully]. (S.) See also صمع.

The dye [a mistranscription for دبع i.e. tan] of the قرطية (TA.) See also مقروط. — إبل قرطية (TA.) See also مقروط. — إبل قرطية. (TA.) See also مقروط.

Camels that eat قرطية (TA.) A ram of El-Yemen; because the قرطية grows there [most plentifully]. (S, K.)

A seller of قرطية (Msb, K.)

A plucker, or gatherer, of قرطية (S, Msb, K.) It is said in a proverb, (S,) لا آتيك أَيْوَب الْقَارَطِيَّةِ الْعَنْزِيَّةِ (S,) I will not come to thee unless the gatherer of قرطية, of the tribe of 'Anazeh, return:

(S, K, but in the latter العنزى is omitted;) and Aboo-Dhu-eyb says,

* وَحْيَ يَوْبُ الْقَارَاطِيَّةِ كَلاً هَمَا *

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

تقريظ: see 2. [Used as a subst., An encomium, or eulogy, on a living person: pl. تقريظات and تقريظات] مقرظ: see what next follows.
A skin, or hide, *tanned with* (S, Msb, K;) as also *dye* (AHHn mentions, on the authority of Aboo-Mis-hal, *dye*, as though from *A`rothah*, which, he says, we have not heard: (TA:) or *dyed therewith*. (K.)
in the sense of

1. قرع in the sense of ضرب has معمز for an inf. n. (Mgh, art.) وَقَرَعَمْ in Q. q. (TA in
art. ضرب.) قرع الصفاته He impugned his character; blamed or censured him; spoke
against him (Mgh, art. مَعَمَّر — قرع بين ظفر إبتهام و ظفر سبابة) غمزم;
See معمز. زَمْرٌ هو الفحل لا يقرع أنفه (Lth, K, * TA, art. زَمْرٌ)
نَكَرَ مِنْ زَمْرٍ He fillipped with the
nail of his thumb and that of his forefinger. (Lth, K, * TA, art. زَمْرٌ) زَمْرٌ
وَقَرَعَمْ He rejected him, repelled him, or turned him back;
namely a suitor in a case of marriage. (TA, in art. زَمْرٌ) زَمْرٌ
See مَعُومٍ إن العصا قرعت لذى الحَلْمِ لبضع. زَمْرٌ
Prov. i. 55; and Har, 656. زَمْرٌ لا يقرع له العصا
قرعه و نقعه عصا: See Freytag's Arab. زَمْرٌ
قريع لأمره ظنوبه بغيره: See and فَرْعُت. زَمْرٌ
ةلصائحة قريع رأسه بالعصا فَرْعُت. اياً بالعصا
&c.: see art. زَمْرٌ: طُنْبُه: and ساق قريع للأمر ساقه.

2. قرعه He reproached him for his crime or the like, saying to him, Thou didst so
and so. (TA, voce قرعه.) مئِبَمْ He took, got, or won, a bet, wager, or stake. (L, in TA, voce
نَدْبٌ)

3. قرعه: see its syn. ساهمه.

4. أقرع بينهم He ordered, or commanded, them to cast, or draw; lots, or to practise
sortilege, [among themselves,] for the thing (على الشيء): (JM:) [see an ex. in the Mgh, in this art.:] or he
prepared, or disposed, them, for doing so, for the thing (على الشيء): (Msb:) or he cast, or drew;
lots, or practised sortilege, among them. (K.) The first explanation is generally preferable. See أَسَمَهم
بينهم.
Worms in the belly. (TA, voce جنادهش.) But see حب القرع، which is not a mistake for حب القرع، is a corruption, found in medical books: حب القرع is a name of the tape-worm, because each joint of it resembles a grain, or seed, of the gourd. (IbrD.)

Bare pieces of ground amid herbage. (TA in art. خنی، from a trad.)

A lot used in sortilege: lots collectively: sortilege itself. Used in all these senses in the present day, and app. in the classical times. He shuffled, or cast, or drew, lots; performed a sortilege.

The higher, or highest, part of the road; the part that is trodden by the passengers; [the beaten way]. (Msb.) In law books expl. as meaning جاده الطريق; opposed to its جاده الطريق.

A sudden calamity. (K.) See also Bd, and Jel, in xiii. 31, and an ex. voce انفرج.

A whip: or anything with which one beats: (K) or a thing with which a beast is beaten: (Az, TA:) or a piece of wood with which mules and asses are beaten: (TA:) [a cudgel: often applied in the present day to a cudgel made of the thick part of a palm-stick; and this, when used in sport, has several splits made in the thicker end, to cause the blows to produce a loud sound:] pl. مقرأه. (TA.)
He was, or became, near to it; meaning some base thing, or the like. (TA.) See َفَرَـﻗُ.

The mixing with others; [and particularly with others who are diseased or the like]; a subst. from َفَرَـﻗُ the being near to [a person, or persons, or a place, infected with disease: (S, TA:) the being near to pestilence, or epidemic disease. (T in art. َفَلَـﺛُ.) See َفَلَـﺛُ.

signifies ْﺖَﻌَﺴﱠتِإ (TA, art. ضﺮﻋ): and ْﺖَﻌَﺴﱠتِا ُﻪُﺘَـﻓْﺮِﻗ َﺮُـﺜَﻛ ْﻦَﻣ ُﻪُﻤِﻬﱠﺘَـﻳ (TA, art. ﺱِﺒَﻟ). See voce َضُﺮَﻋُ.

A place of paring off: see an ex. voce َضِمْـۇنُ.
Q. 1. He bound his arms beneath his legs: (JK, K:) or he drew him together, (namely, a man,) binding his legs and arms. (S.) 

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

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'Obeid, 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'Obeid, S;) or the sitting upon the knees, bending down, (in the L, 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: (S.) or the sitting upon the legs, putting the knees together, and contracting the arms to the breast. (IAar, TA.) You say, قَعِدَ الْقُرْفِصَاءَ He sat in the manner above described. (IAar, S.)
قرق

see طينة قرق.
قرع (TA, art. نقض): properly قرععة, q. v.
Мَرَق

It gnawed: see عَنْثِئَة.

مَرَق: see مَصِعب.

قَرْم: see شَورَى.

فَقَرْة: see قِرَم.

ماّرة؟ A kid. (IAar; in TA, art. عِت.) See مَقْرَم.

مَقْرَم: see مَقرَم.

مَقرَم: A coverlet of a bed; (Mgh, in arts. قَرْم and حَبَس;) also called مَحِبَس: (I'd, in art. حَبَس:) or a thin curtain, accord. to some, figured; as also مَقْرَم and قِرَم: (Msb:) or this last, a figured curtain. (Msb.)
Q. 1 ْدَمْرَـﻗَ He plastered a pool, (S, L,) or a tank, or cistern, (L,) with the burnt stones called ْدَمْرَـﻗَ (S, L:) or he plastered thickly. (TA, art. كلس.) ْدَمْرَـﻗَ He constructed a building with such stones. (L, K:)

[He smeared a garment with saffron, or perfume. See ْدَمْرَـﻗَ.

ْدَمْرَـﻗَ A kind of stones, (S, L, K,) which have holes, (L, K,) and upon which a fire is lighted and kept up until they are thoroughly burnt, (S, L, K,) when they are used for plastering pools, (S, L,) and tanks, or cisterns, (L,) and for building; (L, K;) as also ْدَمْرَـﻗَ (L, K) or a thing [or substance] like gypsum, with which one plasters: (TA:) and ْدَمْرَـﻗَ (L, K,) or a thing [or substance] like gypsum, with which one plasters, or smears, (L, Msb, K,) for the purpose of ornament, (Az, L, Msb,) as gypsum, and saffron, (L, Msb, K,) and perfume, &c.

(Msb.) ْدَمْرَـﻗَ Rocks, or masses of stone. (L.) ْدَمْرَـﻗَ Baked pottery. (L, K,) Also ْدَمْرَـﻗَ (L, K) and ْدَمْرَـﻗَ (Msb) signifies anything (L) with which one plasters, or smears, (L, Msb, K,) for the purpose of ornament, (Az, L, Msb,) as gypsum, and saffron, (L, Msb, K,) and perfume, &c.

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قمرد: see قمرد, in four places. The female mountain-goat, أروقة: or this word is corruptly written [for زردة]. (K.)

قمردم: see the verb, of which it is the pass. part. n.  A building constructed with baked bricks [or 

قمردم] or (in the K, and) With stones: (S, L, Msb, K) or lofty, or high. (K.)  A building thickly plastered. 

قمردم ([TA, art. كلس.)  Narrow: (TA:) or made narrow: (L)  A garment smeared with saffron and perfume: (L, 

Msb:) or smeared with the like of saffron. (K. [in the CK, for يشبه الزعفران is put يشبه الزعفران.] )
Zemr, 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 أذار, [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 skill, but not cotton. (TA.)

Dyed with زمري or resembling the colour of that dye: (the book entitled دعاء, by Ibn-El-Kutbee; cited by Golius:) [in the present day, crimson; or of a deep red colour.]
A hollow which a man digs wherein to sit to protect himself from the cold.

(Mgh, art. ريض. ) See an ex. voce ريض.
Q. 1. (TA.) [or, as is implied in the S, Q. 1. (S, K.)] He made the lines near together in writing: (S:) or he made the characters fine, or slender, or minute, (K, TA,) and the letters and lines near together. (TA.) ___

Q. 3. (S,) or (K,) [the former being the original form,] It (skin, S, TA) became contracted, or shrivelled: (K, TA:) or became drawn together, one part to another. (S, TA.) ___

AA) became angry. (AA, K.)

One of the Karthumites; (S, K;) i.e. of the people [or sect] thus called. (K.)

[See De Sacy’s Chrest. Arabe, 2nd ed., ii. 97.]

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

see. (Kartramites.)
قصر

سُمَّيْتُ قرَامَل، قرَامَل، شتاء، مأتم. see قرَامَل.
A person who opposes, or contends with, another, in science, or in fight, &c.; (Msb.)
an opponent; a competitor; an adversary; an antagonist: or one's equal, or match, in
courage, (S, K,) or generally, one's equal, match, or fellow. (K.)

One's equal in age; syn. لَدَة. (K,) or تَرُب: with fet-h when relating to age, and with kesr when relating to fighting and
the like. (Har, pp. 572, 64.) ___. (JK, Msb,) or قُرْنٌ من الأَنَاسِ (S,) ___. [A generation of men; people of
one time] (JK, * S, Ez-Zejjájee, Msb,) succeeding another قُرْنٌ, (JK,) among whom is a prophet, or
class of learned men, whether its years be many or few. (Ez-Zejjájee, Msb,) ___. قُرْنٌ The part
of the head of a human being which in an animal is the place whence the horn grows:
(K,) or the side, (S,) or upper side, (K,) of the head: (S, K:) or [more exactly the temporal ridge (see
صدَع) i. e.] the edge of the هَامِة (which is the middle and main part of the head [i. e. of the
cranium]), on the right and on the left. (Zj, in his Khalk el-Insán.) ___. قُرْنٌ of the head: see a verse cited voce
حَيْبٍ أَجْمُّ ___. قُرْنٌ of a solid hoof: see قُرْنٌ ___. جَهَّةٌ of a desert, the most elevated part. (TA
A spear-head, see جحف. A pod, like that of the locust tree: pl. قرون. Occurring often in the work of Aḥn on plants, and in the TA, &c. See قرون. [A thing] in a she-camel, which is like the عفَل in a woman;

An issue of sweat: pl. قرون: see two ex. voce سن.

A cord of twisted bark which is bound upon the neck of each of the ploughing bulls (K, * TA) and to the middle of which is then bound the لومة or whole apparatus of the plough. (TA.) See فدُدَان أقرَان. Sons of one mother from different men. (TA, voce قرون. جمعة: see عين.)

The horn of the uterus.

سِن. see قرون.

ابرأم قرون: see برم.

An associate; a comrade; a companion. (S, K.) قرِينة A connexion; relation. قرِينة A clause of rhyming prose, considered as connected with the similar clause preceding or following; the two together being termed قريتنان. (Har, pp. 9, 23.) Also, A context, in an absolute sense. see 1 in art. سمحة قرونته and أسمحت قرونته: قريتنان.

Horned; having horns]. (S, voce قرون. [which see]). See an ex. of the fem. دَين, قُرِنَتَاء, voce دَين in art.
مقرن

خشخاش: see مقرن
The jerboa; or a rat, or mouse; syn. a young one generated between it and a jerboa: (K:) and [i. e. فَرْنب] is a dial. var. thereof. (So in the TA. [But I incline to think that is a mistranscription for فَرْنب.]}

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

An insect resembling the [beetle called] خنفساء, or somewhat larger than the latter, with long hind-legs: (As, T, TA:) or an insect with long hind-legs, resembling the خنفساء, (S, O, Meyd,) but somewhat larger, (S, O,) having a speckled back. (Meyd.) It is said in prov., [The karembà in the eye of its mother is beautiful]. (S, O, Meyd. [Mentioned in the S and O, in art. فَرْنب.]) [See ائن الفاسياء, in art. فَرْنب.]
قرنط

قارنط: see *قرنط* in art.
قرنوس

قرنوس : قرنوس.

see قرنوس.
Q. 1. He acquired for himself, permanently, for the chase, the hawk, or falcon, (S, K, TA,) by tying it up in order that its feathers might drop off. (TA.)

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. قرنص. (TA.)

A hawk, or falcon, permanently acquired for the chase, (S, TA,) by the means mentioned above. (TA.)
قرنفل

زجاج : حب القرنفل

see
<table>
<thead>
<tr>
<th>Arabic Word</th>
<th>English Translation</th>
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</thead>
<tbody>
<tr>
<td>قرى</td>
<td>Entertainment for a guest; that with which a guest is entertained. (S.)</td>
</tr>
<tr>
<td>قرى</td>
<td>Water collected in a trough, or tank, for the drinking of beasts: see بيوت; thus explained in the M in art.</td>
</tr>
<tr>
<td>قرى</td>
<td>A place where water runs, (T, S,) to, (T,) or in, or into, (S,) meadows, (T,) or a meadow.</td>
</tr>
<tr>
<td>قرى</td>
<td>A town, or village; (Msb, TA;) a small بلد, smaller than a مدينة: (MF, voce ترمذ:) not well applied to a مدينة unless qualified by an epithet denoting greatness. (TA in art. مدينة:) See Bd, ii. 261.</td>
</tr>
<tr>
<td>قرى</td>
<td>The yard of a ship; a squared piece of wood upon the head of the mast of a ship. (Az, TA in art. رنب.)</td>
</tr>
<tr>
<td>قرى</td>
<td>A certain bird. See خضاري and تنوط.</td>
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<tr>
<td>قرى</td>
<td>for قارئ, q. v.</td>
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"ىَﺮَـﻗ َﻒْﻴﱠﻀﻟا" is doubly trans.: see a verse cited voce خوف.

[meaning: see a verse of Aboo Dhu-eyb, voce خافة, in art.] It also means He investigated a country or countries. (S, * K, * TA, all in art. قرى; and TA in art. قرو.) He made much and diligent search.

(KL.) See also 10 in art. قرأ.  

قرى
A long-backed she-camel. (IB, in TA, voice of the hair.)

see 2 in art.

and for: see art.
See 1, in three places.

A quality, or thing, that is to be loathed, or shunned, or avoided, for its uncleanness, in food; as also . (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 , 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 (K) and (IAar, K;) a man well-bred, or polite, (طَرِيفِ) who guards against vices or faults, and shuns acts of disobedience and afflictions, not through pride: (K, TA;) fem. (Ibrīsm:) [Silk: or raw silk:] (K:) or a kind thereof: (S:) or that whereof is made; (Lth, Az, Msb, TA;) wherefore some say, that قَرَزُ and اِبْرِيْسَم is like wheat and flour: (Msb:) a Persian word, [originally قَرَز] (M, TA;) arabicized: (S, M, Msb:) pl. قَرَزَ (M, TA.) [Hence, دُودُ قَرَزَ The silk-worm.]

قَرَز١: see قَرَز٢; the first in three places, and the second in two.

قَرَز٢: see قَرَز٢; the first in three places, and the second in two.

قَرَز٢: see قَرَز٢; the first in three places, and the second in two.

قَرَز٣: see قَرَز٣; and see also 1.

قَرَز٣: A seller of قَرَز٣ q. v. (K.)

قَرَز٣: see قَرَز٣.
قرح

1 حَزَـﻗ َرْﺪِﻘﻟا: see 2. The cooking-pot made what came forth [or overflowed] from it to drip, or fall in drops. (AZ, K, TA.) And حَزَـﻗ بُوْلَه (S, A, Mgh, K) and حَزَـﻗ به (A, Mgh, K) aor. of each -، (K) inf. n. حَزَـﻗ (S, K) and حَزَـﻗ بُوْلَه، (K) and حَزَـﻗ به، inf. n. حَزَـﻗ، (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.) حَزَـﻗ also signifies It (a thing, TA) was or became, high, or elevated. (K, TA.) And حَزَـﻗ, said of a plant or tree [شَـﺣَرَة or نَبَتَة], It had, or produced, what is termed a حَزَـﻗ [q. v.]. (TA.)

2 حَزَـﻗ ُﻪَﻣَﻼَﻛ He seasoned [meaning he embellished] his speech, or language; syn. حَزَـﻗ ُﻪَﻠَـﺑْﻮَـﺗ (TA in art. حَزَـﻗ تَـﻴِدَﳊا لَـﺒَﺛ mans The embellishing of discourse (K, TA) without lying therein. (TA.) حَزَـﻗ أصلَ الشَـﺣَرَة, in copies of the K incorrectly حَزَـﻗ أصلَ الشَـﺣَرَة، without tesh-deed, (TA,) He made water upon (بُوْلَه) 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.

3 حَزَـﻗ تَـﻴِدَﳊا The herbage, and the trees, branched forth into many branches. (K, TA.)

4 حَزَـﻗ: see حَزَـﻗ. Also The urine of the dog. (K)
Seeds that are used in cooking, for seasoning food; syn. that are put into the cooking-pot; such as cuminsees and coriander-seeds: pl. أُقْرَاحُ (TA:) and أُقْرَاحٌ (a pl. that has no sing., TA) signifies the same as أُقْرَاحٌ (kazr). (S, K, TA.) And the former أُقْرَاحٌ signifies also Onion-seed: (K, TA:) so in the dial. of Syria. (TA.) And The dung of the serpent: (K, TA:) pl. أُقْرَاحُ, as above. (TA.)

قَوْسُ قُرْحٍ (S, Msb, 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] 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 تَأَمَّل قُرْحَ فَما، (TA:) and the latter word is said to be the name of a certain devil, as such, imperfectly decl., (TA, Msb,) assigned to the same class as زَحل, 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 قَوْسُ قُرْحٍ, for is the name of a devil, but say قَوْسُ اللَّهِ (Msb, TA:) or Qūṣ 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 قَوْسُ قُرْحٍ is the name of a mountain in El-Muzdelifeh, and the word قَوْسُ was prefixed to it because this was the first place over which the قَوْسُ thus called appeared in the Time of Ignorance: (TA:) or قُرْحٍ thus used is from قُرْحةٍ (Msb, K, TA,) of which قَوْسُ is pl., (Msb,) and which signifies a streak of yellow and of red and of green, (Msb, K, TA,) which are the colours that are in the [said] قَوْسُ (TA:) and if so, it is perfectly decl. [i. e. one says قَوْسُ قُرْحٍ: (Msb:) or it is from قُرْحٍ signifying it was, or became, high, or elevated: (K, TA:) Dmr strangely asserts that قَوْسُ قُرْحٍ is a mistake, and that it is correctly قَوْسُ قُرْحٍ, from قُرْحٍ signifying
clouds. (MF, TA.)

A streak of yellow and of red and of green: (Msb, K:) pl. قرح. (Msb.)

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

Seasoned with salt and with the seeds called قرح, 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 المالح; and the latter, from قرح. (TA.)

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

A hard penis: (K, TA:) an epithet in which the quality of a subst. predominates. (TA.) سعر قرح A dear [or high] current price. (K. [For سعر, Freytag appears to have read شعير.])

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

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 تنبيت and تنبيت. (TA.)

A pl. that has no sing., (TA): see قرح.

A vessel, or other receptacle, for the kind of seeds called قرح, that are used in cooking, for seasoning food; a thing like a ملحة. (S, K.)

A species of trees 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.) or the performing of prayer towards which is said in a trad. to be disapproved, is said to be *A tree of the sort abovementioned*: 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.)
قمر

قصدیر: see قمر
قزع

see قُوس قَزع.
قرم

أحسن، قرام: see قرام.
Qıs

Qıs, aor. — (M.) inf. n. Qıs (S, M, A, K) and Qıs and Qıs (A, K) and Qıs (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 Qıs and Qıs and Qıs (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 Qıs; perhaps a trans. verb; for] Qıs 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,] Qıs, inf. n. Qıs; (A, K, * K.) Qıs from the huge, (A,) aor. — , inf. n. Qıs; (TA:) and Qıs 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 Qıs, [which the sec. pers. is app. Qıs, and the aor. — ] (TK) inf. n. Qıs and Qıs, accord. to all the copies of the K, [so says SM, in the TA, but in the CK Qıs and Qıs, and in a MS copy of the K I find the latter written Qıs, but correctly Qıs, as written by Lth, (TA,) He became a Qıs [or Qıs: (K, * TK) or Qıs and Qıs [so in a copy of the M, but in a copy of the A Qıs and Qıs, which I hold to
be the correct forms of these two words, the former from the pl. of قَسِسٌ نِسْمَة and the latter from قَسِسٌ نِسْمَة, are simple subs., (M,) and you say, [using them as such,] To him belongs the rank, or office, of قَسِسٌ نِسْمَة or قَسِسٌ نِسْمَة [S*], (S, M, A, K,) or قَسِسٌ نِسْمَة (S, A,) or قَسِسٌ نِسْمَة (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 اَفَسٍ (a lion) sought what he might eat. (M.)

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

and قَسِسٌ قَسِسٌ, (S, M, A, Msb, K,) and sometimes the latter is without teshdeed in the sing., [i.e., قَسِسٌ, vulgo قَسِسٌ,] though the pl. is with teshdeed, like as the Arabs sometimes make قَسِسٌ قَسِسٌ قَسِسٌ pl. of أَنْتَ أَنْتَ أَنْتَ [Syr., a consen.uit, (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: (M:) or the learned man of the Christians: (Msb:) 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 جَاثِلِيْقٌ, pl. (of the first, Msb) قَسِسٌ قَسِسٌ قَسِسٌ (Msb, K,) and (of the second, M, Msb) قَسِسٌ نِسْمَة قَسِسٌ نِسْمَة قَسِسٌ (Fr, M, Msb, K) and (Fr, and so in some copies of the K,) contr. to rule, (TA,) or قَسِسٌ نِسْمَة قَسِسٌ نِسْمَة قَسِسٌ (M, Sgh, and so in some copies of the K,) contr. to rule, (M,) one of the seens [in the original form, which is قَسِسٌ نِسْمَة قَسِسٌ نِسْمَة قَسِسٌ, or in قَسِسٌ نِسْمَة قَسِسٌ نِسْمَة قَسِسٌ, they change one of them into wáw.] being changed into wáw. (CK [but in the copies of the K which have قَسِسٌ نِسْمَة قَسِسٌ نِسْمَة قَسِسٌ, we find added and the seens being many, meaning, in the original form قَسِسٌ نِسْمَة قَسِسٌ نِسْمَة قَسِسٌ, or in قَسِسٌ نِسْمَة قَسِسٌ نِسْمَة قَسِسٌ, they change one of them into wáw.] ) also signifies Hoar-frost, or rime. (A, K.) See قَسِسٌ.
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’Obeid, S,) or place, (M, K,) or town or village, upon the shore of the sea, (A,) called Qass, (A’Obeid, S, M, K,;) or Qays, (M, A, Mgh,) between El-Areesh and El-Farama, (K,) in Egypt, (A’Obeid, S, Mgh,) seen by A’Obeid, but not known to As: (S:) or so called in relation to Qays, meaning hear-frost, or rime; because of the pure whiteness thereof: (A:) or [originally] Qars, (A,) and Qarnia, (Sh, K,) from Qar, meaning a kind of silk; (TA;) the z being changed into s: (Sh, K:) it was said to ’Alee, What are Qass? 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.)

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 Qa’tat.)

Qas: see Qays.
A seeker, or one who seeks repeatedly or leisurely, without inadvertence; as also. (M.) One who inquires respecting the affairs of others.
Qásib

1. Qásib, aor. — 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 The sun began to set. (K.) Qásib, aor. —, inf. n. Qásib (A, O, K) and Qásib (K.) It was, or became, hard: (O, K:) or hard, and dry, or tough: you say, Qásib Qásib. (So accord. to different copies of the A.) — And The dates were, or became, hard, and dry, or tough. (A, TA.)

Qásib. (S, O, K) You say, [Verily he is hard in respect of the tendon, or sinew, of the neck.] (TA.) — And Hard, and dry, or tough; (TA:) and so Qásib. (A, TA.) 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. رمي، conj. 4:] or [simply] dry, or tough, dates: n. un. with Qásib. (Msb:) or bad dates, (A, TA:) or so Qásib. (T, TA:) or so Qásib. (K, TA:) — See also Qásib.

Qásib A háf [or boot]; (IAar, O, K,) accord. to IAar, i. q. Qásib [expl. by him as meaning a short boot] and Qásib [expl. by him as syn. with Qásib]. (T, TA:) [See also Qásib.] See also Qásib.

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 Qásib. Qásib: see Qásib.
Long, and hard, or strong; (S, O, K, TA;) as applied to anything; and so قَسَبّ. (TA.) And A tall man. (TA.)

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

[Penis durus]. (TA.)

A species of جَنْرْش [meaning plants]; (IDrd, O, K;) of the جَهَرْم 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.)

[Penis durus et crassus. (K.)

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

1. قَسَح, aor. — , inf. n. قَسَحَةٌ، قَسَحًا, 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. قَسُوحَةٌ, (T, A.)

2. 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. (T, A.)

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

4. see 1.

5. إِقْسَحَ see 1.

6. قَسَحَةٌ, (K,) and قَسَحَةٌ, قَسَحَا, نِبِسَةٍ or the remains of vehement lust, (K,) or its continuance, or its intenseness. (L.)

7. A hard and strong spear. (T, A.) A thick or coarse garment, syn. غَلِيظُ. (K,) Also, and قَصَاحُ, 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 مَدِيَّةٌ in the Kur, xix, 62, for مَدِيَةٌ. (T, A.)

8. see قَسَح.

9. قَسَحَةٌ [You say also] قَسَحَةٌ مُقَسُوحٌ إِنَّهُ لَقَسَاحٍ (T, K) Verily he is dry or hard. (T, A.)

10. see قَسَح.
حِسَاق and قَاسِح.

see قَاسِح.
He made him to do the thing against his will; (S;) he forced him to do the thing: (S, K;) or has the former of these two significations; (TA;) and ُﻩﺮﺴﺘﻗا ِﻪْﻴَﻠَﻋ (S, K;) signify he overcame him; he overpowered, subdued, or oppressed, him; (M, TA;) and ُﻩﺮّﺴﻘﺗ signifies the same as ُﻩﺮﺴﺘﻗا (TA.)

5 ُرَﻮْﺴَﻗ (S, TA) and ُةَرَﻮْﺴَﻗ (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 َجاج, which is like the ُﺝَمْامعة [or full and long hair of the head] of a man, and becomes tall and large, of which camels are greedily fond, (AḤn, 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 AḤn and others have said. See also ُةَرَﻮْﺴَﻗ, in two places.

ٌةَرَﻮْﺴَﻗ Mighty; (M, K;) that overpowers, or subdues, others: (M, TA;) also strong; applied to a man: and courageous: (TA;) pl. ُقَسُور. (M.) ُقَسُور. (S, M, K;) A lion; as also ُقَسُور because he overcomes and overpowers. (TA.) So in the Kur, [lxxiv. 51,] ُتْرَـﻓ ْﻦِﻣ ٍةَرَﻮْﺴَﻗ ْﻢُﻬﱠـﺗَﺄَﻛ ٌﺮُُﲪ ٌةَﺮِﻔْﻨَـﺘْﺴُﻣ [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.) ُقَسُور Hunters that shoot, or cast: (S, K;) sing. ُقَسُور; (K;) accord. to Lth.; [and in the M it is said that ُقَسُور signifies a shooter, or caster: or, accord. to some, a hunter:] but this is a mistake; for ُقَسُور 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 'Ikrimeh, that it was said to him that قسورة signifies, in the Abyssinian language, a lion; but he said that is signification is that given above on the authority of Fr, and that the lion in the Abyssinian language is calledةرﻮﺴﻗ; and Ibn-'Arafah says قسورة is of the measure تعولأ; 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 I'Ab, 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.)
1. **Qasat**, (S, M, &c.,) aor.  
\(\text{Qasata, (S, M, Mgh, Msb, K) inf. n.} \) He declined, or deviated, from the right course; acted unjustly, wrongfully, injuriously, or tyrannically. (S, M, Mgh, Msb, K.) See also 4, in two places: and see 2.

2. **Qasate**, (IAar, M, TA.,) inf. n.  
\(\text{Qasit, (IAar, TA.,) He distributed it; or dispersed it. (IAar, M, TA.) It is implied in the K that the verb in this sense is Qasat, of three letters [only, without teshdeed]. (TA.) You say, Qasat al-mal bi-naym, Qasat he distributed the property among them. (TA.) And Qasat al-xarij 'ala-layhim Qasat the hire among them He assigned the several portions which each one of them should pay of the [tax called] hire: (TA:) or Qasate, inf. n. as above, signifies he assessed, or apportioned, the hire (Mgh, Msb) with equity and equality, (Mgh,) to be paid at certain times. (Msb.) Qasat 'ala 'ilayh al-nafqa Qasat he was niggardly, or parsimonious, towards his household in expenditure. (K, * TA.)

4. **Qasit**, (S, M, Mgh, Msb,) inf. n.  
\(\text{Qasata, (Mgh, K,) He acted equitably, or justly, (S, M, Mgh, Msb, K,) in his judgment or the like; (M, TA;) as also, (Msb, K,) accord. to IKtt, (Msb,) Qasit, aor. (Msb, K) and Qasat, (K,) but the former of these aors., as well as the former verb, is the more known, (TA,) inf. n. Qasat, (Msb, TA,) or Qasat [q. v. infra]; (M, K,) or Qasit is only in division: (TA:) thus the latter of these two verbs is made to have two contr. significations: (Msb, TA:) in the former of them, accord. to some, the \(\text{\textbullet} \) 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 al-shakha] in the phrase shakki 'alihi fasakha [he complained to him and he made his complaint to cease]. (TA.) It is said in the Kur,
[v. 3,] And if ye fear lest ye should not act equitably with respect to the orphans: (Mgh:) or, accord. to one reading, with damm to the س. (TA.) And you say also, I acted equitably between them, and towards them. (TA.)

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

8 ﺱٌ see 5.

a dial. var. of كُسْطَأ, or, accord. to Yaakoob, the ق is a substitute [for ل]; (M,) said by IF to be Arabic; (Msb;)

[Costus; so in the present day;] a certain substance, (AA, Msb,) or perfume, (Mgh,) or wood, (M,) or a certain Indian wood, and also Arabian, (K,) with which one fumigates; (AA, M, Mgh, Msb,) well known; (Msb;) also called كُسْطٌ and كُسْطَأ (TA in art. كُسْطَأ): 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 حَنْذَاب, that the carrot of the (جزر البحرى) is called كُسْطَأ in a trad., ] in a trad., كُسْطَأ of the sea] is mentioned as one of the best of remedies: and in another trad., كُسْطَأ is coupled by the conjunction و with أَفْتَار, or, accord. to one relation thereof, is prefixed to the latter word, governing it in the gen. case: and I1th says, that it is a sort of perfume: but some say that it is aloes-wood (عُود, q. v.): [see also طَفْفَارٌ] 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 قَﻬَـﺑ، and the discolouration of the face termed فَﻠَﻛ، 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.)

Equity; justice: (S, * M, Mgh, Msb, K:) [an inf. n. having no proper verb, or] a subst. from أَقْسَطُ. (Mgh, Msb.)

Equitable; just: (S, * M, K:) an inf. n. used as an epithet, like its syn. عَدَلُ; (M, K) and [therefore] applied alike to a sing. n. [and to a dual] and to a pl.: (K) you say مِيْزَانٌ قَسْطٌ an equitable, or a just, balance; and مِيْزَانٌ قَسْطٌ مَوْاَزِينٌ قَسْطٌ (M) A portion, share, or lot; (S, M, Msb, K) of a thing; (K) and pertaining to a person: (TA) pl. (Msb) You say، وَقَدْ قَسْطَهُ He gave him in full his portion, share, or lot. (TA.) And أَخَذَ كُلَّ مِنَ الشَّرَكَاءِ قَسْطَهُ Every one of the partners took his portion, or share. (TA.) __ A portion, or piece. (So accord. to an explanation of the pl., أَقْسَاطِ, in the TA.) __ The means of subsistence: (K) or the portion thereof which is the share of every created being. (TA.) __ The means of subsistence which is the share of any created being little, and maketh the portion of the means of subsistence which is the share of any created being half of a صَاعٍ; (S, Mgh, K) six thereof making a فَرق. (S) accord. to Mbr, four hundred and eighty-one dirhems. (TA.)
Sometimes it is used for performing the ablution termedءْﻮُﺿُو: and hence it is said in a trad., وإن النسا من أسسه السفهاء إلا صاحبة القسط والسراج; (K) the قسط being here the vessel in which theءْﻮُﺿُو 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 theءْﻮُﺿُو, 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 hisءْﻮُﺿُو and his lamp. (Nh.)—A [mug of the kind called]كوز; (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, orweighing-instrument. (K.) Some say that this is its meaning in the phrase mentioned above,ٍﻂْﺴِﻗ and يخض القسط ويرفعه

He depresseth the balance, and raiseth it: alluding to the means of subsistence which He decrees. (TA.)

قَاسَط Declining, or deviating, from the right course; acting unjustly, wrongfully, injuriously, or tyrannically: pl. قَاسَطُون (S, M, Mgh, TA) andقَاسَطَة (TA.) You say، هو قاطس غير مقسط. (TA.)

He is declining, or deviating, from the right course; &c.: not acting equitably, or justly. (TA.) And it is said in the Kur, [lxii. 15,] أَمَّا اللَّقَاسِطُون فَكَانُوا جَهَنُ حَثِّي; [As for the deviators from the right course, they shall be fuel for hell]. (S, M, Mgh.) See alsoٍنﻮُﻄِﺳﺎَﻘْﻟﭑ. عادل is also specially applied to The party of Mo‘áwiyeh; (Mgh;) the people of Siffeen. (TA.)—[And it has the contr. meaning, i. e. Acting equitably, or justly. See, again, عادل.] عادلٍ

قَاطسَة More [and most] equitable, just, or right: occurring in the Kur, ii. 282, and xxxiii. 5: (TA:) formed from the triliteral verbقَطِسَ, not from the quadriliteralقَطَسَة, as some assert it to be, holding it anomalous. (MF.)

قَطيِسَة The register in which is written a man's portion, or share, (قوسط) of property &c.: a subst., likeقَطيِسَة. (TA.)
Acting equitably, or justly. (S, M.) It is said in the Kur, [v. 46, and xlix. 9, and lx. 8.]

God loveth those who act equitably, or justly. (S, M.) ٌﻂِﺴْﻘُﳌا is one of the names of God, meaning The Equitable. (TA.)
**A balance, or instrument for weighing:** (S, Msb, K; and Bd 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.* [a steelyard]: or, as Lth thinks, the *iron of the* ſtstας: (TA:) or *i. q.* 
&ststας: (Zj, TA:) also written &ststας: (K:) said to be Arabic, from &ststας, 
meaning justice: (Msb:) or a Greek word 
arabicized; (IDrd, Msb, K;) and its being so does not impugn the truth of the Kur-άη'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: (Bd, ubi supra:) pl. &ststας: (Msb.)
قسقاس

I. q. طفيلي (Ikht, TA, art.)
<table>
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<tr>
<th>Arabic</th>
<th>English</th>
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<tbody>
<tr>
<td>قسم 1</td>
<td>He divided; parted; divided in parts or shares; distributed.</td>
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<tr>
<td>قسم 2</td>
<td>or قسمه : see 3 in art.</td>
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<tr>
<td>قسم 3</td>
<td>He divided with him the thing, each of them allotting to himself his share, or portion.</td>
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<tr>
<td>قسم 4</td>
<td>He conjured him; he said حلفك.</td>
</tr>
<tr>
<td>قسم 5</td>
<td>(a thing) was, or became, divided, or distributed.</td>
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<tr>
<td>قسم 6</td>
<td>It was divided into many parts.</td>
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<tr>
<td>قسم 7</td>
<td>He sought to know what was allotted to him, by means of the ملأ, (S, * Mgh, and Har, p. 465,) and what was not allotted to him.</td>
</tr>
<tr>
<td>قسم 8</td>
<td>A division: (Msb:) and particularly (Msb) a portion, or share.</td>
</tr>
<tr>
<td>قسم 9</td>
<td>It is not a part of such a thing; it does not belong, or appertain, to such a thing; it is independent of such a thing.</td>
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<td>قسم 10</td>
<td>A conjuration. See قسم عليه.</td>
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<tr>
<td>قسم 11</td>
<td>An oath (S, Msb, K) by God [&amp;c.].</td>
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<tr>
<td>قسم 12</td>
<td>An asseveration.</td>
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<td>قسم 13</td>
<td>The, denoting an oath.</td>
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<tr>
<td>قسم 14</td>
<td>قسم is also used in the sense of مقسم [meaning A thing, or collection of things, divided into</td>
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</table>
portions, or shares': (Bd and Jel in liv. 28:) *a portion, or share;* like قسم (Msb:) [and portions, or shares; as in the phrase,]

*We will exclude a way, or passage, from among the portions, or shares, of the land, or the house.* (Mgh in art. رفع.)

Qasam An officer of the Kádee, who divides inheritances.
He endured it; struggled, or contended, with, or against, it; struggled, or contended, with, or against, its difficulty, or severity; he endured, or he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from it or him; [and so عاناه; for both of which see Har, p. 564; and for the latter see شاقاه; and for both see also مجاناة]; syn. كابده, (S, K,) and عجل شدته: (TA:) he underwent difficulties, troubles, or inconveniences, in doing it. (Msb in explanation of the syn. كابده.)
Qesh: Stubble; stalk of corn, &c.; straw. Qesh al-bahr Seaweed. Rushes of which mats are made. Qesh Huris A mat of rushes.

Ramm: Qeshash.
1. *Qashab* signifies the act of *mixing*. (S, Mgh, O, K.)

You say, *Qashab aor.* or inf. n., *He mixed*. (K.)

And *Qashab*, said of anything, *It was mixed*. (M.)

*Qashab* 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,] *Qashab al-tamam* (S, M,) aor. and inf. n. as above, (M,) *He poisoned the food*; (S,) *he mixed the food with poison*; as also *Qashab* (M, TA:) or *Qashab* signifies *he mixed poison*, and so prepared it that it should take effect upon the body. (IAar, TA.) And *Qashab* (S, O, K,) aor. as above, (K,) and so the inf. n., *He gave him poison to drink*; (S, O, K,) and (TA) so *Qashab* (M, TA:) And *Qashab al-nasr* *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] *Qashab* (K, TA:) and (TA) *Qashab* (S, TA:) *His*, or its, odour annoyed me: (S, K, TA:) as though meaning it poisoned me. (S, TA.) *Qashab* and *Qashab* both signify *He*, or it, annoyed him. (Mgh.) And *Qashab min al-nakhlan* means *The smoke annoyed him by its odour*; and oppressed, or overwhelmed, him. (O.) *Qashab* [in a case of this kind], (O, K,) as inf. n. of *Qashab*, aor. —, (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 *Qashab* is expl. by the words *al-asicaba* bima yikroh wiistazero; 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'awiyyeh when the latter was a
pilgrim, [i.e. Who has affected us with what is displeasing &c.?]; likening the odour of perfume in this case to a stink. (O.) Qeesh also signifies The depriving [one] of reason; (K, TA:) from the same word as signifying the act of corrupting, or vitiating: (TA:) and its verb is Qeesh, aor. —. (K, TA:) 'Omar said to one of his sons, Qeesh al-mal (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.) Qeesh He spoke evil of him: (S, O:) he aspersed him, or upbraided him, (M, K, TA:) with a thing; (K, TA:) and so Qeesh, inf. n. (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, Qeesh He charged, or upbraided, him with something bad, evil, abominable, or foul. (S, O, TA:) and Qeesh he cast upon him an evil imputation that was a mark whereby he should, or would, be known. (M, TA:) and Qeesh he reproached, or charged him with, his own vice, or fault. (IAar, TA:) And Qeesh 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 Qeesh, aor. and inf. n. as above, He forged, or fabricated, a lie, or falsehood. (K, TA:) Qeesh السيف (O, K;) aor. and inf. n. as above, (K,) He polished the sword; (O, K;) removed its Qeesh [i.e. rust]. (O;) And Qeesh, (S, M, K;) aor. and inf. n. as above; (M, K;) or Qeesh, with kesr; (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 Qeesh. (S, M, K;) Qeesh, (Th, M, K;) aor. —, inf. n. Qeesh. (K,) It (a garment, Th, M, TA) was new and clean: (Th, M, TA:) or it was white and clean. (K, TA.) And Qeesh, (thus written in my copy of the TA,) or Qeesh, (thus in a copy of the M,) It (a thing) was, or became, unclean, dirty, or filthy. (M, TA:)
2: see the preceding paragraph, in five places. Also, He rendered a thing unclean, dirty, or filthy.

(M, TA.)

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.)

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

Poison; (S, M, Mgh, O, K;) because consisting of things mixed together; (Mgh;) as also (M, K:) pl. of the former (S, M.) And [hence, app.,] A certain plant, (M, O, K,) resembling the (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 ،] 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 (M, O, [in the TA عقيدة,]) 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 Sarāh (السراة). (O,) And Anything unclean, dirty, or filthy; as also (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 [i.e. wheat, or other food]. (M, TA.) ___ See also [the pl.] قاشب, voice قاشب. ___ Also, i.e. قاشب A man in whom is no good; (K, TA;) and (TA) so قاشب خشب; (S, M, O, TA;) or this means with whom is no good: the latter word is an imitative sequent. (TA in art. خشب.) [See also قشبة.] ___ And Dry, or tough, and hard. (M, TA. [Like قشبة]) And signifies The نفس [here meaning جسد, i.e. body, as is shown below, voice Qashab]. (O, K.) 

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 Qashib, 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 قشبة. (M, TA.)

Food mixed with poison: (M, TA:) and anything poisoned, as also مقاتشب. (Nh, TA.) [Hence, نسر قشبي 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 غليل [q. v.]. (M, TA.) And White, (O, K,) and clean. (K.) ___ And, (S, M, O, K,) as also قشبة, (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 Qashib [and by contraction قشبة, 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)

(occuring in a trad., O) Two old and worn-out [garments of the kind called]
burdehs (Brdr.) (O, K, Tá:) or, as some say, new: (Nh, Tá:) the assertion that قشبان is a pl. of قشيب, and that قشبة 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 راصنأ]: it is an innovated form of rel. n. (O.)

قدَب [act. part. n. of قدَب; Mixing: &c.]. ___ One who imputes to others, or charges them with, vices, or faults, that are in himself. (Iáar, Tá:) ___ And A tailor (O, K) who ejects his قشَب, 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 (ضعف النفس); (K, Tá:) i. e. (Tá) one whose قشيب [meaning body] is weak, or emaciated; (O, Tá;) by his قشيب being meant his نفس [as syn. with عسم]. (O.)

قدَب Poison with which medicaments [or drugs] are mixed to render it potent. (Ham. p. 331.) See also قدَب, first sentence. ___ And, (M, K,) or قدَب الحسب, (S,) A man whose grounds of pretension to respect are mixed (S, M, K, * Tá) with ignobleness. (M, Tá.)
He collected clarified butter. (L.)

The dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat 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 and with dates; as also: (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, and, (Ks, L;) and, and, and, and, and; 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 and grease. (L.)
He divested or stripped it of, or stripped off or removed from it, namely a branch, or other thing, its 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, Msb;) but the latter verb has an intensive signification; (Msb;) [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, 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, Its covering, being removed, shells off from a grain or the like.

He excoriated him with the whip. (TA, art. (S,) he galled him, as though he flayed him, with the tongue; i. e., with reproof, &c.] (TA, ibid.) 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.)

see 1.
and quasi-passives of كشرة and كشره, 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 quasipass. of كشره, 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.]

The two wings, (K,) or the two thin wings, (M, K.)

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, voice; 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 laminæ 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 كشره of a melon and the like: (Msb:) pl. كشوره. (S, M, Msb, K.) كشره is a more particular term [signifying A piece, or particle, of peel, rind, bark, &c.]: (S:) and likewise signifies the كشره [or piece of flesh-meat] Which remains when its liquor has been
sucked; as also (M.) also signifies the same as (Q.) and likewise the skin [or slough] of a serpent. (TA.)

[Hence,] also signifies The dress, or apparel, of a man; (S;) any dress, or apparel: (M, K;) and a garment; (TA;) as also (M, TA;) and the pl. is (M, K,) You say, [Upon him is goodly apparel]. And in a trad. of Keyleh it is said, [I used, when I saw a man of goodly aspect, and of apparel, to raise my eyes towards him]. (S.)

[Hence, also,] signifies The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAar, in TA, arts. and K.) See also . And see .

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

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

Peel, rind, bark, or the like, ( 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.]

A (or wound upon the head) which merely peels off the external skin; also termed
A woman who peels her face, (K.) i.e., the external skin of her face, with medicine called قشور, in order that her complexion may become clear; (ك, تأ) and who rubs her face, or the face of another, with the kind of liniment called غمرة.; (تأ) as also مغشورة which latter [also] signifies a woman to whom this is done. (تأ.) The مغشورة and the مغشورة are cursed in a trad. (م, ك.) ___ A rain that pares, or strips, the surface of the earth, (س, م, ك, تأ) in the K, مطرة تقشر is put in the place of مطرة تقشر, in the M) and removes the pebbles from the ground, being a rain that falls with vehemence. (تأ.) ___ A year that strips, or strips off, everything: (م, ك) or that strips, or strips off, men; and camels or the like: (م:) a year of sterility, drought, or dearth. (س.) See also أقرش. ___ فأقرش and فأقرش: see فأقرش. ___ فأقرش A thing having its peel, rind, bark, or the like, pared off. (م, ك.) ___ One whose nose is excoriated by intense heat: (م, ك: *) or (so accord. to the M; but in the K, and) one intensely red, (س, م, ك) as though he were flayed, (م,) or as though his scarf-skin were peeled off. (تأ.) ___ A tree peeled, or barked: (م:) or as though part of it were peeled, or barked, (م, ك) and part not. (م:) ___ A serpent casting off its slough, or having its slough cast off; syn. سالخ: (م, ك) or as though having part of its slough cast off, and part not. (تأ.) ___ A severe year. (تأ.) See also فأقرش. ___ فأقرش A thing having its peel, rind, bark, or the like, pared off, or removed; peeled,
rinded, barked, &c. (TA.) See 1. Shelled pistachio-nuts; (S, TA;) and so alone, by predominant usage. (Z, TA.)

Naked. (K, TA.) An aged man: because he finds his garments heavy to him, and throws them from him. (TA.)
١ - =tmp, (M, Msb, TA,) aor., , (Msb,) inf. n. -tmp, (M, Msb, K,) i. q. -tmp, (M, K, *) said (M, Msb,) by Yaakoob, (M,) to be a dial. var. of the latter; (M, Msb,) of the dial. of Temeem and Asad; the latter being of the dial. of Keys; the ق not being a substitute for the ل; (M,) He removed, put off, took off, or stripped off, (M, Msb, * K,) a thing; (M, Msb,) as, for instance, the housing, or covering, from (٢) a horse; (M;) and a roof [from a chamber or the like]. (TA.) And ١ -tmp, [inf. n. of the pass. form ١ -tmp, It was, or became, removed, &c.,] is syn. with, (K,) being a dial. var. of, (M,) -tmp, (M, K,) in the sense of ١ -tmp, (٢) It is said in the Kur, [lxxxi. 11,] accord. to the reading of 'AbdAllah Ibn-Mes'ood, إذا السما ، كثافت, و إذا السما , كثافت, with (M,) meaning the same as كثافت, 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, ١ -tmp, [He removed the housing, or covering, from the beast of carriage.] the verb thus used, also, being a dial. var. of -tmp, and -tmp, inf. n. ١ -tmp, signifies the same. (TA.) And ١ -tmp, The man was spoiled, despoiled, or plundered. (TA.) ١ -tmp, also signifies The act of beating, [app. so as to excoriate,] with a staff, or stick. (Yaakoob, K.)

٢ - ١ -tmp, see ١, in two places.

٥ - ١ -tmp, see ٧.

٧ - ١ -tmp, and ١ -tmp, The sky became clear; became free from clouds or mists. (K, * TA.)
A dial. var. of Sugarcandy]. (TA.) [In the present day, applied to Cream.]

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

see مُقَشَّطٍ, in two places.

[A beast of carriage having its housing, or covering, removed from it]. (TA.) You say also, رجل مُقَشَّطٍ, meaning A man spoiled, despoiled, or plundered. (TA.)
The wind removed, or cleared off, the clouds; (S, K;) as also *أَقْشَعَتْهَا*.

(K.)

*أَقَشَشَ"* or *أَقَشَشََوُ"* It (a cloud) became removed, or cleared off. (S, K.) See 1.

*أَقَشَشَ* and *أَقَشَشََوُ* see 4.

*أَقَشَشَ* see 4.

*أَقَشَشََوُ* see 4.
Q. 4. إِقْشَعَرَ، 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 (قُفَ) by reason of mange, or scab. (TA.) ___
الأرض The earth became of a colour inclining to that of dust, or ashes, (مَنَجَدَتْ) and
contracted, by reason of drought. (TA.) ___
ِتْرَعْشَقْاُتْهَا The year became one of drought. (K, *
TA:)}

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

قَشَعَرْ أَخْشَنِلَّهُ (K, accord. to the TA:) or rough, and advanced in
years; (الَّخُشَنِ مَنْسُونٌ) with the art. (CK, and a MS. copy of the K.)

قَشَعَرْ مُقَشَعَرَ، applied to a man, [Having a quaking or shuddering of the skin,] has for its pl. ٌقَشَعَرْ، without
the م because it is augmentative. (S.)
He was coarse in his living: this is the original signification: he was neglectful of cleanliness; unfrequent in paying attention thereto; slovenly with respect to his person: (M, Msb:) and signifies the like. (Msb.)

He became sunburnt. (M.)
قاسم
Qas

Qas, (S, M, A, Msb, K,) aor. — inf. n. (M, Msb,) He cut it; (S, Msb,) or he clipped it, or shore 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

Qass, q. v.: (A, K;) as also Qassah: (M:) or these two forms have an intensive signification: or you say, Qass el-fetur wa-ghud, meaning, I pared the nail and the like. (Msb.) ___ Also, He (a weaver) cut off from it, namely, a garment, or piece of cloth, its unwoven end, or extremity, consisting of warp without woof. (M.) ___ And He cut off the extremities of his ears. (M,) ___ And [hence,] Qass Allah xattaiya, meaning, God diminished, or took or deducted from, [the account of] his sins. (M, TA,) or Qass Athar, (S, M, A, Msb, K,) aor. — inf. n. Qass, (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 Qass, (M, TA,) or the latter only is the

Qas, (S, M, A, Msb, K,) aor. — inf. n. (M, Msb,) He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; (S, M, A, Msb, 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 Qass signifies the same, (A, TA,) and so Qass Athar, (S, K,) and Qass Athar, (S, M, K,) and Qass is a dial. form of the same. (TA,) You say, Qass, (S, Msb, K,) and Qass is a subst. put in the place of the inf. n. so that it has become predominant over it, (S,) and Qass, (M, TA,) or the latter only is the

Qass, (S, M, A, Msb, K,) aor. — inf. n. (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 Qass, (M, TA,) or the latter only is the
inf. n., and the former is [only] a subst., (Msb,) He related to him the piece of news, or information, (S, M, Msb,) and the tradition, or story, and the dream, (A,) in its proper manner (على وجهه): (S, Msb:) or he made it known [to him]: (K:) and he related the tradition, or story, in its proper manner (على وجهه); (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 he pursued, or sought after, the particulars of the news, or information, gradually, and deliberately. (M.) ِقَصُّ is also said to signify He recited, or delivered, a [discourse such as is termed] ِقَصُّ البَلْدَة We explain unto thee with the best explanation: (K, TA:) or, as some say, ِقَصُّ the inf. n. of the verb used in this sense, and ِقَصَّ is a subst. [syn. with ِقَصَّ, q. v.]. (TA,) And in a trad. respecting the Children of Israel it is said, ِقَصُّ to make him quit, or even, with him. (Mgh.) See also 8. ِقَصَّ hence, (A, Mgh,) He made him quit, or

2 ِقَصَّ see I, first signification. ِقَصُّ, (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. ِجَصَّ, (S, K:) of the dial. of El-Hijáz. (TA, art. جَصَّ)

3 ِقَصَّ, (Msb,) inf. n. ِقَاصِصُ, (A, Mgh, Msb) and ِقَاصِص، (S, A, Mgh, Msb, 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, Msb, K,) or mutilating him, (S, * Msb, K, *) so as to make him quit, or even, with him. (Mgh.) See also 8. ِقَاصِصُ Hence, (A, Mgh,) He made him quit, or
even, with himself: used in a general way. (Mgh.) You say, قاص صاحبه, (S, Mgh, Msb, * K,) inf. ns. as above, (Msb.)

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 إقصاص الأئر, and hence the former signification, relating to retaliation of

slaughter and

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wounding and mutilation, which, however, is the predominant signification. (Msb.) You say also, قاصه ما كان لي قبله, [or, more probably, قبله, or perhaps عليه,] I withheld from him the like of what he owed me. (A, TA.)

ISd says, (TA,) The phrase صوق ديز ام هيال 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 مرجا and the like. (M, TA.)

He retaliated for him; (Mi;) as also إقصاصه; (A; [so in a copy of that work; but I think it is a mistake for إقصاصه, or for إقصاص له, q. v.]) or إقصاص منه; (TA [but this seems to be a mistake for إقصاص له, q. v.]) You say, إقصه نام فلا، (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, Msb, K,) or by slaying the latter for the slaughter of the former; (S, K;) and the like. (TA.) 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,] أقصاته الجرحة, I authorize thee to adduce anything whereby to invalidate the testimony. (A, * TA, art. F. صصع, (S, K,) and
He beat him until he made him to be near to death: (S, K:) and Fr used to say, [meaning as above]. (S.) You say [also], I made him to be near to death]. (M.) And a poet says,

\[\text{ فقد أفْصَّصَتَ أَمَّكَ بَلْغَالَ}\\\text{meaning, Thou hast made thy mother to be near to death. (TA.) Fr also said, (S,)}

and [in the L and TA \[أَفْصَّصَتَ مِنَ المَوْتِ \] \[أَفْصَّصَتَ مِنَ المَوْتِ \] \[حَبْرَٰضٍ حَتَّى أَفْصَّصَتَ المَوْتِ \] both signifying Death became near to him: (S, K:) or he became at the point of death, and then escaped; (TA;) and so \[أَفْصَّصَتَ عَلَى الْمَوْتِ \] he became at the point of death. (M.)

\[5 \text{ He preserved in his memory his speech, or discourse. (AZ, M, K.)}

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

\[\text{ فَرَمَنَا الْقَصَاصَ الوَكَانَ الْيَقَاصُ}\\\text{صُحُكَّمَا وَعَدُّلاً عَلَى الْمُسَلِّمِينَ}

[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 is an instance of a deviation from a general rule, as it presents two quiescent letters together in poetry; therefore some relate it differently, saying, 

الْيَقَاصُ: and there is no other instance of the kind excepting one verse cited by Akh:
but Aboo-Is-hák thinks, that, if this verse be genuine, the right reading is 

\[\text{ٍﺪْﻌَﺳ} \text{ُﻪِﻄْﻋَأ ﺎَﻣ ﺎَﻬْـﻴَﻠَﻋ} \]

(M, TA.) This is the primary signification of the verb. (TA.) And hence, (A, * Mgh, * 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, Mgh, K,) or other thing (S, A, K) one withholding from another the like of what the latter owed him. (Mgh.)

8 اقتَصَّ It (hair [or the like]) Was, or became, cut, or clipped, or shorn, (M, TA,) with the مَقْصَة; (TA;) as also تَقَصَّى and تَقَصَّ. (M, TA,) قَصَّ عليه الخُبْرَة. (M.) You say, اقتَصَّ اَثْرُه, He retaliated, slaying for slaying, or wounding for wounding. (M.) You say, اقتَصَّ لُفَّانَ مَن فُلَّان; (S, A, K) 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 أَقَصَّ مَنِّه. (S, K,) [See the latter verb, first signification.] And أَقَصَّ اَثْرُه, inf. n. اقتَصَاص, signifies [also] He (the Sultán) slew him in retaliation. (Msb.) اقتَصَاص, 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 اقتُصِصْ مَنِّه,] 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 اقتَصَّ He sought, or demanded, retaliation, i. e., slaying for slaying, or wounding for wounding. (M.) اقتَصَص, He asked of him to retaliate for him: (S, A, Msb, K;) and اقتَصَص, signifies the same accord. to the K; but the author has been misled into saying this by misunderstanding the following passage in the O; اقتَصَص اَثْرُه مَثَل قَصَّة, واقْتَصَصَهُ واقْتَصَصَهُ سَلَّهُ أَن يُقَصَّهُ, in which اقتَصَص terminate a clause. (TA.)
What is cut, or clipped, or shorn, of the wool of a sheep. (M, K, TA.) See also قَصَصْ (M, TA) قَصَصَ (M, TA) The breast (M, A, K) of anything: (M:) or the head thereof; (S, K,) called in Persian مسیم، applied to the pit at the head of the breast; and such is the قَصَص 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. قَصَصَ (K, TA.) قَصَصَ (JK, and so in one place in a copy of the M, and in the TA,) or قَصَصَ (so in one place in a copy of the M) قَصَصَ (M,) i. q. جَصَ (JK,) قَصَصَ (M,) [i. e. Gypsum;] قَصَصَ is syn. with ّﺺَﺟَ (S, Msb) in the dial. of El-Hijaz: (S:) or قَصَصَ and قَصَصَ (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-h, (Seer, TA,) are syn. with قَصَصَ (K,) or signify stones of ّﺺَﺟَ [or gypsum]: (TA:) pl. قَصَصَ [and جَصَ; جَصَ, ns. un. of جَصَ (JK,) or signify stones of جَصَ (TA:) pl. جَصَ (K,) or signify جَصَ (JK,) قَصَصَ (M,) i. q. جَصَ (JK,) قَصَصَ (M,) قَصَصَ (K,) قَصَصَ (M,) [i. e. Gypsum;] قَصَصَ قَصَصَ (M, A, K,) and جَصَ (app. as syn. with جَصَ (JK,) a subst., like جَبَرَ: [which is nearly, if not exactly, syn. with جَصَ (JK,) جَصَ (JK,) جَصَ (JK,) جَصَ (JK,) and جَصَ (JK,) (M, L.) In a trad. of Zeyneb, occurs this expression: ّﺺَﺟَ [or gypsum] upon buried corpses!] by which she likens the bodies of the persons addressed to tombs made of جَصَ, and their souls to the corpses contained in the tombs. (TA.)
The hair over the forehead; syn. (M, A,) or شعر النَّاصِية (S, K) accord. to some, (TA,) of a horse: (M, TA:) or what comes forward, thereof, over the face: (M, TA:) and the ناصية of a woman: (M:) or the طرة, i.e., the ناصية, [or front hair of the head,] which is cut over (lit. over against,) the forehead: (Mgh, Msb:) 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, (Mgh,) or signifies also, (M, A,) any lock of hair: (M, A, Mgh:) pl. قصص (M, Msb, K) and قاصص (M, K) See also قصص.

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

قصص: see قصة, first signification. See also قصة. See also قصة, again, second and third significations.
The part where the growth of the hair terminates, (As, S, M, A, * Mgh, K,) in the fore part and the hind part (As, S, M) of the head; (M,) or in the fore part or the hind part; (K,) or in the fore part of the head and 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, (TA:) and, of which the pl. is, (As, TA:) or the part where it is taken with the scissors: (TA:) 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, (A, TA.)

Retaliation, by slaying for slaying, and wounding for wounding, (M, Msb, TA,) and mutilating for mutilating. (Msb.)

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

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

*قصاص* or *قصاصَاء*, and *قصاصَاء* see *قصاص*: last signification.

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

*قصاص* 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. *قصاصَاء* (A, TA.) ___ And One who recites, or delivers, the kind of discourse termed خطبة.

*قصص* A relater of a story or narrative 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. *قصصَاء* (A, TA.) ___ And One who recites, or delivers, the kind of discourse termed خطبة.

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*قصص* A relater of a story or narrative 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. *قصصَاء* (A, TA.) ___ And One who recites, or delivers, the kind of discourse termed خخطبة.
clipped, or shorn. (Meyd, in Golius.)
He cut it, (S, * M, O, * K) namely, a thing; (M) as also. (M, K) And He cut up the sheep, or goat, into joints, or separate limbs: (S, O, Msb:) or he separated the [bones called] قصب of the sheep, or goat. (M, K) meaning Such a one has not been circumcised, is from قصب signifying the act of cutting. (A) And قصب, (S, M, A, O, K) aor. — , inf. n. قصب, (M) and قصب, (M, K) inf. n. قصب, (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 قصب, (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 قصب شربه He (a camel) abstained from his drinking before he had satisfied his thirst: (ISk, S, O:) or قصب [alone], said of a camel, (As, M, K, TA,) aor. as above, inf. n. قال قصب and قصب (M, K,) he refused to drink: (As, 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, قصب signifies the satisfying of thirst by coming to the water &c. (M, TA,) And قصب الماء, aor. — , inf. n. قصب, aor. — , inf. n. قصب, (a camel) sucked up, or sucked in, the water. (M, TA,) It seems to be applied in the S that قصب, aor. as above, also signifies He played upon a musical reed, or pipe. (MF.)

see the preceding paragraph. قصب النزعنز or قصب الزلع inf. n. تقصيب ; (S) and أقصيب ; (M) The زرع [i.e. seed-produce, or wheat or the like,] produced its قصب [or jointed stalks, or culms:] (M)
Verily I see evil, or the evil, to have grown, like corn producing its culms. (TA voice.)

He twisted the locks of the hair in a spiral form so that they became like hollow canes: (M, K:) or she (a woman) twisted the locks of her hair so that they became like hollow canes: (A:) and (K) he curled the hair; syn. (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 1, last sentence.]

He empowered him to revile, or vilify, him. (M.) [Agreeably with an explanation of in the A, mentioned above, it may rather be rendered He caused him to cut, with censure, or to wound, his honour, or reputation.]

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.)

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.)

It produced reeds, or canes. (M, K.) See also 2.

see 1, first sentence.
A gut; syn. (S, M, Mgh, O, K) or all the [or guts] [or guts]: or the guts [or guts] that are in the lower part of the belly: TA:) pl. (S, M, Mgh, O, K.) One says, [expl. by what here follows]. (S, O.) The Prophet said, respecting 'Amr Ibn- 'Ámir El-Khurá’ee, who first set at liberty [pl. of سالب, q. v.], (O,) or respecting 'Amr Ibn-Kamee-ah, who first changed the religion of Ishmael, (TA,) رأيته يجر قصبه في النار I saw him dragging his guts in the fire of Hell]. (O, TA.) El-Aashà in his saying 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 [بَقَأْ] [بَقَأْ], 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-Keys, (S, O, L,) or, accord. to the people of El-Koofeh and ElBasrah, it is falsely ascribed to him, (O,) And the middle of the body slender and lean, and the portion next the backbone, 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 might be substituted in it for the الخصر, which is not therein mentioned as a meaning of القصب.]}

[عَصْب 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, Msb, K) its stem composed of (Mgh, Msb) [or internodial portion] (M, A, Mgh, Msb, K) and (their) kemûb [or connecting knots, or joints]; (Mgh, Msb;) i.e. any kind, or species, of plant having
a jointed stem; i. q. [a word comparatively little known]; (S; in the O, أَنَاءُ, a mistranscription;) and [it is said that]
قُصَبَةٌ signifies the same: (S, O: [but see what follows:)) the n. un. of the former is قُصَبَةٌ (S, M, Mgh, Msb, K) and
لَتَهُ فِي مَا وَسَعُهُ or
قُصَبَةٌ: (K accord. to different copies; the former accord. to the TA: [but each of these I believe to be a mistake for قُصَبَةٌ, which
is said to be a n. un. of قُصَبَةٌ, and therefore held by some to be syn. with قُصَبَةٌ [appears, however, to differ somewhat
from قُصَبَةٌ, for it is said that it] signifies an assemblage of قُصَبَةٌ; (M, K;) and its n. un. is قُصَبَةٌ and قُصَبَةٌ [like
قُصَبَةٌ, which are both said to be ns. un. of قُصَبَةٌ; and طَرْفَاءٌ, said to be ns. un. of طَرْفَاءٌ; the former in
each case anomalous]: (M: [see also Ham p. 201:]) or, accord. to Sb, قُصَبَةٌ is sing. and pl., (S, M, Mgh, O,) and so طَرْفَاءٌ, (S, M,
O,) and طَرْفَاءٌ; (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 وَحَدَةٌ; 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 بِسْرٍ, and
such as أَرْضٌ أَرْطَأٌ, and أَلْقَى أَرْطَأٌ of which the ns. un. are أَرْطَأٌ أَرْضَةٌ and أَرْطَأٌ أُلْقِيَتُ: (M: or, as some say, قُصَبَةٌ signifies many
لِجْزٌ قِصَبَةٌ growing in a place: (Mgh:) and it signifies also a place in which لِجْزٌ قِصَبَةٌ grow: (M, K:) [or has
this last meaning; (Mgh, Msb;) or signifies, like أَرْضٍ قِصَبَةٌ, a land having لِجْزٌ قِصَبَةٌ, (M, K. *) أَحْزَرُ قِصَبَةَ السِّبْقٍ (Msb,) or signifies, like أَطْرَأٍ قِصَبَةٌ, (TA,) [meaning He won, or acquired, the canes, or cane, of victory in
racing,) is said of the winner in horseracing: they used to set up, in the horse-course, a cane (لِجْزٌ قِصَبَةٌ) 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: (Msb, * 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-Ás,
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 لِجْزٌ قِصَبَةٌ.]) [The
لِجْزٌ قِصَبَةٌ 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 ٌﺐﻳِﺮَﺟ) accord. to others, six cubits and a third of a cubit: (see ٌﻒَذَّان) the modern Egyptian ٌﺐِصَق, being the measure of a man's fist with the thumb erect, or about six inches and a quarter. [The Persian reed] is a kind whereof writing-reeds are made: (Mgh, Msb:) 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. (Msb) One says, ٌﺐِصَقُ اَنْفُذٌ مِنْ وَصَقُ اَخْطُ [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.) ٌﺐِصَقُ السَّكَر is well-known [as meaning The sugar-cane]: (Msb:) 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 ٌﺐِصَقُ الدِّرَة [Calamus aromaticus; also called ٌﺐِيِّطَلا ٌﺐِصَق]. A species thereof has the joints near together, and breaks into many fragments, or splinters; and the internodial portions thereof are filled with a substance like spiders' webs: when chewed, it has an acrid taste, and it is aromatic (Mgh, Msb) when brayed, or powdered; (Mgh;) and inclines to yellowness and whiteness. (Mgh, Msb.

[See also ٌﺐِصَق in art. ] ٌﺐِصَقُ الدِّرَة also signifies Any round and hollow bone [or rather bones]; (S, O;) it is pl. [or rather a coll. gen. n.] of which ٌﺐِصَق 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 يِدَان and ٌرِجَال [i. e. arms and legs, or hands and feet, but here app. meaning the latter], (A, Msb,) and the like: (Msb:) [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 ٌصحة [or fingers and toes] which are also called ٌسَلَامِي (Msb in art. : S) or, as
some say, the *portions between every two joints of the fingers* [or *أصابع* [M, TA:]] signifies the *أثامَة* [here perhaps meaning the *ungual phalanx*] of the finger or toe. (Msb, TA.)

And The *bones* and Veins of a wing. (MF.) [And Quills:] thus in the phrase *صُرُّاء النِّسَأَة،* in the K, voce *أنوَق* [or *أُنْوَق*], meaning *The feathers became quills:* n. un. *قصَّة* [see صُنمَة.]. And [The bronchi,*] the branches of the windpipe; (M, K;) and outlets of the breath; (K;) i. e., (S, M, O,;) or *قصرُ مِنَ السَّمَاء* (A, Msb,;) signifies the ducts (عَروَقُ) of the lungs; (S, A, O, Msb;) through which the breath passes forth. (S, M, A, O, Msb.) [See لَحْق.] 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. *قصَّة* (S, O.) And Jewels (S, M, K) having the form of tubes (أَبْيَبٌ) (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

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this last,] يُبِرِّكَ خَوْفَيْنَيَةَ بِبَيْتِيَ فِي الْجَنِّ مِنَ قَصَّة (IAar, O, K) i. e. *Rejoice thou Khadeejeh by the announcement of a pavilion in Paradise]* of brilliant pearls, &c.: (IAar, O:) or the meaning is, of hollow pearls [or *pearl,*] spacious, like the lofty palace: (IAth, TA:) or of emerald: (TA voce بِيَت:) and it is said by some to convey an allusion to Khadeejeh's acquiring what is termed قَصَّة السَّقِيق [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, Msb, K,) garments, or cloths, of linen: (S, M, O, Msb, K;) a single one thereof is called *قصَّب* [meaning the cylindrical, or oblong, hollow pieces] of carnelian [of
San‘â], and قصب [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: (As, T, TA:) n. un. قصب البطحاء The waters [of the kind of water-course called بطحاء (q. v.)] that run to the springs, or sources, of the wells. (As, S, O.) Aboo-Dhueyb says,

أقامت به فابتنت خيمة
علي قصب وفرات نهر

(As, S, M, O,) meaning She remained in it, and constructed for herself a booth, or a tent, among wells and sweet water that flowed copiously. (As, S, O.) See also قصب below, in the next paragraph. قصب is also a name for The ewe. (O.) And قصب قصب is A call to the ewe (O, K) to be milked. (O.)

قصر: see the next preceding paragraph, in nine places. [It also, app., signifies The caneroll of a loom: see نير. __ 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 خرنة. __ The bone of the nose; قصب الأنف signifying the nasal bone. (S, A.) [And The shaft of a well.] You say بيت مستقيمة القصبة [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 قصر [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, Msb, TA: [Golius, reading قرية قبية, assigns to it also the significiation of the middle of a water-skin: ]) or a قصر [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. خوخ:) and a town or village [itself]; (M, K;) and the حرم [as meaning interior, or
middle) of a house. (T and TA in art. حرم.) Also A city: (K) or the [chief city (S, M, Msb) of the Sawád, (S,) or, [by a general application,] of a country: (M, Msb:) 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 قصاب الأمصار See also قصاب in two places: ___ and see قصاب.

Qصاب: see Qصاب, first quarter.

Qصاب: see Qصاب, first quarter, in four places.

Qصاب: or Qصابا: see Qصاب, first sentence.

Qصابا: see Qصاب, first sentence, in two places.

Qصابا: see Qصاب, last quarter.

Qصاب: (so in the K, there said to be like كتاب, (so in the M and L,) A dam that is constructed in the place that has been eaten away by water; [for فُحَّف in the CK, and فَحَف in other copies of the K, (in the place of which I find جَحَف in a copy of the M, app. a mistranscription,) I read, and thus render جَحَف, 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 Should become demolished. (M, K.) ___ And Qصاب signifies ديار: (so accord. to a copy of the M:) or ديار: (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 ديار: it is a pl.,] and the sing. is قصاب. (M, K.)

Qصوب: A sheep or goat that one shears. (O, K.)
That sucks up, or sucks in, the water. (M, TA.) ___ See also قاصب.

The art of playing upon the musical reed, or pipe. (S, O.) [And] The craft, or occupation, of the butcher. (M, Msb.) See also قصب.

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 signifies a lock of hair that curls naturally so as to be like a hollow cane; (A;) and its pl. is قصاب; (S, A:) [and,] accord. to Lth, such is termed قصة (TA) [and app. also]: and، (Lth, A, TA,) of which the pl. is تمصيب، (Lth, أ, TA,) signifies such as is twisted and made to curl by a woman; (Lth, * A, TA;) [and so, app.,] i.e., such as, being [naturally] lank, is curled by means of canes and thread. (A.)

A blower in reeds or canes: (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 قصاب. (S, O.) Ru-beh says, (S, M, O, TA,) describing an ass, (S, O, TA,) braying, (TA,)

[In his chest is, or was, a sound like the sound of the player on the musical reed).

And A butcher; (S, M, O, Msb, K;) as also قصاب ؛ (M, K:) so called from قصب in the first of the senses
expl. in this art.; (M, O, Msb, TA;) or because he takes the sheep or goat by its ُقَصِبٍ, i. e. its shank-bone; (M, TA;) or because he cleanses the ُقَصِبٍ, or guts, of the belly; or from ُقَصِبٍ signifying as expl. in the last sentence of the second paragraph of this article. (O, TA.)

ٌقَصِبٍ: see نَفَعُهُ, in two places.

(ٌقَصِبٍ,) One who reviles men, vilifies them, or defames them, much: (O, K;) [or, very much; for] the ُلِبَاسٍ is added to render the epithet [doubly] intensive. (O.) [See 1, third sentence.]

ٌقَصِبٍ(، S, O, and so accord. to my MS copy of the K, accord. to other copies of the K ُقَصِبٍ [which is wrong,) with damm and teshdeed, (S,) An internodial portion of a reed or cane; such a portion thereof as intervenes between two joints, or knots; syn. (، S, O, K;) [a n. un. of the coll. gen. n. ُقَصِبٍ;] and ُقَصِبٍ(، O, K;) of which the pl. is ُقَصَائِبٍ. (TA,) signifies the same. (O, K;) ___ And A musical reed, or pipe; syn. (، O, K,) pl. [or rather coll. gen. n.] ُقَصِبٍ. (S, M, O.) See an ex. of the latter in a verse of El-Aashà (accord. to one relation thereof) cited voce ُبِصَقٍ(، S, M, O.) ___ See also ُقَصِبٍ, in two places.

ُقَصِبٍ, 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 ُقَصِبٍ, likewise applied to the he-camel and the she-camel: (K: [but this latter I think doubtful:)) or a camel (ىَعِيرُ) refusing to drink: (As, TA;) and ُقَصَتْقُمٍ is also said to be applied to a she-camel. (TA,) And A raiser, or grower, of ُقَصِبٍ [i. e. reeds, or canes]. (Mgh.) ___ See also ُقَصِبٍ, in two places. ___ Also Sounding thunder: (M:) and a cloud in
which is thunder and lightning: (As, TA:) or, accord. to As, 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 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, قصاب, last sentence.

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, قصاب, last sentence.

Hair curled in the manner expl. above, voce قصيب. (S, A, O.) ___ And A garment, or piece of cloth, folded. (Msb.)

One who wins, or acquires, the canes of the contest for victory in racing يجري قصاب السباق, A, O, K, TA, in the CK قصاب السباق [i. e. in horse-racing]: and a fleet horse, that outstrips others. (A.) ___ And Milk upon which the froth is thick. (O, K.)

Milk upon which the froth is thick. (O, K.)

Milk upon which the froth is thick. (O, K.)

A place abounding with قصاب [i. e. reeds, or canes]; like as قصاب means a place abounding with [herbage of the kind termed] عشب. (Ham p. 490.)

A place abounding with [herbage of the kind termed] عشب. (Ham p. 490.)
He tended, repaired, or betook himself, or went 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. (A, L, C.) and (S, L, M, Msb) 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: (M, L, Msb, K) 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, in expense: (L: and L.) See also 8. He (a man) walked at an equable, or a moderate, pace; syn. He (a man) walked at an equable, or a moderate, pace; syn. And go thou at a moderate pace in thy walking; neither slowly nor quickly. (Beyd, Jel.) Deal thou gently with thyself; moderate thyself; restrain thyself; i. q. 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]: the qasat being in the accus. case as a corroborative inf. n.; and it is repeated also for the sake of corroboration. (L, from a trad.) It (a road, or way,) was direct, or right; had a direct, or right, tendency. (M, K,) He acted with justice, or equity. (S, L, K,) Abu-l-Lahhám Eth-Thaalebee says,

It is encumbent on the judge who is come to, any day, when he decides his case, that he do not deviate from what is right, but act with justice, or equity. (IB, L.) Akh says, He means, but as he makes an ellipsis, and puts qasat in the place, syntactically, of qasat, he makes it marfooa, because it has the place of that which is [virtually] marfooa: and Fr says, he makes it marfooa because of the disagreement; for as its meaning disagrees with that of the preceding verb, it is made to disagree therefore in desinental
He broke a stick: (S, L:) *he broke in any way or manner: or he broke in halves: as also* (L, K:) [or the latter signifies he broke many things; or broke in many pieces: see 7.] He was given a little. (S, O, K, art. *he broke (L, K, aor. *inf. n. He (a camel, TA) became fat. (K.) See also 4.

2 *he broke* see 1 last sentence but one. And see 4.

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: (As:) 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.) Destiny killed him on the spot. (A.) (inf. n. (S, K,) *He composed [odes, or] poems of the kind termed* (L, K,) *he continued uninterruptedly, (L, K,) and prolonged, (L,) the composition of [odes, or] poems of the kind termed* (L, K,) See .

He (a dog &c.) died. (S.) ___ And see 7, in three places.

and became broken, in any way or manner: or it broke, or became broken, in halves: (L,
K: [but they are differently used: you say,] [the spear broke: or] (S, L) the spear broke in
halves: (L) and the spears broke in many pieces. (S, A, L.) It
(marrow) became detached, or came forth, from its place. (TA.)

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

, [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 1 __ A
thing that is right, of what is said and of what is done; syn. هو عاي التسديد, &c. (S, voce مقصود, &c.)
He is following a right way, or course. (Msb.) See also __ Conforming, or
conformable, to the just mean. (M in art. أم.) See also مقصود. A little that is given. (S, O, K, art. قصد.)

See also مقصود

In the direction of, or towards, him, or it. Ex. I tended, repaired,
betook myself, or directed my course, towards him, or it: (S, Msb:) [like صمت صمد, and
صدأ شدو, &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. وَكَدَ أَخْذَ قَصَدَ الْوَادِيَ, and
*He went towards the valley*. (A.) ___ هو قصدك, قصده, He is before thee,

before thy face. It is more commonly used as a subst. (M, L.)

، (M, L, K,) and (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.)

A fragment; a piece of a thing that is broken: (S, K;) and any piece [of a thing]: (TA:) pl. [The spears are broken into fragments]. (S.)

A piece of a bone; meaning, a third, or a quarter, of the thigh, or arm, or skin, or shoulder; (M, L;) less than the half; as much as the third, or quarter. (IKtt.)

A camel having compact marrow. (ISH, L;) See also قصيدة.

Aimed at, sought, desired, intended, or purposed. (L;) Fat marrow: (K;) or thick and fat marrow, that breaks in pieces by reason of its fatness: a piece thereof is termed قصيدة: (L;) or the former word and مصوصد signify marrow inferior to that which is fat (A, O, K) but superior to that which is lean: (A, O;) and دوة قصيدة, a piece of marrow that has come forth from the bone. (L;) And (L, K; or دو قصيدة, (L;) A bone containing marrow. (L, K;)__Dry, or tough, (Lth, S, L, K;) as also قصيدة; 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 premeditation; (TA;) as also قصيدة: (TA;) [but the latter is used as a subst.]__a gen. n., applied properly to poetry, and, by extension of the signification, to a single poem, for سفينة; (I, L;) or it is pl. of قصيدة, like as سفينان is of سفينة; (S, L;) and so is قصائدئان: (L;) [but properly, قصيدة is a coll. gen. n., and قصيدة is its n. un., and قصائدئان 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 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; (Akhw, 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, ٌقرطة, and what consists of more than fifteen the Arabs call ٌقصيدة, (I, M, L;) or, as Akh has once said, what is of the metre called ٌطويل that is complete, and the البسيط that is complete, and the المديد that is complete, by which he means the first species thereof, which is the most complete that is in use, and the أوفر that is complete, by which, in like manner, he means the first species thereof, and the الرجز that is complete, and the 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 ٌخفيف: (M, L;) such poetry is thus termed because composed with purpose and consideration, and earnest endeavour to make it excellent; from ٌقصيد as syn. with ٌأم: or because composed with care, and trimmed with excellent expressions and choice meanings, from ٌقصيدة signifying thick and fat marrow; for the Arabs tropically apply to chaste, or eloquent, or excellent, language the epithet ٌمين, or fat: (L;) or because of its completeness, and the soundness of its measure. (M, L.) For the meanings of ٌتيب ٌقصيدة, see ٌتيب; last sentence. See also ٌقصيدة.

ٌقصيدة : see ٌقصيدة throughout.

ٌطريق ٌقصائد: (M, L;) and ٌقصادة, (A;) and ٌقصدة, (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. ٌسهام ٌقصائد. (A.) An easy, short journey: (TA:) [a moderately easy and short journey:] a journey not difficult, nor extremely far. (Ibn-'Arafeh.) Between us and the water is an easy night's journey (S, K) without fatigue or tardiness: (S;) pl. ٌليل ٌقأسد. (TA.) Water of which the herbage, or pasture, is near. (IAar, TA, voce ٌبلط.) ٌمطلب ٌأقصاد [A more, or most, direct road]. (S, voce ٌأرشد) ٌعلى ٌأقصاد ٌوأصف. Keep thou to
that which is most right and most just. (A.)

قَصَدٌ: أَقُصَادٌ

قَصَدُ الكَلامُ [means the intended sense of the saying; the meaning thereof]: (see مِعْنِي in art. being an inf. n. used as in the sense of the pass. part. n. of its verb, i.e. in the sense of مَؤْصُودٌ; like as is generally said of its syn. مِعْنِي, of which مَؤْصُودٌ is one of the explanations: hence it has a pl. مَقَاصِدٌ: in the CK in art. غزو it is erroneously written مَقَصَدٌ, which is the n. of place and of time from قَصَدٌ. And in like manner مَقَصَدٌ signifies also A thing aimed at, intended, or purposed; an object of aim or pursuit; see 1: and مَقَصَدٌ, tropically used, has the same meaning.]

مَقَصَدٌ, 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. مَقَاصِدٍ.] Ex. مَقَصَدٌ He has a specified place to which, or towards which, he tends, or repairs, &c. (Msb.)

مَقَصَدٌ Thy door, or gate, is the place to which, or towards which, I tend, or repair, &c. (A.)

مَقَاصِدٌ الطَّرُقٌ (The right places to which roads tend); i.e. مَقَاصِدٌ الطَّرُقٌ (بَابَكَ) (S, L, K, art. مَرَاشِدَها. (مَقَاصِدٌ الطَّرُقٌ) See also مَقَصَدٌ.

مَقَصَدٌ One who falls sick and quickly dies. (K.)

مَقَصَدٌ [One Who composes poems of the kind termed Qِصَائِدٌ: see 4: also,] and مَقَصَدٌ, one Who continues uninterruptedly, and prolongs, the composition of poems of the kind termed Qِصَائِدٌ. (M, L.)

مَقَصَدٌ [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.)

A man neither corpulent nor thin; as also مقصت and مقصد (L, K:) or a man of moderate, or middle, stature; (Ish, L;) neither tall nor short, nor corpulent; (Iath, L;) as also مقصد (Ish:) or a man &c. neither corpulent nor short. (Lth, L.) See مقصدة.

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 مقصدة.
قصر

قصر 1، aor. ـ، inf. n. (S, M, Msb, K, &c.) and قصرة (IAar, M, K) and قصرة (Lh, M, K) It (a thing, S, Msb, i.e. anything, M) was, or became, short; contr. of طالـ. (S, M, Msb, K) ـ [And It was, or became, too short. And قصر عنه It was, or became, too short for him, or

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it. ـ Hence, قصر بأعه، قصرت يده. He had little, or no, power; and he was, or became, niggardly.] And قصر السهم عن الهدف، (S, Msb,) aor. ـ، (Msb,) inf. n. قصور (M, Msb,) The arrow fell short of the butt; did not reach it; (S, Msb;) fell upon the ground without reaching the butt: (M;) and قصر عن منزله قصر عن الأسر، (S, M, Msb,) aor. ـ، (Msb,) inf. n. قصور (M, Msb,) and قصر، (K,) and نقصار (TA;) and قصر، (K,) inf. n. تقصير (TA;) and قصر، (K,) inf. n. تقصير (TA;) and قصر، (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, Msb, K;) he could not attain to it: (S:) or the first has this signification; (ISk, S, Msb;) and [in like manner] قصر عنه، (M, K;) inf. n. تقصير (TA;) he left or relinquished it, or abstained from it, being unable to do or accomplish it: (M, K;) but قصر عنه، he desisted or abstained from it, being able to do or accomplish it: (ISk, S, M, Msb;) such, at least, is generally the case, though both sometimes occur in one and the same sense, that which قصر عليه generally bears: (TA;) and قصر في الأمر قصر في الأمر the affair: it signifies nearly the same as قصر عنه، 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,

(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. : (S, TA:) or قصر 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.)

He fell short of reaching, or attaining, it: see an ex. voce يكنعوب. [Hence also,

The money for expenses fell short of what we required;] did not enable us to attain our object; (Msb;) meaning, that they were unable to pay the expenses: (Mgh:) and قصر به his hope fell short of what he required]: 'Antarah says,

فاَلِيوُم قُصِّرَ عَنْ تَلَفَائِكَ الْأَمْلِ

[But to-day, hope hath fallen short of extending to the meeting with thee]. (TA.) [And hence, app.,] قصر بكذا نفسك 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, قصر بالله [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 مقصر: and see two exs. of مقصر in art. _ Also, قصر عن الأمر, (M, K) aor. _ , (M) inf. n. قصور; and اقصر, اقصر and اقصر, ] قصر and قصر and قصر and قصر.

(M, K;) He refrained, abstained, or desisted, from the thing, or affair. (M, K.) A poet says,

إِذَا غَمَّ خَرْشَاءُ الثَّمَالَةُ أَنْفُهُ

تَقَصَّرَ مِنْهَا لِلْصَّرْحِ فَآفَنَعَا

[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 تقاصر منها here signifies he
contracts his neck from it: and it is said that قصر عنه signifies as explained above, he left or relinquished it, &c. (M.) The pain, and anger, ceased from me; quitted me; (M, K;) as also قصر, and the latter is erroneously written in the copies of the K, قصر; (TA:) and قصر أنت عنه، (M.) And I ceased from it. (M.) And The rain left off. (TA.)

The afternoon, or evening, has come, (S:) or it means has almost drawn near to night. (TA.) [See also قصر, below.] Hence, (S,) قصر and and قصرأ قصرأ. (M, K,) aor. &c. (M.) We entered upon the عشي [l. e. afternoon, or evening]; (M, K;) the former signifies أمسينا; and the latter, دخلنا في قصر العشي, like as you say أمسينا from the المساء:

(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. (Iktt.) قصره, (M, Ks) aor. ٌن, (Msb, or ٌك, (K,) inf. n. ٌقصر, (TA:) and ٌقصر, (M, Msb, TA:) inf. n. ٌقصر, (TA:) and ٌقصر; (Msb;) He made it short; (M, K, TA:) he shortened it; took from its length. (Msb:) You say قصر الشعر, (M, Msb, K,) and قصر من الشعر, (S,) aor. ٌن, (Msb, or ٌك, (K,) and ٌقصر, (Mgh, Msb, TA:) and ٌقصر منه، (S:) and ٌقصر; (Msb;) He shortened the hair; (M, K, * TA:) took from its length; (Msb;) cut its ends; (Mgh;) clipped, or shore, it. (TA.) And قصر الصلاة, (M, Msb, TA:) inf. n. ٌقصر من الصلاة, (S, M, Msb,) aor. ٌن, (S, M, Msb, TA:) and ٌقصرها، (M, Msb, TA:) and ٌقصر منتها، (S, M, Msb,) aor. ٌن, (S, M, Msb, TA:) and ٌقصرها، (M, Msb, TA:) and ٌقصر منتها; (S,) but أقصرها is extr.; (TA:) He curtailed [or contracted] the prayer; (M;) he performed a prayer of four rek'ahs (ركعات) making it of two; (Mgh;) in a journey. (Mgh, TA:) And أقصر الخطبة, He made the form of words called خطة الخطبة short, or concise: (Mgh, TA: *) the doing so being commanded. (Mgh.) قصر also signifies the contr. of قصره ٌقصره; (M, K,) and the verb is قصرت قيد, (M,) You say قصرت له من قيده, (Msb;) and قصرت له من قيده; (M,) aor. ٌن, (M, Msb;) I contracted the shackles of the camel; syn. قصرت له من قيده, (Msb;) and I contracted his shackles; syn. قصرت له من قيده, (M,) (And in like manner, قصرت له من قيده.)
He made the gift scanty, or mean: or, accord. to the TK, 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

He confined, restricted, limited, kept within certain bounds or limits, restrained, withheld, hindered or prevented, him, or it; syn. (S, M, Msb. *) It is said in a trad. of Mo'ádh, لَهْ ما قَصَرْ في 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. كَحْرَ : see 10 in that art.) You say also

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, قَصَرْ هُمْ اللِّيْلِل He withheld the man from the thing, or affair, that he desired to do. (TA.) [See an ex. in a verse cited voce عُلَّامَة.] And I withheld, or restrained, myself from a thing: (JK, TA: *) and I restrained myself from inordinate desire of a thing. (TA.) Lebeed says

meaning, But although thou blame in order that I may be restrained, I do not refrain from that which I desire to do. (El-Mázinee, L.) Also, 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 He turned away the eye. (TA.) It is also said in a trad. of I'Ab, قَصِرُ الرِّجَالُ عَلَى أَرْبَعٍ مِّن أَجْلِ أَموَالِ الْيِتَامَىََمَِ Men were
restricted to marrying no more than four [because of the property of the orphans which they might leave]. (TA.) And one says قَصَرَتْ نَفْسِي عَلَى الشَّيْءٍ I confined, or restricted, myself to the thing, and obliged myself to do it. (TA.) [See also 8.] Hence what is said of Thumâmeth, in a trad., فأَيْنَ أَنْ يُسَلِّم قُصِّرًا But he refused to become a Muslim by constraint and compulsion: or by force, as some say, from القَسْر the thing, or affair; the ص being changed into ص, as is done in many other cases. (TA.) You say also

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I restricted the thing to such a thing. (S, TA.) And قَصَرَتْ عَلَى الأُمَّر meaning, رَدَّهُ إِلَيْهِهِ, (M, K,) i. e., [He reduced him, to the thing, or affair; or he appropriated him] or, restrictively, to the thing, or affair. (TK.) I appropriated the milk of the milch-camel [restrictively] to my horse. (S, TA.) [And hence,]

I retained for myself [restrictively] a she-camel, that I might drink her milk. (Msb.) Aboo-Du-ád says, describing a horse,

\[
\begin{align*}
\text{فَقَصَرَتْ نَفْسِي عَلَىٰ نَاقَةٍ} \\
\text{وَهُوَ لِلَّذِينَ أَنْ يُقَسَّمُنَّ جَارِ}
\end{align*}
\]

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; من being understood before أن. (M,) أَنْ قَصَرَ الْثَّوْبَ (S, M, Msb,) aor. َرَصَقَ (S, Mgh, Msb) and َرَصَقَةَ (Sb, M, TA,) and قَصَرَهُ (S, M,) inf. n. َقَصَرَ (S,) inf. n. قَصَرْتُ (S, Mgh, Msb) and قَصَّرتُ (Sb, M, TA,) and قَصَّرتُ (S,) inf. n. َقَصَصَرَ (S,) He beat, (S, TA,) washed, (Mgh,) and whitened, (M, Msb, TA,) the cloth, or garment. (S, M, &c.)

2 قَصَرَ see 1, throughout.
4. 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 IAth also asserts it to be a trad. (MF in art. طول.)

6. He feigned, or pretended, (أظهَر) shortness; (M, Sgh, K;) as also (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. تَرَصَّقَت نَعْفَهْ.)]

7. He (lit. his spirit, or soul,) became abject, mean, contemptible, or despicable; syn. تَقَاسَرَ الظَّلْلَ. The shade became contracted. (M, TA.) See also 1, in two places.

8. He confined, restricted, or limited, himself to the thing, or affair; did not exceed it. (M, K.) [And He was satisfied, or content, (S, Msb,) with the thing, (S,) or with such a thing. (Msb.)]

9. He obeyed my command. (JK.)

10. 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 مَقَصَرًا. (S.)

Q. Q. 2. He became contracted; lit., one part of him entered into another part; (M, K; as though he became like a قَوْصَرَة, from which word the verb is derived. (Z, TA.)

See also 6.
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, Nothing prevented thy reaching the place to which I commanded thee to go but thy loving to fall short &c.; or to flag, or be remiss). (M, K *) And قصرة, قصرة, without, accord. to the Nawādir of I'Aar, as cited in the L, and so in the handwriting of Sgh, (TA,) and قصر, (K,) signify Laziness; slothfulness. (I'Aar, Sgh, K.) An Arab of the desert is related to have said [I desired to come to thee, but laziness prevented me]. (TA.) Thine utmost, or the utmost of thy power or of thine ability or of thy deed, (S, M, K,) and مازارك, مازارك, (S, M, K,) and مازارك, (M, K,) and مازارك, (K,) and مازارك, (M, K,) (I'Aar, Sgh, K,) signify the end of an affair. (Sgh, TA.) A poet says

* إِمَّا أَنْفَسْنَا عَارِبةً
* وَالْعَوْارِى قَصَّارَةٌ أَنْ تَرَد

[Our souls are only a loan: and the end of loans is their being given back; for ترد being for ترد]. (S, TA,) You also say, الموت قصري كل بلاء وشدّة Death is the end of every trial and distress). (TA, art. هما (قصر) and مقصرة and مقصرة and مقصرة and مقصرة) The afternoon: or evening: syn. عشي (S, M, K:) or the first signifies the last part of the day. (Iktt:) or the time before the sun
becomes yellow: (JK:) or the first and second signify the time of the approach of the عِشَى, a little before the عِشَر: (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,) مقاصر (S, M) and مقاصر, which latter is extr.; (M,) in the first sense, as signifying عِشَايَا; (M,) or in the last sense; (S;) not signifying, as it is said to do in the K: for this is a great mistake, app. occasioned by F’s seeing the passage [in the T] of Az, [or in the M, in which I find it,] which latter is extr.; (M;) in the first sense, as signifying عِشَايَا الآخَرَة, and not properly considering it. (TA.) Sb says, that قصر has no dim.; the Arabs being content to use in its stead the dim. of مسأ. (M.) You say أتىته قصر I came to him in the afternoon, or evening; syn. عِشَايَا. (S.) And جئت مقاصر I came at the approach of the عِشَر: (A, TA.) And أقبلت مقاصر والعشَايَا The times of the mixing of the darkness of nightfall came, or advanced. (A, TA.) قصر [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. منزل: (Lh, M, K,) or any house or chamber بيت 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. قَصَور: (S, M, Msb.) [The palace, or pavilion, of the king.] (Msb.) Also قصر Large and dry, or large and thick, or dry, fire-wood: (M, K,) So in the Kur, lxxvii. 32, accord. to El-Hasan, as related by Lh. (M.)

قصر: see قصر, 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 قصرة: (M:) [see an ex. in the first paragraph of art.] or [so accord. to the M, but in the K and] قصرة 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: (Nuseyr, TA:) or the base of the neck when thick; not otherwise: (Lh, M;) pl. [or coll. gen. n.] قصر، and pl. pl. [or pl. of قصر (M:) or this latter is pl. of قصيرة (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 كقصيرة, in the Kur, lxxvii. 32, (S, M, * TA,) and explains it as meaning Like the thick bases of necks, (M, * TA,) or as meaning كقصيرة أنخل, i. e. الأُناق. (S,) [See the next signification.] You say دَنُّث قَصِيرَته, [His neck or] the base of his neck became in a state of subjection. (TA.) And إِنَّ لَنَامَ الْقَصْرَةَ Verily he has a large, or thick, neck. (Aboo-Mo’ádh the Grammarian.) ___ And hence, (Aboo-Mo’ádh,) The trunks, or lower-parts, (M, K, or أُناق، أصول) أُناق، أُناق، أُناق (M, K.)

I'Ab, S,) of palm-trees: (S, M, K;) so explained in the Kur, ubi supra, (S, M,) by I'Ab: (S,) sing. [or n. un.] قصر: the palm-tree is cut into pieces of the length of a cubit, to make fires therewith in the winter: (Aboo-Mo’ádh:) 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.)

قصر: see قصر.

قصر: see قصر. هو آبٍ عنم قصرة (S, M, K,) and قصرة, (K,) and مقصرة, (S, M, K,) and قصرة, (K,) [He is his cousin on the father’s side, nearly related; (S, M, K;) i. q. دنيا (S, TA) and دنيا (TA:) and in like manner you say of the ابن الحلال ابن الخالة ابن العمة ابن الحلال ابن الخالة ابن العمة. (Lh, M.)

قصرى (Az, S) and القصيريى (A’Obeyd, Az, S) The rib that is next to the شاكلاة [or A’Obeyd, Az, S] also called [or flank], (A’Obeyd, Az, S,) at the bottom of the ribs, (S,) 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 قصريان are the two ribs that are next to the طفطة [or flank]: or that are next to the two collar-bones. (M, K.)

قصارة: see قصر: and قصرة: in two places: and قصارة: and قصارك and قصارك: see قصر.

قصار: a subst., The shortening [or clipping] of the hair. (Th, M, K.) Fr says, An Arab of the desert said to me in Minè, القصار أحب إليك أم الحلقي, meaning, Is the shortening [or clipping] more pleasing to thee, or the shaving of the head? (M.)

قصير Short; and low, i. e. having little height; contr. of طويل: (S, M, Msb, K;) and so قاصر: 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., (S, M, Msb, K;) and fem., (M, K;) and pl. masc. [applied to rational beings,] قصارا: (M, K;) and pl. fem. قصارية: (K;) ة being added by the Arabs to any pl. of the measure طول: as in حكمة: حجاجة and ذكرية and جائحة. (Fr;) or قصار: (M,) and pl. of the former, masc., (S, M, &c.,) and pl. fem., (M, K,) and pl. fem. قصارية: (Sgh, K.) is syn. with قصيرة: and is extr. (Sgh, K.) [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.) [See also a verse below, in this paragraph.] He has little, or no, power: or is niggardly: [they have little, or no,

power: or are niggardly]. (TA.) [Having little ambition]. (O in art. جمل: إنه القصير الهمة: (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.] قصير [concise, or] comprehensive, and profitable, story, or narration. (TA.) [I. q. مقصورة مقصر: and مقصورة. Shortened; contracted: and confined; restricted; limited; &c.] A woman whose
steps are shortened, or contracted;[Fr.] likened to one who is shackled, whose steps are shortened, or contracted, by the shackles. 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: (S, K:) and a mare that is kept confined. (TA.) [which is extr., for by rule it should be without قصيرة], and قصيرة, (Az, S, M, K,) and قصيرة, (K,) A woman confined in the house, or tent, not suffered to go forth: (S, 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 قصار is رئاصق: [and so, app., of قصار:] when you mean short in stature, you say قصيرة [only], and the pl. is رئاصق. (TA.) Kutheiyir says

وَأَنَّ الَّذِي حَبَتْ كُلَّ قَصِيرَةٍ
إِلَىٰ مَا تَدْرِى بِذَلِكَ الْقَصَائِرَ
عَنْيَت قَصِيرَاتِ الْحَجَالِ وَمَ أَرُدُ
قَصَارُ الخَطْيَ شَرِ النَّسَاءِ الْبَحَاتِرٍ

(S, M) or, as Fr relates it, كل قصيرة [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

وَأُهُوَيْ مِنَ النَّسَوَانَ كُلَّ قَصِيرَةٍ
لَهَا نَسْبٌ فِي الصَّالِحِينَ قَصِيرٍ

[And I love, of women, every one that is confined within the house, that has a short pedigree, among the good]; i.e., every مقتصورة, of whom it suffices to mention her descent from her
father, because of his being well known. (M.) Hence, in the Kur, [iv. 72,]

*Damsels having eyes whereof the white is intensely white and the black intensely black,*

confined in the pavilions, (Az, Msb,) 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

A she-camel retained restrictively for the household, that they [alone] may drink her milk. (Msb, TA. *) ___ See also قُصُارة.

**قصارة**

The art of beating and washing (Mgh) and whitening (M, Msb) clothes. (M, Mgh, Msb.)

**قصر**

See قصيرة: مقصورة. and قصير: مقصورة. مقصيرة. __مصاراک.

**قصرى**

See مقصر. See also مقصر. See also قصرى. __مصاراک.

**قصراک**

See مقصر. __مصاراک.

One who beats (S) and washes (Mgh) and whitens (M, Msb, K) clothes; (S, M, &c;) as also

**قصر**

(M, K.)

A woman restraining her eyes from looking at any but her husband. (S, K.) ___ غَلَظُ قَصِيرُ. Contracting shade. (TA.)

A receptacle for dates, or for dried dates, (S, M, Mgh, Msb, K;) in which they are stored, made of mats, (S,) of reeds: (M, Mgh, Msb, K;) in common conventional language only so called as long as it contains dates: otherwise it is called تَرَشَّل (Mgh:) thought by IDrd to be not Arabic;
and he doubts respecting the authenticity of a verse in which it is mentioned, ascribed to 'Alee: (TA:) pl. قُواصِرُ (K, art. &c.) the dim. is قَوِيْصَرُةَ and قُوَيْصَرُة. (TA.) A woman, or wife; (IAar, K;) as also قَوْرَةُ [q. v.]. (IAar, TA.)

More, and most, short: fem. قَصَرَى: (Mgh:) the pl. of قَصَرِ. (S, K.)

A necklace, or collar, or the like, syn. قَلَّادَة (S, M, K,) resembling a مَخَنَّفَة.*

سَوْقَةٍ نَمْ رُمَّأَلاً، وَقَصَرَةٍ نَمْ هَنِم.

He was content with less than he was seeking, of the thing. (TA.) And قُصَرَةٍ نَمْ رَضِىَ مَقْصُرَةً مَثَأَ كَانَ يُحَكَّلَ قَصَرَةٍ نَمْ هَنِم (as in a copy of the M,) He was content with less than he was seeking. (S, M,) And قَصَرَةٍ نَمْ رَضِيتَ مِنْ فَلَانَ مَقْصُرَةً, I was content with an inferior thing from such a one. (M.) See also قَصَرَة.

قَصَرَةٍ، قَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ.

Such a one came when the Page 2536

afternoon, or evening, was almost drawing near to night. (TA.)

قَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ، Qَصَرَةٍ.

The Wooden implement of the قَصَرَةٍ, (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.)
Deficient in liberality or bounty: one who makes a gift scanty, or mean. (TA.) A poet says

*فَقَلتُ لَهُ قَدْ كَتَبْ فِيهَا مَقْصِراً*

[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.)

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 فَقَاةً مَقْصِرًا and and is not entered by any but the owner: (K;) such a part of a house is called the دار, and the دار thereof: (Useyd, TA:) any apartment (ناحية), by itself, of a دار, when the latter is ample, or spacious, and defended by walls: (Lth, TA:) a chamber such as is called دار, of a house: (Mgh, Msb:) pl. مقاصر and مقصورة. See an ex. voce

The part which is the station of the Imám [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 قَآشْرَةً, an act. part. n.: (Msb:) [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. Also signifies The chancel of a church: see مَذْبحٌ and [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.)

مقصورة: see مقصورة.

حديث مقتصر: see مقتصر.
&quot;**Qustas**

and dial. forms of **Qustas**. [q. v.] (K.)
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<th>قِصْع ١</th>
<th>see an ex. voce</th>
<th>صَادِةً</th>
</tr>
</thead>
<tbody>
<tr>
<td>قِصْع</td>
<td>A bowl not so large as a جِنْسَة, but next to it in size, that satisfies ten: (S, voce</td>
<td>جَنْسَة:</td>
</tr>
</tbody>
</table>

| قِصْع | see | الفَكْهَة | قِصْعَة المِسْاَكِين |} |

| مَعَاقِضَة | see | أخْذَتِه مَعَاقِضَة |} |
A weak, or fragile, sappy plant. (TA, in art.)
قَصِل

 sık़ : see قَصِل ١.

قَصِل of wheat and barley: see جَرَامَة.

قَصِل Corn, or seed-produce, (K,) or barley, (Msb,) cut while green, (Msb, K,) for fodder. (Msb.)

قَصِل : see مَقْصُول
Artemisia abrotanum, or southern-wood; also called
and is applied to santolina.
He drank the water to the uttermost, not leaving any of it remaining}. (TA, in art. شَفْف). __ See 10.

He went to the utmost length, or point, in a question, (K,) and in like manner you say, [He exhausted a subject. __ He proceeded to extremities. He was, or became, extreme, in an action, &c.] __ [He went to the utmost point in questioning him, or asking him,] respecting a thing, so as to draw forth the utmost that he possessed [of information respecting it]. (S, art. ﻋُﻠَّﻤِﺢ.) __ [He] reached, or attained, [and elicited, and investigated,] the utmost that was to be reached, &c. ] in the question: (K, TA:) and in like manner [He proceeded to extremities] (TA) __ [He] reached, or attained, the utmost of the case, or affair; he reached, or attained, the utmost of the case, or affair, in investigating it. (MA in explanation of the former phrase.) __ He attained the utmost knowledge of it. __ He elicited, or exacted, the utmost of his she-camel's pace, or power of going on]. (TA, art. ﻋُﻠَّﻤِﺢ.) __ [He] elicited, or exacted, the utmost of his she-camel's pace, or power of going on]. (TA in art. ﻋُﻠَّﻤِﺢ.) __ [He elicited, or exacted, the utmost of his she-camel's pace, or power of going on]. (TA in art. ﻋُﻠَّﻤِﺢ.) __ [He elicited, or exacted, the utmost of his she-camel's pace, or power of going on]. (TA in art. ﻋُﻠَّﻤِﺢ.) __ [He elicited, or exacted, the utmost of his she-camel's pace, or power of going on]. (TA in art. ﻋُﻠَّﻤِﺢ.) __ [He elicited, or exacted, the utmost of his she-camel's pace, or power of going on]. (TA in art. ﻋُﻠَّﻤِﺢ.) __ [He elicited, or exacted, the utmost of his she-camel's pace, or power of going on]. (TA in art. ﻋُﻠَّﻤِﺢ.)
He bored, or perforated, a pearl, (S, M, A, K,) or a piece of wood. (Msb.) This 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 (S, A) q. v.: (A:) or he broke, brayed, crushed, or broke in pieces by beating, a thing; syn. (K;) as also (M, TA,) which latter also signifies he broke a thing in pieces [in any manner]. (M, TA,) You say also, 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,) as above, (TA,) He pulled out (K,) the wooden pin or peg or stake. (K, TA,) He put into the (Zj,) or, or gruel made thereof, something dry, or hard, such as sugar, or (J, e.) sugar-candy]; (Zj, K,) as also (A, Sgh, K;) and (S, A, Sgh, K;) signifies he put much sugar into his. (IAar,) I found pebbles, (S, M, K,) or dust, (M, K,) between my teeth in eating the food. (S, M, K,) The food had in it pebbles, (S, A, K, TA,) or dust,
which got between the teeth of the eater: (S, * K, * TA:) from قَضَّٰضَأ [q. v.]: (S:) the verb is like علم, in this sense as well as in that next preceding; intrans. as well as trans.: (TA:) and أَقض ُهْلَع signifies [in like manner] il (food) had in it pebbles and dust. (TA:) And limit of the food, (IAar, M,) second pers. [aor. يَقضُ] inf. n. قَضَّٰضَأ (M,) The flesh-meat had in it قَضَّٰضَأ [q. v.], which got between the teeth of its eater, like small pebbles: (IAar:) or fell upon pebbles, or dust, which one consequently found in the eating of it. (M.) And قَضَّٰضَأ البِّضعة بالْثَرَاب The piece of flesh-meat had some dust upon it; as also أَقضَت Qَضَّٰضَأ. (M, K,) An Arab of the desert, describing the effect of rains, said, لُو أَلْثَيْتَ بِضَعَة مَا قَضَتَ Qَضَّٰضَأ, 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, قَضَّٰضَأ The place had in it, or upon it, قَضَّٰضَأ [or small pebbles, or dust]; as also قَضَّٰضَأ. (K, M) And أَقضَت Qَضَّٰضَأ, aor. and inf. n. as in the next preceding instance, The bed became overspread with dust. (M.) And أَقضَت Qَضَّٰضَأ عليه المضْجَع (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 قَضَّٰضَأ, or small pebbles, upon it: (TA:) or was, or became, uneasy to him; as also Qَضَّٰضَأ عليه المضْجَع (M, TA:) or both signify he did not sleep: or his sleep was uneasy. (TA.) And [hence] Qَضَّٰضَأ عليه المضْجَع 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 Qَضَّٰضَأ السُّوَيِق He left the thing [consisting of, or overspread with,] small pebbles. (K, * TA:)

٤ Qَقضَت 1, in six places; from Qَقضَتَ السُّوَيِق to the end of the paragraph. Qَقضَتَ آلِهَهُ عليه المضْجَع God

٥ Qَقضَت 2.
It (a thing) broke, or became broken. (Msb.) Said of a wall, it signifies the same: (T, Msb, 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 [from انقض] انقضان; inf. n. (of the former) انقضات; (K;) [and انقضان, inf. n. انقضان] but if it fall, you say, انقض: inf. n. انقض: (M, TA:) so says AZ: (TA:) A'Obeyd and others reckon it a bilitreal-radical word, belonging to this art.; (M;) or AZ reckons it as such; (TA;) but Aboo-'Alee makes it a triliteral-radical, [like its syn. انتقض] انقضان, holding its measure to be فعل انقض. (M, TA:) The bird dropped down (S, M, Mgh, Msb, K) swiftly from the air, (Mgh,) in its flight, (S, Msb,) to alight (M, K, TA) upon a thing; (TA:) [i.e. pounced down, darted down, or made a stoop;] as also انقضت and انقضت, (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;

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The hawk [made a stoop, or flew down swiftly upon the prey, or quarry. (TA:) Hence, (S,) انقض said of a star, or an asterism, (S, A,) [It darted down: or it dropped down. (TA:) Hence also, (TA,) انقضت علىهم الخيل. 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.)

He devirginated her; (S, M, A, Mgh, Msb, K;) namely a girl, (S, A, Mgh,) or a woman; (M;) or either, i.e.
before and after puberty; whereas اَهْرُكُّهَا and اَبِنُكُّهَا and اَخْتَزِرُهَا are only used as meaning before puberty: (Msb:) and اَفْتَشْهَا, with signifies the same as اَقْتِضَهَا. (TA.) [Hence,] He opened the head [or mouth] of the [or water-skin]. (TA.)

10 He found his bed, or the place where he lay upon his side, to be rough. (S, K.) [And hence,] He found grief, or anxiety, to be disquieting to him. (A, TA.)

R. Q. 1 قَضَضَقٌ: see 1, first half, in four places: and see قَضَضَقَة, below.

R. Q. 2 قَضَضَقٌ: see 1, near the end. قَضَضَقَة ُهَعَجْضَم He found his bed, or the place where he lay upon his side, to be rough. (S, K.) [And hence,] قَضَضَقَة ﱠمَﳍا He found grief, or anxiety, to be disquieting to him. (A, TA.)

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.)

A place in which are قَضَضَقٍ, قَضَضَقَة, (M, K,) meaning small pebbles, or dust; (M:) as also قَضَضَقٌ. (M, K) And قَضَضَقَةٍ, (M,) or قَضَضَقَةٍ, (K,) or قَضَضَقَةٍ. (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, قَضَضَقُ, (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] قَضَضَقٍ, قَضَضَقَةٍ, (K,) but when applied to a place, the author of the K writes it قَضَضَقٍ, (TA,) food containing pebbles, (S, K,) or dust, (K,) getting between the teeth of the eater. (S, K,) See also قَضَضَقٍ, قَضَضَقَةٍ, in two places.

Q. : see Q. in four places. Also, of a star, or an asterism, i. q. [here signifying The dawn-setting thereof; for it
We came at the dawnsetting of the asterism, meaning the Pleiades. (A, TA.) We were rained upon, or we had rain at, lit. by means of, the dawn-setting of the Lion. (A, TA.)

See also َضَضَقَ, in three places. And see َضَقَ, َضَقَ, in three places. See also َضَقَ, َضَقَ. And see َضَقَ, َضَقَ.

We came at the dawnsetting of the asterism, or asterism. (TA.) So in the saying (TA) َضَقَأ نَعَد َضَقَة َالْجَمُّ [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, Msb,) or the latter, (A, Mgh,) or both, (K,) The Virginity, or maidenhead, (S, M, Mgh, Msb, K,) of a girl, (S, Mgh, K,) or of a woman, (M,) or of both. (Msb.) You say, أَخَذَ قَضَتَّهَا, (Lh, M,) and ذَهَبَ بِقَضَتَّهَا, (A, Mgh,) He took her virginity. (Lh, M, Mgh.) See also َضَقَ, َضَقَ. And see َضَقَ, َضَقَ. And see َضَقَ, َضَقَ, in two places.

A thing broken, brayed, crushed, or broken in pieces by beating: (TA:) pebbles broken in pieces and crushed: (TA:) or, as also َضَقَ, 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 َضَقَ, (S, K,) and َضَقَ, (K,) and َضَقَ, accord. to IAar, as is said by IAth and Sgh and the author of the L, not َضَقَ, as is said in the K, for this signifies large pebbles, accord. to IAar, 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 َضَقَ, (TA:) or َضَقَ signifies pebbles; and َضَقَ is a pl. [or rather a quasi-pl. n.] thereof: (AHeyth, L:) and َضَقَ also signifies dust that overspreads a bed. (M, K,) You say, ِقَطِّإ َضَقَلَا ﻦِﰱ َﻚِلْمَعَط, and َضَقَلَا, Beware thou of the pebbles and dust in thy food. (TA.) See also َضَقَ.
see قَضَضٌ, in three places. Also, Small pieces of food; as being likened to small pebbles. (Kt.)

The sound of the breaking of bones. (S.) [See also R. Q. 1., of which it is the inf. n.]

An instrument with which stones are broken, (JK, A, TA,) resembling قُدوٌم, q. v. (JK.)

(Κ,) and some say قَضَصُاصٌ, (TA,) The أَشْنَانَ of Syria: (K, TA:) or the green, and lank (سُبَط), thereof: (Ibn-'Abbád, TA:) or a species of trees of the [kind called] حَمْضٌ, (AHn, K, TA,) slender and yellow. (AHn, TA.) See قَرْسٌ.
The water-skin became rotten, and fell in pieces, (AZ, S, O, K,) as is the case when it has been folded while damp. (TA.) You say ضِقَّةُ السِّفَاءِ (TA) and and ضِقَّةُ said of a garment, (S, O, TA,) or of a rope, (K, TA,) It became old and worn out, and dis sundered, (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 ضِقَّةُ العَيْنِ (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 عَيْنُ ضِقَّةٍ (TA,) And ضِقَّةُ said of a garment, (S, O, TA,) meaning In his eye is unsoundness, or corruptness [&c.]. (S, O.) And ضِقَّةٍ حَسْبٍ (K, TA) and ضِقَّةٌ حَسْبٍ or ضِقَّةٌ حَسْبٍ حَسْبَةٌ (K, TA) and ضِقَّةٍ حَسْبَةٌ (accord. to different copies of the K,) in the L the latter of these, and ضِقَّةٌ حَسْبَةٌ also, (TA,) His حَسْبَةٌ [or grounds of pretension to respect or honour] were unsound, (K, TA,) and faulty. (TA,) ضِقَّةٌ حَسْبَةٍ (El-Umawee, S, O, K,) aor. — , inf. n. ضِقَّةٌ حَسْبَةٍ (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.) He gave him to eat; (S, O, K;) namely, a man: (S, O:) some say that it is with قِلْفٍ (TA in this art.) but Sh says that it is with قِلْفٍ, after mentioning قِلْفٍ as transmitted from A 'Obeyd from As (TA in art. قِلْفٌ.) 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 تَفَصِّلَة.
part. n. of قَضَيْةٌ; and its fem, with ة: see 1, in three places.

قَضَاةُ: see the following paragraph.

نَكَحَ في قَضَاةٍ (S, O, TA) He married in a disparaging manner. (TA.)
**Qasab**

1. القصب، (S, M, A, &c.,) aor. — (M, Mgh, Msb, K,) inf. n. القصب (M, Mgh, O, Msb,) *He cut it, or cut it off*; (S, M, A, Mgh, O, Msb, K;) as also القصب; (M, Msb, K;) [or this last is used in an intensive sense, or in relation to a number of objects:] you say, [He cut off the branch]; and [He cut off a branch from a tree]; and [He cut off the redundant portions of the branches of the trees], inf. n. القصب. (A.) See also 8, in two places. And القصب، (S, O, K, JM,) aor. in this case — (JM,) inf. n. القصب، (S, TA,) *He struck him, or beat him,* (i.e. a man, K,) with a القصب، (S, O, K, JM,) i.e. a rod, or stick, or the like. (TA.)

2. القصب see the preceding paragraph, in two places. — [Hence,] القصب، (S, M,) inf. n. القصب، (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 القصب، (M, O, K,) inf. n. as above; (O, K,) *The sun extended its rays, or beams,* (M, O, K,) like القصب، [or roads]; (M;) as also القصب، (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.)

3. القصب، (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 القصب which is eaten when freshly cut.* (M, K, TA.)

4. القصب، see 7: and see also 2.

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It was, or became, cut, or cut off; (S, M, O, Msb, K;) and so [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,) *

[As though he were a star launched forth in the darkness of night, darting down
after an evil demon]. (S, A, O.)

See 1, in two places. You say, أقتضبته, meaning I cut it off from the thing. (S, O.) ___ And [hence] one says,
كان يجدنا فلان فجأة زيد فاقتضب حديثه [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 أقتضب, mentioned in rhetorical treatises &c.; as when a
poet breaks off his أستَسْأَلَة to enter upon the main subject of his ode]. (A.) ___ And أقتضب 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 أقتضب, (S, O, K,) aor. (K.) And (TA) He took from the camels, and trained,
one in an untrained state; (M, K;) as also أقتضب عليه. (TA.) And He rode a young camel for a night, before it was
trained. (TA.) ___ And أقتضب 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.)
Such as are cut, and eaten in their fresh state, of plants, (M, Msb, K,) of any kind; as is said in the Bárr; (Msb;) a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is قَصْبَةُ : (K) or it signifies, (S, O, Msb,) or signifies also, (K,) [a species of trefoil, or clover; i. e.] i. q. قَضْبَةٌ رَطْبَةٌ, (S, O, Msb,) which is the same as قَضْبَةٍ فَصْصَةٌ (Msb,) or قَضْبَةٍ فَصْصَةٍ [which is also the same,] (K,) the name by which the people of Mekkeh call قَضْبَةٌ (Fr, TA,) and (K) called in Pers. (S, O) قَضْبَةٍ فَصْصَةٍ, (S, Mgh, K,) or قَضْبَةٍ فَصْصَةٍ ; (O;) as also قَضْبَةٌ ; (S;) or this is the sing. [or rather n. un.] of قَضْبَةٌ, which signifies قَضْبَةٍ فَصْصَةٍ [pl. of قَضْبَةٍ فَصْصَةٍ] ; (M;) called قَضْبَةٌ فَصْصَةٍ because it is cut. (Mgh.) And Any tree of which the branches grow long and lank: (K, * TA:) سِبْطَتْ in the K is a mistranscription for سِبْطَتْ in the K is a mistranscription for سِبْطَتْ. (TA.) And Certain trees from which bows are made; (En-Nadr, O, K;) said to be of the kind called قَضْبَةٌ. (O.) AHn says that قَضْبَةٌ [accord. to the L and TA app. قَضْبَةٌ, but accord. to a copy of the M قَضْبَةٌ, 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 قَضْبَةٌ [as n. un. of قَضْبَةٍ signifies A tree from which arrows are made: one says سِمَِّهِ قَضْبَةٌ [An arrow made from the species of tree called قَضْبَةٌ]; like as one says سِمَِّهِ نَعْجَةٌ &c. (ISh, TA. [See also قَضْبَةٌ below.]) And it is also a name applied to Portions that one has cut from branches to make thereof arrows or bows. (O, K. *) See also قَضْبَةٌ. قَضْبَةٌ: see the next preceding paragraph. قَضْبَةٌ: see قَضْبَةٌ in three places. Also i. q. (K, TA) as meaning The bow thus called: (TA:) see the
latter word: or an arrow-shaft from a tree of the species called بَنْعَة [for which the CK has بَنْعَة] an arrow [in the complete state] is made: pl. قَضَبَاتٍ. (M, K. [In the TA, the pl. is said to be قَضَبَات, with fet-h and sukoon; but this, as pl. of a subst. of the class of قَضَبَة, is anomalous.])

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. *)

قَضْبٌ, as an epithet applied to a branch, i. q. مُقْتَضِبٌ [i. e. Cut off]. (M, * voice فَنُنَ, and Msb. *) And [as a subst., A rod, stick, wand, branch, twig, switch, shoot, or stalk:] a غَصَنٌ [i. e. branch from the stem or from another branch, of a tree]. (S, M, O, Msb, K.) [and particularly] that is cut off: (M, Msb:)

pl. قَضَابٌ (S, M, O, Msb, K) and قَضِبَانٌ (M, O, Msb, K, but this is less approved, TA) and قَضَبٌ and قَضُبَةٌ is a quasi-pl. n. (M, TA.) [Hence] one says, مَلُكَ الْبَرْدَةِ والْقَضِبَةِ [lit. He became possessor of the burdeh and the rod], meaning أَسْتَخْلَفَ [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 قَضْبَةٌ. (TA:) And The quill of a feather. (TA voice بَطَنٌ.) 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. قَضَبٌ (As, TA:) And A slender sword; contr. of قَضِبٍ كُفَّاء: pl. قَضِبَاتٍ and قَضِبَاءٍ: slimmer as an epithet applied to a sword; (M, A, K; *) likened to the قَضِبَة of the tree. (A.) See also قَضِبٌ. 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.)
What falls in consecutive portions, of the extremities of the branches of trees, when they are lopped, or pruned, and of a grape-vine: (A:) or you say, meaning what is [or are] cut off, of a thing. (M, K.)

Also One Whose habitual work or occupation is that of cutting [app. in a general sense]. (Ham p. 490.)

A certain plant. (Kr, M.)

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 رجل قاضب A man who often exercises the faculty of deciding affairs; possessing ability to execute, or perform, them. (S, A.)

and قاضب as epithets applied to a sword, Very sharp, or sharply-cutting: (S, M, Msb, 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 قواضب and قواضب, (S, O) and [of the second] قواضب. (S.)

A place in which grows [the species of trefoil, or clover, called Bضاق, T, S, M, * O,
And *A place in which grow the trees called* from which bows are made. (K.)

One whose craft, or occupation, is that of cutting [app. herbage &c.]. (Ham p. 490.) See also *Pl., i.e. (S, K; and the like is said in the M;) pl. *Pl., i.e. (O.) And *Land that produces* (M, K) abundantly (K) the herbage called which is eaten when freshly cut, (M, * K, TA,) i.e. [the species of trefoil, or clover, called] (TA.)

[pass. part. n. of 1, q. v.; and see *Pl.*]

*A certain metre of verse, (M, O,) the thirteenth, (O,) consisting of* فاعلیات مستفنعل (M, O,) twice; (M;) originally مفعالات مستفنعل: so called as though it were the منسرح with a foot, namely,

*applied to verse, or poetry, and a writing, means *Extemporized.* (S, O.) And *means Untrained in a work; (A;) or tasked to do it before he can do it well.* (IDrd, S.)

: see its verb, 7.
some textual content
He crunched, nibbled or gnawed? See and see also Freytag's Arab. Prov. ii. 245.

\[
\text{Freytag's Arab. Prov. ii. 245.}
\]
He finished a thing entirely, by word, or by deed. This is the primary meaning. (Bd, ii. 111.) By word, as in قضى ربك (Idem, ibid.) And thy Lord hath commanded decisively. (Idem, xvii. 24.) And by deed, as in فقضاهن سبع سماوات (Kur, xli. 11, And he completed them seven heavens). (Idem, ii. 11.) And He (God) desired a thing so as to necessitate its being. (Idem, ii. 11.) Thus it signifies He decreed a thing; ordained it; pronounced it; or decided it judicially. ] قضى عليه aor. inf. n. قضاء &c., He decided judicially, or judged, against him; and between the two litigants. (TA.) See قدر. He completed; accomplished; or fully performed; a thing. ] قضى He attained, or obtained, or accomplished, his want. (Msb.) He paid, discharged, or satisfied, a debt, due, claim, or demand. ] قاضيه حقه I gave him [or paid him] his due, (Msb,) fully. (Har, p. 22.) قضى عنه He, or it, payed; or made, or gave, or rendered, satisfaction; for him. (TK in that art.) And followed by شيئا (He paid a thing for him, or in his stead; gave, or rendered, it as a satisfaction; lit. and fig.) (S, TA in that art., and Bd in ii. 45.) See جزى عنه; and see a verse cited voce وقع. He finished doing a thing: he finished his prayer. (TA.) He performed, fulfilled, or accomplished, the pilgrimage, syn. أدى (Msb.) and the religions rites and ceremonies of the pilgrimage, (Bd, Jel in ii. 196,) syn. قضى به (Jel, ibid, Msb.) You also say, حكم به He decreed it; &c.; like سلطان قوله مما يقضي العجب [His saying such a thing is of the things that induce wonder in the utmost degree]. (TA in art. جلب.) See Har, p. 22. يا بني إسرائيل: see غزو, and هم, and يلبي; and see صمع in the S.
He cited him before a judge. (TA.)

He took, or received, from him the debt. (M, K.) See 10. And see تُشَارِياً.

It passed away; came to an end, or to nought; became cut off. (K, TA.)

It required such a thing: it required the inference of such a thing: it necessarily implied, or involved, such a thing as its consequence or concomitant; it required such a thing to be conceded; it necessitated such a thing. He demanded of him his due. (MA.) I took, or received, from him my due. (Mgh, Msb.)

I demanded of him the giving [or payment] of my due, (Msb, K, *) or debt; (K) and in like manner I demanded his due. (Mgh.)

A term of the law; opposed to أَدَاءٌ, which see: and see an ex. cited voce ِةَنْيَد. ___ A case of law. (L in art. ِةَنْيَد ِةَنْيَد___.) ٌءﺂَﻀَﻗ

A decree; an ordinance; a sentence, or a judicial decision. See عَد و حَكْم, and دِين. حَكْم The exercise of the office of a kádee. [You say] القِضَاةٌ حَرٍّ [meaning, the exercise of the office of a Kádee is one that often leads to hell]. (L, art. عَد.)

A thing; an affair; a matter; a case; an event; an action: significations well known, but not found by me in any classical writing, nor in any lexicon, excepting as implied when the word is used in explanations: syn. أُمِر, آمر, and جَهَد. ___ A case of law. (L in art. جَهَد (ٌقَضَبَّةٌ كَلِية) [A universal or general prescript, rule, or
canon]. (Kull, voce قاعدة، p. 290; KT, in explanation of the same word.) قضاة in logic, A proposition.

[Exigence.] مقتضى اللَّفظ That which the word, or expression, indicates.

(ElFarábee, Msb, voce معيى م.)
قَط

1. قَطُّ, aor. ُهَطُّ, (S, M, K) He cut it, in a general sense: (M, K) or he cut it, meaning a hard thing, such as a حَقَّةٍ [or box], (Lth, M, K) and the like, (M, K) in a good form, or fashion, like as a man cuts a reed upon a bone; (Lth;) and also, [inf. n. of قَطُّ] signifies the cutting a حَقَّةٍ, (K, TA,) and making it even: (TA:) or قَطُّ signifies he cut it breadthwise, across, or crosswise; (S, M, O, K;) he so separated it; (Kh, S,) opposed to ُهَدَقُ, (S, TA,) which signifies he cut it in halves lengthwise, like as one cuts a strap or thong: (TA:) and قَطُّ signifies the same. (M, K. *) You say, قَطُّ الْعَلَمَ, (S, Msb,) aor. as above, (K,) and so the inf. n., (Msb,) He nibbed the reed for writing; cut off its head breadthwise, across, or crosswise. (S, * Msb.) And قَطُّ البِطَارِ حَافِرَ الدَّابِّةُ The farrier pared, and made even, the hoof of the beast of carriage. (TA.) قَطُّ السَّعْرَ, (S, M, K,) with the reduplication made manifest, (S, M,) and قَطُّ, aor. (M, Msb, K,) and, of the latter, also, [contr. to the general rule,] (Msb,) inf. n., of the former, قَطُّ, (M, TA,) which is extr., (M,) and of the latter, (M, TA,) قَطَّةٍ and قَطَّةٍ, (M, K,) The hair was, or became, [frizzled, or] very crisp, very curly, or much twisted, and contracted: (S, * Msb:) or like that of the زَحَّجَيِّ: (Msb:) or قَطُّ السَّعْرَ, (S, M, Msb, K,) aor. ُقَطَّ, (S, K,) with kesr, (S, TA,) or ُقَطَّ, (M, Msb,) the verb being co-ordinate to قَتَّلِ, [contr. to the general rule,] (Msb) inf. n. ُقَطَّ, (S, M, Msb, K,) and قَطُّ, (M, K,) as also قَطُّ, with damm (Fr, K;) The price was, or became, dear, (S, M, Msb, K,) and high; (Msb:) Sh thought this explanation to be wrong, and the meaning to be the price flagged; but Az says, that in this he was mistaken. (TA.) قَطُّ أَلَّهَ السَّعْرَ God made the price to be, or become, dear. (Fr. TA.) 2. قَطُّ see 1, first sentence.
It was, or became, cut; &c.; and so

(M, TA.)

see 1, first sentence: and see also 7.

R. Q. 1 The sky let fall rain, (AZ, S, M,) or hail, (M,) such as is termed

(AZ, S, M:) or the sky rained. (K.)

Thy sufficiency [meaning sufficient for thee] is this thing; syn. حسبك; (Lth, S, Mughnee; *) and like it is:

(Lth:) and you also say, using it as a prefixed n., My sufficiency; syn. حسبي; (Lth, * Mughnee;)

introducing ْن, (Lth, S, TA,) as in and and ْن, and ْن, contr. to rule, for the reason which has been explained in treating of ْن,

(S, TA,) to preserve the original quiescence of the ط; (Mughnee;) and ْن, (S, Msb, Mughnee;) and ْن, (S, M, K,) like ْن, (S, K,) indecl.; (M,) as signifying ْن, (S, M, Msb, Mughnee, K;) and, as is said in the Moo'ab,

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 ْن to govern a gen. case [as it does virtually in the preceding instances]; and the Basrees say, that this is the right mode, as meaning the like of ْن; (K:) or some say ْن, with jezm; and some say ْن, making it indeed, with damm for its termination; each governing what follows it in the gen. case. (M.) It is also a verbal noun,

signifying ْن [It suffices, or will suffice; or it is, or will be, sufficient]; and when this is the case,

you say, ْن, (Mughnee, K,) like as you say, ْن [It suffices me, or will suffice me]; (Mughnee;)

2
[which means, emphatically, it suffices me], accord. to the Koofees; (Lth;) which is also allowable when قَطٍّ is equivalent to حسب [as we have observed above]: (Mughnee:) and you say also, كَفَاكِ, meaning [emphatically It suffices thee]: and قَطٍّ, meaning [emphatically It suffices me]: (K:) so in the copies of the K; [in the CK, erroneously, قَطٍّ] but [it seems that it should be قَطٍّ; 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، قَطِنُ عبد الله درهم[A dirhem suffices, or will suffice, 'Abd-Allah (in the CK, erroneously، قَطِنُ)] making it to govern the accus. case [as it does virtually in preceding instances]: and some add قَطٍّ، meaning [the same]: (Lth, K;) [hence,] some say, that قَطِنُ is a word originally thus formed without any augmentation, like حسب [meaning the same]; (M;) [but J says,] if the قَطٍّ belonged to the root of the word, they had said قَطٍّ، which is not known. (S.) ___ It is also syn. with بَسَح in the phrase لَا إِلَى هَذَا قَطٍّ: (S, Msb: *): or, as is said in the Mutowwel، قَطٍّ in قَطٍّ 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 Mesâil 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 قَطٍّ is used to denote paucity, (M, K,) which is said by El-Hareeree, in the Durrah, to be only in negative phrases, (MF,) it is [written قَطٍّ] with jezm, (M, K,) and without teshdeed: (M:) you say، قَطِنُ عِنْدَكَ إِلا هَذَا قَطٍّ [which may be rendered Thou hast not save this only]: but when it is followed by a conjunctive لَ، it is with kesr; [as in the saying، قَطٍّ مَّا عَلِمْتُ إِلَّا هَذَا قَطٍّ اليوم] [virtually mean-Page 2540

ing I knew not, or, emphatically, know not, save this only, to-day]: (K:) and also، قَطِنُ when thus using it، قَطٍّ [likewise virtually meaning He has not save ten only, O young
man), without teshdeed, and with jezm; and ﻗﻁ, with teshdeed and khaf; (Lh, M, K;) the kesreh of the latter, in a case of this kind, being to distinguish the ﻗﻁ which denotes [paucity of] number from ﻗﻁ, which denotes time. (Lth.) See also ﻗﻁ, first sentence.

ﺎَﻣ ُﻪُﺘْـﻳَأَر ﱡﻂَﻗ &c. [I have not seen him, or it, ever, or hitherto]; (S, M, K;) and ﺍَـم ُﻪُﺘْـﻠَﻌَـﻓ ﱠﻂَﻗ [I have not done it ever, or hitherto]; (Msb, Mughnee;) i.e., in the time that is past; (Msb, K;) or in what
has been cut off of my life; (Mughnee, K;) its derivation being from قططت مذ أن خلت قططت إلى الآن; its meaning being "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 damm for its termination] because it is like بعد قيل: (Lth:) accord. to Ks, (S,) قططت is a contraction of قططت: (S, M:) Sb says, that it denotes الانتهاء; [app. meaning that it signifies abstain thou from further questioning, or the like; for El-Hareeree says, in the Durrah, that قططت and قططت both signify the same as حسب: [app. meaning I have not done this alone, nor ever]: (K, TA: [in the CK CAT but]) the former قططت is with jezm to the ق, and the latter is with teshdeed and damm to the ق. (TA.) And قططت أزال على هذا مذ قططت يا فتي [He, or it, has not ceased to be after this manner during all past time, O young man]; with damm to the ق, and with teshdeed. (Lh, M.) It is used only in negative phrases relating to past time; the saying of the vulgar لا أفعل قططت [meaning I will not do it ever] being incorrect; (Mughnee, K; [in the CK CAT]) for with respect to the future you say عوض (TA) [or أدأ]: or it is mostly so used, accord. to Ibn-Málik: (MF:) but it occurs after an affirmative phrase in places in El-Bukháree, (K,) in his Saheeh; (TA;) for ex., أطول صلاة قططت her قططت [The longest prayer which I have prayed ever]: and in the Sunan of Aboo-Dawood; توضوحا ثلاثا قططت [He performed the three times ever]: and Ibn-Málik 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-Karmánee, however, interprets these instances as though they were negative. (TA.)

قاططت: see قططت, near the end of the paragraph: and see also قططت, in the first sentence.

قاططت: see قططت, in two places.

قاططت, قاططت, قاططت, شعر قططت, (M, Msb, K,) and قاططت, (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, قطط means hair of the رجلي (Msb:) or you say, جعد قطط, meaning very crisp, very curly, or much twisted and contracted. (S.) رجل قطط, and قطط, (Msb:) or جعد قطط, and قطط, (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, * Msb;) as also قطط : (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 قطط is قطط [a pl. of pauc.] and قطط and قطط; and [of قطط قططون : (M, K:) the epithet applied to a woman is قطط, and قطط without ة. (M, Msb.) See also قطط.

قطط A slice cut off (شقيقية) of a melon or other thing. (A, TA.) __ A portion, share, or lot, (M, A, Msb, K,) of gifts, (A, TA,) &c. (TA.) Hence the saying in the Kur, [xxxviii. 15,] [أَنْتَ عُجِّلْ لَنَا قَطْطًا قُبْلَ يَوْمِ الحَسَاب] [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, Msb;) [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. قطط: (S, M, Msb, 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, (ساعة) of the night. (M, K,) You say [مَضِيَ قَطْطٍ مِنَ اللَّيْل] [An hour, or a portion, of the night passed].

(Th, M.) A male cat: (S, M, Msb, K:) the female is called قطط (Lth, S, Msb:) 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 قطط قطط قطط قطط, (S, M, Msb, K) and قطط قطط قطط. (M, K:) or قطط. (Msb.)
Small rain; (M, K.) resembling شَدَر [q. v.]: (M:) or the smallest of rain; the next above which is termed رَذَاد; the next above this, طَش; [but see this last term] the next above this, بَغْش; and the next above this, عَبِيَة: (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.)

A dear price; as also مَقْطُوط, (M, K,) and قَط, (K,) and قَاطط. (IAar, K.)

You say, ورَدَنا أَرْضاً قَاططًا سَعرًا We arrived at a land of dear prices. (S, TA.)
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. شرسف:) or the place of ending of the ribs of a horse: (TA:) مَقَاط ٌ is the pl., signifying, as explained in the S, in art. شرسف, 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 (القص), and the other at the pubes. (En-Nadr.)

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.)

A sky letting fall rain such as is called قَطْنَطْ. (AZ, S.)
quete
cquete

cquete

cquete

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\( \text{He collected a thing, brought it, gathered it, or drew it, together: (K, TA:) this is the primary signification. (O.)} \) [Hence] one says, \( \text{قَطَّبُ الحَمَارُ عَانِتهُ. i.e. [The wild ass] collected his herd of wild she-asses}. \) (A: there distinguished as tropical.) \( \text{And the people, or party, assembled themselves together, or congregated, (O, K, TA,) and were guests, and mixed together. (TA.)} \)

\( \text{He contracted the part between his eyes; (A, K;) and grinned, or displayed his teeth, frowning, or contracting his face, and looking sternly, austerely, or morosely; (K, TA;) by reason of drink, &c.: (TA:) or} \)

\( \text{قَطَّبُ بَيْنَ عِينِيهِ. (S, O, Msb, K,) aor. — , inf. n.} \)

\( \text{قَطَّبُ وَجْهَهُ, he contracted his face; (S, O;) or did so much. (So accord. to a copy of the S.)} \)

\( \text{He mixed the wine, or beverage; (S, A, O, Msb, K;) as also} \)

\( \text{قَطَّبُ الْإِنْتَاءِ, (O, K, TA,) inf. n.} \)

\( \text{He filled the vessel. (K.)} \)

\( \text{He inserted one of the two loops of the [sack called] جَوَالِقَ into the other, (S, O, K, TA,) on the occasion of making up a load, (TA,) then bent it (S, O, K *) again, (S, O,) [this time, app., back and down,] and put them together [in order, it seems, to insert a stick, so that the middle of one loop should be above the stick and the middle of the other should be beneath it]: (K, TA:) when he does not bend the loop, [app. meaning through the other and then a second time as described above,] the action is termed سَلَقُ.] \)

\( \text{سَلَقُ} \) (k. v.) signifies also \( \text{He angered him; (O, K;) aor. as above [and so, app., the inf. n.]. (O.) And also, (K,} \)
TA, aor. , (TA,) inf. n.  قَطْبُ (S, O,) He cut it, or cut it off: (S, O, K;) but in this instance the ط١ is substituted for ض٢ (O.)

2  قَطْب١ see above, in three places.

١  قَطْب١ see the first paragraph, in two places.

٢  قَطْب١ : see the next paragraph, in two places.

٣  قَطْب١ (S, A, O, Msb, K) and  قَطْب١ and  قَطْب١ (S, A, O, K, but some reject the second and third of these, TA) and  قَطْب١ (A, K) and , (so in some copies of the K,) or  قَطْب١ , (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, Msb, K,) of iron, (A, K,) of a mill; (T, S, A, O, Msb, 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. 54:) pl.  أَقَطَّاب٣ (A, IAth, O, TA) and  أَقَطَّاب٣ (IAth, TA) and  أَقَطَّاب٣ (O.) Hence, (TA,)  أَقَطَّاب٢ and  أَقَطَّاب٢ (S, O, Msb, K,) and accord. to some  أَقَطَّاب٢ and  أَقَطَّاب٢ (MF,) [The pole-star: or the pole of the celestial sphere:] a certain star, (K,) a small star, (ISd, TA,) according to which the kibleh is constructed: (ISd, K, TA:) a star between the جَد٢ى and the فَرْدُان٢, 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:] Aboo-'Adnán says that the قَطْب٢ is a small star always in the midst of the four [stars] of جَد٢ى, [which is evidently a mistake,] never quitting its place, around which revolves the جَد٢ى and the فَرْدُان٢: but accord. to Ibn-Es-Salah El-Mohaddith, it is not a star, but a بَقُعَة٢ [meaning a spot, or a nebula, in the sky, near the جَد٢ى, which latter is the [pole-] star whereby the kibleh is known in the northern countries. (TA.) And [hence likewise,]  القَطْب٢ 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.] ٌبﺎَﻄْﻗَأ and ٌبﻮُﻄُﻗ and ٌﺔَﺒَﻄِﻗ (K, TA.) ___ And The chief, or lord, of a people or tribe; (S, A, O, K;) ٌبﺎَﻄْﻗَأ بُني فَلَا كُنْتُمْ بِهِ 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 ٌبﺎَﻄْﻗَأ رَحِي الحَرب [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 الغوث, and is supposed to be pre-eminently endued with sanctity, and with thaumaturgic faculties, and to be known as the قُطْبُ عُلَّمٍ to none but his agents unless he make himself known: at his death, his place is believed to be filled by another.] ٌبﺎَﻄْﻗَأ also signifies A species of plant:] accord. to AHn, the قُطْبُ [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. ٌبَطُقَأ : (O:) [it is said in the K that the قُطْبُ is said to signify a certain plant:] and the pl. is ٌبَطُقَأ or ٌبَطُقَأ (thus accord. to different copies: in my MS. copy, the former; and in the CK, the latter, and there said to be like صر: if the former be right, it is a coll. gen. n.:)] or ٌبَطُقَأ and ٌبَطُقَأ signify two species of plants: and the latter is said to be a certain herb, having a fruit, or produce, and berries ٌبَطُقَأ like those of the ٌبَطُقَأ [a tree that bears a kind of drupe]: Lh says that it [app. the ٌبَطُقَأ, the pronoun being masc.,] is a species of thorn, from which diverge three thorns, resembling a حَسَك [here meaning caltrop: the leaves of its stem resemble those of the [species of trefoil called] ٌبَطُقَأ درْق نَفَل and ٌبَطُقَأ حَسَك is the name of the fruit: and ٌبَطُقَأ [i. e., accord. to general analogy, ٌبَطُقَأ, like ٌبَطُقَأ, &c.] signifies Land in which this kind of plant grows. (TA.) See also ٌبَطُقَأ.
**Catb**: see Catb, first and second sentences.

Catb, [app. an inf. n. of which the verb is not mentioned, (in the CK Catb, but, as is said in the TA, it is مَرْكَة),] 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.)

**Catb**: see Catb, last sentence but one.

**Catb**: see Catb, first sentence.

**Catb**: see Catb, first sentence.

**Catb**: see Catb, 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, foursided 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 مرأة المرامي [pl. of مرأة المرامي, 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 *Catb* signifies an arrow-head; occurring in a trad. in this sense. (TA.)

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**Ftbi** A certain plant. (K.)

**Ftbi** 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 deenárs of ready money; (TA,) and which is better than that made of the fibres of the cocoa-nut. (K, TA.)

An admixture (Lth, S, * O, K, TA) in what is drunk and what is not drunk. (Lth, TA.) And قطاب الجويب (S, A, O, K, *) from قطب 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.)

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,) القطواب signify The lion. (O, K, TA.)

Mixed wine or beverage [&c.]; as also مقطوب (K) [and القطب (K) (occurring in the A in art. دعاب, as opposed to لعب دعاب, to which it seems to be therefore assimilated in form,)] A piece of flesh: (Kr, K:) from القطب signifying he cut a thing. (TA.)

Anything mixed. (TA.) And [particularly] (TA) Camels' milk and sheeps' or goats' milk mixed together: (IAar, S, O, K:) or goats' milk and sheeps' milk mixed together; (K;) which is also called حقينة (TA:) or fresh milk, or milk such as is termed إمالة [q. v.], mixed with or المطاء fat, &c.; and i. q. ريشة [q. v.]. (TA:) See also قاطية قطاب, in two places.
They came all together: (S, A, * O, Msb, K:) 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-Khafâjee: (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 جاؤوا بقطيعتهم means They came with their [whole] company. (K.)

The part between the eyebrows. (TA.)

A water-skin filled. (Lh, O, TA.)

[A contracted face]. (K in art. بسفر.)
 قطر

1. قطر (S, Mgh, Msb, K) aor. — , (S, Msb.) inf. n. قطران (S, Mgh, Msb, K) and قطر (K) [and in an intensive sense, قطر (see a verse cited voce غسل);] and قطر (AHn, TA;) and قطر (Msb, TA;) said of water, (S, Mgh, Msb, K) and of tears, (K) or other fluid, (S, * TA;) [It dropped, dripped, or fell in drops;] it flowed (Mgh, Msb, TA) drop by drop. (Msb.) ___ It occurs in a trad. as signifying قطر عرقا, or قطر عرقا, [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.) ___ قطر the gum [exuded in drops or] came forth from the tree. (TA.) ___ قطر came forth from the tree. (TA.) ___ قطر [His anus voided excrement in drops]. (K.) قطر went away into the country, or in the land; (S, K; *) and hastened; (K, * TA;) as also قطر, inf. n. قطر (As, S, Mgh, Msb, K) [aor. — , ] inf. n. قطر, (Mgh;) and قطر, (Mgh, Msb, K) inf. n. قطر; (Msb;) or the latter but not the former accord. to AZ; (Msb;) and قطر, (S, Mgh, Msb, K) inf. n. قطر; (S, Mgh, Msb;) He (God, K, or a man, S, Msb) made it (namely water &c.) [to drop, drip, dribble, or fall in drops;] to flow (S, Msb, TA) drop by drop: (S, Msb;) he poured it out, or forth. (Mgh.) You say قطرات الماء في الخنجر, and what قطرك علينا؟ (Msb.)___ قطر فلانا (ما صَبَك) upon us? (TA.) ___ قطر فلانا (لث, K,) inf. n. قطر, (Lth,) He prostrated such a one with vehement. (Lth, K,) [Perhaps this is from قطر, signifying the side; and if so it is not tropical. See also 2.] __ Cara النوبة He sewed the garment, or piece of cloth. (IAar, K.) قطر النوب (Msb, K) aor. — , (Msb,) inf. n. قطر, (Msb, K;) and قطر, (S, Msb, K;) inf. n. قطر; (S,) but this has an intensive signification; (Msb;) and قطر; (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, * Msb;) 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, 

The failure of provisions causes the camels, driven or brought from one place to another, to be disposed in files for sale. (S.) He smeared the camel with قتر [or tar]. (S, Msb.)

2 قتر: see 1. (He has a dribbling of his urine) is said of a man who cannot retain his urine, (Mgh, K, *) by reason of cold affecting the bladder. (TA.) قطر الإبل: see 1. قطر. (inf. n. S) He pierced him [with his spear] and threw him down on one of his sides. (S, Msb.) And قطر فرسه; in the copies of the K قطر عليه فرسه, but this is a mistake; (TA;) and قطر به, (K;) vulgarly قطر به (TA;) His horse threw him down on one of his sides. (K, * TA.) See قطر: see also 1. قطر ثوبه, inf. n. as above, He fumigated his garment with قطر, i. e., aloes-wood. (K.)

4 قطر: see 1. It was time for it to drop, drip, or fall in drops; it was ready, or near, to drop, &c.; expl. by قطر به فرسه, (S,) and قطر له لأن يقطر. (K.) Cf. قطر الإبل. (S, TA.) Cfr. 1. قطر فرسه. See قطر. (inf. n.) قطر. (S, TA.) قطر: see 1. قطر الإبل. قطر فيرسه: see 2.

5 تقطر, quasi-pass. of 2, (It was made to drop, drip, or fall in drops; &c. See an ex. in a verse cited voce تقسَ، see 2. تقطرت به فرسه. (S,) تقطرت: see 2. تقطرت به فرسه. (S,) She fumigated herself with قطر, i. e., aloes-wood. (K.)

6 تقاطر: see 1. تقاطر النوم. تقاطر: see 1. تقاطر القوم. The people came in consecutive companies; from قطر الإبل. (S, TA.) And hence also تقاطر كتب فلان [The books, or letters, of such a one followed one another in a regular series], (TA.)
He sought, or desired, its dropping, or dripping, or flowing; [endeavoured to make it drop, or drip;] expl. by (K, TA.) i. e., سيلانه. (TA.) [He sought, or demanded, bounty, as it were drop by drop]. (K in art. نض.)

Q. Q. 1 قنطر: see art. قنطر.

Q. Q. 2 قنطر: see art. قنطر.

قطر [Drops;] pl. of قطر: (S:) [or rather a coll. gen. n., having this signification; or] what drops, (K,) of water &c.: (TA:)

n. un. قطر: (Msb:) pl. of the former, قطرا: (K:) and of the latter, قطرات. (Msb:) [See also قطر.

You say سال قطرة قطرة It flowed drop by drop. (Msb.) Rain: (S, Msb:) n. un. قطرة [signifying a rain; a shower of rain]: (Msb:) pl. of the former, قطر: (S.)

قطر A side, part, portion, quarter, tract, or region, (S, Msb, K,) of the heavens, and of the earth; (TA;)
as also قطر: (S, K, art. قطر) and قطر: (K, ibid.) either side of a man: pl. قطر. (S, Msb, K,) You say ألقاه على أحد قطرته He threw him down on one of his sides. (S, * Msb, * K, * TA.) And I do not know 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.

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of a horse, and of a camel: the prominent parts of a horse, such as the withers (الكاثبة) and the rump: the prominent parts of the upper portions of a camel, and of a mountain. (TA.) 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.] قطر and قطر: (S, K) Aloes-wood with which one fumigates. (S, K.)
Copper, or brass: (S, Mgh, Msb) so in the Kur [xiv. 51, accord. to one reading,] or
accord. to the reading of I'Ab, meaning, of copper, or brass, in the utmost state of heat: (TA:) [but the common reading is: 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, Msb:) and anything that drops or flows (by fusion or melting, like water: (Mgh.)

Copper, (TA:) see Copper.

Copper: see Copper.

Copper: see Copper, in two places.

Copper: see Copper, in two places: (S, Msb, K) and Copper (Msb, K) and Copper (K) [Tar, or liquid pitch;] what exudes from the tree called [or juniper, or the species of juniper called Savin, both of which have this name in the present day,] (Msb, K, * TA,) and from the [or pine-tree, and the like, (K, TA,) when subjected to the action of fire; (lit. when cooked;) used for smearing [mangy] camels, (Msb, TA,) &c.; (Msb;) i. q. هَنِئَاءَ. (S.)

[See also Telf.]

A cloud, (K) or rain, (TA,) having large drops. (K, TA.)

A file, string, or series, of camels; a number of camels disposed in one series; (JK, Msb, 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 (S:) of the measure of the measure (Msb:) pl. of the measure (Msb:) and, (S,) or pl. pl., (Msb,) of the measure (S, Msb;) vulg. (TA.)

A cloud having many drops, or much rain. (Th, AAF, K.)
What drops, or drips, or from a jar and the like: (Lh, S.) or from a thing.

A small quantity of water. (Lh, K. *) Ex. In the vessel is a little water. (Lh.)

Any gum that exudes in drops, or comes forth, from trees. (IDrd, K. * )

A camel whose urine continually dribbles. (S, K.)

A kind of stocks: see علبة and ظلق.

Land rained upon. (K, TA.) A camel smeared with [or tar]. (S, K.)

A camel smeared with [or tar]. (S, K.)

A camel smeared with [or tar]. (S, K.)

A camel smeared with [or tar]. (S, K.)
Q. 1 بَﺮْﻄَﻗَُ He hastened, sped, or went quickly. (O, K.) And بَﺮْﻄَﻗَُ He threw
him down, or prostrated him, on the ground: (O, K: *) and so بَﺮْﻄَﻗَُ. (O.)

Q. 2 بَﺮْﻄَﻘَـﺗَُ He moved about his head: and made himself to resemble the
بَﺮْﻄَﻗَُ (O, K:) or became like the بَﺮْﻄَﻗَُ in some one of the senses assigned to it in what follows. (TA.)

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.) Mohammad Ibn-El-Mustaneer,
the grammarian, (TA,) was surnamed بَﺮْﻄَﻗَُ 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،

 Thou art none
other than a kutrub 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،

Verily he is a kutrub 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،

This is a corpse of
the night, a kutrub 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 الْلَّقْعُ النَّافِرَةٌ
an explanation of the terms given [in the O and] by IM and others, the copies of the K erroneously substitute قطرب and the fa'ara [as though they 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] سععة (Lth, TA) or of the غول [which is said to signify the same as سععة]; as also قطرب. (O, K, TA.) ___ And [app. A young, or little, jinnee: thus قطرب is expl. in the L: or] 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 أمعط [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 (يظهر مجهوله). (O, TA.) ___ And Cowardly, or a coward, (O, K, TA,) even if intelligent. (O, TA.) ___ And Lightwitted; syn. سفنه. (O, K, TA;) as also قطرب: and IAar has mentioned as a pl. in this sense, used by a poet, قطارب which, ISd says, may be pl. of قطرب or of a sing. of some other form requiring such a form of pl., or it may be used as a pl. of قطرب by poetic license. (TA.) ___ And Thrown down, or prostrated, on the ground, syn. مصرع, (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 شباط [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 [here app. meaning of a dark, or an ashy, dust-colour], the eyes sunken, and the body emaciated. (O.) [A more ample discription is given by Avicenna (Ibn-Seenâ). 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-Râzî).]

قطرب: see the next preceding paragraph, in two places.
CNTQUT\r
\n\nHe mangled him with beating. (A griping, or cutting pain, in the bowels; i. q. مغص in the belly; (S, K, TA;) as also (TA.) See also (K in art. جذف) A repeated interrupting of the voice in singing. (TK in that art.) See قُطُع. جذف, inf. n. مقطع. He articulated, or spelled, a word. (See مقطع.)

He separated himself from him, with the latter's concurrence; see مَفَازَهُ; and see قاطعاً. They disunited themselves, each from the other; severed the bond of friendship that united them, each to the other; contr. of واصل. (K.) See 6.

for مَقطَع: (S, v. c.) It became dissundered, by putrefaction. (See نَصْرَمْ: مقطع, خطر.) It became ragged, tattered, or dissundered, by rottenness. It (milk) became decomposed; it curdled, clotted, or coagulated; i. e. separated into clots.

They became disunited, each from the other; the bond of friendship that united them, each to the other, became severed; (A, art. يِبِس (فَقَطَع) signifies the contr. of تَوَاصَل: مقطعاً. (S;) see تصارعوا.

He became disabled from prosecuting, or unable to proceed in, or prosecute, his journey, (S, Mgh,) [his means having failed him, or] his means of defraying the expense having gone, or his camel that bore him stopping with him from fatigue, (S, Mgh,) or breaking down or perishing, (Mgh,) or an event having
befallen him so that he could not move. (S.)

He was, or became, cut short, or stopped, in his argument, or plea]. (TA, art. ُهُنَٰث ُعَدَّتِ قِرَآُتُهُ). (K in art. ُعَدَّتِ قِرَآُتُهُ) is said when one is unable to perform [or continue] his recitation, or reading. (TA in art. ُعَدَّتِ قِرَآُتُهُ)

He broke off, or ceased, from speech]. (TA, art. ُهُنَٰث ُعَدَّتِ قِرَآُتُهُ. The speech stopped short, or broke off. (TA.)

It became cut off, intercepted, interrupted; or stopped; was put an end to; or put a stop to; it stopped, or stopped short, it finished, it failed, it failed altogether; ceased; became extinct; was no longer produced; came to an end. He cut himself off, or became detached, or he detached himself, from worldly things, &c. He was, or became, cut short, and was silent, being confounded, or perplexed, and unable to see his right course]. (TA in art. ُهُنَٰث ُعَدَّتِ قِرَآُتُهُ. He made himself solely and peculiarly a companion, or an associate to such a one. (TA.) And ُهُنَٰث ُعَدَّتِ قِرَآُتُهُ app. signifies He withdrew from a person or persons, or a place, to him, or it: see ُهُدَأُف ُعَدَّتِ قِرَآُتُهُ. See 8 in art. ُهُنَٰث ُعَدَّتِ قِرَآُتُهُ.

8 ُعَدَّتِ قِرَآُتُهُ a piece from a thing: (S:) took a portion from another's property. (Msb.)

Pain in the belly, and . (TA.) See 2.

, applied to an arrow: see ُعَدَّتِ قِرَآُتُهُ and .

A piece; bit; part, or portion, cut off, detached, or separated from the whole; a segment; a cutting; a slice; a slip; or the like: a piece, or portion, or parcel, or plot, or spot, of land, ground, herbage, &c.: a distinct quantity or number: somewhat, or some of a number of
A detached number of locusts: see جَرْلٌ, and so of a herd or flock, &c.: and a detached portion. A herd, troop, or drove; a distinct collection or number; of beasts, &c.; a flock, or bevy, of sheep, birds, &c.; a party, or group, or collection, of men, &c.; a pack of dogs. The term herd is applied to a collective number of camels by several good writers. We say a flock of sheep, and of geese; and herd or rather herd of goats; and a herd of oxen or kine, of camels, and of swine, and of antelopes; and a swarm of bees, &c. A whip cut from the skin of a camel. A portion of land held in fee. See Mgh, Msb. i. q. And جَرْلٌ, (S, K.) And مُحَرَّلَة (The cutting, or forsaking, or abandoning, of kindred, or relations; contr. of صَلَةُ الرَّحْمَ.) 

Unable to reply. (AZ in TA, art. بِفَمِ.) Conformation, or proportion, of a man or beast; lineament of the face: i. q. قدَّ, of a man: (K:) and the stature; or justness, or beauty, of the stature; of a man; syn. قَامَةً: (K:) and the cut, shape, fashion, or form, of anything: see an ex. voce قَمْثُ; and also voce قدَّ, where it is shown that, being an attribute of a thing as well as of a person, it does not always mean stature or the like: it signifies cut, shape, fashion, or form: and more commonly conformation or proportion: and hence, beauty, or justness, of stature; and simply stature, or tallness: pl. أَقْطَعْ تَقَاطِعْ, which is more commonly used than the sing. in the present day.

A place of crossing, or traversing, of a river [and a desert, &c.]: (K, TA:) pl. in this sense مَقَاطِعُ. (S.) Also the place of utterance of a letter; like جَالِأً, the notion of this.

مَقَاطِعْ
A cause, or means, of cutting off, or stopping; see مَحْسَمَة.

Garments cut out of several pieces are such as the shirt, and trousers, or drawers, &c. (Mgh in art.) ثَوَبٌ (ثُوَبٌ دِراَهِمٍ مَقَطَّعٌ) Dirhems [or coins] that are clipped, or light of weight, [or] in which is adulterating alloy: or, as some say, much broken. (Mgh.)__

The letters of the alphabet: so applied in an explanation of حُرُوفِ المَعْجَم, as syn. with this, in the S in art. مَعْجَم. See also حَرَف. __ See قَطَّع.

An exception in which the thing excepted is disunited in kind from that from which the exception is made; contr. of ﻣَتَّصِلَ __ ﻣَقَطَّع. See مَرْسَل.

Heads of spears, or arrows; syn. ﺛَوَابٌ ﺛَوَابٌ (L, art. ﺿَالَ) See also قَطَع. مَقَطَّع.
.bg a bunch of grapes, &c.: pl. 

.i. q. (TA in art.) See َلْلَذ i. q.

See ٌفَائِق.

The time of gathering the crop of grapes: (S, Mgh, K:) or the latter has this meaning; and the former is allowable accord. to Ks: (T, TA:) and the latter is also an inf. n., (Mgh,) or may be so, (Ks, T, TA,) meaning the gathering of the crop of grapes: (Mgh:) [or both have this meaning; for] you say، ِفَائِقَا أَذَٰهُ نَامَز and ِفَائِقَةَ ( .Msb.) See ٌداَدَج.

A villous, or nappy, [or outer wrapping garment]. (S, Msb, K.) See also ٌتَاهِرَانَاتٍ. ٌفَائِقَة: (vt.) a coll. gen. n. syn. with ُفِئَائِق, mentioned in the TA voce أَبْلُوْح, which see. ٌفِئَائِق، A villous, or nappy, [or outer wrapping garment]. (S, Msb, K.) See also ٌتَاهِرَانَاتٍ.

ٌفَائِقُ: see my 1001 Nights, note 23 to chap. viii. See also كِتَانَة. In the TA, art. ٌفَائِق, it is applied to زِلَّابِه. ٌفَائِقُ (vt.) [pl. ٌفَائِقٌ] A handbasket, made of palm-leaves: so called because originally used in gathering fruit. (See also ٌفَائِق and زِلَّابِه.)
قطرم

قطرم (S, K) and قطَمَّر (K) The cleft (شق) of a date-stone: (M, K:) or the integument (قشرة) that is upon it (فكها): (K:) the thin skin (S, K) called فوفة, 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 ما أَصِبَتُ مِنْهُ قطَمْرًا, meaning, I obtained not of him, or it, anything. (TA.)
قَطْنٌ بالمكان 1 *He resided in the place.* (Msb.)

قَطْنٌ syn. with قَطْنٌ: see the latter.

قَطْنُ الْبَرَدِي: see قَطْنٌ الْبَرَدِي.

قَطْنٌ The *part between the two hips, or haunches;* (S, K;) or the *downward [or lower] and even part of the back of a man;* (Msb;) the *lower portion of the loins.*

قَطْنِ، حَنْثَ، as its description plainly shows; i. e., the *third stomach,* commonly called the *manyplies,* and by some the *millet,* of a ruminant animal. See قَطْنِ.

قَطْنِيَّةٌ i. q., as its description plainly shows; i. e., the *third stomach,* commonly called the *manyplies,* and by some the *millet,* of a ruminant animal. See قَطْنِ.

قَطْنٌ A *resident.* (Msb.)

قَطْنٍ A *closet;* syn. مَخْضَعٌ, i. e., a [small] chamber within a [large] chamber. (L in art. سَنَ.)

قَطْنٍ A *plant* (S, K) and the like (K) that has no ساق [or standing stem]; (S, K;) as the *gourd-plant* and the like: (S:) any tree [or plant] that spreads [or creeps] upon the ground, not rising upon a stem; such, for instance, as the *colocynthus,* but conventionally applied especially to the *gourd.* (Msb.) See مَسْطَاحٌ.

See 

قَطَا، of a beast, The croup, or rump, and what is between the hips, or haunches: (K) or [the fore part of the croup; i.e.] the place where the sits. (S, K) See .
R. Q. 1: see an ex. voce.

R. Q. 2: It made a sound, or noise; a crepitus; a succession of sharp, or harsh, sounds, or noises; a creaking, creaking, rustling, clattering, clashing, rattling, &c.: see an ex. voce.

The clash of arms. See A gnashing of the teeth.
Qebeh

[as inf. n. of the pass. v. Qebeh, used in relation to a solid hoof, means The being (i.e. round, or hemispherical), like the drinking-cup, or bowl, called] Qebeh (K, TA. [See also مَقَبَبٌ.]) ___ And 

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 Qebeh (see مَقَبَبٌ) you say, Qebeh in كَلَامِه and Qebeh, both meaning the same. (L, TA.)

Q. Q. 3 اَفْعَبِيَ Qebeh He put his hands upon the ground, and sat in such a posture as to be ready to rise. (TA in art. Qebeh, from a trad.)

Qebeh A deep wooden drinking-cup or bowl: (S, O:) or a large vessel like the bowl called] Qebeh (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 IAar, the first [or smallest] of drinking-cups or bowls is that called the غمّ, which does not hold enough to satisfy [a man's] thirst: next is the Qebeh, 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 عَسَم: (TA:) the pl. is Qebeh (S, O, K) and (K) the last a pl. of paucity. (TA.) ___ And Depth of speech, or language. (O, K, TA.)

One says, هذا كلام له Qebeh This is speech, or language, having depth. (TA.) ___ And in the T, in art. the phrase فَعَابُ الأُوْراق is expl. as meaning [app. for] يَضْئِمُ ast. for يَضْئِمَ Qebeh, i.e. The
white in respect of the teeth, of the young; for seems to be here used in a sense assigned to its sing., namely, pl. of , which is syn. with , of which is pl.: but for this usage of 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.)

A thing resembling the kind of receptacle called , pertaining to a woman: or a covered for [i. e. meal of parched barley or the like]: (K) or a thing resembling a covered in which is a woman's . (O.)

A [hollow, or cavity, such as is termed] in a mountain. (O, K.)

A large number: (K) or a number: and a large number or quantity. (O.)

A wolf that howls much. (O, K.)

formed by transposition, meaning [An eagle] having sharp talons. (O. [See more in art. ])

A solid hoof likened to a round like the . (A.) And A navel resembling a . (A, O, K.) sunk in the belly, and elevated in the part around it. (O.) And A stone in which is a hollow, or cavity, resembling the . (A.)

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] . (A, TA.)
1. قَعُتَ لَهُ قَعُتاً: (S, O, K, * TA, *) [accord. to which last, قَعُتَ is an inf. n., as also قَعُتَ, but, if an inf. n., it is app. an inf. n.]

un.,] aor. — , (accord. to the TK, [but I think it is more probably — , agreeably with a general rule, like the aor. of the same verb in the next sentence,]) means حَفَنَتْ لِهِ حَفْنَةَ, (S, O,) i. e. I gave to him a small quantity, (S, O, K, *) من [of the thing]. (TA.) قَعُتَ الْشَّيْءَ, aor. — , inf. n. قَعُتَ, (S, O, K, TA;) and so قَعَتَهُ, inf. n. تَقَعُتَ. (O, K)

2. قَعُتَ: see what immediately precedes.

4. اَقْعَطَ فِي مَالِهِ He acted extravagantly in respect of his property. (ISk, S, O, K.) — And اَقْعَطَ لَهُ الْعَطِيَّةَ He made the gift to him large; (S, O, K, TA;) and so اَقْعَطَهُ [i. e. أَقْعَطَهُ], أَقْعَطَهَا [i. e. أَقْعَطَهَا], أَقْعَطَهُمْ [i. e. أَقْعَطَهُمْ], أَقْعَطَهُمْ [i. e. أَقْعَطَهُمْ]. (TA. See the verse cited voce قَعْتَ; and the remark of As respecting it.)

7. انْقَعَتْ It was, or became, pulled out, or up, (As, S, O, TA,) from the foundation, or utterly; (As, S, TA;) it was, or became, eradicated, or uprooted. (K.) One says، ضَرِيَّةٌ فَانْقَعَتْ He struck it, and it became pulled out, or up, (As, S, O, TA,) from the foundation, or utterly. (As, S, TA.) — And اَنْقَعُفَ (a wall) fell down from its foundation. (As, S, O.)

8. اَنْقَعَتْ He (a digger) took forth much earth from a well. (O, K.) — See also 4.

Muchness, or abundance. (TA. [See قَعُتَ.])

: see the first sentence of this art.

A certain disorder in the noses of sheep, or goats: (O, K;) thus expl. by Aboo-Turáb. (O.)
And Abundant, or copious; applied to rain: (S, O, K:) and to a benefit, or benefaction, &c.: (TA:) and to a gift (سب): (O, TA:) and, (S, K, TA,) or as some say, (O,) to a torrent (سيل), (S, O, K,) as meaning thus, (S, O,) or as meaning great: (K:) whence, in a verse of Ru-beh,

ma شاء من أبواب كسب مفعم

[What he will of the means of the attainment of abundant gain]; مفعم being of the measure منفعل as applied to rain &c. (O. [The word كسب, of which the right reading is certainly as above, is there imperfectly written, more like كسب than كسب.] )

مفعم [pass. part. n. of 4]. Ru-beh says,

أفعني منه بسب مفعم
ليس ممنوز ولا بريث

[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 As says that Ru-beh has done ill in using the phrase بسب مفعم; he says, means paltry, or little in quantity; syn. هين and يسير [like مقعث, which is said to have this meaning and also the contr. thereof]. (TA. [Perhaps the right reading in the verse cited above is مقعث.]

مقعث: see مقعث. [See also what here immediately precedes.]
Qa'd

قَعَدَ 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 جَلَسَ, he sat after lying on his side or prostrating himself: (K̲h̲, Ikh, El-Hareere, K;) or, as some say, قَعَدَ signifies he sat for some length of time. (MF.) See also سَلَجَ. ___ [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. قُمِّم.) See an ex. voce صَلَحَ. سَدَّةٌ [هذَا شَيْءٌ يَقَعُدُ يَقَعُدُ يَعِثِّرُ عَلَى الْعَدْوَ يَقُومُ. This is a thing for which the enemy will be restless in his attempts against thee]. (A.) He beat him with a beating of a female slave: (IAar, L, K: *) who is thus called because she sits and stands in the service of her masters, being ordered to do so. (IAar, L.) قَعَدَ لِهِ 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 تَدَعَ قَتَلَّ النَّاسَ. The aquiline vulture lay upon its breast on the ground; syn. جَشَمَت. (S, A, K.) See also جَلَسَ. ___ [Hence, from the notion of sitting down over against any one,] قَعَدَ بَقَلْنِهِ He was able to contend with his adversary. (L, K.) بنَوَ فَالَ لَنَبِيَ فَالَ يَقَعُدُونَ The sons of such a one are able to contend with the sons of such a one, and come to them with their numbers. (L.) قَعَدْوَا عَنّا They were able to contend for us, with their warriors, and to suffice us in war. (L.) قَعَدَ لِلْحَرَّمِ He prepared for war those who should contend therein. (L, K.) قَعَدَ
He performed the affair; syn. (Msb.) قعد يشتمني. He set about, fell to, or commenced, reviling me. (Fr, A, L.) (And from the notion of sitting down in refusal or unwillingness,] قعد عن [He abstained from, omitted, neglected, left, relinquished, or forsok, the thing or affair; (A, Mgh;) he hung back, or held back, from it. (Ktt.) قعد عن حاجته He hung, back, or held back, from accomplishing his want. (Msb.) Qعد عن القوم He remained behind, or after, the people, or party, not going with them. (Msb, art. خلف.) And Qعد بعده Qعد خلاف أصحابه He remained behind, or after, his companions; he did not go forth with them (TA, in art. خلف.) قعد به قعد إليه and قعد معه, q. v. ] قعد معه and قعد إليه, جلس معه and جلس إليه, q. v. ] قعد معه are like Qعد عليه Qعد ع العِلْد Qعد عن الولد, (Mgh, K,) and Qعد حِبَشٍ, (A, Mgh, Msb, K,) and Qعد النُورٍ; (A, Msb, K;) She (a woman) ceased from bearing children, (A, Mgh, K,) and from having the menstrual discharge, and from having a husband. (A, K.) [And hence,] She (a woman) had no husband: (K, * TA:) said of her who is, and of her who is not, a virgin. (TA;) قعد النخلة The palm-tree bore fruit one year and not another. (L, K.) Qعد مقاعد رفغاقا Qعد سُكٌّ Laxness (S, K) and depression (S) in the shank (وظيفٌ) of a camel. (S, K.) [App. an inf. n., of which the verb is Qعد. But see 1 in art. صدر. It or he] became; syn. صار. Ex. حُدِّدُ شعرته حتی قعدت كَانَتْ حَرِيّة He sharpened his large knife so that it became as though it were a javelin. And ثوبك لا تُهدِّل تَطير به الريح [in the CK, ثوبك and يقعف] Take care of thy garment, that the wind do not become flying away with it. (Iaar, L, K. *) ثوبك is here in the acc. case because the verb is understood before it. (L) قعد آسفِسِيِّلا Qعدت آسفِسِيِّلا The young palm-tree came to have a trunk. (S, A, K.) Qعد He (a man, AZ) stood. Thus it bears two contr. significations. (AZ, L, K.)
I beg God to preserve, keep, guard, or watch, thee. See 

He sat with him. (L.) [See also an ex. in art. سف، conj. 3.]

He caused him to sit, or sit down; he seated him. (S, L.)

He was affected by a disease in his body which deprived him of the power to walk: (Meb) he was unable to rise: (L) [as though constrained to remain sitting: see 

Decrepitude crippled him, or deprived him of the power of motion]. (A.) He (a man) was, or became, lame. (S, L.) in the hind leg of a horse is Its being much expanded (ان تفرش جدًا), so that it is not erect. (S, L.) He (a camel) had the disease called  (Ktt, L) and _He, or it, caused him to experience griefs which disquieted him so that he could not remain at rest, making him to stand up and sit down. (S, L.) [See 1, and مقصودة. And see an ex. in a verse cited in art. فنن، conj. 3.]

He dug the well to the depth of a man sitting: or he left it upon the surface of the ground, and did not dig it so as to reach water. (L, K.) See also مقصودة.

He remained, stayed, abode, or dwelt, in a place. (Ibn-Buzurj, L, K.)

He sufficed him (naming his father [but in the CK, instead of أباه, we read آباؤه, for gaining, or earning; (K, TA; TA.) and aided, or assisted, him. (TA.) He served him. (Iaar, L, K.) [Ex.] Such a one has no wife to serve him. (A.) His ancestors withheld him from eminence, or nobility; (L) [as also , and , and , and You say also .] Nothing withheld him from attaining to the means of
honour and elevation but the baseness of his origin]. (A.) See also 5. [His inheritance is by reason of nearness of relationship]. You do not say (L.) [الْقِعْدَة] The having few ancestors. (IAar, L.)

5. تَقَعَّدَةَ He, or it, withheld, restrained, debarred, or prevented, him from attaining the thing that he wanted. (S, L, K.) Ex. َمَا تَقَعَّدَتْ عَنْكَ إِلَّا شَغْل Business withheld me from thee. (ISk, S.) See also 4. You say also َتَقَعَّدَتْ عَنْكَ شَغْل Business withheld me from thee. (TA.) [And so,] َمَا تَقَعَّدَتْ عَنْ الأُمِّرَاتِ, (S, A, L, K,) and تَقَعَّدَةَ عن الأُمِّرَاتِ, (A,) He did not seek, seek for or after, or desire, the thing. (S, A, L, K.) See also 1. تَقَعَّدَةَ signifies He held back, or refrained. (KL.) And also َتَقَعَّدَةَ He held back, or restrained. (KL.) تَقَعَّدَةَ He performed his affair. (IAar, Th, L, K.)

6. تَقَعَّدَة́ بِهِ فَلَانَ Such a one did not pay him his due. (S, L.) See also 5.تَقَعَّدَةَ

8. أَتَقَعَّدَةَ He rode a camel: (L, Msb:) he took, or used, a camel as a q. v. (L, K.) أَتَقَعَّدَةَ He took a seat of the kind called to sit upon]. (L.)

R. Q. 3: اِتَقَعَّدَاتَ see 4. تَقَعَّدَاتَ آلللَّ throughou

Human dung. (L, K.) See also تَقَعَّدَاتَ in two places. A single sitting. (S, L, Msb.) Ex. تَقَعَّدَةَ وَهَلَّةَ, تَقَعَّدَةَ وَهَلَّةَ He sat a single sitting. (L.) تَقَعَّدَةَ رَجْلَ تَقَعَّدَةَ وَهَلَّةَ, A certain month; (S, L, K;) the eleventh month of the Arabian year;] next after شَوْالَ (L;) so called because the Arabs [when their year was solar]
used to abstain (َبِقَعْدُون) therein from journeys (ل، ك، * تاء) and warring and plundering expeditions and laying in stores of corn and seeking pasturage, before performing the pilgrimage in the next month; (ل، تاء;) or because in that month they broke in the young camels (الْعُدُقان) for riding: (مسب، اللسان، تاء) pl. (س، ل، مسب، ك) and (ذُوَات الْعُدُقات) (س، ل، مسب، ك) but the former is the regular pl., (يَوْو،) because the two words are considered as one, (مسب،) and it is the more common: (ته.): ذُوَات الْعُدُقات (تاء) and ذُوَات الْعُدُقات (لسان) (س، ل، مسب، ك) but the

The former, [A horse's, and a camel's saddle: (ل، ك) pl. (تاء) قعدات (يدر، ل) with which is syn. [the dim].

See قعد.

A mode, or manner, of sitting. (س، ل، مسب، ك) Ex. He has a good manner of sitting: (أ، ل) and قعدة الذب. He sat in the manner of sitting of the bear: (أ، * تاء،)

The space occupied by a man sitting: (ل، ك) and the height, or depth, of a man sitting. (ل) Ex. شجرة قعدة رجل. A tree of the height of a man sitting: (أُحِن، في التاء والضمة) and عمق بئر قعدة. A well of the depth of a man sitting: (است) and عمق قعدة، and قعدة بئر. The depth of our well is that of a man sitting: (ل) and

I dug not in the ground save to the depth of a man sitting: (لح، ل) and I passed by water of the depth of a man sitting. (س، ل،)

One's last child, male or female; and one's last children. (ك)

A vehicle, or beast of carriage, (مركب،) for women: so in the copies of the ك in our hands; (س، م:) but accord. to the ل، &c., of a man: and it is that bears the former signification. (ته،) The [kind of carpet
called] طَفْسَةٍ [q. v.] (L, K) upon which a man sits; and the like. (L)

です see قعدة and قعدة

قدة: see the next paragraph.

†ةَﺪَﻌُـﻗ see †ةَﺪْﻌُـﻗ and ﱊىِﺪْﻌُـﻗ.

†دَﺪْﻌُـﻗ: see the next paragraph. Nearness of relationship. (L) ـٍۤدُﺪْﻌُـﻗ A man nearly related to the father of the tribe. (Lh.) [And] †دَﺪْﻌُـﻗ and †دُﺪْﻌُـﻗ (S, K) and †دُﺪْﻌُـﻗ and †دُﺪْﻌُـﻗ (L, K) A man near in lineage to the chief, or oldest, ancestor of his family or tribe. (S, L, K;) contr. of ٌفِﺮَﻃ and ٌفِﺮَﻃ (S, M, K in art. ٌفِﺮَﻃ:) 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:] in the latter sense, an epithet of dispraise: 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.) ــــ ﱊىَرْڪا ﱊىَرْڪا The inheritance of him who is nearest of kin to the deceased. (L) ـٍۤدُﺪْﻌُـﻗ A cowardly and ignoble man, who holds back, or abstains, from war and from generous actions; (L, K;) * as also ـٍۤدُﺪْﻌُـﻗ. (L)

ـٍۤدُﺪْﻌُـﻗ A man withheld from eminence, or nobility, by his lineage; as also ـٍۤدُﺪْﻌُـﻗ. (Az, L) ـٍۤدُﺪْﻌُـﻗ An obscure man; (L, K;) ignoble; of low rank; as also ـٍۤدُﺪْﻌُـﻗ. (Az, L)

ـٍۤدُﺪْﻌُـﻗ [A nearer degree in lineage to the chief, or oldest, ancestor, than طَرْڪَةٍ q. v.] ـٍۤدُﺪْﻌُـﻗ and both with ـٍۤدُﺪْﻌُـﻗ and ـٍۤدُﺪْﻌُـﻗ, (K;) and ـٍۤدُﺪْﻌُـﻗ ضَجْعَةٍ (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.)
A man belonging to the sect called, the sect, the sect; and 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)

Lameness in a man. You say When did this lameness befall thee? (S, L) [and] He has a disease which constrains him to remain sitting. (L, K) See and so also signifies, (S, L, K) and so , (S, L) or , with fet-h,

A certain disease which affects camels in their haunches, and makes them to incline (or as though their rumps inclined, ) towards the ground: (S, K) or a laxness of the haunches. (IKtt.)

A young weaned camel: (L, K) and a young she-camel; i. q. 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 the young she-camel is not called thus, but is termed the term 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; (A'Obeyd, S, L) as also , (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 is added to give intensiveness to the epithet; (TA) or the former is masc. and the latter fem.; (Ks, L) and so 

[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 *a camel which a man rides whenever and wherever he will:* (L:) the pl. of *تَغِيَّرُ،* a camel which the pastor uses for riding and for carrying his provisions and utensils &c. (TA,) The dim of *تَغِيَّرُ,* a camel which a man rides whenever and wherever he will: (L,) the pl. of *تَغِيَّرُ,* is *تَغِيَّرَ،* and *تَغِيَّرَت, (L, K; and pl. pl. [i. e. pl. of *تَغِيَّرَتْ,* *تَغِيَّرَتْ,* and *تَغِيَّرَتْ,* They made him an ordinary servant for the performance of needful affairs. (S, L)

A companion in sitting: (S, AHeyth, L, K;) of the measure *تَغِيَّرُ, in the sense of the measure مَفَاعِلْ.* (L)

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 مَفَاعِلْ.] 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. on the right and on the left a sitter; or guardian, or watcher]: respecting which it is observed, that *تَغِيَّرُ,* and *تَغِيَّرَّتْ,* 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 *تَغِيَّرُ, and the malakāh,] (Kur lxvi. 4:) (S, L;) or, as the grammarians say, *تَغِيَّرُ is understood after عِنَّ الْيَمِينِ وَعَنِ الشَّمَالِ تَغِيَّرٌ,* [Hence,] A father; (A'Obeyd, K;) and *تَغِيَّرُ a man's wife:* (S, L, K; *) as also* تَغِيَّرُ, تَغِيَّرَّتْ, تَغِيَّرَتْ,* and *تَغِيَّرَتْ,* a man's wife: pl. *تَغِيَّرَانِ, تَغِيَّرَتْانِ,* and *تَغِيَّرَتْانِ,* (L,) and *تَغِيَّرَتْانِ,* (K,) but the last was unknown to AHeyth, (L,) [By thy Watcher, or Keeper, God: I conjure thee by God; syn. نِشَدِتَكَ اللَّهُ,] (K;) are forms of swearing used by the Arabs, in which *تَغِيَّرُ,* and *تَغِيَّرَّتْ,* are inf. us. 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. ب, *I conjure thee by God;* [By thy Companion, who is the Companion of every secret, [namely God!], and *تَغِيَّرُ, and تَغِيَّرَّتْ,* and تَغِيَّرَتْ,} and تَغِيَّرَتْ, and تَغِيَّرَتْ, and قَعْدَكُمُ اللَّهَ لَا تَبْكَ; قَعْدَكُمُ اللَّهَ لَا تَبْكَ; قَعْدَكُمُ اللَّهَ لَا تَبْكَ; قَعْدَكُمُ اللَّهَ لَا تَبْكَ; قَعْدَكُمُ اللَّهَ لَا تَبْكَ; قَعْدَكُمُ اللَّهَ لَا تَبْكَ; قَعْدَكُمُ اللَّهَ لَا تَبْكَ; قَعْدَكُمُ اللَّهَ لَا تَبْكَ; قَعْدَكُمُ اللَّهَ لَا تَبْk; قَعْدَكُمُ اللَّهَ لَا تَبْk; قَعْدَكُمُ اللَّهَ L, K;) are forms of swearing used by the Arabs, in which *تَغِيَّرُ,* and *تَغِيَّرَّتْ,* are inf. us. 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. ب, *I conjure thee by God;* [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: (S, L:) some say, that َقعَد and َقعِيد 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 َعَسَم followed by the prep. َب 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: El-Mázinee and others, however, assert that َقعِيد has no verb. (MF.) ___ Ks
says that [being in the nom. case] signifies God be with thee! (L.) [or God be thy
Companion, or Watcher, or Keeper!] and so does َقعِيدَكَ (AHeyth, L.) [Or َقعِيدَكَ اَللَّهَ (IB, L, K,) and َقعِيدَكَ اَللَّهَ (K,) and َقعِيدَكَ اَللَّهَ (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 َعَمَرَكَ اَللَّهَ, which means I beg God to prolong thy life: in like manner, َعَمَرَتْكَ اَللَّهَ [in the K, َقعِيدَكَ اَللَّهَ 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,] َقعِيدَكَ اَللَّهَ (Aboo-'Alee, IB, L, K.) [is used in interrogative phrases and in phrases conveying an oath, [and so is
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You say, interrogatively, َقعِيدَكَ اَللَّهَ [I beg God to preserve, keep, guard, or watch, thee. Was it not so and so?]: and in the other case, َقعِيدَكَ اَللَّهَ [By thy
Watcher, or Keeper, God, I will assuredly pay thee honour!] (Th, L.) ___ [And from the
signification of ' father ' is derived] the phrase َقعِيدَكَ لَتَفعلْنَ, 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 طَيِّحٍ: (S, L:) of evil omen. (L:) The locust of which the wings are not yet perfectly formed. (S, K.)

قَعَدَةٌ A thing like the [kind of receptacle called] عَمِّية, (L, K,) woven by women, (L,) upon which one sits: (L, K:) pl. قَعَدَاتُ. (L.) See قَعَدَةٌ A [sack of the kind called] غَرَازَةٌ: (S, K:) or the like thereof, in which are put قَعَدُ [or pieces of flesh-meat, q. v.] and كَعَكٌ: (L, K:) pl. قَعَدَاتُ. (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 قَعَدَةٌ.

قَعَدَةٌ A [seat, or couch, of the kind called] سَرْبِرٌ: of the dial. of El-Yemen. (TA.)

قَعَدَةٌ act. part. n. of قَعَدَةٍ Sitting; sitting down, pl. قَوْدَةٌ and قَوْدَوْنَ and قَوْدَاتُ: (Msb) and قَوْدَةٌ: (TA:) fem. قَوْدَةٌ and pl. قَوْدَةَتِ. (Msb.) ___ A sack full of grain; (IAar, K;) as though by reason of its fulness it were sitting. (IAar.)

___ [And from قَعَدَةٌ in the third meaning,] قَعَدٌ وَزُغَلا A man holding back, or abstaining, from warring and plundering: pl. قَوْدَةٌ and قَوْدَوْنَ and قَوْدَاتُ; and quasi-pl. n. قَعَدَةٌ: (L:) which last is also explained as signifying those who have no دِوَانٌ [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.] قَعَدَةٌ [which is, properly speaking, a quasi-pl. n.,] like خَدَمٌ حَارِسٌ and حَرِسٌ خَدَمٌ: (S,) and خَدَمٌ حَارِسٌ: (TA:) [The Abstainers, or Separatists:] the قَعَدَةٌ (so in the S, L, K: in the A, and some copies of the K,) قَعَدَةٍ :) are The [schismatics called] خَوَارِجٌ: (K:) or certain of the خَوَارِجٌ: (S;) a people of the خَوَارِجٌ who held back قَعَدَوْا from aiding 'Alee, and from fighting against him; (A;) certain of the خَوَارِجٌ حَرُورَةٍ: (L;) the [schismatics called] شَرَاهَةٌ, who hold the doctrine that government belongs only to God, but do not go; (IAar, L;) who hold the doctrine that government belongs only to God, but do not go forth to war against a people. (L)
A woman who has ceased to bear children, (S, K,) and to have the menstrual discharge, (ISk, S, K,) and to have a husband: (Zj, K:) or an old woman, advanced in years: (IAth:) pl. قاعدة. (ISk, S,) when you mean sitting, you say قاعدة. (ISk, IAth.) A palm-tree bearing fruit one year and not another: (A, TA:) or, that has not borne fruit in its year. (IKtt.) Also, قاعدة. A palm-tree: or a young palm-tree: pl. [or rather quasi-pl. n.] خدام. (ISk, S,) when you mean sitting, you say قاعدة. (ISk, IAth.) A palm-tree having a trunk: (A, K:) or, [of which the branches] may be reached by the hand. (S, K,) Ex. In their land are so many young palm-trees having trunks. (A,) Thus it is used as a gen. n. (TA.) A mill which one turns by the handle with the hand. (L.) A foundation, or basis, of a house: (Msb:) pl. قاعدة. (S, Msb:) which signifies, accord. to Zj, the columns, or poles, (أساطين) of a structure, which support it. (L,) [Hence, Cاعدة تا البابة The two side-posts of the door]. (K, in art. على قاعدة، and, [He built his affair upon a firm foundation, and, upon firm foundations]. And Cاعدة أمرك واهية The foundation of thine affair is unsound]. (A,) Cاعدة السحاب 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 قواعد المودج The four pieces of wood, (S, K,) placed transversely, [two across the other two, so as to form a square frame,] beneath the المودج (S, K,) which is fixed upon them. (K,) [See 1 in art. فشل As a conventional term, i. q. ضبط، i. e. A universal, or general, rule, or canon. (Msb,) See ضبط.] أعد A camel having a laxness and depression in the shank. See قاعد. (TA,) But see أصدف فلان أعد من فلان Such a one is more nearly related to his chief, or oldest, ancestor than
such a one. (IAar, IAth, L.) See also \\

A place of sitting; a sitting-place; (L, Msb, K;) as also مقعَد [Msd.] signifying sittingplaces 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 مقعَد. ___ [Hence, a place of abode, ] They left their places of abode. (A.) ___ A time of sitting. (MF.) ___ The anus [as is shown in the S and Msb, voce باسورة &c., and so in modern Arabic; and app. also the posteriors, upon which one sits]: syn. الساقية. (S, Msb.)

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: (Msb:) a lame man (S, L:) also, i. e.:

q. [Msb:] accord. to the physicians, مقعَد and زمن 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 Msb:] accord. to some, it is from مقعَد signifying a disease which affects camels in their haunches: (L;) [and] مقعَد [is applied to] a camel having this disease. (L.) ___ مقعَد الأَسِبَاب, and مقعَد النَبِس, A man of short lineage. (L.) مقعَد الحَسِب, A man without eminence, or nobility. (L.) See also مقعَد الأَنف A man having wide nostrils: (K:) or having wide and short nostrils. (A, L.) ثَنِيد مقعَد 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.) A well that is partly dug, and then left before the water has come into it; (K.) i. q. Մքարեր Աղջկան թռիչք քաջգործ. Young birds of the kind called կապո, before they rise (L, K) to fly. (L.) ___ Frogs. (A, L, K.)

(Â) Griefs 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 Ախծե չե կար ընտեի կար, անկում են, և է ներտես, և երկր է քան, և իսա է է է Ասվան. (IAar, L.)

See Մքարեր. See Մքարեր. See Մքարեր. See Մքարեր.
1. The well was deep; had a deep bottom. (S, K)

2. He reached the bottom of the well; (K) he descended the well until he reached the bottom of it: (S:) or the same verb; (IAar, K:) or فَعَرَّهَا، (A;) inf. n.

3. He made the well deep. (IAar, S, * A, K.) __ 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, He ate the or mess of crumbled bread moistened with broth from the bottom of it. (K.) __ He pulled out the tree from its root; uprooted it. (S, A.) And فَعَرَّهَا, aor. — , He cut down the palm-tree from its root. (K.)

4. He twisted the sides of his mouth in his speaking, and spoke with the furthest part of his mouth; as also فَعَرَّ: (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 فَعَبَ.

5. He made a bottom to the well. (S, K.) __ See also 1.

6. He went deep; syn. فَعَرَّ, or, it, became prostrated, and overturned. (TA,) [See also 7.]
The tree, or palm-tree, became uprooted, and fell prostrate; it fell down, or, as some say, it went into the bottom of the earth, and disappeared, leaving no mark nor trace: see the part. n., below:

He died, leaving property that belonged to him: and, accord. to some, said of anything, signifies it became prostrated. [See also 5.]

The bottom, lowest depth, or extremity of the lower part, or of the interior, of a thing; (Msb;) i. q. عمق, 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. قعور. (Msb, K.) You say جلس في قعور بيته, [lit., He sat in the innermost part of his house,] meaning he kept in his house. (Msb.) And , Qعورته, Qعورته, and Qعورته, 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 ذهب في قعور الأرض. [It went into the depth of the earth]. (TA;) And فلان بعيد القعور. (A, TA;) Such a one is deep and excellent in judgment; one who examines deeply. (TA;) And ليس لكلاهم قعور. [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 جوية, (K, TA;) the descent into which and the ascent from which are difficult; (TA;) as also قعورة. (a city, or town; syn. بلدة; (K;) such as El-Basrah or ElKoofeh. (AZ.) You say ما في هذا القعورة مثله. (AZ.)

There is not in this city, or town, the like of him. (K;) And ما خرج من أهل هذا القعور أحد. من أهل هذا الغائط. There came not forth, of the people of this city, or town, any one like him. (AZ.)

A bowl, such as is called جفنية. (Fr, IAar, K.)
Intellect, or intelligence: (K:) or full, or perfect, or profound, intellect or intelligence. (IAar, TA.) [See also قَعَرَ.]

What covers the bottom of a bowl; as also قَعِرَة. (K:) See قَعَرَان. What covers the bottom o f a bowl; as also قَعِرَة. (K.) See قَعَرَان.

A drinking-cup or bowl (قلَح) made deep; i. q. مَتْعُرَ. (S.) A vessel nearly full: (A:) or a vessel having something in its bottom: (K:) or a vessel having in it what covers its bottom. (K, TA.)

Deep; having a remote bottom; (A, K;) applied to a river; as also قَعِرَ, accord. to the K; but this is not mentioned by any one before the author of the K, and is a mistake for قَعُرَ, which occurs afterwards in the K. (TA.) You say بَئِر قَعِرَ (A,) and قَعِرَة, (K, TA,) A deep well; (K, TA;) a well having a remote bottom. (TA.) And قَعِرَة, (A,) and قَعِرَة, (K, TA,) A deep bowl. (TA.) is also applied as an epithet to a woman's vulva: (Ibn-Habeeb, TA in art. خَجَي:) and, accord. to the K, to a woman. (TA in that art.)

A man who reaches the bottoms, or utmost points, of things, or affairs.
Mcqar, applied to a [cup of the kind called] B’qab, Wide and deep. (K.)

Mcqar, Uprooted. So in the Kur, [lv. 20,] كَأَنَّهُمْ أَعْجَازَ خَلَى مَنْقَعَرٍ 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-Basär, TA.)
فَعْس

1. فَعْسُ, aor. (TK) inf. n. (S, A, K) He (a man, Tk) had a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; فَعْسُ being the contr. of حَدْبُ. (S, A, K, TK)

[And in like manner,] فَعْسُ 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. فَعْسُ al-munِيَّةَ, [aor. (TA), inf. n. فَعْسُ,] He bent the thing; as also فَعْسُهُ. (TA)

2. فَعْسُ see 1, last signification.

5. تَقَعَّسُ see 6, in two places.

6. تَقَعَّسُ 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, تَقَعَّسَ عَنْ الأُمَّرِ He drew back, held back, or hung back, from the thing, or affair, and would not go forward in it; (S, TA;) as also فَعْسُ, inf. n. تَقَعَّسُ; (TA:) in some copies of the S, instead of تَقَعَّسُ, in this phrase, we find تَقَعُّسُ. (TA.) And [in like manner,] تَقَعَّسُ 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 اَلْجِبَلْ اَلْجِبَلْ Go thou backwards, and pull the bucket. This verb is without idghám because it is quasi-coördinate to اَلْجِبَلْ. (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 فَعْسُ; as appears from an explanation of its part. n., below.] You say also,
The beast of carriage stood still, 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 ] as appears from an explanation of its part. n., below:] and he was, or became, firm, and did not bow his head: and 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.

Q. Q. 2: see 6.

R. Q. 3: see 6, in five places.

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Having a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; (S, A, K;) as also (S, K) and (S:) or the last rather signifies making his
breast, or chest, to stick out: see its verb: fem. of the first, (K) applied to a woman [&c.]: and pl. (TA.) [See (K) and (A)] Applied to a horse, Having the [or place of the saddle], (K) or the spine in that part, (S,) depressed, and the [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, وَبَنِّ خَمْسَ عَشَاءٍ خَلفَاتٍ قَعْس، 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 (S.). 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., (A) applied to an ant (مَلَة), Raising its breast and its tail: (K) pl. and (TA.)___ And applied to a bow (فَوُسَ) Having a bending outwards of its inner side, in its middle, and a bending inwards of its outer side. (TA.)___ Also (A,) applied to a man, Inaccessible, or unapproachable, (S, K, TA,) and mighty, or strong, and firm, or steady. (TA.) You say also, عَرَ قَعْسَ وَعَرَ أَقَعْسَ (S, A) Firm might or strength. (S.) [See also مَقْعَعِسَ [لِيِلَ أَقَعْسَ] A long, or protracted, night; (A, K;) as though it did not quit its place. (S, A,) And سنوَّ قَعْسَ Years lasting long. (TA.)

\text{مقْعَعِسَ} 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 أَقَعْسَ] The pl. is مَقْعَعِسَ and (S, K;) the addition of the ك being in this case optional. (S.) The dim. is مَقْعَعِسَ,
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.)
The sheep, or goats, were seized, or affected, with the disease called قعاص، q. v. (S, K.)

He slew him on the spot; (S, A, K;) as also قعاصه، (A, K,) aor. -ـ، (K,) inf. n. قعاص: (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 قعاصه is a subst. derived from it [app. signifying the act]. (L, TA.) You say also، قعاصه، and قعاصه: He thrust him, or pierced him, with the spear, quickly: or from behind. (TA.)

He died. (K.)

A quick death: (S, A, K;) and a quick slaughter; as also مات قعاصه. (TA.) You say، قعاصه: 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.، قعاصه: 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 مآب mentioned in the Kur xxxviii. 24 and 39. (Az, TA.)

A thrust, or wound, with a spear or the like, that kills quickly. (TA.)
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., وُمَوْتَانٌ يُبْكَونَ فِي النَّاسِ كَقُعَّاصِ الْغَنَمِ. [And a mortality which shall be among men, like the Qūṣāṣ of sheep or goats]. (S.)

Qūṣāṣ: see what next follows.

Qūṣāṣ: see what next follows.

A lion that kills quickly; as also Qūṣāṣ and Qūṣāṣ. (K.) See also what next follows.

Qūṣāṣ. Sheep, or goats, seized, or affected, with the disease called Qūṣāṣ. (S, K:) accrod. to IAar, Qūṣāṣ signifies a sheep, or goat, having the mortal disease so called. (TA.)
see and signify the same. (O, K, in art.)
He died.
It (a star) rose high, and then quitted not its place. (TA, art. عرد.)

see عَتُبٍ.
The land had its herbs, or leguminous plants, dried up for want of water. (A, TA, in art. حَف .) [See also قَفَنتُ, said of land.] قَفَنتُ: see R. Q. 2 in art. حَف .

The eating until nothing remains. (Ham, p. 239.)

see قَفَنتُ.

High ground, (Msb, K,) less than what is termed جَبَل (Msb:) or a high portion of the مَتِن of the earth: (S:) or high and rugged ground, not amounting to what is termed جَبَل. (Sh, TA.)

A basket of the same kind as that called مَقَطَف, but larger; smaller than the زَيْبِل. (TA in art. ضَوْن.)

see قَفَنْفِيف.
The land was rained upon, and its herbage became altered and spoiled thereby: (K:) or [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 فَقَّاتٌ as said of the بهمي.]

He repeated the [kind of sewing termed_

[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 (كلبة, q. v.) is here described as a thong, or a strand (طاقة) of [the membranous fibres that grow at the base of the branches of the palm-tree and are called] ليف, used in the same manner as the shoemaker's awl, &c., as in art. كلب, 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. كلب.]
He struck him, or it; but the striking termed قَفَخُ 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. قَفَخُ and used by the people of ElYemen in the sense of صَفَخَ; (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 person's head: he broke a thing across: he broke the substance called عَرْمَض upon the surface of water. (L;)}
He was, or became, or characterized by what is termed ٌﺪَﻔَـﻗٌ, as explained below, [app. in all the senses of these two words]. (S, L, K, &c.) See َﺪِﻔَﻗٍ, (Ikt.,) inf. n. ٌﺪَﻔَـﻗٌ, (S, L, K) and ُءآَﺪْﻔَـﻗٌ, (K,).

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He wound his turban in a particular manner, not making the end to hang down: (S, Ikt., L, K:) you say also, in this sense, َﻢﱠﻤَﻌَـﺗ َءآَﺪْﻔَﻘﻟа, (Ikt,) and َﻢَﺘْﻋِإ ءاﺪﻔﻘﻟا: accord. to Th, he wound his turban upon the ٌﺪْﻔَـﻗٌ of his head: but he does not explain the word ٌﺪْﻔَـﻗٌ, (L.) ___ ٌﺪَﻔَـﻗٌ, aor. ـْﻳٌ, (inf. n. ٌﺪْﻔَـﻗٌ, L,)

He struck a person on the back of his neck, (L, K,) or, on his head, (Ikt,) or, on his head at the part next the back of the neck, (L,) with the inside of his hand. (Ikt, L, K,) ٌﺪْﻔَـﻗٌ, (inf. n. ٌﺪْﻔَـﻗٌ, TA) He did a deed, or work. (K.)

ٌﺪْﻔَـﻗٌ: see ٌﺪْﻔَـﻗٌ. ٌﺪْﻔَـﻗٌ

[In the CK, incorrectly, ٌﺪْﻔَـﻗٌ] The quality denoted by the epithet ٌﺪْﻔَـﻗٌ, as explained below, [app. in all the senses of this latter word]. (S, L,) ___ An inclining of the foot of a man so that the fore part is seen [distinct] from the hinder part from behind. (L, K,) ___ An erectness of the pastern, and its advancing upon the hoof of a horse: (S, L, K: *) it is only in the hind leg: (A, O, S, L:) is like ٌماَﻮُـﻗٌ in the fore legs: (Ikt:) and is a fault: (S, L:) or an elevation of [the tendon called] the ٌعجاَيَيَأَـ، and of the hinder part of the hoof: (L:) or a rigidness in the pastern, as though the
animal trod upon the fore part of his hoof. (Ish.) ___ An inclining of a camel's foot (of the fore leg or hind leg, As, S) towards the inner side: (As, S, K) and in like manner, of a solid hoof: (S, K, voce:) the verb is جَذْفَ الصَّدِّيقُ; and the epithet, جَذْفَ; (As, S:) an inclining towards the outer side is termed جَذْفَ; (TA;) and the epithet in this case is جَذْفَ: (As, S:) or, as some say, a natural inclining of the fore part of the fore and hind leg of a beast towards the outer side. (L, TA.) ___ A natural rigidness in the hind legs of camels. (L)

A of leather, for perfumes &c.; (L, K) the of a dealer in perfumes: (Idr., S) a Persian word [originally جَذْفَان] arabicized. (S, L.)

Also, The cover غلَاف of a vessel in which collyrium كحل is kept;

(L, K;) it is made of مشاوار; [a word of which I find no appropriate meaning:] and sometimes, of leather. (L)

Having the quality termed جَذْفَ, as explained above, [app. in all the senses of this latter word]. (S, L.) See

A man (S, L) who walks upon the fore parts of his feet, next the toes, his heels not reaching the ground: (S, L, K) the verb is جَذْفَ. (K.) ___ A slave (L) having rigid and contracted arms and legs, with short fingers and toes: (L, K;) the verb is جَذْفَ. (K.) ___ A man having a laxness in the heels: fem. جَذْفَة, and in like manner, an ostrich. (Lth, L) ___ A man weak, and with lax joints. The verb, applied to a member, is جَذْفَ: (L.) ___ A man, and an ostrich, (L,) lax in the neck: (L, K;) the verb, applied to anything that has a neck, is جَذْفَ, aor. ___, inf. n. جَذْفَ: (Iktt:) or having a thick neck. (L, K;) ___ A horse (S, L) having the pastern erect and advancing upon the hoof (S, L, K) of the hind foot. (AO, S, L) See جَذْفَ. ___ A camel, having his fore or hind foot inclining towards the inner side. (As, S, L) See جَذْفَ. ___ A well-known mode of winding the turban, different from the جَذْفَ. (T.) See جَذْفَ.
See قنفذ قنفذ قنفذ
It (food) was without seasoning, or condiment, to render it pleasant, or savoury. (K, TA.) He followed his footsteps; tracked him: (S, A, K,) or he followed his footsteps by degrees, and leisurely; syn. (TA:) accord. to Z, from َنْوُﺮْﻔَـﺘَـﻳَّ مْﻠِﻌْﻟا. (TA.) He ate bread, (A,) or his food, (TA,) without seasoning, or condiment, to render it pleasant, or savoury. (A, TA.) A house in which vinegar is not destitute of seasoning, or condiment, to render food pleasant, or
savoury; its inhabitants are not in want thereof: regarded by 'AObeyd as being from فقر, meaning a country, or town, wherein is nothing. (TA.)

5 تفقر see 1, in two places.

اقفه العظم 8 He ate all the meat that was upon the bone, (K, *TA,) leaving nothing upon it. (TA.) See also 1.

Vacant, or void, land, (A, K,) destitute of herbage or vegetable produce, and of water: (S, K, Ta,) and مهاء فقر, (S, Ta,) and فقره, and مقفره, (A,) Vacant, or void, land, (A, K,) destitute of herbage or vegetable produce, and of water: (S, K, Ta,) and فقره, and مقفره, (S,) a desert destitute of herbage or vegetable produce, and of water: (S, Ta,) or فقر signifies a place destitute of human beings, or desert, but sometimes containing a little herbage or pasturage: (Lth, Ta,) or بلاد فقر a country, or town, wherein is nothing: (AZ, A'Obeyd:) and دار فقر a house destitute of inhabitants; deserted; or desolate: (Msb:) the pl. (of فقر, S, Msb) is فقور (K,) and you say also أرض فقر, (A, Msb, Ta,) imagining it as comprising places; and in like manner, بلاد أرض فقر, (Msb,) and دار فقر, (Msb, Ta,) and [in a contrary manner,] فقر فقر; as well as فقر فقر: (A,) but when you make فقر a subst., [not meaning أرض or the like to be understood;] (Msb,) or use a single term, (Ta,) or apply it as an appellative to a land, (L, Ta,) you add ة, and say فقرة, and دلاب فقرة; (Msb,) and فقرة نزلنا به فلان فينا الفقرة; (Msb,) فقرة نبت الفقرة نبت الفقرة is a prov., meaning The stone, and the rock. (TA.) See also فقر.

فتا فقر: see فقر, in three places.
(S, A, K,) and قفر, (K,) and قفر, (TA,) and قفر, (K,) [Bread, and food,] without any seasoning, or condiment, to render it pleasant, or savoury. (S, A, K,) You say َﻞَﻛَأ ُﻩَﺰْـﺒُﺧ اًرﺎَﻔَـﻗ [He ate his bread without any seasoning, &c.]. (S.) And قَرْيِس ٌرﺎَﻔَـﻗ [Meal of parched barley or wheat] not moistened with any seasoning, or condiment, &c. (K, * TA.)

قَرَّ: see قَرَّ.

قَرْفِ: see قَرَّ. Also, Destitute of food. (TA.)

قَرْف: see قَرَّ, in two places.

قَرْف: see قَرَّ. Also, Jews-pitch, i. e. asphaltum; also called mumia, and in Arabic موميا see De Sacy's Abd-allatif, p. 273: and see ﴿كَذِيع﴾ and ﴿كَذِيع﴾.
Qaf

1. Qaf, aor. — , inf. n. Qaf (S, A, Msb, K) and Qaf, (S, Msb, K) and Qaf, (Msb, and so in a copy of the K, the last with kesr, (Msb,) or Qaf, (K accord. to the TA,) with damm, (TA,) or Qaf, (so in the CK,) He leaped, jumped, sprang, or bounded: (S, A, Msb, K:) he (an antelope) did so and alighted with his legs together. (TA, art. َﺰَﻔَـﻗ َﻂِﺋﺎَﳊا.) Qaf, (O and K in art. زيف.) See also 5. Qaf, aor. , inf. n. Qaf, He (a horse) had fore legs white as high as his [properly signifying the elbows; but here, probably meaning, as it seems to do in some other instances, the knees, but not the kind legs. (IKtt, TA. [And Qaf app. has a similar meaning: see its inf. n. Qaf below; and its part. n. Qaf, voce Qaf. َﺰَﻔْـﻗَأ.) But see Qaf, and Qaf.]

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2. Qaf see what next precedes.

5. Qaf [He put on, or wore, a pair of gloves; as also Qaf, aor. — , as appears from a quotation in the L, from Khālid Ibn-Jembeh, viz. Qaf, (A,) or took or prepared for himself the reticulated iron thing upon which the falcon sits. (TA, as from Z.) See Qaf, said of a woman, (S, A,) She dyed her hands (A, K) to the wrists, (A,) and her feet, (K,) with . (A, K.)

6. Qaf [They contended together, or vied, one with another, in leaping, jumping, springing, or bounding]. You say so of children playing at the game called Qaf. (A, K.)
A leap, jump, spring, or bound.}

A leaping, jumping, springing, or bounding. (K.) You say, [The horses came running with a leaping, jumping, springing, or bounding, motion]; from [inf. n. of قفز]. (S, TA.)

فَظَر: see زَفَر.

قَفَرَ A certain measure of capacity, consisting of ten مَكَبَكَ [pl. of مَكَبَكَ]; (S, Msb, K;) accord.
to the people of El-Írák: (TA:) or twelve times what is termed مِنْ (Mgh in art. [see also جَرِيب, in three places: and see جَرِيب, pl. [of pauc.] and [of mult.] قَفَرَانَ (S, Msb, K) and قَفَرَانَ (Fr, Sgh.) [See كَرُ, throughout.] قَفَرَ اَلْطَغْانَ [The قَفَرَ of the grinder] is when one says, I will grind for so much and a قَفَرَ of the flour itself: so says Ibn-El-Mubárak: or when one hires a man to grind for him a certain quantity of wheat for a قَفَرَ 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: (Msb:) what is thus termed is forbidden. (Msb, TA.) ___ Also, A certain measure of land; (T, Msb, K;) namely, the tenth of a جَرِيب, q. v.: (Msb:) or a hundred and fortyfour cubits. (K.)

قَفَرَ That leaps, jumps, springs, or bounds, much, or often; (A, * Msb:) [and so قَفَزَ, occurring in art. فَظَرَا in the M and K, applied as an epithet to a gazelle.] ___ Hence, قَفَرَةَ A female slave: because she seldom remains still. You say, يا أَبَنَ القَفَرَةَ O son of the female slave. (A.)

قُفَازَ 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 قَفْرٌ (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: (Msb:) 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 (دَيْدَحٌ مَشْبَكَةٌ, accord. to the TA, as from the K, but in the CK مَشْبَكَةٌ) upon which the falcon sits. (K.) And [hence,] Whiteness in the [or hairs next the hoof] of a horse. (K. [See also قَفْرٌ, and أَقْفَرٌ, قَفْرٌ, and أَقْفَرٌ.]}

غَلْيِزَى 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.)

قَافِرٌ Leaping, jumping, springing, or bounding. (Msb.) قَوَافِرٌ, خَيْلٍ قَافِرٌ, Swift horses, that leap, jump, spring, or bound, in their running. (K.) القَوَافِرُ The frogs. (Sgh, K.)

مَفْقَأَرٌ (S, K) and مَفْقَأَرٌ (S, A, K) A horse Whose whiteness of the lower parts of his fore legs extends as far as his [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 (قَفْرٍ) put upon him: (S;) or whose whiteness of the lower parts of the legs does
not extend beyond the [or hairs next the hoof]; as also. (A, TA.)

A scattered whiteness intermingling in the shanks, as far as the knees, of a [meaning, horse]: a signification wrongly assigned by Lth to. (TA in art.)

see. (TA in art.)
A boot: (M:) or a short boot: (IAar, K, TA:) or such as is cut, and not well made. (Az, TA.)
He collected it, gathered it, or put it, together; namely, a thing: (M, Msb:) 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. (Im, TA.)

He collected, or put, together his legs; namely, those of a beast of carriage: (Msb:) or he tied, or bound, his legs, and collected, or put, them together; namely, those of an antelope; (AA, A `Obeyd, M, A, K;) and those of a beast of carriage; as also He tied it, (namely, the بﻮُﺴْﻌَـﻳ, K, i. e., the male bee, TA,) in the hive, with a thread, that it might not go forth. (K.)

He had a cage, or coop, (قفص) of birds. (K.)

It 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 (TA:) or the latter signifies it was, or became, collected, gathered, or put, together. (IF, K, TA.)

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 قفص] by others, to be Arabic, from قفص in the first of the senses explained above: (Msb:) pl. أقفاص. (S, A, Msb. ____ [It is also applied to The cageformed structure of the bones of the thorax: (see ظبيان.) and is used in this sense in the present day.] ____ Also, A certain implement for seedproduce; (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.) فقبص من النور, or قفص من الملاكية, or قفص من النور, or قفص من الملاكية. [so in several copies of the K, but accord. to the TA, قفص من النور, being there said to be in the former case with damm, and in the latter with fet-h,] and قفص, (K;) occurring in a trad., (M, Msb, K,) means, In an assemblage of angels: (Msb;) or in a confused assemblage of angels: and in a confused mixture of light. (M, Sgh, K.) قفص A maker of cages or coops. (TA.) رجل مقص طيرا A man having a cage, or coop, of birds. (TA, from a trad.) مقص [in the L, and TA without any syll. signs: but in the latter said to be like مكرم, by which is generally meant مكرم: in the L, however, it is mentioned after قفص النطلى 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.) ثوب مقص A garment, or piece of cloth, marked with lines in the form of a قفص. (K.)
He locked the door. (TK.) See also غلق.

قَافِلَةٌ A company, or an assemblage of persons, travelling together: (El-Farábee, Msb:) or a company returning from a journey: (S, K:) and commencing a journey; as auguring their return: (El-Farábee, Msb, K:) he who restricts it to those returning from a journey errs: (ElFarábee, Msb, in which see more:) a caravan.
He followed his track, or footsteps; tracked him. (S, Msb.)

 فَقَفَ أَثْرَهُ

He followed the footsteps of such a one. (TA.) See أَثْرُهُ, which signifies the same, for a better explanation.

See also فَقْوَتُ أَثْرَهُ.

The back of the neck. (S, Msb, K.)

 فَقَفَتُ

is said of him who is put to flight, because he looks behind him, fearing pursuit.

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And لَعْجُ أَفْقَانِ يَتْلَعْجُ فَقِانَةٌ in فَقَانَة, (TA in art. نِثْنَةٌ:) And فَقِانَةٌ فَقَانَةٍ see فَقِانَةٌ. (Also the back of the hand: and the flat back of a knife and the like.)

A verse; a single verse of a poem. (Akh, Az, TA.)

قَافِيَةٌ

, by synecdoche, for قَافِيَةٌ, (IJ,) A verse; a single verse of a poem. (Akh, Az, TA.) Also, (by a further extension of the proper signification,) A قِصَدَةٌ [or an ode, or a poem]. (Az, IJ, TA.)
A certain wood of which horses' saddles are made; (IDrd, S, O, K.) called in Pers. [See also قَبَقَب, in art. قَبَب.] And, both words, A horse's saddle itself.

(IDrd, O, K.) [See, again, قَبَقَب.] And the former word signifies A strap, or thong, that surrounds the pommel and troussouquin of a horse's saddle: (O, K.) or, as used by post-classical authors, a strap, or thong, that is put across behind the troussouquin of a saddle. (IDrd, TA.) And [The bit-mouth, or mouth-piece of a bit; also called the شَكَبَمَةِ; i.e.] the part of a bit in the middle of which is the فَأس. (O, K.)

The [app. a polished stone, or a shell,] with which cloths are glazed. (O, K.) [See also قَبَقَب, last sentence, in art. قَبَب.]

قَبَقَب: see the first paragraph, above.
وقت

قافزة and قادرية. see طاس.
1. It was, or became, few; small, or little, in number, quantity, or amount; scanty.
   He, or it, is smaller than, or too small for, such a thing; syn. يصغر. (TA.)

2. Her milk became little, or scanty; she became scant in her milk.
   [His good things, or wealth, and his beneficence, became few, or little; scanty, or wanting; he became poor; and he became niggardly: for قلةٌ signifies poverty and niggardliness. (A, TA, in art. حجد.) And It became scanty, or deficient, or wanting, in goodness.
   He had few aiders: sec an ex. voce قل.

3. He made it, or held it, to be little. (Msb.) He showed it, or made it to appear,
to be little, in quantity. (TA.) See 4.

4. He lifted it, or raised it, from the ground; and carried it. (Msb.)
   Anger disquieted, or flurried, him. (Mj, TA, in art. حجمل.) And He was disquieted, or flurried, by anger. (T, TA, in that art.)
   He became poor: (S, Msb:)
   or he had little property. (K.)

5. It became diminished, or rendered little or small in quantity. (TK, same art.)
   He saw it, or deemed it, to be little in quantity. (TA.)

10. He was independent, or alone; with none to share, or participate, with him. (TA.)
   [And استقلٌ بنفسه, the same; or (as shown by an explanation of the act. part. n. in the TA) he
   managed his affairs, by himself alone, thoroughly, soundly, or vigorously.]
   And هو لَا
He is not able [by himself] to do this. (TA.)

He was independent of all others; absolute. (TA.)

He (a man) rose, or raised himself, with a burden: (JK) and a bird in his flight. (JK, K.)

He (a man) became affected with a tremour, or trembling, by anger. (JK.)

Poverty: see an ex. in a verse cited voce عﱡﻼَﻃ.

The top, or highest part, of a mountain, &c. (S, K.)

The top of the head and hump. (K.)

See a verse cited voce قَلْتَانِ, or rather قَلْتْانِ, from قَلْتُانِ The hollows of the two collar-bones. (TA, art.

Paucity; smallness; littleness; scantiness; want of due amount of anything: as in فَقَلْتُ حَفْظَ (Mgh in art. حَفْظ) may often be well rendered Lack.

Few; small, or little, in number, quantity, or amount; scanty. A small quantity, or quantum, or number, of property, or cattle, &c. [see art. خُبْرُ, where an explanation is given equivalent to عَادَمُ الْخُبْرِ: and in like manner] قَلْلِ الْخُبْرِ is used to signify Not making use of oaths at all. (Mgh in art. حَفْظ.) It may be well rendered Lacking, or destitute of, good, or wealth; as well as having little thereof: it generally means having little, or no, wealth, or good; or lacking, or destitute of, goodness or good things. (TA in art.

Possessing little, or possessed in a small degree, of anything.

قلِيلٌ as a subst., Little: see كثيرة.
Possessing, or possessor, of less than another in respect of wealth and children: see an ex. (from the Kur xviii. 37) in art. ف.

A writing on a particular, peculiar, or special, subject. A monograph. See also a verse cited voce علم. An independent meaning.
He altered, or changed, its, or his, mode, or manner, of being; (A, Mgh, Msb, * K;) and ُهَبْلَـﻗ signifies the same, (K,) or is like ُهَبْلَـﻗ in the sense expl. above and in other senses but denotes intensiveness and muchness; (Msb;) and also signifies the same as ُهَبْلَـﻗ 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 upper most part its undermost; (S, * A, * Mgh, Msb;) namely, a thing; (S;) for instance, a [garment of the kind called] ُهَلْوَح اًرْهَظ (A, * Mgh:) and ُهَبْلَـﻗ has a similar meaning, but [properly] denotes intensiveness and muchness. (Msb. See two exs. of the latter verb voce.) And, (A, K,) like ُهَبْلَـﻗ, [except that the latter properly denotes intensiveness and muchness,] (K,) it signifies ُهَلْوَح اًرْهَظ (A, K) [He turned it over, or upsidedown 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 بَطَنَّ; but this is hardly conceivable; whereas the former explanation is obviously right in another case: (see 5:) and another meaning of ُهَبْلَـﻗ is indicated in the TA by its being added, so that he knew what was in it]. ____ See an ex. voce ُهَلْوَح. One says, ُهَلْوَح كَلاَماً [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, ُهَلْوَح كَلَّمةً He altered, or changed, the order of the letters of a word, by inversion, or by any transposition.] Es-Sakhawee says, in the Expos. of the Mufassal, 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 ُهَبْلَـﻗ للْيَمَنِيٍّ, inf. n. ُهَبْلَـﻗ للْيَمَنِيٍّ, and ُهَبْلَـﻗ to ُهَبْلَـﻗ [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 مقلوب from the other, as in the case of نجد. جذب: but the lexicologists [in general] assert that all such are [of the class termed] مقلوب. (Mz, close of the 33rd نوع.) [And قلب likewise signifies He changed, or converted, a letter into another letter; the verb in this sense being doubly trans.: for ex., one says, قلب الولد ياء He changed, or converted, the ي into ي.] [And hence] one says, قلب عن وجهه He turned him from his manner, way, or course, of acting, or proceeding, &c.: and Lh has mentioned اقلبه [in the same sense], but as being disapproved. (TA.) And قلب الصيان 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 اقلبه 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 قلبت التوم I turned away [or dismissed] the people, or party; (Th, S, O;) like as you say صرفت اقلبه الله فلا فلنا إليه القلب أهلية: (Th, S.) And قلب التوب ( . Th, S.) whence the saying of Anooshirwan, أقبلكم الله مقبل أولاتين, meaning God took his soul; as also اقلبه; (K, TA;) whence the saying of Anooshirwan, [May God translate you with the translating of his favourites (مقلوب being here an inf. n.), meaning, as He translates his favourites]. (TA.) ___ And اقلبه عينه, and حلامقه عينه, (TA,) or حلامقه عينه, (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.) ___ قلب, aor. ة, inf. n.

And اقلب 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, قلبت الإناء على رأسه I turned over the vessel upon its head]. (Msb, in explanation of كتبت الإناء.) And قلبت الأرض للزراعة [I turned over the earth for sowing]: and قلبتها, also, I did so much. [Msb.] And قلبت بالحفر [The earth is turned over in digging]: whence قلبت قلبيا means I dug a well. (A.) ___ And [hence also] one says, قلبت الشئ للاياباع I turned over the thing, or I examined
the several parts, or portions, of the thing, (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 I did so much. (Msb.) And He (a trafficker) examined the commodity, and scrutinized its condition: and also, he did so much. And I examined, &c., the beast, or horse, or the like, and the youth, or young man, or male slave): (A:) and he uncovered and examined the male slave, to look at [or to see] his defects, on the occasion of purchasing. (O, TA.) And I considered [or turned over in my mind] what might be the issues, or results, of the affair, or case: and I did so much. (Msb.) signifies أَنْقَلَابْ قَلْبٌ أَمَّرُ، أَوْ لَبْنٌ. (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 قَلْبٌ قَبْتُ said of the lip (لَحْطَةٍ), [and also, accord. to the TK, of قَلْبٌ قَبْتُ said of a man as meaning His lip had what is termed قَلْبٌ قَبْتُ] and hence أَقَلِبٌ، أَقَلْبَةٌ، قَلْبَةٌ، قَلْبَةٌ، as an epithet applied to a man; and [its fem.] ذَلَاقْب آِبُه، قَلْبَةٌ قَلْبَةٌ، as an epithet applied to a lip. (S, A, O, K, TA.) He (a man, S, O) hit his heart. (S, A, O, K,) And It (a disease) affected, or attacked, his heart. (A.) And He (a man) was affected, or attacked, by a pain in his heart, (Fr, A, * TA,) from which one hardly, or nowise, becomes free. (Fr, TA.) And He was attacked by the disease called قَلْبٌ قَلْبٌ (expl. below: (As, S, O, K, TA:) or he was attacked suddenly by the pestilence termed قَلْبٌ، غَدَّةٌ، and died in consequence. (As, TA.) [Hence,] He plucked out the قَلْبٌ قَلْبٌ, or قَلْبٌ قَلْبٌ, meaning heart, of the palm-tree. (S, A, O, K,) And The unripe date became red. (S, O, K.)
hand, inf. n. ُتَقْلِبُ. (S.) [And hence several other significations mentioned above.] See, again, 1, latter half, in four places. ___

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 ُكَتْبِينَ is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like تَقْلِبُ ُهَاٰلَةٍ لِغَرْضِ الْرِّيحِ: (Ksh.) ___

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.)

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.)

see 1, in six places. [اقلب;] said of God, also signifies He made him to return from a journey: see an ex. in the first paragraph of art. [سُبْحَانَكُمْ: (In the phrase اَيْلَى اَيْلَى يَدُمَّ اَيْلَى اَيْلَى, expl. in the TA in art. دم as meaning Restore us to our family in safety,] اَيْلَى is a mistranscription for اَيْلَى اَيْلَى اَيْلَى 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 اَيْلَى اَيْلَى اَيْلَى 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 اَيْلَى اَيْلَى اَيْلَى. (S, O, K.)

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.) اَيْلَى اَيْلَى اَيْلَى said of a man's face [&c.] signifies [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 اَيْلَى اَيْلَى اَيْلَى اَيْلَى, 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, (Z, Jel, TA,) and impatience; (Z, TA,) the hearts between safety and perdition, and the eyes between the right side and the left. (Jel.) And اَيْلَى اَيْلَى اَيْلَى اَيْلَى, in the Kur xvi. 48, means In their journeyings for traffic. (Jel. [See also the Kur iii. 196, and xl. 4.]) You say, اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَى اَيْلَي
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 تَتَقْلِبُ فِي الْأَمْوَر means he practised versatility, or used art or artifice or cunning, in the disposal, or management, of affairs]. (K. * TA.) And هو يَتَقْلِبُ فِي أُعْمَالِ السُّلَّتَانَ He acts as he pleases, &c., or simply he employs himself, in the offices of administration, or in the provinces, of the Sultán]. (A.)

The transition, and the being translated, or removed, to God, by death: and [in like manner] المنقلب، 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 المنقلب، means also The returning, in an absolute sense: and, as also المنقلب، particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying، 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 وإن أصايبته فتنة And if trial befell 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، المنقلب عَنِ العَهَدَ He withdrew, or receded, from the covenant, compact, agreement, or engagement]. (S in art. حَوَّلْ.) [See also an ex. from the Kur-án (lxvii. 4) voce خَاسِئٍ:]
The heart; syn. فؤاد (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 فؤاد signifies the appendages of the مرئي [or aerophagus], consisting of the liver and lungs and قلب [or heart]: (K in art. فؤاد:) [and, agreeably with this assertion,] it is said that the قلب is a lump of flesh, pertaining to the فؤاد, suspended to the باجح [or septum], قلب and فؤاد; and I have not observed them to distinguish between the two [words]; but I do not deny that the [word] قلب may be [applied by some to] the black clot of blood in its interior: MF mentions that قلب is said to signify the receptacle, or covering, of the heart, (ُءﺂَﻋِو ِﺐْﻠَﻘﻟا, or ُﻩُؤﺎَﺸِﻏ, [i.e. the pericardium]) or, accord. to some, its interior: the قلب is said to be so called from its بَﻠَقة: [see 5:] the word is of the masc. gender: and the pl. is بَلَق (TA.) بنات القلب means The several parts, or portions, [or, perhaps, appertainances,] of the heart. (TA in art. ُبِني.) [And قلب is also used as meaning The stomach, which is often thus termed in the present day: so, for ex., in an explanation of خَنَط, q. v.] (ُبَلَق العقرب) (also called simply, قلب, 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 النسر (a of Libra) on the 25th of November, O. S.: (see منازل النسر, 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 النسر الواقع; these two stars rising together, in the cold season: the Arabs say, “When the heart of the Scorpion rises, the winter comes like the dog]: and they regard its رقص [q. v.] as unlucky; and dislike journeying when the moon is in Scorpio: at its رقص [meaning auroral rising], the cold becomes vehement, cold winds blow, and the sap becomes stagnant in the trees: its الدُّبَر ان رقيق [q. v.] (Kzw.) There are also three similar appellations of other stars: these are قلب الأسد (Cor Leonis, or Regulus, the star a of Leo): قلب الثور: an [improper] appellation of الدُّبَر; and قلب القطب, a name of الشَّمْس [q. v.]. (TA.) And قلب is syn. with
The heart as meaning the mind or the secret thoughts. (Msb in art. ضم.) And The soul. (TA.) And The mind, meaning the intellect, or intelligence. (Fr, S, O, Msb, K.) So in the Kur I. 36: (Fr, S, O, TA:) or it means there endeavour to understand, and consideration. (TA.) Accord. to Fr, you may say, Thou hast no intellect, or intelligence: (TA:) and Whither has thine intellect gone? (TA:) [And hence, The verbs significant of operations of the mind; as and the like.] See also The main body of the army; as distinguished from the van and the rear and the two wings: mentioned in the S and K in art. &c.] And Qalb signifies also The pure, or choice, or best, part of anything. (L, K, * TA.) It is said in a trad. En لكل شيء قلب وقلب القرآن يس[as though meaning, Verily to everything there is a choice, or best, part; and the choice, or best, part of the Kurán 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 Qalb, as meaning, like Qalb, the pith of the palm-tree; but,] accord. to Lth, it is from what here immediately follows. (O.) One says, جئتلك، 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; (S, A, O, K;) holding a middle place among his people; (A;) and Qalb 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: (S, O:) one says عربى أصلي Qalb (S, A, * O) and قلب أصلي (O) a genuine Arabian man, (S, A, * O,) and امرأة أصلي قلب (S, * A, O *) and قلبة (S, A, O) and قلبة (K) a woman genuine, or pure, in respect of origin, or lineage: (S, A, * O, K:) Sb says, they said هذى عربية قلب [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., 'Alee was a Kurashee genuine, or pure, in respect of race: or, as some say, the meaning is, an intelligent manager of affairs; from the same word as used in the Kurl. 36. (L, TA.)

-Qlāb (S, A, Mgh, O, Msb, K) and -Qlāb (S, O, Msb, K) and -Qlāb (S, O, K) The šhamma, (A, K,) or the -Jmār, (Mgh, Msb,) [i. e. heart, or pith,] of the palm-tree; (S, A, Mgh, O, Msb, 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: [see also -Jmār:]] 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 app. 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 Qlāb, with damm and sukoon: (AHn, TA:) or Qlāb, with damm, signifies the branches of the palm-tree (S, A, Mgh, O, Msb, K,) which is of the second, (Msb,) [or of all,] and Qlāb (S, O, K,) a pl. of the second, (Msb,) and Qlāb (S, O, Msb, K,) a pl. [of pauc.] of the first. (Msb.) ___ And Qlāb signifies also A bracelet (S, O, K, TA) that is worn by a woman, (K, TA,) such as is one Qlāb (S, O, TA, but in the O, one Qlāb,) [as though meaning such as is single, not double,] or such as is one Qlāb (S, O, TA, but in the O, one Qlāb,) [as though meaning such as is formed by twisting [or rather bending round] one āṭāq [i. e. one wire (more or less thick), likened to a yarn, or strand], not of a double āṭāq; (MS,) and they say Sāwār Qlāb (TA:) and a [woman's] bracelet of silver, (A, Mgh, Msb, 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, Msb, TA:) so called as being likened to the -Qlāb of the palm-tree because of its whiteness; (A, Mgh, Msb, TA;) or, as some say, the converse is the case. (Mgh.) ___ And

A serpent: (S, O:) or a white serpent: (A, K:) likened to the bracelet so called. (S, O.) -Qlāb as an epithet, and its
There is not in him any disease, (S, A, Mgh,) thus says IAar, adding, for which he should be turned over (يَقُلَّب) and examined, (S,) 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-Tâ-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 IAar, 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 (يَقُلَّب) [to be examined]: (TA:) or it is fromُبَﻼَﻗَ، the disease, so termed, that attacks camels; (TA;) or fromُبِﻠُﻗَ [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.)

Youthfulness has perished, and the love of the proud and self-conceited, the very deceitful, woman, (thus the two epithets are expl. in art. خَلْبَ in the S,) and I have recovered so that there is not in the heart any disease, &c.; meaning I have recovered from the disease of love. (S, TA.)

[as used in the following instance is an attributive proper name like أَلْقَابُ قَلْبٍ [Alter, O alterer,] is a
A certain disease of the heart. (Lh, K.) A disease that attacks the camel,
occasioning complaint of the heart, (As, S, O,) and that kills him on the day
of its befalling him: (As, S, 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
قلبَ q. v.] Accord. to Kr, it is the only known word, signifying a
disease, derived from the name of the member affected, except كبدٍ and نُكَافٍ. (TA in art. كبد.)

قلب: see قلبٌ.
قلبٌ, (O, K,) as an epithet applied to a man, (O, TA,) i. q. متقَلبٌ كبيرٌ التقلَب [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 قلبٌ مقلوبٌ.
قلبٌ مقلوبٌ means What are soft, or tender, of succulent herbs: these,
and locusts, [it is said,] were eaten by John the son of Zachariah. (O.)

قلبٌ Earth turned over (تربة مقلوب): [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, * Msb,) or masc. and fem., (S, O, K,) A well, (Msb, K, TA,) of
whatever kind it be: (TA:) or a well before its interior is caséd [with stones or bricks]: (S, A, Mgh,
O:) or an ancient well, (A `Obeyd, S, O, K, TA,) of which neither the owner nor the digger is
known, situate in a desert: (TA:) or an old well, whether caséd within or not: (TA:) or a
well, whether caséd within or not, containing water or not, of the kind termed
جفر [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: (IAar, TA:)

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the pl. (of pauc., S, O) قلاب (S, O, K) and (of mult., S, O) قلاب (S, Mgh, O, K) and قلاب (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 رسال رسال (TA,) and also is mentioned as a pl. of قلب on the authority of AO. (TA voce قلب وذده.) El-'Ajjáj has applied the pl. قلاب to Wounds, by way of comparison. (S, O.)

قلاب [dim. of قلب: and hence, perhaps,] A خزة [i.e. bead, or gem,] for captivating, fascinating, or restraining, by a kind of enchantment. (Lh, K.)

قلاب 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 قلاب (S, O, K) and حول قلب حول قلب (O, K) or قلب حول قلب (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. (S, A, * O, K, TA. [See also art. حول.])

قلاب: see قلب.
ٌبْﻮﱠﻠِﻗ: see what next follows.

ٌبﻮﱡﻠَـﻗ: The wolf; (S, O, K,) as also and ٌبْﻮﱠﻠِﻗ ٌبْﻮُﻠَـﻗ, the last like ٌبَﻼِﻗ, (K,) or ٌبَّﻼِﻗ, (O: thus there written.) ___ And The lion. (O, in explanation of the first and second.)

ٌبَْﻠَـﻗ, with fet-h to the ل, (S, MA, O, Msb, K, KL,) and ٌبْﻮُﻠَـﻗ, (MA, O, Msb, K,) but the former is the more common, (Msb, K,) A model according to which the like thereof is made, or proportioned: (T in art. مثل, MA, KL, MF:) the model [or last] (KL,) of a boot, (S, O, Msb, KL,) and of a shoe, (KL,) &c.: (O, Msb, KL:) and a mould into which metals are poured: (K:) ٌبَْﻠَـﻗ 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] ٌبَْﻠَـﻗ. (MF:) the pl. is ُﺐِﻟاَﻮَـﻗ ( , MA,) and ُﺐَِﻟاَﻮَـﻗ is used by El-Hareeree to assimilate it to ٌبَْﻠَـﻗ. (Har p. 23.) [A fanciful and false derivation of ٌبَْﻠَـﻗ used in relation to a boot &c., as though it were of Arabic origin, is given in the O, and in Har p. 23.] ___ َﺐَِﻟﺎَﻗ ْﺪَﻗ ﱠدَر ْﺪَﻗَو َﻖﱠﺒَﻃ ِمَﻼَﻜﻟا َﻞِﺼْﻔَﳌا َﻊَﺿَوَو َءﺂَﻨِﳍا َﻊِﺿاَﻮَﻣ ِﺐْﻘﱡـﻨﻟا [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 aight, or hit upon, the argument, proof, or evidence, agreeably with an explanation in art. طبيق;) 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. طبيق, has ورد (to which I cannot assign in this case any apposite meaning) instead of ٌدَر, the reading in the O.]) ___ And ٌبَْﻠَـﻗ, (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 ٌقِيَقَاب, (q. v.:) in this sense likewise said to be an arabicized word: and ٌقِوَالِب is its pl., [properly ٌقِوَالِب,] 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.)

ٌبَْﻠَـﻗ Red unripe dates: (S, O, Msb, K,) so in the dial. of Belhárith Ibn-Kaab: (El-Umawee, TA:) [app. an epithet in which
the quality of a subst. is predominant; for or an unripe date when it has become wholly altered [in colour] is termed 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 in three places.

as an epithet applied to a man and as an epithet applied to a lip: see 1, near the end.

A sort of wind, from which sailors on the sea suffer injury, and fear for their vessels. (TA.)

[Vicissitudes of fortune or of time.]

The iron implement with which the earth is turned over for sowing. (S, O, K.)

[The Turner of hearts: an epithet applied to God]. (TA in art. حرك, from a trad.)

pass. part. n. of قلب the shiء. (A, O.) You say [generally meaning A stone turned upside-down]. (A.) And [A couch-frame] of which the legs are turned upwards.

(Mgh.) And [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 is applied to a word: see 1, former half. Also a man attacked by a disease of the heart. (A.) And A camel attacked by the disease termed [q. v.]: (S, O, K:) fem. with ة. (S.)

[A subst., rendered such by the affix The ear. (O, K.)

i. q. مصروف Place, or room, or scope, for free action, &c.: see and see an ex. voce صح]. (Jel. in xlvii. 21.) See also the following paragraph, in two places.
An inf. n. of 7 [q. v.] (S, O, K, TA.) ___ And also a n. of place from the same [for which Freytag seems to have found in a

copy of the S, a mistranscription], (S, O, K, TA,) like (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 ] One says, ] 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.]
1. **قَلْتَ** aor. — , inf. n. **قَلَّتْ** (S, * Mgh, O, * Msb, K) *He, or it, perished, or died.* (S, Mgh, O, Msb, K) One says, *They did not escape, but they perished, or died.* (S, O. [Gollus and Freytag appear to have read انْقَلُّوْا; 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.])

2. **اقْلِتُهُ** *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

3. **اقْلِتْ** *She was, or became, such as is termed مَقْلَات [q. v.].* (S, O, K, TA.)

4. **قَلْتَ** *A hollow, or cavity, such as is termed نَقْرَة, [generally meaning such as is small, or not large, or such as is round,] in a mountain, (T, S, O, Msb, K,) in which water stagnates, (T, S, O, Msb,) i. e. *the water of the rain,* (Msb,) When a torrent pours down; (TA;) similar to what is termed فَوْقَبَ (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 مَزَادَة: (Msb;) or a نَقْرَة in a rock: (A;) and any نَقْرَة in the ground, or in the body: of the fem. gender: (T, O, TA;) and [therefore] its dim. is مَقَالَات: (O:) pl. مَقَالَتَانِ (T, S, O, Msb,) Hence the saying, أَسْوَدُ مِنْ مَاء الْقَلْتَ [Blacker than the water of the قَلْتَ]. (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 الْفَرْزِىَة The hollow, or depression, of the mess of crumbled bread moistened with gravy, in which the gravy collects. (S, A, O,
The hollow, or depression, that is between the collar-bone and the neck. (A, * TA.)

The cavity of the eye. (S, A, O.)

The depression of the temple. (S, O, TA.)

The hollow that is in the lower part of the thumb. (S, O, TA.)

The depression of the temple. (S, O, TA.)

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.)

The depressed part of the flank: (AZ, TA:) or what is termed [app. meaning the socket, or turning-place, of the head of the thigh-bone]. (A, TA.)

The part of the mouth (JK) of the horse (TA) is What is between the [app. meaning the furthest, or innermost, parts of the mouth], extending to the [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 (Lh, O, K.) ___.

A ewe or she-goat Whose milk is not sweet. (JK, O, K.)

Perdition; a state of destruction; or death. (S, O, K.) An Arab of the desert said, Verily the traveller and his goods are in danger of destruction, except what God protects. (S, O.) And one says,
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 i. e. [He became] in a state of fear. (TA.) Also The State, or condition, of such as is termed مَكَّلَت (O, TA.)

قَلَتْ: see قَلَتْ, last sentence but one.

قَلَتْ: The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils: also called the مَعْمَنَة and مَوْنَة and مَوْنَة and مَوْنَة. (TA.)

قَلِيْتَ: dim. of قَلَتْ: see the latter, first sentence.

قَلَتْ: مَكَّلَتْ.

قَلَتْ: مَكَّلَتْ.

قَلَتْ: مَكَّلَتْ.

مَكَّلَتْ: A place of perdition or destruction or death; (S, O, Msb, K;) as also مَكَّلَتْ. (MF.) And hence, A desert, or waterless desert. (Msb.) And A place that is feared. (TA.)

مَكَّلَتْ (Lth, S, A, O, K) and مَكَّلَتْ (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 أَنْكَدَّ آَلَهُ: (L in art. أَنْكَدَّ آَلَهُ:) 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 مَكَّلَتْ. (S, A, O.) [See an ex. in a verse cited in the first paragraph or art. شَخَب.] Bishr Ibn-Abee-Kházim says, (S, * O,) mentioning the slaughter of Makhzoom Ibn-Dabbà ElAsadee, (O,)
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 trod upon a noble, or generous, man, who had been slain perfidiously, her child lived. (S, O.)
قلح

قلحت أسنانه 1

لَحَلَقَ، (A, Msb, K, *) aor. — (Msb, K) inf. n. قَلْحَ، (A, * Msb, K, *) His (a man's, or other creature's, TA) teeth became yellow: (A, K:) or became altered by yellowness or خَضْرَةٌ [here meaning a dark, or an ashy, dustcolour; and in like manner are to be rendered similar words (primarily denoting greenness) in this art.]: (Msb:) or became discoloured by much yellowness, which thickened, and then became black, or of a dark, or an ashy, dust-colour: (L:) حَلَقٌ signifies yellowness in the teeth; and when this become much in quantity, and thick, and black, and of a dark, or an ashy, dustcolour, it is termed قَلْحَ (Sh:) or his teeth became yellow, and incrusted 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 become 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 قالَحَ الرَّجلُ The man had yellowness [&c.] in his teeth. (S.)

قلحت أسنانه 2 I removed the قَلْحَ، i.e. yellowness [&c.] of his teeth. (A.) And قالَحَهُ He [cleansed and] cured of their قَلْحَ [or yellowness &c.] his (a man's, and a camel's,) teeth: (TA:) a verb of the same class as قَرَدتَ البَيْرَ قَرَدتَ the phrase قَرَدتَ البَيْرَ (S, K,) meaning I plucked off the ticks from the camel. (S.) 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. (Ham p. 820.)

قلأَ أَسَانَهُ 4, said of time, It rendered his teeth yellow [&c.: see 1]. (A.)

قلأَ أَسَانَهُ 5, 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

but El-Khattābee holds the former to be the right, and to be from the yellowness that comes upon the teeth. (TA in art. حَلْق.) And

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.)

An ass [app. a wild ass] advanced in age: (K:) and so. (Lth and K in art. حَلْق.) [See art. حَلْق for two other
significations mentioned in this art. (one of them inexact) by Golius and Freytag.]

A dirty garment. (K.)

(S, A, Mgh, Msb, K) and حَلْق , (Msb, K,) the former being the inf. n. of حَلْق, and the latter a simple subst., (Msb,)

Yellowness in, or of, the teeth: (S, A, K:) or alteration of the teeth by yellowness or خَضْرَةُ حَلْق.

[here meaning, as expl. before, a dark, or an ashy, dust-colour]. (Mgh, * Msb.) [See also 1.]

Also Clad with, or wearing, a dirty garment, which is termed حَلْق. (Sh, TA.)

see حَلْق

Also حَلْق: see حَلْق.

(S, A, Mgh, L, Msb) and حَلْق , (A,;) applied to a man, (S, A, L, Msb,) and to other than man, (L,) Having, in his
teeth, what is termed حَلْق [expl. above as a yellowness, &c.]: (S, A, Mgh, L, Msb:) fem. of the former حَلْق: and pl. حَلْق. (Msb,;) And حَلْق signifies The جُعْل [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.)

Experienced, or expert, in affairs; whose qualities have been tried, or proved;

(A, TA;) and rendered tractable, or submissive: applied to a man. (TA.)
1. (S, L, K.) aor. — , (K.) inf. n. (S, K) and (L) and (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 He pulled out, or up, the tree: (K, TA:) the خ being substituted for ع. (TA.) And He struck a dry thing upon, or against, a dry thing. (K)

2.inf. n. , قَلْخَهُ بِالسَّوْطِ, He struck him a most vehement stroke with the whip. (K) And The plant, or herbage, became strong. (K)

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 1]. (TA.) And An ass [app. a wild ass] advanced in age: (K, TA:) and so , قَلْخَهُ; with ح as well as with خ. (TA; and K in art. Q.) Also, [or perhaps , قَلْخَ; with ح as well as with خ. (TA; and K in art. Q.)] Hollow reeds or canes. (K)

, (K, TA,) with the final letter quiescent, (TA,) An expression uttered to the stallion-camel on the occasion of covering. (K)

Also Large in the هَامَةَ [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-‘Amberee, and of others. (TA.)

And , Qَلْخَ and A braying stallion-camel: or one that brays vehemently. (L)
**1.** Qald

Qald (aor. , inf. n. Qald L) *He twisted, wound, or wreathed,* a thing (or anything, L) upon (على) another thing; (L, K;) as a قلب (the ornament so called) upon another. Qلب (L) [Hence,) aor. and inf. n. as above (S, L) *He twisted* a rope. (S, L, K.)

**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. (IAar, 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.)

*He irrigated* growing corn. (L, K.) Qald, aor. , (inf. n. Qald, L,) *He collected* water in a tank or cistern, (L, K,) and milk in a skin, (IAar, 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 باَﺮﱠﺸﻟا ِﰱ ِﻪِﻓْﻮَﺟ َﺪَﻠَـﻗ َﻦِﻣ .

*He drank of the beverage,* or wine. (IKtt.)

2. Qaldha

Qaldha (inf. n. تقليد ; (S;) and Qدلها قلادة (Msb, K;) *He put a قلادة [or necklace] upon her* (a woman's, S, Msb) neck; (S, * K;) *attired her therewith.* (Msb.) [And so,) *I hung upon him the sword, putting its suspensory belt or cord upon his neck or shoulder.* (A.) [And] تقليد البذنة *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 مزايدة, (Mgh,) or of the loop of a مزايدة. (T.) The pagan Arabs used also to hang upon the necks of their camels pieces of the bark (لَسحة) 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,) *The investing of prefects,* or the like,
with offices of administration]. (S, L, K.) You say, [He invested him with an
office of administration]. (A, L.) [He conferred upon him permanent badges
of his favours]. (A.) [See and see also the تَقْلِيد في الدين, طوقٌ طوقٌ طوقٌ طوقٌ. — Hence, also, [The
investing with authority in matters of religion]: (S, L:) تَقْلِيد 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 تَقْلِيد upon his neck. (KT.) [He obliged him, or constrained him, to do
the thing, or affair; he imposed upon him the thing, or affair. (L.)

Such a one was satirized with that which left upon him a lasting stigma. (A.)

The sea drowned them. (K,) and 4 تَقْلِيد 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.)

He put on his neck, or attired
himself with, a تَقْلِيد [or necklace], and she did the same. (S, L, Msb, K,) تَقْلِيد السَّيْف (S, A, L)

He hung upon himself the sword, putting its suspensory belt or cord upon his
neck [or shoulder]. (A.) A poet says,

* يَأَيْ لَيْتَ زَوْجَكَ فَدْ غَدَا

* متَقَلِّدَ كَفَا وَرَحَا

[Would that thy husband had gone hanging upon him a sword and bearing a spear]:
he means, (S, L) [See a similar saying voce تَقْلِيد. — جَعْلٌ: تَقْلِيد الْعَمَل
He became invested with
an office of administration, or a prefecture]. (A.) تَقْلِيد الأُمَّرُ He took, or imposed,
upon himself, or undertook, the thing, or affair; (L;) syn. (JK.) See Ham. p. 127.

A single strand, or twist, of a rope; (AHn, ISd;) and the like of a bracelet: (see أَفْلَادْ قَلِبْ.) See مَلْوَدْ (JK.) See Ham. p. 127.

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. أَفْلَادْ قَلِبْ. (L) Hence, (S, L) The caravans from Mekkehe 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 قَلِبْ. (L) [And] قَلِبْ signifies The day of irrigation. (L.) 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, The heaven rained upon us at a particular time every week: (S, L;) from the قَلِبْ of a fever. (L.) He watered his camels every day at noon. (Fr, L.) [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. أَفْلَادْ قَلِبْ, occurring in the A.; and a draught of water. (A.) أعطيتِهِ قَلِبْ أُمْرِى I committed to him the management of my affair. (A, K.)

قَلِبْ i. q. قَشْدَةْ (S, L, K;) i. e., The dregs, or sediment, of clarified butter; also called كَدَادَةْ. (L) Also, Dates, and meal of parched barley or wheat (مِلْكِيَء), with which butter is clarified. (L, K.) And see قَلِبْ [as also قَلِبْ.] (L) i. q. قَلِبْ [as also قَلِبْ.] خَنْبَعْةٌ and and نُوْنَةْ and and تُوْمَةْ and and تُمِّهْةْ and and وَهْدَةْ and and عَرْضَةْ and and حُبْرَةْ and and حُبْرَةْ and and حُبْرَةْ] (?) so says IAar.; and Lth says, that the خَنْبَعْةٌ is The part where the mustaches divide, against the partition
between the two nostrils. (L.)

A twisted rope. (S, K.) and see قَلِيدٌ and قَلِيدٌ أَقِيلَتُهُ قَلِيدٌ أَقِيلَتُهُ.

قَلاَدَةٌ [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 Mekke or sacrifice, [see 2,] and the like: (L:) Esh-Shihāb observes, in the 'Ināyeh, that the measure فَعَالَةٌ in the case

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of a word not an inf. n., denotes a thing that envelops, or that surrounds, another thing; as in the instances of مَفَافَةٌ and مَمَمَعَةٌ and قَلاَدَةٌ. (TA:) pl. قَلَائِدٌ (Msb:) قَلَائِدٌ also occurs, either as a pl. of قَلاَدَةٍ, in which case the kesreh and أ in the pl. are different from the kesreh and أ in the sing., [being the proper characteristics of the pl.,] or as a coll. gen. n., of which قَلاَدَةٍ is the n. un. (ISd, L.) حَسَبٌ كَمْ مِنْ قَلاَدَةٍ مَا أَحَاطَ بِالعَنْقِ [Sufficient for thee is the necklace that surrounds the neck]. A proverb. (TA.) Said by 'Okeyl Ibn-'Ullufeh, on his being asked why he did not censurate his enemies in a longer satire. (Z.) حَمْسِكَ كَمْ مِنْ قَلاَدَةٍ قَبْلِهَا لاِ يَفْكُرُهَا الْمَلَوَّانُ [Thy beneficence is a permanent badge upon my neck which day and night will not loose]. (A.) (A.) To me are owing acknowledgments required by permanent badges of favours firmly fastened upon their necks: see 2. (A.) [This use of قَلاَدَةٍ in a good sense is more common than the meaning A disgrace attaching constantly or a permanent badge of infamy: see Ham. p. 127.] قَلاَدَةٍ الشَّعْرَ, (K,) and مُقَلَّدَتَهُ, (L, K,) Verses, or poems, that last throughout time. (L, K.) See 2. A certain asterism. (See الْبَلَدَةٍ.)

قَلِيدٌ: see مَقَلِيدَ.
I irrigated my land with my [or portion of water]. (A, TA.)

A kind of key, like a reaping-hook, (S, L, K) with which, sometimes, herbage is twisted, (i. e., like as [the kind of trefoil, or clover, called] ّﺖَﻗ) is twisted when it is made into ropes; pl. مقالادات. A key; (S, A, L, Msb, K;) as also دَﻼْﻗِإ (L, K) and مقالادات (K) and مقالادات (A Heyth, L) and مقالادات (L:) pl. مقالادات (L, Msb, El-Basâir) and مقالادات (Msb, El-Basâir,) the latter a pl. similar to مقالادات and مشابه and ملالع and مقالادات, (El-Basâir,) or [rather] a [reg.] pl. of مقالادات or مقالادات or مقالادات, (Esh-Shiháb, in the 'Ináyeh,) or it has no [proper] sing.; (As;) [and pl. of دَﻼْﻗِإ مقالادات of which see an ex. below]. [You say] "ِدَﻼْﻗِإ ُﺖْﻴَﻘْﻟَأ ِﻩِﺪَﻼْﻗِإ ِرﻮُﻣُﻷا [lit., I threw to him the keys of the affairs; meaning, I committed to him the disposal, or management, of the affairs]. (A.)" [His means, likened to keys, became straitened: or] his affairs became straitened, or difficult, to him: (A, K:) accord. to Esh-Shiháb, from مقالادات, signifying a twisted rope: this he says considering مقالادات as syn. with قِلَانِد, but its use in this sense is not established. (TA.)
used for that purpose: (L) also, a reaping-hook with which is cut. (L) See also إقليد.  ﻟْتُوَّر
A repository, magazine, store-room, or treasury; (L, K) as also ﻟْتُوَّر، ﻣُقَﻼَد. (L) And see إقليد.

A bracelet formed of two bracelets of the kind called قلب twisted together: (L) a twisted bracelet; as also ﻟْتُوَّر قَلْبِّ ﻣُقَﻼَد (L, K [the latter said in the K to be with fet-h, but in the L written قلب]) and the latter, [in the S written قلبو ] a bracelet made of twisted silver. (S, L)

The place of the قلادة [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 قلادة 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. (Hamp. 127.)
1. 

TouchListener(loc=0) He belched up, *(S, A, *Msb, *K)* from his throat, *(S, A, K)* or from his belly, to his mouth, *(Msb)* as much as filled his mouth, or less, *(S, A, Msb, 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 *ﺲْﻠَـﻗ* or *ﺺْﻠَـﻗ* below,)] it [the action] is termed *ءْﻰَﻗ* *(Msb)*: or he vomited *(Mgh)*: or he, or it, vomited, or cast forth; *ءﺂَﻗ* *(S, A, K)* or he, or it, vomited, or cast forth; syn. *فَﺬَﻗ* *(S)*. The act termed *ﺲْﻠَـﻗ* is an impurity which necessitates the performance of the ablution termed *ءْﻮُﺿُو* *(A, Mgh)*: so in a trad. *(A)* 

2. 

TouchListener(loc=1) *ةَﻮُﺴْﻨَﻠَـﻗ* *(S, K)* and *ُﻪَﺴَﻨْﻠَـﻗ* *(K)* His soul, or stomach, heaved; or became agitated by a tendency to vomit: *(A, K)* [like *قَلْسَة* الطعنة بالدم]* [Hence,] *قَلْسَة* السحاية. *(A)* And The cloud cast forth moisture, or fine rain; not vehement rain. *(A, *TA)* And *قَلْسَة* السحاب. *(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 *قَلْسَة* البحر, 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)*

TouchListener(loc=2) 

TouchListener(loc=3) He attired him with a *قَلْسَة* *(S, K)* and *قَلْسَة* *(K)* He attired him with a

TouchListener(loc=4) *(TA)*
Q. Q. 2

**He attired himself with, or wore,** a **قَلَسْوة** (S, K) as also **قَلَسْوة** (S, A.)

[The last of these verbs is used by ElHemedhánee transitively, as meaning, **He attired himself with** a cap of the kind called **ةَدِّيَة** (see De Sacy’s Chrest. Arabe, sec. ed., T. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

**قَلَسْوة**, (A, K, and so in a copy of the S,) or **قَلَسْوة**, (A, Mgh, Msb, TA, and so in a copy of the S,) the former being the inf. n., (Mgh, Msb,) and **قَلَسَانْ**, (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, Msb, K,) **from the throat,** (Kh or Lth, S, A, K,) or **from the belly, to the mouth,** (AZ, Msb,) **as much as fills the mouth,** or **less,** (Kh or Lth, S, A, Msb, K,) of [undigested] food or drink, (AZ, Msb,) 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, Msb:) when it is repeated, (Kh, S, A, K,) or overcomes, (Lth, TA,) it is termed **قَيَء** (Kh or Lth, S, A, K:) or **what comes forth,** of vomit, being as much as fills the mouth:** (Mgh:) pl. **قَلَسْةَة** (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 **ةَرْصُوْصَة**:) and a
cowl, or hood, of a pointed form: see عرقة، برس، and طرطور، and Abd-El-Lateef applies the term قلسولة 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. حطب:) pl. قلاسي and قلاسي and قلاسي and قلاسي and قلاسي، which last is [properly a coll. gen. n. of which قلسوة is the n. un., being] originally قلسوة، for there is no noun ending with an infirm letter preceded by a dammeh, wherefore the و is changed into ك، and the dammeh into a kesreh, and then the word becomes like قاضي [for قاضي]. (S, K.) The dim. is قليسية قليسية and قليسية and قليسية and قليسية: (S, K:) but not قليسية; 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.)

قلاسي see قلسوة.

قلانسي see قلاسي.

قلانسي see قلاسي, in two places. A maker [or seller] of what is called قلاسـة [or rather of قلاسي، the pl.; and so قلاسي; or this latter is perhaps post-classical]. (TA.)

قلاس act. part. n. of 1, in the first and subsequent senses. (S, A.) You say، قلاسة طعنة قالسة [A wound made with a spear or the like belching forth blood، and belching forth much blood]. (A.) And [in like manner، بحر قالس 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)
special case, (S, M, A, &c.) aor. — , inf. n. (S, M, Msb, 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 shrunk; or became contracted or shrunk;* (S, Mgh, L, Msb, K; *) as also (S, M, Msb, K; *) inf. n. (S, Mgh, Msb, K;) [which has two significations: *it rose, or became raised: and it went away.*] (S, M, * A, Mgh, Msb, * K; *) as also (A, Mgh.) You say, (S, M, * A, Mgh, Msb, * K; *) inf. n. (S, Mgh, Msb, K;) and (i. q. ارفع) [The shade contracted, or shrunk, (M, K, TA,) or decreased: (TA:) or went away; syn. ارفع: (S, Msb, TA:) all of which explanations are correct. (TA.) And *His lip became contracted;* (S, M, Msb, K;) as also (Msb:) or *became contracted upwards.* (A, TA.) And *The udder became drawn together.* (TA.) And *The garment, or piece of cloth, contracted, or shrunk, after the washing.* (S, Msb, K.) And *The shirt became contracted, or raised, or tucked up:* (M, K, TA:) and in like manner, (M, TA;) *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. ارفع: (S, M, K:) or, when said of the water of a well, it signifies ارفع 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 signifies *the water of the well rose to its upper part: and the well became nearly, or entirely, exhausted:* (TA:) and *the water of the pool left by a torrent went away:* (M.)
His soul heaved; or became agitated by a tendency to vomit; syn. ْثَغَتَ (M, K:) and a dial. (TA.) Also ْثَغَتَ مَثْلَ وَمِثْلَ. ْثَغَتْ قَلَسَتْ تَأْثِرَتْ، (so in a copy of the A;) and ْثَغَتْ قَلَسَتْ حَارَتْ، (M, K:) inf. n. ْثَغَتْ نَثْيَتْ,(K;) (M,) and a dial.

[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, ْجُرُّتْ مُجْرَتْ, in their pace, or going: (M:) or went on in one regular, uniform, or constant, course. (K.) Also ْثَغَتَ مَثْلَ وَمِثْلَ. (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 ْثَغَتْ قَلَسَتْ said of an animal's milk. (Mgh.)

Also, ْثَغَتَ قَلَسَتْ، inf. n. ْثَغَتْ قَلَسَتْ، 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: (A, TA:) or removed, or migrated, quickly from the dwelling. (A, TA:) And ْثَغَتَ قَلَسَتْ، inf. n. as above, The boy grew up and walked. (TA.) See ْثَغَتْ قَلَسَتْ.

2 ْثَغَتْ قَلَسَتْ: see 1, passim: see also 4. ْثَغَتْ قَلَسَتْ قُمِّصَهُ He contracted his shirt; he raised it, or tucked it up. (M, K, * TA.) Thus the verb is trans. as well as intrans. (K.) He separated the two men, each from the other, in a case of reviling or fighting; syn. ْخَلَصَ. (M.)

4 ْثَغَتْ قَلَسَتْ: see 1, second sentence. ْثَغَتْ قَلَسَتْ ْبِينَ الرَّجُلِينَ He contracted his shirt; he raised it, or tucked it up. (M, K, * TA.) Thus the verb is trans. as well as intrans. (K.) He separated the two men, each from the other, in a case of reviling or fighting; syn. ْخَلَصَ. (M.)

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 ْثَغَتْ قَلَسَتْ said of a she-camel: (TA:) or the latter signifies she (a camel) became fat in her hump; as also ْثَغَتْ قَلَسَتْ ْبِنَ الرَّجُلِينَ, and in like manner one says of a he-camel ْثَغَتْ قَلَسَتْ: (M:) or she became fat in the [season called] ْثَغَتْ قَلَسَتْ. (S, M, * K;) or i. q. ْثَغَتْ قَلَسَتْ ْبِنَ الرَّجُلِينَ; [so in the copies of the K, evidently a mistake for ْثَغَتْ قَلَسَتْ، q. v. ;] and her milk went away, or became drawn up; (K;) [a signification nearly agreeing with explanations of ْثَغَتْ قَلَسَتْ; ْثَغَتْ قَلَسَتْ ْبِنَ الرَّجُلِينَ, q. v. ;] opposed to ْثَغَتْ قَلَسَتْ. (TA.) See also
قلص

قلص Abundance of water: and, contr., paucity thereof: (TA:) and have the former of these significations: (M:) or signifies water of a well collecting therein and rising: (S, K:) and so قلة of a well

قلصأ and قلة have the former of these

قلصأ and قلة according to some lexicologists, as mentioned by Ibn-El-Ajdábee: (IB:) the pl. of قلة is قلصأ: (S, K:) and the pl. [or rather quasi-pl. n.] of قلة is قلة: (IB:) An Arab of the desert is related to have said, فما وجدت فيها إلا قلة من الماء, meaning, And I found not in it [i. e. the well] Save a little quantity of water. (TA:)

قلصأ The beginning of a she-camel's becoming fat; as also قلوصأ. (M:) See 4.

قلصأ and قلة: see قلة, throughout.

قلصأ A young, or youthful, she-camel; (S, M, Msb, K;) i. e. among camels (Mgh, Msb) the like of a جارية among women: (S, Mgh, Msb:) 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 بَعْكَة; (El-'Adawee, S, Sgh, K;) the he-camel during that period being called جمار, and then جمجم: (El-'Adawee, S, Sgh:) or any sh-camel from the time when she is ridden, whether she be a بَعْكَة or a حَقْق": (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 قلوصأ 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. قلصة of the pl. of which قليصات see an ex. in a verse cited
The clouds that bring snow. (A, TA.) [Hence also,

Twenty stars, which, as the Arabs assert, drove before him

in demanding in marriage el-thriya: (TA;) some small stars before

الدـبـرانى, following

(Mir-át ez-

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Zemán:) [by some applied in the present day to the Hyades:] or the Qláṣat are the stars around الدـبـرانى. (Kzw.)

Also, A young, or youthful, female of the ostrich-kind; like the Qláoos of the camel-kind; (M, TA;) the female of Qlós [or young ostriches, or young ostriches a year old]; i. e. a Qlós (TA;) a female of the ostrich-kind, of such as are termed رئـال (S;) or a female of the ostrich-kind: (A, O, K;) and of such as are termed رئـال (K;) or a little female Qlós, the female of the ostrich: (IDrd, TA;) or so in the TA, app. a mistake for Qlós signifies the offspring of the ostrich; its حقـان and its رئـال: (TA;) or

says IKh, on the authority of El-Azdee. (IB, TA.) ___ Also, The Young of the [species of bustard called]

ىرﺎـبـﺣ (K;) or the female of the i-raab (M.) is also metonymically applied to signify Young women; (K;) as also Qlás (TA;) and the latter, to signify Women [in a general sense]. (TA;) 

A well having abundance of water: pl. Qlás (M.)

Qlós: see 1, (of which it is an inf. n.,) throughout: ___ and see Qlós.

Qلأس: see Qلص.

Qلص: see Qلص.

Qلأس: see Qلص.

Shade [contracting, or shrinking, from one: (see 1;) or] decreasing: (S, TA;) [or going
A contracting lip: (S:) and a man having a contracting lip. (Msb.)

A garment contracted and short: (Sh, TA:) and a short shirt: (A:) or a shirt contracted, or raised, or tucked up: and a coat of mail contracted: most frequently meaning upwards. (TA.)

Water collecting and becoming abundant in a well: (TA:) or rising, or high, (S, M, K,) in a well: (S:) the pl. of قاليص (TA.) See also 1.

Also, applied to a horse, Long in the legs, and contracted in the belly: (M, TA:) or light, or active, and quick, (مشمر) tall, and long in the legs: (S, K:) or tall. (A.)

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] صيف: (S, M:) and also, a she-camel that becomes fat and lean in the winter: (Ks, TA.)

Some small stars before الّبَرَّانِ; [i.e., towards the] being between the Hyades and the Pleiades; following (Mir-áṭ ez-Zemán,) Or The Hyades.
He pulled, plucked, tore, wrenched, or rooted, out, or up, or off; detached; removed from his or its place; displaced; (Msb, K *) eradicated; uprooted; unrooted. (K.) — تَقَلَّبٌ (K in art. جذو) تَقَلَّبُ السِّيرِ (TA in that art.) [app. for تَقَلَّبٌ في السِّيرِ] said of she-camels, (K ib.) [app. They raise their feet clear from the ground: see قَلَعُ and قَلَعٌ the pret. seems to be قَلَعُ: so if قَلَعُ be the right reading: but in a copy of the K it seems to be قَلَعٌ: جذو, art. جذو.

It (rain) left off. (The lexicons passim.) It cleared away; syn. إنْجَلْيَ (TA.) أَقَلَعَ عَنْهُهُ إِنْجِلُيَ He, or it, left him, or quitted him, or it. (Mgh, Msb, K.) He abstained, or desisted, from it. (S.) — أَقَلَعَ It (hard fortune) departed: see an ex. voce إِنْدَ أَقَلَعتُ الحُمُّيَ The fever passed away.

He walked as though he were descending a declivity. (TA.)

It became pulled out, or up, or off; became removed from its place, displaced, eradicated, uprooted, or unrooted; it fell, or came, out. You say, إنْقَلَعتُ أَسْنَانَهُ [His teeth fell, or came, out.] (TA, art. حَس..)

As meaning Large stones: see مِرْدَى.

In Turkish قَلَعٌ: see قَلَعٌ and قَلَعَ: آنْكِ; أَقْلَعْيَ قَلَعٌ: قَلَعُي is a quasi-inf. n. of the verb in the phrase أَقَلَعَتُ الحُمُّيَ: see صَلَعٌ.

Culled: see an ex. voce صَمَعٌ.
A thing with which one throws a stone; (S:) a sling; (PS:) so in the present day. See also ملقع.
See 8.

He pulled out the finger-nail by the root: (Lth, TA:) and so, accord. to a usage of its pass. part. n. in the T, art. ظفر.

[Also The prepuce of the clitoris of a woman;] a piece of flesh between the شفران of a woman, which is cut off in circumcision. (Msb,) voce بظر.

Has also for pl. Cلائم.أَعْرَم*; see Cلائمان.أَعْرَمْ. ٌ
Q. 2

The crusts of earth broke up from over the truffle. (M, art. نقض.)
It was, or became, unsettled, unsteady, unfixed, loose, mobile, unquiet, or restless; it did not settle, become fixed or motionless or quiet or at rest, or it did not rest or remain or continue, in its place. (TA.)

He, or it, became disquieted, disturbed, agitated, flurried, or in a state of unrest or commotion; syn. (S, K, TA,) and (M, Msb.)

He moved it, a thing, from its place; as also (M.)

Unsteady; loose. A loose expression. (TA &c., passim.)

Looseness in an expression. (TA &c., passim.)
[The colocasia; or arum. colocasia of Linnaeus; 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'Egypte par Abd-allatif, pp. 94 98.]
A writing-reed prepared for writing; a reed-pen.
قلمس
He fried wheat; i.e. roasted it in a frying-pan or roasting-pan. (Mgh.) ___

He roasted in a frying-pan (MA, KL) flesh-meat (MA) or anything: (KL:) and signifies the same. (MA.) The aor. is the inf. n. (MA, Mgh) and (Mgh.)

Potash; as is shown by the explanations in the S, K, and TA. Hence our term alkali. See.

A frying-pan; i.e. (Msb in art.)
R. Q. 2 I took it, or devoured it, altogether. (TA in art. عب.)

A certain well-known vessel; arabicized from كم كم; (K, TA;) a vessel of copper, in which water is heated; also called مصم; and called by the people of Syria خلاية; as also مصم: (Msb:) or a well-known vessel of copper, &c., in which water is heated, narrow in the head: and hence, a small vessel of copper or silver or china-ware, in which rose-water is put for sprinkling, having a long and narrow neck, with a cover pierced with a hole or with several holes; (TA;) the vessel of the perfumer: and, with ظ, a vessel of brass, having two loop-shaped handles, which the traveller takes with him: pl. مصم. (Msb.)

A man who eats all that is upon the table. (S, K. *) مصم and مصم: see مصم.

Sweepings. (S, K.)

A man who eats all that is upon the table. (S, K. *) مصم and مصم: see مصم.

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A man who eats all that is upon the table. (S, K. *) مصم and مصم: see مصم.

Sweepings. (S, K.)

A man who eats all that is upon the table. (S, K. *) مصم and مصم: see مصم.
The cattle became fat, or plump; (AZ, S, O, K;) as also أَقَامَتْ أَمَقَاتُ الْبَيْنَاءَ (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 قَامَةً. (TA.) And أَقَامَتْ أَمَقَاتُ الْبَيْنَاءَ (K, TA,) and أَقَامَتْ (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 أَقَامَتْ (K, TA,) and أَقَامَتْ (K,) The cattle abode in such a place until they became fat, or plump]. (TA.) See also س. And أَقَامَتْ (O, TA,) inf. n. قَامَةً. (TA,) I abode in the place: (O:) or I entered the place and abode in it. (TA.) And أَقَامَتْ (K, TA,) or أَقَامَتْ (K, TA) He went into an abode. (TA,) قَامَةً is also syn. with [q. v.]: (K;) the latter is affirmed to be the original word: (MF;) you say أَقَامَتْ (O, TA,) قَامَةً أَمَقَاتُ الْجَرْجَلْ; and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (O, K,) aor. —; (K;) inf. n. أَقَامَتْ (S, O, K) and أَقَامَتْ (O, K) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (S, O, K) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (O, K) both of the former verb, (S, O, K;) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (O, K) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (S, O, K) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (S, O, K) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (O, K) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (S, O, K) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (O, K) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (S, O, K) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (O, K) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (S, O, K) and أَقَامَتْ أَمَقَاتُ الْجَرْجَلْ (O, 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.)

َامَةً 3 أَقَامَتْ أَمَقَاتُ الْمَاشِيَةُ It (a thing, TA) did not suit him: (K, TA;) and so أَقَامَتْ أَمَقَاتُ الْمَاشِيَةُ (K, TA ;) and so أَقَامَتْ أَمَقَاتُ الْمَاشِيَةُ. (TA.)

َامَةً 4 أَقَامَتْ أَمَقَاتُ الْمَاشِيَةُ The people, or party, had their camels in a fat, or plump, state. (S, O, K,) أَقَامَتْ أَمَقَاتُ الْمَاشِيَةُ The pastures, or place of pasture, suited the camels, (K, TA,) and rendered them fat, or plump. (TA, as from the K.) And أَقَامَتْ أَمَقَاتُ الْمَاشِيَةُ It (a thing, S, O, or
a place, or pasture or a place of pasture, TA) pleased him. (S, O, K, TA.) And اقماه ام ام 5

He rendered him little and despicable. (S, O, K.)

He found that the place suited him, and consequently he abode in it. (O, K.) تتما الموكان

He took the best of the thing. (Th, K.) And He collected the thing little by little: (S, O:) and accord. to Z, اقتما الموكان signifies He collected the thing. (TA.)

See what immediately precedes.

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.)

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 مقتا 8

Also, and مقتام and مقامة, (like مقتا) A place on which the sun does not come: (O, K:) pl. of the first word مقتا. (TA.)

See the next preceding paragraph.

Little and despicable (S, O, K, TA) in the eyes [of others]: fem. مقتا مقتا and مقتا. (K;) the latter of a [very] rare form. (TA.)

Fem. of قائمة: see 1, first sentence.
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 سف without moistening it, or kneading it with water &c.; syn. 

(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 اقتسمت قمحة منه [I so ate a mouthful thereof, i.e. of what is eaten in the manner described above]. (A.) And اقتسمح likewise signifies, (L, K,) as also قمحة (L,) He drank it, namely, what is called شراب [app. as meaning wine], and water, and milk. (L,) And, from قمحة signifying as expl. above, you say, قمحة عن الماء, (A,) or [simply] قمحة, (S, L, K,) with fet-h, (S,) aor. — ، (L,) inf. n. قموح; (S, L, K,) as also قمحة, aor. — ، inf. n. قمومه; (L,) and قامح; (A,) and اقتسمح،(A,) and اقتسمح، and اقتسمح.

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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 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 فانقمح [He drank] and raised his head and left drinking by reason of his thirst's being satisfied. (S,) And فانقمحا فلان من الماء Such a one drank water, or the water, with dislike, or loathing. (AZ,) said by Umm-Zara,
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] ُﺢِﻣﺎَﻗُم (A, TA: * ) Az says that 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, ُﺢﱡﻤَﻘﱠـﺘﻟا فَأَنزَحَتْ, (A, TA, * ) which [likewise] means, and I raise my head in consequence of the being satisfied with drinking. (A.) [See also art. ُﺢَﻤَﻗ, which likewise means, and I raise my head in consequence of the being satisfied with drinking. (A.) [See also art. ُﺢَﻤَﻗ, aor. ـ, inf. n. ُﺢُمُقُّح, is also expl. by Lh as signifying He (a camel) became very languid by reason of vehement thirst: but accord. to Az, this is wrong. (L.)

2 ُﺢَمْاَﻗ ُﺢَمْاَﻗ ُﺢَمْاَﻗ, (A, K,) inf. n. ُﺢِمْاَﻗَأ (K,), inf. n. ُﺢَيِمْاَﻗ (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 doing to him the least, or meanest, thing, and choosing for himself in preference to him in the partition of the spoil. (A, TA.)

3 ُﺢِمْاَﻗُأ ُﺢِمْاَﻗُأ ُﺢِمْاَﻗُأ, see 1, near the middle, in two places. Hence, (S, A, K,) also called ُﺢِمْاَﻗُأ, شِهْرَا ُقَمَاحِ, (S, A, K,) and in the CK ُﺢَمْاَﻗآ, but it is correctly ُﺢِمْاَﻗُأ, as is shown by its being added, after the explanation, in the TA, whence ُنﻮُﺤَمْﻘُم in the Kur (xxxvi. 7,) and by explanations of this epithet in several of the expositions of the Kur-án, and the like is also indicated in the S,] inf. n. ُأَقْمَحَ (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,)

The غُلُّ أَقْمَحَهُ الغُلُّ [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 غُلُّ, 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.) ___

[as inf. n. of أَقْمَحَ, like كُمْحُ, (with and ح in form and in meaning,)] also signifies The elevating of the head by reason of pride: and so غُلُّ الإِقْمَاحِ. (L and TA in art. كُمْحُ: but in the CK, in that art, غُلُّ الإِقْمَاحِ, with ح.)

And غُلُّ أَقْمَحَهُ غُلُّ [i. e. غُلُّ أَقْمَحَهُ غُلُّ, 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.) ___ أَقْمَحَ said of thirst is expl. by Lth as signifying It rendered a camel very languid: but accord. to Az, this is wrong. (L.)

The ears [of wheat] became pervaded by the farinaceous substance. (K.) ___ And أَقْمَحَ الْبَر, أَقْمَحَ الْبَر, The wheat becomes mature غُمَقُ. (TA.)

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٥ أَقْمَحَ see 1, near the middle, in four places.

١٢ أَقْمَحَ see 1, near the middle, in two places.

١٣ أَقْمَحَ see 1, first quarter, in three places: and see also 4, last sentence.

٤٠ أَقْمَحَ Wheat, syn. بَر, (S, A, Mgh, L, Msb, K,) and حَنْثَةَ, طَعَامَ, (Msb,) 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 بَر and حَنْثَةَ بَر and طَعَامَ بَر:] 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 بَر is more chaste: (S in art. جَرَءُ القَمْحُ فِي السِّنِيلُ) means The farinaceous substance pervaded the ears of wheat. (L.)

قَمْحَة: see the next preceding paragraph.

قَمْحَة A mouthful of قَمْحَة [q. v.] (S, K:) or, as more than one have said of water. (TA:) See also قَمْحَة.

قَمْحِي The قَمْحِي [q. v., generally meaning the glans of the penis]. (K.)

قَمْحَانَة The part between the قَمْحَانَة [or occiput] and what is termed قَمْحَانَة [which is the small hollow in the back of the neck]. (K.)

قَمْحَانُة, thus accord. to the Basrees, (TA,) and قَمْحَانُة, and قَمْحَانُة, (K,) The plant called قَمْحَانُة [q. v.] (S, K, TA:) or (the kind of perfume called تَرَتْرَش: (TA:) or (so accord. to the K and TA, but in the S also, ) a substance that comes upon the surface of wine, like تَرَتْرَش: (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 تَرَتْرَش: this last is said to be what is meant in the following verse by En-Nábighah [Edh-Dhubyánee], the only poet known by AHn to have mentioned قَمْحَانَة: [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.)
A version 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 ٌحـِمْح ٌحـِمْح])

Verily he is a great drinker of the beverage called nebedh. (ISH.)

What is eaten in the manner termed ٌحـِمْح, (S, L,) of the meal of parched barley or wheat, &c., (L,) or such as a digestive stomachic جـوارش, &c., (S:) expl. in the K by the word جـوارش [only], in some copies with the addition of a final ن, [evidently a mistake for ن, since its original in the Pers. جوارش or جوارش or جوارش], (TA:) app. from ٌحـِمْح meaning الـْمَر ٌحـِمْح; (S:) Hence one says, اَـم ِﺖَبـَاصَأ ُﻞـِﺑِﻹا ﱠﻻِإ ًﺔَﺤـِمْح ْﻦـِم ٌَﻶَﻛ The camels obtained not [aught] save somewhat of dry herbage which they took into the mouth unmoistened, or licked up. (A, TA.)

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 of the water, or of some disease: (A:) and disliking water from any cause: (K:) and ٌحـِمـَح مـَقـَامـَح signifies the same, applied to a he-camel, (As, S, A,) and to a she-camel: (As, S, K:) pl. of the former ٌحـِمـَح (S, K,) and of ↓ the latter ٌحـِمـَح, which is anomalous, (S,) or this is pl. of ٌحـِمـَح or it is [an inf. n.] syn. with ٌحـِمـَح, مَقَامـَح, مَقَامـَح, مَقَامـَح, مَقَامـَح, used as an epithet; you say ٌﻞـِمْح ٌحـِمْح; (A:) and ٌﻞـِمْح ٌحـِمْح, (S:) Also, (K,) as expl. by Lth, and so ٌحـِمـَح مـَقَامـَح, but, accord. to Az, wrongly, (L,) A camel very languid by reason of vehement thirst. (L, K.)
نوحون: see 4, first sentence.
قائم: and its fem. see قامه in three places.
What is behind the head; (S, in art. قمحد ; and Msb,) that is to say, (Msb,) the [occiput or]
hinder part of the back of the head; (T, Msb, K,) i. e., the surface between the [here
app. meaning the hair that surrounds the round part of the head] and what is termed قمحد
[or the small protuberance above the back of the neck]: (T:) also, the protuberance
above the back of the neck, (L, K,) between the [see above] and the back of the neck,
sloping down from the [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 [see above] being above it; and the قمحد, below it,
next the part of the back of the neck that is between the ears: (AZ, L:) pl. قممحوات (S, L, K,
&c.) and قممحوات. (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. قمحد requires consideration. (TA.)
قُمْدَ أَوْ, t. r. n. (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 إِقْمَهْدَ ٤ [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. إِقْمَهْدَ.

ٍقُمْدَ (Lth, S, L, K) and قُمْدَ (K) or قُمْدَ (L) and قُمْدَ (Lth, L) and قُمْدَ and قُمْدَ (K) or قُمْدَ (Lth, L, K) or قُمْدَ (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. ﱣإِنَّ لَقُمْدَ قدْمَدَ قُمْدَ قُمْدَ. Verily he is very strong. (Lth, L) ﱣذِكَرْ قُمْدَ Penis vehementer se erigens, (Lth, L, K) or قُمْدَ is a name of the penis. (L.) See also ﱣأَقْمَدَ.

ٍأَقْمَدَ, fem. ﱣقُمْدَةَ, (L, K,) and ﱣقُمْدَةَ and [fem. see قُمْدَةَ above] قُمْدَةَ Large and long in the neck: or tall, (L, K,) in a general sense: applied to a human being. (L) ﱣخَنَ قُمْدَ الأَقْمَدَ We are thick-necked. (L.) See also ﱣقُمْدَ.
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. (Ktt.)

He, (a man, TA,) was, or became, sleepless in the moonlight. (K.) See also 3, throughout.

He contended with him for stakes, or wagers, laid by both of them to be taken by the winner; syn. (K;) he contended with him in a game of hazard, such as that called سَيْلَّة, or the like: (see Bd 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 تَقَمِّر signifying he deceived him; because تَقَمِّر is [often] deception. (A.) You say تَقَمِّر قَامِر, aor. of the latter (JK, S, A, Msb, K) and — , (JK,) inf. n. قَامِر, (S, Msb,) He contended with him for stakes, or wagers, &c., (S, * K,) and overcame him therein; (S, A, Msb, K;) and تَقَمِّر قَامِر, aor. of the latter — (JK, S, A, Msb, K) and — , (JK,) inf. n. قَامِر, (S, Msb,) he contended with him in the contest termed قَامِر, and overcame him therein; (S, * K,) and تَقَمِّر قَامِر, aor. — , inf. n. قَامِر, he played with him in the manner termed قَامِر and overcame him: (S:) or قَامِر, inf. n. قَامِر, he overcame him in play; and so تَقَمِّر قَامِر, (K, * TK,) and is transitive: (TA:) you say تَقَمِّر قَامِر بالقَدَاح, and تَقَمِّر قَامِر بالقَدَاح، and he contended for stakes, or wagers, &c., with the gaming-arrows, and with the
apparatus for trictrac or backgammon]: (A:) and قَمْرَةٌ, قَمْرَةٌ (syn. with قَمَرُهُ), (TA:) and قَمْرَةَ المَلِّ, aor. [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 The new moon became what is termed قَمَرٌ, in the third night. (A.) Our night became bright [with light of the moon]. (S, TA.) [We entered upon the time of moonlight:] the moon rose upon us. (S, TA.) He (a man, TA) watched, or waited, for the rising of the moon. (K.) See also 3.

5 He came to him in the moonlight. (S.) He hunted, or pursued, the antelopes, (A, TA) and the birds, (TA) in the moonlight, so that their sight was dazzled. (A, TA) 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 They played together in the manner termed قَمَرُ. (S:) they contended together for stakes, or wagers, &c.; (K:) they contended together in a game of hazard, such as that called المَيْسَر, or the like: see 3.] 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: (AHeyth:) 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, Msb, TA,) from قَمْرَةٍ (TA:) of the masc. gender: pl. قَمْرْأٍ (TA:) The dim., قَمْرَةٌ, is found to occur: (S:) and is applied to The moon at the time called مَحَاقٍ [which is generally said to be applied to the last three nights of the month]: you say
The moon at the time called set, or disappeared. (A, TA.)

I left my cattle to pasture without a pastor to take care of them in the night:

and [in like manner,] in the day. (TA.)

The sun and the moon: one of them [namely the latter] being made predominant. (TA.)

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 أَقْمَر.

Of, or relating to, the moon; lunar. Ex. The lunar year. (Mgh, art. ﺣُمَس.)

is a rel. n. from قَمَرٌ: and قَمَرٌ is either pl. of أَقْمَرٍ, like as ﺗَأَمْرُ is of ﺣَمْرٍ, or pl. [or rather coll. gen. n.] of قَمَرٌ, like as ﺗَأَمْرُ is of مَأْرُ, or قَمَرٌ is of قَمَرٌ: (S, Msb:) or قَمَرٌ is a rel. n. from the name of a mountain, or of a place, or some other thing, accord. to different authors: or its ک is added to give intensiveness to its signification: (TA:) the قَمَرٌ is [A bird of the [species called] دَوَذَ) [pl. of دَوَذَ; a certain species of bird; so called because ﺟَذَ in colour, like the دَوَذَ in El-Hijáz; (JK;) [a species of collared turtle-dove, of a dull white colour marked with a black collar: such I have see in Egypt, caged; but they are rare there; and, I believe, are brought from Arabia:] the قَمَرٌ is a species of دَوَذَ, (K,) دَوَذَ: (M, TA:) or قَمَرٌ is applied to the female; and the male is called دَوَذَ: (S, Msb, K: see دَوَذَ in art. دَوَذَ): and the pl. is دَوَذَ, (S, Msb, K,) imperf. decl.; (S;) and accord. to some, قَمَرٌ (TA;) and قَمَرٌ (K.)
An antagonist in the contention termed أَقْمَرْ (I, K:) pl. أَقْمَرُ، أَقْمَرْ (I, K,) which is anomalous, like أَنْصَارْ، pl. of أَنْصَرْ. (TA.)

Of a colour inclining to خَضْرَةْ or of a dull or dingy or dusky white: (K) and white: (S, Msb, K:) of intensely white: (Iktt:) fem. (S, K:) pl. قَمَرَة. (S, Msb.) You say حُمَارُ أَقْمَرْ (S, A, Msb, K) An ass of the colour termed أَقْمَرْ: (K:) or a white ass: (S, A, Msb:) and أَنَاثُ أَقْمَرْ: (S, A, Msb:) and a she-ass of the colour termed أَقْمَرْ: (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 حَرْسُ أَقْمَرْ A moon-coloured horse. (Mgh.) And سَحَابُ أَقْمَرْ 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.) Also لِيْلَةُ أَقْمَرْ: (S, A, K,) and لِيْلَةُ أَقْمَرْ مَقْمَرَة، (A, Msb, K,) and لِيْلَةُ أَقْمَرْ مَقْمَرَة، (K) and لِيْلَةُ أَقْمَرْ مَقْمَرَة، (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 لِيْلَةُ أَقْمَرْ; but ISd, says this is strange, and I think, he adds, that by لِيْلَةُ أَقْمَرْ he means لِيْلَةُ القُمْرَا، meaning The night of moonlight: (Lth, A, Mgh:) for لِيْلَةُ القُمْرَا also signifies the moonlight. (Lth, A, Mgh, K,) And فَقِدْنَا عِنْدَ القُمْرَا We sat in the moonlight. (A.) And أَتَيْتِهِ عِنْدَ القُمْرَا I came to him in the moonlight. (S.) A face likened to the moon (K, * TA) in respect of whiteness. (TA.)

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.]
QSMS 1

QSMS

QSMS: (S, K,) aor. — and — (K,) inf. n. QSMS (S, A, K) and QSMS (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 QSMS [signifies the same as QSMS: 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,) QSMS (S, A,) [aor., app., as above] inf. n. QSMS (K,) He immersed, dipped, plunged, or sunk, him or it, (S, A, K,) in the CK QSMS is put by mistake for QSMS, (in the CK QSMS is put by mistake for QSMS,) in water; (S, A;) as also QSMS (S,) inf. n. QSMS (K,) See also QSMS. You say also, QSMS (Sh:) I cast him into the well. (Sh.) ___

QSMS: (S, K,) inf. n. QSMS (K,) I vied, or contended, with him in diving, (TA,) You say, QSMS (S,) [aor. of the latter, accord. to rule, — only] inf. n. QSMS (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,) Such a one vies, or contends, in diving with a fish. (S, A, K,) You say also, QSMS (Sh:) Such a one hides himself at one time and appears at another. (TA.)

QSMS: see 7.

QSMS: see 3.

QSMS 3

QSMS: (S,) [aor. of the latter, accord. to rule, — only] inf. n. QSMS (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,) Such a one vies, or contends, in diving with a fish. (S, A, K,) You say also, QSMS (Sh:) Such a one hides himself at one time and appears at another. (TA.)

QSMS 4

The children vie, or contend, one with another, in diving in the sea, or great river; syn. QSMS (A,)
It (a star) set, or descended in the west; (S, K;) as also أَقْمَسَ (TA.)

A diver: (S, TA:) a diver for pearls. (TA.)

The Sea; syn. (IDrd, K;) as also قَمَسُ (O;) or the deepest part thereof: (A 'Obeyd, A, K;) or the main body of the water thereof; as also قَمَسْ (K, A, TA;) or the middle, and main body, thereof. (S.)

The time of a star's setting at dawn. (S, * TA.)
Shamq

1. Shamq, aor. (M, TA) inf. n. Shamq (S, M, K) *He collected* (S, M, K) a thing, (S,) or qama, (M, K,) meaning small rubbish, or broken particles of things, on the surface of the ground, (K,) *hence and thence*; (S, TA:) as also Shamq, inf. n. (S, TA:) Hence, Shamq al-rih al-trab (The wind's collecting the dust). (TA.)

2. Shamq see 1.

3. Shamq (K,) or qamish al-qama, (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 qama, hence and thence. (M.)

4. Qamishe, see 5.

The *bad* [or refuse] of anything; pl. of qama. Shamq (S, ISk, M,) and Shamq (Araaq, ISk, M,) are like it: (TA:) and Shamq is also a sing., like Shamq. (M, TA,) Shamq also signifies What is collected hence and thence: (S:) or small particles, or fragments, of anything; as also qama, (M, Iktt,) and so qama, (Iktt, TA:) or small rubbish, or broken particles of things, on the surface of the ground. (K,) You say, *He gave me not aught save the worst of what he found.* (K,) [Hence,]

Qamishe, or Shamq al-nas Household goods, or utensils and furniture. (S,) [Hence also,] Shamq al-bayt The refuse, or meanest sort, of the people, or of mankind. (K, * TA,) [The application of Shamq to *Any kind of woven stuff, whether linen, cotton, or silk, &c., is post-classical. Its pl. is* qama, throughout.]

Qama, see Shamq, throughout.
قَمَاشُ ٌشﺎَﻤَق َةُ، see قَمَاشُ ٌشﺎَﻤَق َةُ، in two places.

قَمَاشُ ٌشﺎَﻤَق َةُ One who sells household goods, or furniture and utensils. (TA.)
قهص

قهص 1

قهص، aor. — (س، م، أ، Msb، K) and — (س، م، Msb، K) inf. n. قهص (س، Msb، K) and — (س، م، أ، K، or this is a simple subst., Msb،) and قهص (م، K، or this last is not allowable، S،) He (a horse or other animal، S، أ، K، or a camel، Msb،) raised his fore legs together and put them down together، (س، أ، Msb، K،) on being mounted or ridden، (Msb،) and beat the ground (عجن with his hind feet؛ (س، K،) like قهص؛ (S،) as also قهص،) or قهص، with damm،

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is the inf. n. when it signifies he did so usually: (K،) and، inf. n. قهص، he pranced، leaped، sprang، or bounded: (م، K،) and، inf. n. قهص، he was، or became， restless، unquiet، or unsteady؛ (K، TA،) and took fright، and ran away at random، or shied: (TA،) and، inf. n. قهص، it (a bird of the kind called نغر) remained not steadily in a place، but leaped from its place impatiently: and، inf. n. قهص، he took fright، and ran away at random، or shied، and turned aside or away. (TA،) You say، "هذى الداية فيها قهص؛ (S،) you should not say قهص؛ (S،) or you say قهص also؛ (TA،) and 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. (س،) And it is said in a proverb، (S،) قهص، (س، أ، K،) and قهص، (Sgh، TA، and so، as well as قهص، in two copies of the S،) i. e. (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؛ (س، أ، K،) and to a weak man، in whom is no activity: (A، K،) or، as the proverb is related by Sb، أَفَلَا قهص بالغِرِّ (Is there not، then،
any power &c. in the ass? (M, TA.) And in a trad., فَقَمَصْتُ... 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, قَمَصْتُ... The she-camel went briskly with the rider upon the hinder part. (A.) And فَقَمَصْتُ... (S, K) or قَمَصْتُ... (A.) 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., كَتَقَمَصَ... Verily the earth shall be in a state of commotion with you [like the commotion of the kind of bird called نُغر]. (TA.) You say also, قَمَصْتُ... Restlessness, or inquietude, or unsteadiness, seized him. (A, TA.) And, of a horse whose sciatic vein or nerve is contracted, جَنْش... [not جَبَح as in Freytag's Lexicon] (app. meaning, His hind leg became twitched up, as in springhalt): in which case you also say of him إِنَّهَ... [as though meaning, verily he has a twitching up of the hock]. (S, TA.) [See also غَافِع.]

قَمَصْنَ... see 1, in three places. قَمَصُ... He clad him with a قَمَصَ... [or shirt]: (S, Msb, K:) and ﷺُهُّ... [app. meaning, God invested him with the variegated robe of the office of Khaleefeh]. (A.) And it is said in a trad., (K, TA,) that Mohammad said to 'Othmán, ﷺُنِإَّ... meaning إِنَّ... 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.) قَمَصُ... (inf. n. تَقَمَصْتُ... TA,) He cut out a قَمَصَ... [or shirt] from the piece of cloth. (Lh, M, A, TA.)

قَمَصُ... He turned over, and became immersed, in the river. (TA.) قَمَصُ... (K) or قَمَصُ... (S, M, A, Msb,) He clad himself with a قَمَصَ... [or shirt]. (S, M, A, Msb, K) [Hence] you say, قَمَصُ... and تَقَمَصَ... The he-camel went briskly with the rider upon the hinder part. (A.) And قَمَصُ... (S, K) or قَمَصُ... (A.) The sea put...
He became invested with might, or nobility. (A, TA.)

The boys contended in leaping, springing, or bounding, raising both the legs together and putting them down together: and between them is a contending in leaping, &c. (A, TA.)

Verily he has a good mode of attiring himself with the shirt. (Lh, M.)

A leaping, springing, or bounding: (Kr, M:) or i. e. a quick run. (Fr, TA.)

A beast of carriage that leaps, springs, or bounds, (K, i. e. تَقَمَصْ, TA,) with its master; as also (K;) likewise signifying a hackney 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.) — Verily he is a liar; (Kr, M, A;) as also (TA.)

A shirt; a shift; a certain thing that is worn, (S,) well known; (M, K;) accord. to El-Keiyim Ibn-El-Jezeree, and others, a sewed garment with two sleeves, not opened [down the front], worn beneath the [other] clothes; (TA;) accord. to El-Hulwânee, that of which the slit is towards, or to, the shoulder-joint; thus differing from a woman's درع, of which the opening for the head to pass through extends towards, or to, the bosom; but this [says Mtr] I find not in the lexicons: (Mgh, art. درع:) 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 تَقَمِّصْ تَقُبُّصْ signifying he turned himself over:
(TA:) sometimes fem.: (K:) or masc.; but sometimes meaning a coat of mail (دَرَعُ), and then it is fem.: (M, TA:) pl. [of pauc.] ٌعْرِدُ and then it is fem.: (M, TA:) pl. [of pauc.] ٌﺔَﺼِﻤْﻗَأُ (S, M, K) and [of mult.] ٌنﺎَﺼْﻤُﻗُ (S, M, Msb, K) and ٌﺺُﻤُﻗُ (M, Msb, 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 قَمِيصُ الْقُلْبِ, (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. [دﻮﺳُ, conj. 9.] You say, َﻚَﺘَﻫُ ُفْﻮَﳋا َﺺَﻴِﻤَﻗُ ِﻪِﺒْﻠَـﻗَ [Fear rent open his pericardium, or the fat of his heart]. (A, TA.)

قَمَّاصٍ A seller of قَمَصَانُ [or shirts]. (TA.)

قَمَّاصَ: see 1, of which it is the act. part. n.: and see an ex. مَوْقُوسُ. ___ Kicking; striking with the foot. (TA.) ___ قَمَّاصَ العَرَقَوبٍ: see 1, last signification.
\textit{邝} \textit{1} \\
(S, M, Mgh, Msb, K) \text{ aor.} \ \textit{邝} \text{ inf. n.} \\
(S, M, Mgh, Msb, K) \text{ He bound} \text{ a child} (S, Msb) \text{ in the cradle, and a sheep or goat on the occasion of slaughtering it}, (S,) \text{ with the} \text{ [q. v.]:} (S, Msb:) \text{ or} \\
(S, M, K, \text{ inf. n.}) \text{ He bound} \text{ his arms and legs, or hands and feet, together, like as is done with a child in the cradle}, (K, TA,) \text{ and elsewhere, putting his limbs} \text{ [or arms] next to the body, and then winding upon him the} \text{ [TA:] and he bound his} \text{ (a captive's, Mgh, Msb, K, or others', Mgh) arms} \\
\text{ and legs, or hands and feet, together,} (Mgh, Msb, K, *) \text{ with a rope}; (Mgh, Msb;) \text{ as also} \\
(M, K,) \text{ inf. n.} \text{ (M, TA:) and} \text{ he (a captive) was thus bound.} (S, TA.) \text{ He disposed the camels in a file, string, or series.} (K, TA.) \\

\textit{邝} \text{ see 1.} \\

\textit{邝} : \text{ see} \textit{邝}, \text{ in two places.} \\

\textit{邝} \text{ The thing,} (S,) \text{ or wide piece of rag,} (Msb,) \text{ with which a child is bound} (S, Msb) \text{ in the cradle:} (S:) \text{ or the piece of rag,} (Mgh, K,) \text{ or wide piece of rag,} (TA,) \text{ which is wound upon a child} (M, K, TA) \text{ when he is bound in the cradle:} (Mgh, TA:) \text{ pl.} \\
(Mgh, Msb.) \text{ A rope with which the legs of a sheep or goat are bound} (S, Mgh, K) \text{ on the occasion of the} \\
\text{ slaughtering;} (S, K;) \text{ as also} \text{ (K:) or a rope with which the arms and legs, or hands and feet, of a captive are bound together:} (Msb, K,) \text{ pl. as above;} (Mgh;) \text{ and the pl. of} \\
[\text{ probably a mistranscription for} \text{ [TA:] also signifies The} \text{ [Mgh, Msb,] meaning wide woven ropes,} \\
(Mgh,) \text{ 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, Msb.) or the heads [or extremities] thereof: (Msb.) or قمط, with damm, [app. meaning قمط, with damm to the second letter as well as the first, or قمط as a contraction of قمط, like as قكتب, accord. to some, is a contraction of قكتب] as IAth says, on the authority of Hr, (TA,) or قمط, with kesr, (S, K,) signifies the thing, (S,) or rope, (K, TA,) of fibres or leaves of the palmtree, (TA,) with which booths of reeds or canes are bound: (S, K, TA:) and hence معاقد القمط [the places where such ropes are tied]. (S.) Also قمط The snares by which one snares men: and [its pl.] قمط, accord. to the A, the cords of stratagems or tricks. (TA.) [Hence,] وقعت على قمطه 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 وقعت على بنوده فطنت تبنوده in the K, فطنت بنوده another explanation is given in the TA, which is, فطنت بنوده فطنت تبنوده in the JK, فطنت بنوده the right reading in the K and JK seems to be فطنت بنوده and that of the explanation in the TA mentioned in this sentence is most probably, I think, فطنت له في بنوده I understood him in his stratagems, &c.] قمط A maker of قمط for children. (TA.) A rope-maker. (TA.)
Q. 4 It (a day, S) was, or became, distressful, or calamitous. (S, K.)

**Q. 4**

It was, or became, distressful, or calamitous. (S, K.)

**Q. 4**

A repository for books or writings, (S, Msb, K, TA,)

resembling a made of reeds woven together: (TA:) the first word is fem., like the second, as well as masc.: (Msb:) pl. (S, Msb.)

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.)

Intense evil. (Lth, TA.)

see, in two places.

Q. 4

see, in two places.
What sticks to the date, around its stalk: (Mgh:) the base of the date. (Mgh, art. بَنِذ).

See قَمَعُ البَسَر. See also a use of the pl. قَمِعُ الذُّنِب. The meatus of the ear: see جِلْعِلَانَ.
Qamal

1. Qamal: see Two.

2. Aqamal: said of the Thamur: see Tant.


4. Qamal: see Two.
قهاء

قهاء, aor. ـ, inf. n. قهاء, i. q. قمَح, q. v.
Q. 4 He (a man, L, and a camel, S, L,) raised his head. (S, L, K.) Mentioned by J in art. ﴾٤﴿  ﴿٤﴿
An isolated mountain. (K, voce جبل.) See a verse cited in art.

Galbanum: so in the present day: see سكينة.

The last word may perhaps be a mistranscription for فننه (from فن): but this I have not found in art.

The state, or condition, of slavery.
1. **Qana**, aor. — , inf. n. مَقَنُوا, (O, K, TA) It (a thing, TA) was, or became, intensely red: (K:) and ٌءْﻮُـﻨُـﻗ without ـ, is a dial. var. thereof, (TA in this art.,) aor. يَقَنُوا, inf. n. قَنُو. (TA in art. قَنُو.) You say, قَنَّاتُ لَحِيَتُهُ 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 ْتَأَنَـق ُهُتَـيِْﳊ أَنَـق var. thereof, (TA in this art.,) aor. وَنَقَى, inf. n. ﱠنَقُو ( . TA in art. ﱠنَقُو). You say, ْتَأَنَـق ُﻪُﺘَـﻴِْﳊ as above, His beard was, or became, intensely red from the dye: (S, O:) or, was, or became, black with the dye. (TA.) And ْتَأَنَـق ُفاَﺮْﻃَأ ِﺔَﻳِرﺎَﳉا ِءﺂﱠﻨِﳊِ The extremities of the girl, or young woman, were, or became, black, or, accord. to the T, intensely red, with the hinna (TA.) And ِتَأَنَـق ُةَﺮْﺴُﺒﻟا The full-grown unripe date began to have its redness intermixed with blackness. (M in art. نَشَر.) See also 2. قَنَأْهُ He mixed it, i. e. milk (O, K, TA) with water. (TA.) And, (O, K, TA,) aor. — , (TA,) inf. قَنُو. (O, TA,) He killed him: (O, K, TA:) or he incited him, or induced him, to kill him; as also ْتَأَنَـق ُهُتْﺄَنْـﻗَأ ِﻪْﻴَﻠَﻋ اَنَـق should be followed by عليه to give this sense; and so should قَنَأْهُ, if used in the same sense; for, accord. to Sgh, ْتَأَنَـق ُهُتْﺄَنْـﻗَأ ِﻪْﻴَﻠَﻋ signifies I incited him, or induced him, to kill him. (O.) َﺊِﻨُﻗ ُهَﺄَﻨَـﻗا ( , K, TA,) inf. n. قَنُو ( , AHn, TA,) The skin was thrown into the tan, (AHn, K, TA,) after the removal of its hair and dirt: and ْتَأَنَـق ُهُـﺒِﺣﺎَﺻIts owner threw it into the tan, &c.] (AHn, TA.,) aor. — , inf. n. قَنُو (TA,) He died. (O, K.) One says, ضَرَبَتِهِ حَتَّى قَنَى I beat him until he died. (TA.) And قَنَى said of a hide, It became spoiled, or rendered unsound. (O, K.)

2. **Qana**, (S, O, K,) inf. n. ﱠقَنَأْهُ ( , S, O,) or ﱠقَنَأْهُ (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 َقَنَا . (K.)
It (a thing) did not suit him; i. q. (TA in art. قمأة.) [See also قمأة, in art. قمأة.]

He spoiled a hide, or rendered unsound. (O, K.) The thing became possible to me, or within my power, (K, TA,) and near to me. (TA.) See also 1, in two places.

A thing intensely red. (S, O.) See an ex. of the fem. قمأة, 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.)

A place on which the sun does not come; (AA, S, TA;) as also [perhaps a mistranscription for فَنَاءة like its syn. فَنَاءة], perhaps without فَنَاءة: (TA:) some say that مَقْمَأة, [thus] without فَنَاءة, signify the contr. of مَقْمَأة [which means a place from which the sun is hardly ever, or never, absent]. (S, TA.)
1. **Qa'b Fīhi**

- **Qa'b**, (JK, A, O, K.) aor. **Qa'ab**, (JK,) *He entered into it*, (JK, A, O, K.) namely, his house, or tent; as also **Qa'b,** (JK, A.) **Qa'b bima'llah,** aor. as above, (TA,) and so the inf. n., (K,) *The sun set,* (A, K, TA,) so that nothing thereof remained. (TA.) **Qa'b,** aor. *He* withdrew his claw into its receptacle. (O.) **Qa'b,** (A, K,) or **Qa'b al-karm,** (JK, K,) inf. n. **Qa'b,** (JK,) *He cut off from the grape-vine what would be injurious* (A, K) to its produce; (K;) as also **Qa'b,** (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.)

2. **Qa'b al-Zawr**

- **Qa'b al-zawr,** (IDrd, S, O, K,) inf. n. **Qa'ab,** (IDrd, S, K,) *The seed-produce put forth the qunab,* or the *leaves enclosing the ears of corn*; (K;) i. q. *qunab* [i. e. *put forth its husk,* here meaning the *leaves of the ears of corn.*] (IDrd, S, O.) **Qa'b,** (O, K,) inf. n. as above, (K,) *They became a troop such as is termed* **Qa'b,** as also **Qa'ab,** (O, K,) and so **Qa'ab,** (A, O, K.) **Qa'ab** is said to mean *They journeyed,* or travelled, far: (O:) [or] so **Qa'ab,** (T, TA:) and **Qa'ab ūnhum quum,** *They journeyed towards a people, or party.* (JK.) See also 1.

3. **Qa'b**

- **Qa'ab** see 2, in two places. **Qa'ab** also signifies *He hid himself from a creditor, or from a Sultán.* (O, K.) And *It (a plant) put forth the calyxes of its flowers, or blossoms.* (AHn, O, * TA.)

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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,] The sheath of the penis of the Lion, i. e. The sheath of the penis of the Lion, is a name by which the Arabs call the star [b] upon the hinder part of the tail of Leo: [this, is 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 ُعاَرِّﺬﻟا:) another meaning of ٌبْﻨُـﻗ 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 [q. v.]. (Kzw.) [Hence, likewise,] ٌبْﻨُـﻗ signifies also The prepuce of a woman; (K;) [meaning the prepuce of the clitoris; as being likened to a ٌبْﻨُـﻗ properly so called; i. e.] it is metonymically [thus] applied to the part that is circumcised, of a woman. (JK, A.) See also ٌبْﻨُـﻗ, in two places. Also A large sail, (O, K,) one of the greatest of the sails of a ship. (O.)

The claw of the lion; as also ٌبْﻨُـﻗ and ٌبَـﻨِﻗ and ٌمَـقْنَـب : (K;) or the claw of the lion in its covering; (O, TA;) as also ٌمَـقْنَـب : or this last signifies the fore paw of the lion: and ٌمَـقْنَـب, of which the pl. is ٌمَـقْنَـب, signifies the part of the fore paw of the lion into which the claws enter [or are withdrawn]; as also ٌمَـقْنَـب ; 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. ٌقَنَـب) The string of a bow. (K.) See also ٌقَنَـب. ٌفَتَـٰبْ ...
 mencioned in the next preceding paragraph as pl. of قَبَّبٌ signifies [also] The calyxes of the flowers of a plant. (AHn, O, K. *)

قَبَّبٌ Companies of men. (S, O, K.) — And hence, as being likened thereto, (TA,) Clouds (O, K, TA) such as are dense, or compact. (TA.)

قُبَّح : see قَبْتَانِة.

قَبَّبٌ (S, Mgh, O, Msb, K) and قَبَّبٌ (K) [Cannabis, or hemp;] i. q. أَبْقَ [a less-known word]; a genuine Arabic word; (S, O;) or, accord. to AHn, a Pers. word [كَتْب] which has become current in the language of the Arabs; (Mgh;) vulgarly pronounced قَبَّبٌ (TA;) [loosely expl. as] a sort of كُنْانَ [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;

(Msb;) its stems are bruised until the culms becomes strewn in fragments and the rind thereof becomes detached; and one says حَيَالُ القَبَّبٍ [the ropes of hemp]: (AHn, Mgh;) it has a grain called شَهَدٍ [q.v.]: (Mgh, Msb:) قَنَابٍ, [thus without teshdeed,] occurring in a verse of Aboo-Heyeh En-Numeyree, is said to signify the same as قَبَّبٍ; 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.]

قُبْتَانِة (O, K,) like رَمَانة, (K,) or قَنَابٍ (S, [thus in my copies, without teshdeed,]) The combined leaves in which are the ears of corn; (S, O, K;) also called عَصِيَّة: (S, O:) so says IDrd: (S:) and [it is said that] قَنَابٍ, with damm, قَنَابٍ, 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.)

قَبَّبٌ The howling wolf. (O, K.) See also مَقابِبٌ. — And A quick, or brisk, فَيْحٍ [i. e. foot-messenger;
or courier who journeys on foot]; as also (O, K. [In the CK, الفيح is put for الفيح.]) ___ And

A valley, or water-course, of which the torrent comes from afar. (O.)

__A valley, or water-course.__

A thing that the sportsman has with him, (S,) his bag, (O, or "خريطة," K,) or a thing resembling a مغبانة or a خريطة, (TA,) in which he puts the game that he takes. (S, O, TA.) ___ See also قنانب, 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. م Vânق. (Kf, TA.)

__A ring of gold.__

Rapacious, or ravening, wolves: (O, K, TA:) a pl. without a sing.; or it is an irreg. pl. of قنانب [q. v.].

(TA.) ___ It is also pl. of مavanب [q. v.]. (Kf, TA.)
A species of the kind of bird called قبر [TA:] [or resembling the قبر: i. q. حمر].

[. . . ]

A certain herb, or leguminous plant, قنابري [i. e., the lark: (S, K, art. قبر: i. e., the lark)] n. un. قنابرة, (S, Msb, art. قبر:) also pronounced قنابرة: (Msb, ibid.:) pl. قنابر. (TA.) See قنابر.

A certain herb, or leguminous plant, قنابري growing forth in the beginning of the بريع; a Nabathaean word; called in Arabic [correctly غملول and [correctly غملول; eaten by men; and called in Pers. [correctly برغشت; called by the people of Ghazneh [correctly برغشت; called by the people of Ghazneh غملول with teshdeed to the ل, though in most of the copies of the K without teshdeed; and with kesr to the ب, as in the Tekmileh. (TA.)

See غملول.
Cauliflower; the thickest species of \( \text{كرنب} \); called in the dial. of Egypt \( \text{قنبط} \); mentioned in the S in art. \[ \text{قنبط} \]; but only as a thing well known; the author of the S regarding the \( \text{ن} \) as augmentative: \( \text{TA:} \) it renders the breath stinking; and causes a thickness, or grossness, \( \text{app. of the humours;} \) and she who uses its seed in the manner of a suppository in the vagina will not become pregnant: \( \text{K;} \) so say the physicians. \( \text{TA;} \)
قَنِيعٍ ١، said of seed-produce or corn: see أَحْنَقٍ.

قَنِيعٍ: see رَكِبانُ السِّنْبِلُ، voce رَكِبَ.
1

is the inf. n. of قُنُوتُ (MA, Msb,) aor. — , (Msb,) 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], [And the obedient men and the obedient women]. (S, M, TA:) One says, قَنُوتُ اللَّه (MA,) قَنُوتُ آلِهَةَ (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], 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 قَنُوتُ (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, Msb, K, TA:) [See also 4.] Hence, (Mgh, Msb, TA,) it is said in a trad. (S, TA) of the Prophet, as a reply given by him to the question أَيْ أَعْلَمْ أَفضل (TA,) أَيْ الْصَّلَاةَ أَفضل (S, Mgh, Msb, 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, * Msb, * TA:) And hence, قَنُوتُ الْوَتَرِ (S; [see art. الْوَتَرِ]) or [as it is also termed] دعاء القنوت [Msb;) for one utters the supplication standing: (TA:) and what is thus termed (دعاء القنوت) is as follows: اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنَتَوَكَّلُ علَيْكَ وَنَتَّبِعُ عَلَيْكَ الْخُلُقَ البَيَّنَةَ الْأَعْلَى وَتَحْفَدْ رَحْمَتَكَ وَلَن نُكْفَرَ وَلَن نَكْفِرَ وَلنَتَرَكَ مِنْ يَفْجُرُ اللَّهُمَّ إِيَّاكَ نَعْبُدُكَ وَنَسْلِمُ وَنَسْجُدُ وَأَنْبِلُ وَأَنْحَبُ وَأَنْصُلُ وَنَفْخُدُ نَجْمَكَ رَجُلًا وَنَفْخُدُ نَجْمَكَ رَجُلًا وَنَفْخُدُ نَجْمَكَ رَجُلًا.
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 mercy, 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. حق.]) It is said of the Prophet, *قُتِّيَ شَهْرًا فِي صَلاَةِ الصَّبحِ بَعْدَ الرُّكُوبَ بِدَعُوٍّ عَلَى رَعَلٍ وَذَكَانُوْنَ* [He stood during a month, in the prayer of daybreak, after (the prayers of) the ركوع (pl. of ركع, q. v.), cursing (the tribes of) Rial and Dhekwán]. (TA.) ___ Also The act of supplicating [God]: (Zj, Mgh, O, Msb, 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 دعاءَ الغنوت, doing so standing. (TA.) ___ And The divinely-appointed act of prayer; syn. صلاة. (IAmb, O, TA.) ___ And The being silent; (O, Msb, K, TA;) by which is meant (O, * TA) the withholding oneself from talking; (O, * K, TA;) in, or during, [the prayer called] الصلاة. (O, * Msb, TA.) Hence, (O, Msb, TA;) accord. to a trad., (O, TA;) the saying in the Kur [ii. 239], *وَأَنْتَ لَهُمْ وَقُومُكُمْ* [And stand ye unto God, in the divinely-appointed act of prayer, refraining from talking]. (O, Msb, TA.) ___ And The
serving of God. (TA.) ___ And The continuing of the performance of the pilgrimage. (TA.)
One says, [َقَنَتٍ] َقَنْتُ and [َقَنَتٍ], meaning He continued the performance of the pilgrimage. (IAar, O, K, TA.) ___ And The prolonging of engaging in warring, or Warring and plundering. (TA.)
One says, [َقَنَتٍ] َقَنْتُ and [َقَنَتٍ], meaning He prolonged the engaging in warring, or warring and plundering. (IAar, O, K, TA.) ___ And The confessing, or acknowledging, one's being in the condition of a servant to God. (TA.) ___ And The being lowly, humble, or submissive: (A, TA:) or the keeping to obedience to God, with lowliness, humility, or submissiveness.
(Er-Rághib, TA.) One says, َقَنْتُ He was, or became, lowly, humble, or submissive, to him. (TA.) And َقَنْتُ المَرَآة لَرُوِجَهَا (A,) or َقَنْتُ لَهَا (TA,) The woman was, or became, lowly, humble, or submissive, and obedient, to her husband: (A:) or Was, or became, quiet and submissive; syn. َقَنْتُ. (TA.) [See also 4, and 8.] [is an inf. n., of which the verb is َقَنْتُ, like َقَنْتُ, and] signifies The eating little [like َقَنْتُ]. (K.)

4 َقَنْتُ He stood long in the performance of the divinely-appointed act of prayer. (O, K.) [And َقَنْتُ has the same, or nearly the same, meaning; as is shown above.] ___ Also, [like َقَنْتُ عَلَى عَدُوِّهِ] He cursed his enemy. (IAar, O, K.) ___ See also 1, last quarter, in two places. ___ Also He lowered, humbled, or submitted, himself to God. (IAar, O, K.)

8 َقَنْتُ He was, or became, tractable, or submissive. (TA.) [And َقَنْتُ has a similar meaning.]

َقَنْتُ A woman lowly, humble, or submissive, and obedient [to her husband]. (A.)

َقَنْتُ A woman Who eats little: (O, K:) as also َقَنْتُ. (O.) َقَنْتُ مَسِيقٍ, i. q. مَسِيقٌ, 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 مَسِيقٌ thus used is like مَسِيقٌ, and 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. مسيلة: ) in the present art., in some of the copies of the K, مسيلة, the act. part. n. from أسال الماء; and thus in a copy of the Tekmleh. (TA in the present art.: in the O, in this art., it is مسيلة.)

قانت [part. n. of قنت 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 قنْتْ (ISd, TA.)
He bent it, or curved it, (S, K, TA,) i. e. a thing, (S,) or a stick, or branch, (TA,) "like a" (S, K, TA,) or "a thing like a" (S, K, TA,) or "a thing like a stick, or branch, (TA,)" (at the end,) He hewed, or cut out, a wooden implement, (called a "thing like a") (q. v., L,) and with it raised and opened the door; as also : (T, L, K, TA,) or [simply] he raised and opened the door with the wooden implement called a "thing like a," (S, K,) inf. n. He adjusted a "thing like a" to the door. (S, K,) And he sipped [of the wine or beverage]; and accord. to Az, the prevailing expression: hence the saying of Umm-Zara, 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-Tuwál, who thought it to mean I drink by little and little. (TA. [See also this saying of Umm-Zara, with another reading of it, in the last sentence but one of art.])

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1. قَنْحَةٌ: (S, K, TA,) aor. __, (K, TA,) inf. n. He bent it, or curved it, (S, K, TA,) i. e. a thing, (S,) or a stick, or branch, (TA,) "like a" (S, K, TA,) or "a thing like a" (S, K, TA,) or "a thing like a stick, or branch, (TA,)" (at the end,) He hewed, or cut out, a wooden implement, (called a "thing like a") (q. v., L,) and with it raised and opened the door; as also : (T, L, K, TA,) or [simply] he raised and opened the door with the wooden implement called a "thing like a," (S, K,) inf. n. He adjusted a "thing like a" to the door. (S, K,) And he sipped [of the wine or beverage]; and accord. to Az, the prevailing expression: hence the saying of Umm-Zara, 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-Tuwál, who thought it to mean I drink by little and little. (TA. [See also this saying of Umm-Zara, with another reading of it, in the last sentence but one of art.])

2. قَنْحَةٌ see above, second sentence, in two places: and see also the third sentence.

3. أَقْنَحَ: (S, K, TA,) see 1, second sentence.
see 1, third sentence, in three places.

[thus accord. to the L] is expl. in the 'Eyn as meaning Thy making a with which thou wilt fasten the side-post of thy door and the like; termed by the Persians [app. a mistranscription for فانه, 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 here is a dial. var. of كنح [q. v.]. (L.)

A stick, or branch, bent, or curved, [at the end,] like a [q. v.]. (L.)

A bar [or مشرس] of a door. (Iaar, L.)

A crooked, or curved, long [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.)
He put **قند** (or meal of parched barley or wheat) into the **قَوِيس** (or expressed juice, TA). (IKtt.)

The **قند** (S, A, L, Msb, K) and **قَنِدَة** and **قِندَم** (L, K) The **سَوِيَق** (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 **طَرَزْد**; with which **قندَم** is made: (L) or that of which sugar is made; so that sugar is to **قند** like clarified butter to fresh butter: the pl. of **قند** (Msb:) it is (as some say, Msb) an arabicized word, (Msb, K,) from [the Pers.] **قند** or **قندَم**. (TA.)

**قندَة**: see **قند**.

**قندم**: see **قند**.

**قندم**: see **قند**.

**Wine**: (AA, IAar, S, L, K:) or it is not wine, (As, S, I,) but like **سَيْفَنْطَأ**; i. e., (As, S,) **صَنَدَق** 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] (T, L, K:) or **بَشْرَب** or **بَشْرَبَة** or **بَشْرَبَت**. (A:) ____ **Ambergris**. (K, L, K.) ____ **Camphor**. (K.) ____ **Musk**. (K.) ____ A perfume made with saffron, (K,) or with the plant called **سَرَو**. (TA.) ____ [The plant called] **ورس** (K,) or excellent. (A,) ____ **The state, or condition, of a man, whether good or bad; as also** ; (K,) pl. of the former **قندام**. (IAar.)
He did the thing in its proper manner. (K.)

قِنَادُه is mentioned among the words whose last radical letter is ع. (K.) Aboo-Mâlik says, that رجل قنادُه, of the measure نفّاوة, signifies a light, or active, man: and ناقة قنادو a swift she-camel: (S:) and a bold she-camel: (Fr, S:) and the epithet is with and without ع: (Fr:) and حِمل قنادو a swift he-camel: and قِنوم قنادو a sharp adz: but others say قنادو, with ف. (S.)

مقنود: see the next paragraph.

ścieق مقنود, and مقنود, (S, A, L, Msb, K,) and مقنود, (K,) [Meal of parched barley or wheat] prepared [or sweetened] with قِنَنَد, (L, Msb,) [See an ex. in art. حلق. مقنود, and مَلَك مقنود, [Sugared speech] (A.)

مقنود: see the preceding paragraph in two places.
A large, long-bodied man. (Az, in TA, voce حربة.)
Qans

Qans  

see ناسراً.

Qans  

The [tapering] top of an iron helmet. (K.) See دَلِّ. 
(S, M, A, K.) aor. (M, A, K.) inf. n. (S, M, A, K.) and (M;) and and (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. (S, M, A, K.) and (S, K;) and (S;) namely, a wild animal, or a number of wild animals. (M, A.) [Hence] you say, He captures the horsemen. (TA.)

see 1.

As being likened to the taking of the object of the chase, signifies The taking anything quickly. (Kull.) [And hence, The apprehending quickly.]

What is taken, captured, caught, insnared, entrapped, hunted, or chased, of wild animals or the like; as also (S, M, A, K.)

see and in two places.

see . and (S, M, K;) or signifies persons who do so, collectively; and is [a quasi-pl. n.] similar to and (I, TA:) the pl. of (A, TA;) and signifies the same as the pl.: and also low, vile; or mean, persons. (TA. [See also .] You say, The sportsman
came with the game taken. (A.) And it is said in a trad., 

(A.) And it is said in a trad., 

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 قَانِصَةُ: (K, TA:) or, as some say, the meaning is, sparks like the قَانِصَةُ of birds, i. e., their حَوَاصِلٌ. (TA.) See what follows.

قَانِصَةُ: see قَانِصُ, in two places. Also, sing. of قَوْانِص, which signifies [The intestines, or bowels, of a bird, into which the food passes from the stomach;] in a bird, what the مُصَارِئُ are in other creatures: (S, K:) or the pl. [or sing. (K, art. أَرْجَ),] signifies i. q. جَرَّةُ: (L, TA:) or the قَائِنَصَةُ is, in a bird, like the حَوَاصِلَةُ 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 كَرْشُ in other creatures: (TA:) [see حَرْجَة] 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 قَوْانِصَةُ] or the pl., in relation to a bird, signifies i. q. حَوَاصِلَةَ: (TA:) the word is also written with سُ; but is better with صُ. (TA.)
**Fāṭḥa**

1. ٍطَنَـﻗ (S, Msb, K;) which is of the first and second, (S, K, TA,) and of the fourth and sixth also; (K; [but this is doubtful;]) and ٍطَنَـﻗ which is of the third; (S, K;) and ٍطَنَـﻗ which is also of the third, (S, K,) or [more probably, agreeably with analogy,] of the fourth; (TK;) He despaired (S, Msb, K) of (من) the mercy of God, (Msb,) 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, ِﻪِّﺑَر ﱠﻻِإ َنﻮﱡﻟﺎﱠﻀﻟا ﱡﻦَﻣَو ُﻂِﻨْﻘَـﻳ ْﻦِﻣ ِﺔَْﲪَر and ُﻂُﻨْﻘَـﻳ (Bd, TA) and ُﻂَﻨْﻘَـﻳ (Bd) [And who despaireth of the mercy of his Lord except those who are in error?]

2. ِعْﻨَﻣ (K.) You say, َﻂَﻨَـﻗ ُﻩَءﺂَﻣ ﺎﱠﻨَﻋ He withheld, kept, or debarred, his water from you. (Sgh on the authority of Ibn-'Abbád.)

3. ِﻂَنَـﻗ (S, Msb) and ِﻂَنَـﻗ (S, TA) and ِﻂِنَـﻗ (Msb, TA,) but the last has an intensive signification, (Bd, xli. 49,) Despairing:

4. ٍطَنَـﻗ (S, Msb, TA:) pl. of the first with (Kur xv. 55, accord. to the prevailing reading;) and so of the second. (S, TA.)
Q. 1

Q. 1. قنطر الشيء [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 قنطرة is thus called because of its being firmly, or strongly, knit together, or arched, or vaulted. (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.] قنطر [He (a man, TA) possessed property by the قنطر (K;) or became possessed of a قنطر of property: (TA;) or possessed large property, as though it were weighed by the قنطر. (ISd, TA.)

قنطر for قنطر. see قنطر به فرسه قنطرة [accord. to the Msb, of the measure قنطرة, belonging to art. قنطرة, 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, Msb) upon it; (Msb;) an [or oblong arched or vaulted structure], built with backed 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, * Msb;) for it signifies that which is built and that which is not built: (Msb;) a lofty structure:

قنطر [pl. قنطر.] See 1.

قنطرة [accord. to the Msb, of the measure قنطرة, belonging to art. قنطرة, 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 certain** [or *standard of weight or measure*]: (S, 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 deenárs**: (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 ookeeyehs**: (A 'Obeyd, S, K:) so accord. to Mo'ádh Ibne-Jebell: (S:) or [which is the same] a **hundred rits**: (Msb:) [this is its weight in the present day; i. e., a **hundredweight**, or a **hundred pounds**:] or a **hundred rits** of gold or of silver: (Es-Suddee, K:) or a **hundred and twenty rits**: (S, L:) or **a thousand ookeeyehs** of gold: or of silver: (Th:) or **twelve thousand ookeeyehs**, accord. to Aboo-Hureyreh, on the authority of the Prophet: (TA:) or a **hundred ookeeyehs** of gold: or of silver: (Th:) or a **hundred mithkáls**: (I 'Ab, Msb, TA;) the mith-kál being twenty keeráts: (I 'Ab, TA:) or **forty ookeeyehs** of gold: (K:) or **one thousand two hundred deenárs**: (K:) or **one thousand one hundred deenárs**: (L:) or **seventy thousand deenárs**: (K:) or, in the language of Barbar, a **thousand mithkáls** of gold or of silver: (TA:) or **eighty thousand dirhems**: (I 'Ab, K:) or a **hundred dirhems**: (Msb:) or a **hundred menns**: (Msb:) or a **quantity** of gold, (S, K,) or of silver, (K,) **sufficient to fill a bull's hide**: (S, K:) so in the Syriac language, accord. to Es-Suddee: (TA:) and there are other definitions of the word: (S:) pl. مُقَاطِرَة. (S.)

**Collected together into one aggregate; aggregated; made up; or completed;** syn. مُكَاطِرَة. (K:) You say مُقَاطِرَة مُكَاطِرَة, (S,) meaning, **Much riches collected together**: (Jel. in iii. 12:) the latter word is a corroborative. (Bd. ibid.)
He was content with a thing. (K, voce تعصب)  

With whom one is contented, or satisfied, (S, K,) like مقنع، (S, K,) in respect of his judicial decision, or his evidence: (K:) used a like as mase. and fem. and sing. and pl. (S, K) and dual. (S.)

A woman’s covering worn over the خمار [or head-covering]; (Msb;) a woman’s headcovering, wider than the تغطية القلب.. (S, K,). The integument of the heart; the pericardium. (Mgh in art. خلخ; and K.)

, as used in the Kur, xxii. 37, accord. to some, One who asks, or begs. (TA, art. عر.ت.)

Verily in that is a sufficiency]. (S, M, in art. سود.)

A woman’s head-veil. (MA, PS.)
قند

i. q. قند (Ktr, Kr, K.)
What is white in one half, black in the back, that walks contractedly, and makes water in drops? An enigma: to which the answer is, The rat, or mouse; syn. the rat, or mouse; fem. withة. (TA.)

One who sleeps not during the night; because the rat sleeps not: (L:) and a calumniator; a slanderer; (L, K;) as also. (L;) Also, (L) and withة. (TA.) One who sleeps not.

The part behind the ear of a camel, whence the sweat exudes. (S, L, K;) And, withة, The part of the head that is below that which is called theة. (L;) A place that produces tangled herbage: (S, L, K;) an elevated place abounding with trees: AHN says, that what is thus termed is in hard ground, between what is termed and sand. (L;) Sand collected together, (Aboo-Kheyreh, L, K;) and elevated, (K;) or somewhat elevated: (Aboo-Kheyreh, L;) or the abundance of trees of sand: or, as some say, with fet-h, signifies abundance and tallness of trees of sand. (L;) A tree in the midst of sand. (L, K;) Mountains that are not long: or long and narrow tracts, (L, K; TA: in the CK, أحبّل, أحبّل, أحبّل, or mountains;) of sand: (L, K;) or hills with pointed heads (نابّ) lying in the way, or road. (Th, L, K;)
قنقل

Half an (T, voce)  See ٌْبَدْإٌ (تِّبَدْإٌ).
He kept to the sense of shame, or modesty; (S, K;) he preserved it: and i. q. he kept to [or preserved] his sense of shame, or modesty. (TA.)

He took for himself, got, or acquired, sheep, or goats for a permanent possession, not for sale. (JK.)

He gained, acquired, or got, for himself, (S, K;) or took for himself, (Mgh,) property, or camels, &c., (S, Mgh,) as a permanent stock, for propagation, (Mgh,) not for merchandise: (S, Mgh;) he made it to be in his possession, not to depart from his hand: (TA:) he acquired it for himself permanently, or for a permanence. See 1.

A spear-shaft; (Mgh;) a spear (T, S. K) that is hollow, like a cane; (Az, in TA;) a spear with a head affixed to it. (Msb.) Hence, A subterranean channel, or conduit, for water. (Mgh.) [And A pipe.]

Sheep, or goats, taken for oneself, gotten, or acquired, for a permanent possession.
possession, not for sale. (JK.)

The weaving with one thread white and one thread black. (T, voce.)

in the prov., [as meaning Most preservative: see that prov. in art. خلو, and see قَنْيُ الحَيْاء, above]. (S in art. خلو, and Meyd.)
قهَبُ, aor. ـَـَـَـَ~ٌ, (K, TA,) inf. n. قَهْبٌ, (TA,) *He, or it, was, or became, of the colour termed* قَهْبٍ [q. v.]. (K, TA.)

ٌﺐَﻬَـﻗَأَ in the food 4 *He abstained from food, or the food, and did not desire it.* (O, K.)

ٌبَـقهَأَ White overspread with dustiness: (A 'Obeyd, S, O, K:) fem. [of the former] قَهْبٍ and [of the latter] قَهْبٍ is a fem. epithet having the same meaning: (K, TA:) or white; (TA;) and so قَهْبٌ and قَهْبٌ or all signify thus in respect of skin, or hide: (Az, TA:) or قَهْبٌ 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 قَهْبٌ signifies *dust-coloured with an inclining to blackness:* (As, S, O:) or red with an intermixture of dust-colour: (IAar, S, O:) or a dusky white: (S, O:) or having a colour inclining to dustiness, with whiteness or blackness* [which I suppose to be a mistake for مع البياض للسواد] (البيض أو السوداء). (TA.) Also [or app. جَيلِ قَهْبٍ A great mountain; (S, K;) accord. to AA: (S:) or, accord. to him, جَالِ قَهْبٍ a long mountain: (O:) pl. قَهْبٍ or this [or جَالٍ قَهْبٍ?] signifies mountains of a black colour intermixed with redness. (TA.) And Advanced in age; (O, TA;) applied to an elder; like قَحْبٍ and قَحْبٍ: (TA;) and old in respect of origin; used in this sense by Ru-beh: (O, TA;) or جَالِ قَهْبٍ a camel advanced in age (K, TA) beyond such as is termed جَالٍ: (TA:) or a great camel. (AA, TA.)

ٌبَـقهَأَ The colour of that which is termed قَهْبٍ, i. e. whiteness overspread with dustiness: (K;) or the colour of that which is termed قَهْبٍ, 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: (S, O:) or, accord. to IAA, blackness inclining to [by which word is here app. meant a dark, or an ashy, dust-colour]. (TA voce حبسة.)

قَهْبَة: see قَهْب, first sentence.

فَهْبُ: (Lth, O, K;) i.e. the male partridge. (Lth, O.)

قَهْبَب: see قَهْب, first sentence.

قَهْبَب: see قَهْب.

قُهْبَة: (K accord. to the TA,) or قُهْبَة, (O, and so in the CK and in my MS. copy of the K,) like قُهْبَة, (O,) and قُهْبَة, (O, K, TA,)

[In the O, in which it is restricted to the last of the following meanings, carelessly written قُهْبَة, but there said to be with fet-h to the ه, and with ه, by which is meant هة,) accord. to MF with damm to the ف, but this is a mistake, (TA,) An arrow-head (O, K)

* having three شِعْب [i.e. bars]: (O, K:) and in some instances having two pieces, or two small pieces of iron, (O, O, or حَدِيدَانَان, O, or حَدِيدَانَان, TA,) which sometimes contract, and sometimes diverge, or open: (O, TA:) or a small arrow, that hits the butt: (K;) or قُهْبَات, 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 قُهْبَة as signifying broad heads of arrows or the like: (O:) accord. to Sb, (TA,) there is no other instance [than قُهْبَة] of a word of which the [primitive] measure is قُهْبَهَة [بَعْش and similar words are of the measure بَعْش.]}

قُهْبَة, (thus accord. to SM's copy of the K,) in the form of a dim.; accord. to another copy of the K, قُهْبَة; [accord. to another copy, قُهْبَة; accord. to the CK, قُهْبَة] and accord. to the L, قُهْبَة [app. a coll. gen. n. of which the n. un. is قُهْبَة.] (TA;) A
certain bird, (K, TA;) found in Tihámehe, in which are whiteness and خَضْرَة [here app. meaning, as in an instance mentioned above, a dark, or an ashy, dust-colour; a species of
partridge. (TA.)

**Qehayi:** see **Qehb**, first sentence.

**Qehb**, and its fem. **Qehba**: see **Qehb**, first sentence, in three places. ___

*The elephant and the buffalo:* (S, A, O, K:) each of them is termed **Qehb** because of his colour, (O, TA,) or because of his greatness. (A, TA.)
Clear in colour: (L, K.) _ White; as also (A 'Obeyd, L:) by some specially applied to the young of antelopes and cows: (L:) or of a dingy, or dusky, white; as also (S, L.)
قهر

1 قهرَ (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. (S, A, Msb, K, TA.) __

[He abased him. (See 4.) __ He oppressed him. So in the Kur., xciii. 9, فَأَمَّا الْبَيْتِ فَلا تَقْهِرُ __

[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.] قهر على الأمر__ [He forced, compelled, or constrained, him to do the thing]. (S, K, art. قسر.) __ [He coerced him.] __ He took him [by force;] against his will, or approval; and so فهر النحم. (A, TA.) __

The flesh-meat became, (S,) or

began to be, (A, TA,) affected, or acted upon, (lit. taken,) by the fire, so that its juice flowed. (S, A, TA.)

4 قهر 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.) __ He found him to be overcome, conquered, subdued, overpowered, mastered, or prevailed over. (S, Msb, K.)
7 [quasi-pass. of فهر; He was, or became, overcome, &c.]. (TA in art.)

قهر, with damn to each, [a form of imprecation, meaning, May he, or they, be overcome and subdued]. (TA.)

فُلَان قَهْر لِلنَّاس Such a one is a person to be overcome, conquered, subdued, &c., by everyone. (A.)

أَخَذَت فَلَانًا قَهْرَة I took such a one by constraint, or compulsion. (S.)

قهرة A woman abounding in evil, injustice, or corruptness; very evil or bad, unjust, or corrupt: (K, TA:) pl. قُهْرَات. (TA.)

قهار: see قاه.

قهار One Who overcomes, conquers, subdues, &c.: and قَهَّار signifies the same in an intensive sense. (Msb.)

القهار (TA) and القاهر (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.)

جِبَال قِوَاهْر Lofty mountains. (A.)

قهور More, and most, subduing, &c.: and, abasing] (K voce أَخْنَع, q. v.)
Color

Short: (K.) an epithet applied to a man. (TA.)
R. Q. 1  He uttered a reiterated (K, TA) and prolonged, (TA,) or a vehement, laughter: (K:) or he laughed, reiterating the sound of (S, Msb, K.)

الحَقَّاقُ: قَهْقَاهُ.
Big, bulky, or large in body; as also (Seer, L:) or the same as an epithet applied to a camel: (TA:) or big, bulky, or large in body, and advanced in years; as also (K) and قَرْهَب (TA.)

Tall, or long, and having a capacious belly. (K) Hard, and strong, or robust. (M)

I. q. بَذَّ بُكَمْ (IAar, K:) as also كَهْكَب (TA.)
Q. 1 َﺮَﻘْﻬَـﻗ (K, TA,) inf. n. ِةَﺮَﻘْﻬَـﻗ (TA,) He (a man) returned by the way by which he had come: (TA:) or i. q. َﻊَﺟَر ىﺮَﻘْﻬَﻘﻟا (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 َﺮَﻘْﻬَﻘَـﺗ (K, TA.) Some hold, [contr. to the general opinion,] that this verb belongs to art. ِقُهْر (TA.)

Q. 2 َﺮَﻘْﻬَﻘَـﺗ see 1.

A returning backwards; (S, K,) a retiring, going backwards, without turning the face towards the direction in which one goes: (TA:) the dual is َقُهْرَان (Amb, K,) like as the dual of َﱃَزْﻮَﺧ is َنَﻻَزْﻮَﺧ (TA;) without ى, (K,) because this letter is deemed difficult to pronounce with the ٰ and the ی of the dual. (TA,) When you say ُﺖْﻌَﺟَر ىَﺮَﻘْﻬَﻘﻟا [I returned backwards; &c.], it is as though you said I returned with the returning which is known by this name; for ِقُهْر is a mode of returning. (S.) ِمَشِىَ الْقُهْرِ ِزِىَ الْقُهْرِ He reverted from the state in which he was, or from the course which he was following; revolted; apostatized. (Az, from a trad.)
Big; bulky; large in body. (L.)
He was, or became, unfrequent in washing and cleansing his person; slovenly with respect to his person. (K.)
Tall, and having a curving back, the upper part bending forward over the breast, or a bent and humped back, or a projecting breast and hollow back; accord. to the different explanations of اَنْجَأ: or **tall**; (K;) i. e., in an absolute sense; (TA;) as also **قَهْنِبَانَ**. (K.) But AHei and others assert that the **ن** is augmentative. (MF.)

**Always remaining at the water.** (K.)
فو

See قوى قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوي قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية قوية QQ
قَوب

قَوبُ ُبَرَﳉا َدْﻠِﺟ ِرِﲑِﻌَﺒﻟا The mange, or scab, made pits, or small hollows, bare of fur, in the skin of the camel. (Lth, TA.) See also 5. قَوبَ ْﻦِم ِﻪِسْأَر ُﻊِﺿاَﻮَﻣ Some places in his head became excoriated. (S.) In the saying of Dhn-r-Rummeh, قَوبٌ ُبَرَﳉا َدْﻠِﺟ ِرِﲑِعض The mange, or scab, made pits, or small hollows, bare of fur, in the skin of the camel. (Lth, TA.) See also 5. قَوبَ ْﻦِم ِﻪِسْأَر ُﻊِﺿاَﻮَﻣ Some places in his head became excoriated. (S.) In the saying of Dhn-r-Rummeh,
The ground was hollowed out in a round form; (S, ISd, O, TA;) as also 

The egg broke asunder; (S, A, O, K, TA;) and disclosed the young bird within it. (TA;) [Hence] one says اشْتَبْقَتْ الْبَيْضَةَ: see the next paragraph.

He chose, made choice of, selected, elected, or preferred, him, or it. (O, K.)

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 قَابَةٌ قَبَةَ: (S, O, Msb, K;) or, accord. to El-Khafájee, it is [the space] between the string and the part that is grasped by the hand, of the bow; as also قَابَةٌ قَبَةَ: (TA:) in the Kur [lii. 9], فَكَانَ قَابَةُ فُوسُنِ. [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] قَابَةٌ قَبَةَ signifies also a measure, or space; and so قَابَةٌ قَبَةَ: (S, O, K:) one says, فَكَانَ قَابَةٌ قَبَةَ قَبَةٌ قَبَةَ: (S, O: *) and it is said that قَابَةٌ قَبَةَ [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.) 

A cubit; which is the measure of each قاب of a bow, or nearly so.]

A young bird; (S, A, O, K;) as also قاب means, (S, A, O,) or signifies also, (K,) an egg; (S, A, O, K;) and so does قاب [meaning راضية] [or as being originally the part. n. of قاب in the phrase قاب البيتة: and it may be used in the former sense as being originally the act. part. n. of قاب in the phrase said of a hen-bird:] and قاب signifies an egg from which the young bird has come forth: (Az, TA:) or signifies an egg: and قاب, a young bird: (AHeyth, TA:) the pl. of قاب is باوقأ. (K.)

It is said in a prov., قاب 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 safeguard, إذا بلغت بك مكان كذا برت قاب [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

* فَنَّ وَلَمْ يَشِيبَ وَمَنْ عَلَاهُ
* من الأمثال قالبة وقوب

[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 قائبة, 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-Kålee mentions the saying, لا والذى أخرج قائبة من قوب, 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.) __

Calamity, or misfortune. (O, K.)

[In the two phrases here following is probably pl. of قائبة]. You say, In the ground are قوب [app. meaning round hollows: see 1, first sentence]. (A.) And hence In his head قوب and his skin are pits. (A, TA.) __ And hence القوباء. (A.) See القوباء, in two places. __ It signifies [also] Egg-shells. (O, K.)

قوب: see قائبة, in three places.

قوب: see قائبة: in four places.

قوب: see قوب: and see also القوباء, in three places.

قوب: see المليء, in three places. Also, (K,) applied to a man such as is termed مليء (app. as meaning rich, or wealthy). One who remains constantly in his abode, (S, K,) not quitting it. (S.)

قوباء, (S, O, Msb, K,) fem., and imperfectly decl., (S, O,) and القوباء, (S, O, Msb, K,) which is masc., and perfectly decl., as quasi-coordinate to قرباس and القوباء (S, K,) both originally of the measure فعلاء, (S, O,) both originally of the measure فعلاء, (O,) but to these may be added (S, O,) [and perhaps some other instances,] and القوباء, (O, K,) both of which are said by Fr to signify the same as القوباء (O,) [Ringworm, or tetter; so called in the present day:] a well-known disease, (S, O, Msb,) 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 vocé; a cutaneous eruption, in which scabs peel off from the skin, and the hair comes off: (K, TA:) see قوب, above:

قوب is [also] pl. of توباء, (S,) [and] so is قوب: (KL:) ISd says, accord. to IAar, قوب is sing. of قوب and قوب; but I know not how this can be: and he [i. e. IAar] also says that قوب is pl. of قوب and قوب; and this is clear. (TA.)

The dim. of قوب is قوبأ; and that of قوبأ is قوبأ; and that of قوبأ is قوبأ. (S, O.)

قوبي Fond of, or addicted to, the eating of young birds, (O, K, TA,) which are termed أقواب [pl. of قوب]: (TA.)

قوبي and قوبأ: see قوبأ, concluding sentence.

قوبي and قوبأ: see قوبأ, the former in eight places, and the latter in one place. قوبأ means An empty egg: to such, in a trad., Mekkeh is likened when devoid of pilgrims. (O.)

أرض مقوية [i. e. مقوية, 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.)

مقوية Pealed, 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 أسود (S, O) that has cast off its skin. (S, O, K.)
قَوْت

1. قَوْتَ (S, Mgh, O, Msb, K) aor. قَوْتُ (S, O, Msb, K) and قَوْتُ (S, O, Msb, K) and قَوْتُ (S, O, K) the last originally قَوْتَ (O).

He fed, nourished, or sustained, (S, Msb, 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, (Msb, TA,) or them, (K, TA,) or his family; (S, O;) he gave him [or them] what is termed قَوْتُ [q. v.]: (Msb:) and أَقَطَّاتُ signifies [in like manner] he gave him his قَوْتُ. (TA.)

It is said in a trad., i.e. [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, من يَقِيتِه; using a dial. var. [of قَوْتُ]. (TA.) [And قَوْتُ app. signifies, primarily, He supplied to him food. (See this verb below, near the end of the paragraph.)] And أَقَطَّاتُ and قَوْتُ and قَوْتُ أَقَطَّاتُ and أَقَطَّاتُ [sometimes] signify He straitened his household, by reason of niggardliness or poverty. (TA in art. قَوْتَ.) زَنْقِ قَوْتُ, a trad., thus related by some, by others قَوْتُ, [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 of your corn, &c. (El-Jámi' es-Sagheer, and scholia thereon.) See also 8, in the middle of the paragraph.

2. قَوْتَ see the preceding paragraph, in two places.

3. أَقَطَّاتُ: see 1, first and second sentences. ___ Also He kept, preserved, guarded, or protected, him.

4. أَقَطَّاتُ: (TA,) And أَقَطَّاتُ عَلَى الْحَنْيَة, أَقَطَّاتُ عَلَى الْحَنْيَة. (S, O, 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.
Such a one feeds, nourishes, or sustains, himself with such a thing; (S, O,) or with that which is little; (Msb:) or he made the thing his, or food; and signifies thus likewise: (TA:) or he, signifies he ate it; (Msb;) and so does his. (TA.)

eight signifies He was, or became, fed, nourished, or sustained; being quasi-pass. of signifies as expl. in the beginning of this art. (S, A, Mgh, O, K, TA.) And it is trans. by means of, and by itself: see 5, in four places.

One says, They feed upon, or eat, grain. (A.) The saying, of Tufeyl,

* يقات فضل سنامها الرجل

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 IAar, 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 IAar, the oath sworn one day by El-'Okeylee, [said in the A to be an oath of the Arabs of the desert,] for, he says,

[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 Tufeyl 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, War makes the camels to be food, meaning that [in consequence of war] the camels are given in payment of bloodwits. (A.) And Such a one retrenches, or curtails, speech, or talk; [said of one who speaks, or talks, little;] syn. (A.) See also 1, latter half. [Hence,] one says, Supply to thy fire ali-
Blow thou the fire with thy blowing, and with a blowing, gently and little (as an aliment). (L.)

He asked of him food, or victuals. (S, A, O, K.)

A species of tree, of the class Pentandria, order Monogynia, of the Linnaean 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 Egypt. 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 haec colitur arbor: &c. ___ And in the same work, p. cxviii., Forskål mentions كتائر الرعيان (by which is meant قات 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.]

Food, aliment, nutriment, victuals, or provisions, by means of which the body of man is sustained; (S, A, * O, K; *) as also قوت and قينة, (S, O, K,) as used in phrases here following, (S, O,) with kesr to the ق, and the و changed into i, (S,) and قوت and قينة, (K,) the last mentioned, but not expl., by Lh, and thought by ISd to be from قوت: (TA:) What is eaten for the purpose of retaining the remains of life; (A, * O, * Msb, TA; *) thus expl. by Az and IF: (Msb:) or food sufficient to sustain life: (TA:) pl. أقوات. (Msb, TA.)

One says, جد أمره في قائه He has not a night's food sufficient to sustain life. (TA:) And a prov., meaning A man's lot in life is manifest in his food. (Meyd.) ___ See also 8, last sentence.
Feeding, &c. And hence, Sufficing] means What is sufficient of the means of subsistence]. (K.) And one says, He is in a state of sufficiency [in respect of the means of subsistence]. (S. O.) See also قوت, in two places. See also 8, former half. قوات is an appellation of The lion. (O, K.)

Giving, or a giver of, food, nourishment, or sustenance. (See 1, first sentence.) And hence, Keeping, preserving, guarding, or protecting; or a keeper, &c.; syn. حافظ [as signifying thus; and app. as signifying also Watching; or a watcher]: (S, A, O, Msb, K;) and Witnessing; or a witness; syn. شاهد; (S, O, Msb, K;) or شهيد; (A:) and AO says that it signifies, with the Arabs, one acquainted (мотрف) with a thing (على شيء). (TA.) Th cites the following verses (of Es-Semow'al Ibn-Ádiyà, O):

* * *

[meaning Would that I knew, but I shall assuredly know when they shall have set it (namely, the صحفة, 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: (S, O, TA:) IB says that, accord. to Seer, the correct reading is, بَيْنِيَ عَلَيْ الْحَسَابِ مَقْبَط [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 مَقْبَط is here used as meaning مقتنع; and that if it be understood as syn. with ظَافِح and شاهد, the former reading is not objectionable. (TA.) ___

*مَقْبَط* is one of the best names of God: (TA:) and [as such] signifies *The Possessor of power;* (Fr, Zj, S, O, Msb, K, TA;) *as He who gives to every man his* قوت [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 مَّقِينًا, (S, 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 حَوْقَحَّ, aor. said of a wound, i. q. قَحَّ, inf. n. قَحْبُ, q. v.; as also قَحَّ, (K, TA,) inf. n. قَوْحُ, (TA,) He swept a house, or chamber; (K, TA;) a dial. var. of حَقَح; mentioned by Kr; (TA;) as also قَحَّ, (K, TA.)

2 حَوْقَحَّ see what next precedes.

3 حَاقَّا 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. قَحَّ, (TA.)

4 حَاقَّتَ see 1, first sentence.

5 حَاقَّتَ The court of a house; a spacious vacant part, or portion, thereof, in which is no building; syn. سَاحَةٌ, (S in art. قَحَّ, and L, K, in the present art.,) and بَيَاءَةٌ, قَحَّ, and being interchangeable in this case, as in لَازِقٍ طَيِّبٍ لَازِبٍ, and in تَقيَّتُهَا نَبِيَّةٌ البَر, and the middle of a house; (TA;) pl. قَوْحٌ, (K, TA;) like [its syn.] pl. of سَاحَةٍ, (TA.) It is related of ‘Omar that he said, حَوْقَحَّ, (TA,) 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 لَانْدِس, giving growth to nothing. (TA.)
قَوُد

قَوُدُ، أَوَّر. قَوُدُ (S, Mgh, L, Msb, K) وَقَيْدَةٌ (Mgh, Msb) وَقِيْدَةٌ مَقْمَادَةٌ (Mgh, Msb, K) وَقِيْدَةٌ (S, L, K)

[Originally of the measure دَوْقَةُ، like دَوْقَةُ، (K.) [an intensive form; or, accord. to some, inf. n. of دَوْقَةُ،] He led him; (namely, a horse &c., L;) contr. of ساقِهِ، القودُ، being from before, and السوقُ، from behind; (Kh, L, Msb, K;) he drew him (a camel) after him; (L;) as also دَوْقَةُ، قودُ، Q. &c., (S, L, K;) and دَوْقَةُ، Q. &c., inf. n. تَقْوِيدُ، Q. or أَقْتَادُهُ، قودُ، signifies he led him for himself; (Msb;) and قودُ، فرضَهُ، you say he led his horse much. (A.) [One says also قَدَّ، قادُهُ، app. by poetic license: see a verse of Jereer cited in the first paragraph of art. [lit., I have become in such a state that the camel is led with me; i.e.,] I have become old and decrepit. (A.) قَدَتُ الرَّيحُ السَّحَابُ، The wind led on the cloud, or clouds. (L.) قَادَ، inf. n. قِيَادةٌ (Mgh, Msb) and قودُ، Q. &c., (L;) He led an army. (Mgh, L, Msb.) قَادَ، أَوَّر. قَوُدُ، inf. n. قِيَادةٌ. He acted the part, or performed the office, of a pimp, or bawd; or, of a pimp to his own wife, or of a contented cuckold. (Msb.) قَدَ، أَوَّر. قَوُدُ، inf. n. قِيَادةٌ، أَقْتَادُ النَّثَرِ الثَّورِ، [The herbage attracted the bull by its odour;] he perceived its odour and rushed upon it. (A.) قَادَ، أَوَّر. قَوُدُ، inf. n. قِيَادةٌ. It extended along the surface of the ground; said of a mountain, and of a dyke &c.: (T, L;) and so أَقْتَادُ، أَقْتَادُ، أَقْتَادُ. (A. Not given there as tropical.) يَقِدَوُدُ، أَوَّر. قَوُدُ، inf. n. قِيَادةٌ. It extended along the surface of the ground; said of a mountain, (the Lexicons passim,) and of a tract of land, (L;) and of sand; (TAA;) and أَقْتَادُ، أَقْتَادُ، أَقْتَادُ. (L;) You say, أَقْتَادُ، أَقْتَادُ، أَقْتَادُ، A rugged and elevated tract of
land that extends such and such a number of miles. And This is a place which stretches along such and such measures of ground. (L.) inf. n. قود (S, L, K.) He (a camel, and a horse, S, L, or other beast of carriage, and a man, had a long back and neck. (S, L, K.) See أقود. قيد It (flour) became compacted together in a mass; syn. تكيب and تكتل. (K.) [See also art. قيد, to which it probably belongs.]

2 قود see 1.

مر وفلاك بقاوة وسماوة [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 اقاده خيلا He gave him horses to lead: (S, L, K:) and in like manner, [camels]. (TA.) اقاد He retaliated for me upon the slayer. (L, Msb.) He retaliated for him upon his brother. (S.) اقاد The Sultán retaliated for him upon his brother. (A, TA.) He slew the slayer for the slain. (S, L, K.)

6 تقاوا They two went away quickly: as though each of them led the other. (L.) [See also 6 in art. سوق.]

7 انقاد [inf. n. إنقباد] He (a beast) suffered himself to be led; (Msb, K:) as also استقد. (K) and استقد (A, TA.) You say انقد لى, and استقد لى انقاد, He was, or became, tractable to me; gave me the means of leading him. (S, L.) اقد انقباد (A, K,) inf. n. انقباد, (S, L,) He was, or became, submissive, resigned, manageable, easy, humble, or lowly; (S, L, A, K;) as also استقد. (TA.)
The cloud, or clouds, became led on by the wind. (A.)

(a road) was easy and direct. (TA.)

He retaliated the thing upon him. (Lth, L)

He asked him (namely a judge, or governor,) to retaliate upon a slayer; to slay the slayer for the slain. (S, L, Msb.)

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, [A number of horses together, or of led horses, passed by us]. (S, L)

He is [distant] from me the measure of a spear. (L, art. قيد.)

The slaying of the slayer for the slain: (Lth, L') or i. q. قيد.

[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. قيد.)

Ex.

Ex.
He slew him for him (i.e. for the slain) in retaliation. (Msb.)

قعود قائد see قهدف in three places.

منقود قعود see منقاد قعود.

قيادة Tractableness; submissiveness; easiness; in a horse or camel. (L)

منقاد قيد : see منقاد قيد.

قؤاد A pimp; a bawd: fem. with ظ: (Msb:) a pimp to his own wife; or a contented cuckold; syn. ذبوق The nose; in the dial. of Himyer. (K.) ___ In the following words of Ru-beh,

* * *

[Long-necked, elevating himself, with advancing neck], قؤاد is explained as signifying متققدم. (L)

قيد A camel whereby a man conceals himself from the animal that he would shoot, previously to his shooting at it; (ISd:) i. q. دريقة; (A, L) as also سيقة. (A.)

قائد A leader of horses: (L) and of an army: (Mgh, Msb:) pl. قؤنات and قؤادات (S, Mgh, L, Msb, K) and قؤنات (K) and pl. of قائد [A she-camel] that precedes the other camels [or leads them on,] and with which the young ones keep company. (L) سحاب قائد A cloud, or clouds, leading on rain. (L) ريح قائد A wind leading on a cloud, or clouds. (A.)

قائدة A prominent part of a mountain (JK, L, K) extending upon the surface of the ground. (JK) A hill of the kind termed أكمة, extending upon the surface of the
ground: (L, K.) or a hill cleaving to the ground. (IAar, in TA, art.)

The largest of the channels for irrigation (نﺎَﺠْﻠُـﻓ) of a land ploughed for sowing. (L, K.) 

[In the CK, the word occurs in the L and TA, voce. ]

ISd says, that he assigns it to this art. only because it is more common than the word in the L and

The star () which is the middle one of the three in the tail of that constellation is called (ٌقَﺪْﻴﱠﺼﻟا), and by the side of it is the obscure star called , and also called (ٌضَرْﳊا), and the third of those three, next the body, is called (ٌخِثْرَا). In the K, a strange description is given of these stars: it is there said, four stars forming an irregular quadrilateral figure, distant one from another. (as though ε, ζ, η π of Hercules, in the midst of which is an obscure star, resembling a soil, and called (ٌدوُدَﻮْـﻴَـﻗ) because from (ٌدوُدَﻮْـﻴَـﻗ) a long, or tall, she-ass, (S, L, K;) &c.: (K:) pl. (ٌدوُدَﻮْـﻴَـﻗ). A mare having a long and curved neck: (L:)

not applied to a male. (ISd, L)

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 A road of a difficult place of ascent of a
mountain (ٌﺔﱠﻴِﻨَﺛ) extending to a great length upwards, (S, L,) or, reaching high. (K.)

A tall

mountain-top. (A.) ٌفُؤَد 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. ٌفُؤَد; and pl. ٌفُؤُد: (S, L:) or a horse having a long and large neck. (ISh.) See َبَغَش. See also ٌدِاقْنُم. ___ 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.)

I placed him on the right hand: (L, K:) because the colt (مُهُر) is in most instances led ٌقَيِّد on the right hand. (L)

ٌقَيِّد 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 ٌقَيِّد; (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. ٌقَيِّد. (A, Msb.) ٌفَعَلَ الْقَيِّد [lit., He gave the leading-rope; i. e.,] he was, or became, submissive, or obedient, willingly or unwillingly. (Msb.) ٌفَعَلَ الْقَيِّد فَلَانَ [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 signifying having a difficult leading-robe; i.e., refractory. (L.)

and (the latter extr. [with respect to form], and of the dial. of Temeem, TA,) A beast of carriage led. (K.)

Wide-spreading rain: or rain having a cloud, or clouds, leading it on. (L.)

He gave him the means of leading him; he was, or became, tractable to him. (S, L, K.)

A horse, (K, S, L, K,) and a camel, (K, L,) tractable; submissive; easy. (K, S, L, K, Ex.) Place thou at the head of thy string of camels a camel that is tractable. (A., K.)
قرور

1 رّﻮﻗ It (a thing) was, or became, wide: whence قّرارة. (A, K) aor.

2 رّﻮﻗ He widened a house; made it wide. (A, * TA) See also 1, in four places.

3 رّﻮﻗ It (a cloud) became dissundered, and separated into round portions. (TA, from a trad.) See also 7.

4 رّﻮﻗ 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.

5 رّﻮﻗ ـ قّرارة see 1, in two places.

6 رّﻮﻗ i. q. قّرأ [Tar: or pitch]. (S, K) See مّقورة.
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 (TA:) or the smallest of mountains: (A:) or a small, black, isolated mountain, resembling an Akma (TA:) or i. e. a hill, or mound, &c.: (S:) or the smallest of mountains and the largest of Akam; scattered, rough, and abounding with stones: (Lh:) 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 Hara (TA:) pl. Qar, (S, K:) [or rather this is a coll. gen. n.,] and Qarat (K) and Qur (Lh, S, A, K) and Qiran. (Lh, K.)

What is cut in a round form from a garment or piece of cloth, &c.; (K) as the Qawra of a shirt, (S, A, Msb,) and of a Gibb [or the opening at the neck and bosom of a shirt], (TA, [but there written, by mistake, جنب,]) and of a melon: (S, A:) or particularly from a hide, or tanned hide; (Lh, K:) what is cut in a round form from the middle of a hide, or tanned hide, for a target to shoot at, like the Qawra of a Gibb. (JK.) Also, What one cuts from the sides of a thing (K, TA) that is ... [or cut in a round form]. (TA.) And, contr., A thing of which the sides have been cut. (K.)

Wide in the inside; capacious. A house that is wide (S, K, TA) in the inside. (TA.)

Having a round hole cut in its middle: hollowed out; scooped out: cut in a round form. See 1.] A camel smeared with Qatan [or tar]. (Sgh, K.) See Qar.
A youth who hollows out the cakes of bread, eating the middle parts and leaving the edges. (A, TA.)

A she-bear: see an ex. in art. (conj. 2).
قوس

قوس التشيء بغيره

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 قسَةَةٍ: (S, K: *) but you should not say هُسْوقَةٍ for هُسَوقَ or هُسِوقَ. (S.)

قوس

He made it bowed, or bent. (KL.)

نقوس

It (a thing) became bowed, or bent; as also هُسْوقَ: (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 هُسَوقَ, inf. هُسْوقَةٍ: (S, A, * Msb, K;) and هُسْوقَةٍ: (S,) and so هُسْوقَةٍ: (A:) or he became bowed, or bent, in the back; as also هُسْوقَةٍ: (A:) and so هُسْوقَةٍ: (TA;) and so هُسْوقَةٍ: (K;) هُسْوقَةٍ: (K;) He put his bow upon his back. (TA.)

نقوس

He follows the way of his father, and imitates him. (S, K.)

نقوس

See 5, in four places.

قوس

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, Msb:) or sometimes masc.: (A, K:) pl. [of pauc.] قَوْسُ (IAmb, S, A, Msb, K) and قَيَاسٍ (IAmb, S, A, Msb, K) and so in some copies of the K, in the place of the former,) the ال being interchangeable with the و, (TA,) and [of mult. ] قَوْسٍ, (S, A, Msb, K,) originally فَعَولَ, (S, Msb,) first changed to قَوْسٍ, of the measure فِلَوْعٍ, and then to قَيَاسٍ, of the measure عِصَي. (S, A, Msb, K,) which is not used, (TA,) of the measure عَصَي, like قَيَاسٍ, (IAmb, S, A, Msb, K,) from the same original, (TA,) [like قَيَاسٍ, (IAmb, S, A, Msb, K,) which is more agreeable with analogy than قَوْسٍ, (TA,) The dim. is قَوْيِس (IAmb, M, Msb, K,) without ة, contr. to rule, as the word is fem., (M, TA,) and قَوْيِسَة, (IAmb, Msb, K,) sometimes: (IAmb, Msb:) or the former accord. to those who make قَوْسَ to be masc., (S,) and the latter accord. to those who make it to be fem. (S, Msb.) It is prefixed to another word to give it a special signification. Thus you say, قَوْسُ نُبْلُ An Arabian bow. And قَوْسُ نُغَتَبُ A Persian bow. And [A bow for shooting a certain kind of short arrows.] And قَوْسُ جَلاَهِقهُ A cross-bow. And قَوْسُ نُدَفُ [A bow for loosening and separating cotton.] (Msb.) فلَان لَا يَسْقُ قَوْسَهُ أحَد Such a one, no one will pull his bow; i. e., no one will vie with him, or compete with him. (A, TA.) And رُمُونَا عَن قَوْسٍ وَاحِد, (A, TA,) or وَاحِدَة, (Mgh,) [lit., They shot at us from one bow: meaning, they were unanimous against us;] a proverb denoting agreement. (Mgh.) [In the Msb, لَا يَسْقُ قَوْسَهُ أحَد And هُوُر مِن خَيْرِ قَوْسِهِ سَهُمَا (S, L, K; except that in the L and K, for قَوْسَ, we find قَوْسٍ, S, A, K;) for لَا يَسْقُ قَوْسَهُ أحَد.] [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 صَار خَيْر قَوْسِهِ سَهُمَا (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, lii. 9.] فِكَانَ قَابُ قَوْسِهِمْ And he was at the distance of two Arabian bows: or two cubits [this is app. an explanation by one who holds قَابُ قَوْسِهِمْ to be for فِكَانَ قَابُ قَوْسِهِمْ (K:)]
or the meaning is, َْﰉﺎَﻗ ٍسْﻮَـﻗ, 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. قَوْب __ قَوْب The Sign of Sagittarius; also called 이ِلَّاء المَارَمِ; one of the signs of the zodiac; (S, K;) namely, the ninth thereof. (TA.) قَوْب قَح The rainbow: the two words are inseparable. (TA.) See قَوْب لَجْرَلَا __ قَح The bowed, or bent, part of the back of a man. (IAar.) قَوْب __ قَح The anterior ribs of the camel. (A.) Also قَوْب What remains, of dates, (S, A, * K,) in the [receptacle called] جَلْة, (S,) or in the bottom thereof, (K,) or in the sides thereof, like a bow: (A:) or, accord. to Zeyd Ibn-Kuthweh, the fourth part of the جَلْة, of dates; like: (TA in art. زَرْم:) 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 بَقَامٌ with it. (K.)

قَسَم The measure of a spear. (Msb, in this art.; and S, K, in art. قَسِ.) قَوْس A hewer, or fashioner, of bows; and so, perhaps, قَيَاس. (TA.) قَوْس is the rel. n. from قُسْي, [pl. of قَوْس,] because it is [before its last change] of the measure قَلْوَع changed from the measure قَلْوَع. (S.) قَوْس Having a bowed, or bent, back. (S, K,) قَوْس Sand that is elevated (K, TA) like a hoop or ring. (TA.)

قَوْس A bow-case. (S, K,) A horse-course; a race-ground: (Ibn-'Abbád, 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 مقیص: the pl. مقاوس is عرض فلانون على المقوس [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.) Hence the saying، ﻰَﻠَﻋ ِسَﻮْﻘِﳌا ﺯِﺮُﻋ [app. meaning, Such a one is intent upon defending his honour or the like]. (Lth, L)

ٌسﱠﻮَﻘُﻣ and ٌسِّﻮَﻘُﻣ: see ٌسِّﻮَﻘَـﺗُﻣ.

ٌسِﻮْﻘَـﺗْﺴُﻣ: an eyebrow [or other thing] likened to a bow; as also ٌسِﻮْﻘَـﺗُﻣ (K) and ٌسﱠﻮَﻘُﻣ (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 ٌسِّﻮَﻘُﻣ. (TA.) Also, (K,) or ٌسِّﻮَﻘَـﺗُﻣ ُﻪَﺳْﻮَـﻗ (S,) A man having with him his bow. (S, K. *)

ٌسِّﻮَﻘَـﺗُﻣ: see ٌسِّﻮَﻘَـﺗُﻣ, in two places.
ضوض

1. ضَوْقَ ُضَوْقَ 

2. ضَوْقَهُ ُضَوْقَهُ

3. ضَوْقَةِ ُضَوْقَةِ

4. ضَوْقَتْ ُضَوْقَتْ

5. ضَوْقَتِإ ُضَوْقَتِإ

6. ضَوْقَتْ ُضَوْقَتْ

7. ضَوْقَتْ ُضَوْقَتْ
This is for that, as a substitute for a substitute. (K.) And [They two are substitutes, each for the other]: mentioned by Sgh: but Z says, [q. v. in art. (TA:) or both signify they are exchangers, each with the other. (JK.)

Anything demolished, destroyed, or thrown down: [&c.: see 2.] (TA.)
قوط

قوط: see an ex. in a verse cited voce راجلة.
An even place; (S, voce مَقْدَّمٍ) plain, or level, land, (S, Msb,) that produces nothing; (IF, Msb;) plain, or soft, land, (أَرْضٌ سَهْلَةٌ) low, and free from mountains. (K.) See also رَوْضَةٌ.

Respecting its pls., see جَارٍ.
of the ear, The *upper part:* or the *helix:* see and and . Not to be confounded with .
قوق

قوق: see in two places. قوق: see art. قوق: قوق.
The objective complement of قال، meaning He said, or what is termed قول التقول، must be a complete proposition, or a word signifying at least one complete proposition, as كلمًا; or a word signifying a command or the like; or a word significant of a sound, termed اسم صوت: it may be a verb; but cannot be an inf. n., as عبادة. (Gr.) [This is what is meant where] it is said in the Keshshaf, خاطب له: قال عليه روى عنه: قال عليه افترى عليه: قال له: مؤنث: signifies العبادة لا تقول: اجتهاد فيه: اجتهاد فيه: i. e. قال فيه، اجتهاد فيه: حكم به: and (Marg. note in Additions to a copy of the KT.) 

He lied, or said what was false, against him. (TA in art. تلتو،) 

See He said of him, or it, such a thing. Also, He asserted his belief in such a thing, as a doctrine or the like: a well-known meaning. The eyes made a sign [as though saying...]. (TA.) Said برأسه: قال برجله: He made a sign with his head: (TA:) or a motion. (Ham, p. 242.) 

He took [with his hand]. (TA.) He walked, or struck [with his leg, or foot]. (TA.) He raised his garment. (TA.) He poured the water on his arm or hand. (TA.) He spoke against him; vituperated him. 

He said, or spoke, or put forth, or uttered, or gave utterance to, or recited, poetry; he spoke in verse; he poetized, or versified. Also, He struck his hand upon a... (Ham, p. 601, where see other meanings: see also p. 242 of the same: and see Mgh.)
thing. (Mgh.) See an ex. voce.

He lied against him. (Har, p. 256.)

A saying; something said: and speech, or diction. (Diction, or speech, was, or became, difficult to him). (K in art. جبل)

زعم what is said: see التلفظ.

A saying or a saying صر ان قيل 

The man who talks much. (TA in art. Ibn الدل)

The thing said: as in the phrases قال كذا and قال كذا. See قال بقول القول.

The Ten Predicaments, or Categories; namely, the جوهر Substance, الكيم Quantity, the الكيف Quality, the الإضافة Relation, the المبتدء Place, or where, the المتي Time, or when, the الفعل Action, or doing, and the الإنقراض الفعل Passion, or suffering.
جُنِّلْوَـﻗ

(Msb, * K,) with fet-h to the ل، (Msb,) and sometimes جُنِّلْوَـﻗ، with kesr to the ل، or thus and جُنِّلْوَـﻗ، i. e. with kesr to the ل، and with fet-h and damm to the ق، (K,) a foreign word, (TA,) [from the Greek 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. (Msb.)
He stood still (Ksh and Bd in ii. 19) in his place. (Ksh.)
The beast stopped (S, K, TA) from journeying, (TA) from fatigue, or being jaded; (S, TA) i. q. انقطعت. (A.) And His beast, being jaded, stopped with him, and moved not from its place. (Mgh.)

He, or it, stood up, or erect; syn. أنصب. (K.) And hence, He rose, i. e. from sitting or reclining.

He rose in the night to pray. He passed the nights of Ramadán in prayer: (El-'Alkarnee in a marginal note in a copy of the Jámi' es-Sagheer, voce ومن) or he performed the prayers [of Ramadán] called التراويح. (En-Nawawee, ibid.) The people rose to prayer: or the time of their doing so came. (TA.) The resurrection, or the time thereof, came to pass. (JK.)

The sun became high, and the shade almost disappeared, at midday].

He rose up against him: see a verse cited voce حوب. He undertook the affair; took, or imposed, it upon himself; syn. ونكمل به; and the epithet is قائم عليه. (Ham, p. 5:) [and] he managed, conducted, ordered, regulated, or superintended, the affair; syn. ونكمل عليه and ونكمل عليه (TA in art. سوس); and قائم عليه has this latter signification; and he tended, or took care of, it, or him; syn. ونكمل عليه and ونكمل عليه (Ham ubi supra:) [and]

the former signifies he attended to the affair; [occupied himself with it]; (this should be the first explanation;) was mindful of it; kept to it constantly, or steadily; and is contr. of قعد عليه and قعد عليه: (JM, q. v.:) [or,] as contr. of قعد عليه and قعد عليه, he acted vigorously in the affair; as also قام بشانه and قام عليه; and جعله جعله عليه; and قام عليه: (Bd in ii. 2.) You say, He undertook, or superintended, or managed, his affair, or affairs. And you say, قام بالبيتيم, (Msb in art. عول,) and بالقصي (Idem, art. كفل,)
He maintained the orphan, and the child; syn. (Idem:) and the woman, and upon her, He undertook the maintenance of the woman; or he maintained her; (K.) and undertook, or managed, her affair, or affairs. (S and K in art.) The men govern the women: (Bd, iv. 38:) or are mindful of them, and act well to them, or take care of them. (TA.) He undertook, and it served, to excuse me. (Msb and TA in art.) He, or it, was supported, or sustained, by it; subsisted by it: see the explanation of قام عليه كذا in the Msb. It cost him such a thing, such a sum, or so much. قام به قياما تاما often signifies CAME IN HIS MIND THAT IT WAS SO. He began to do such a thing; he betook himself to doing such a thing. (Zj, in TA, art.) The water congealed, or froze; syn. (S, M, voce ___.) قدَّمَ: see the explanation of قام عليه كذا in the Msb. He valued it, or rated it, as equal to, or worth, such a thing. A phrase well known, and used in the present day. He set its price; assigned it its price; valued it; (S, * Msb, K;) as also قومه بكذا: see also i. q. قومه: He made a writing, and an account, or a reckoning, accurate, or exact, or right.
He opposed him, or contended with him for equality, in war, or battle. (MA.)

He rose, or stood, with him [or assisted him] to accomplish some needful affair. (IAth, TA.)

It was equal, or equivalent, to it. see Msb: syn. (TA in art. .)

He set up, put up, set upright, a thing. (Msb.) said of food, [It sustained him, supported him]. (TA, voce .) See also Bd, and Jel ii. 2. __ He performed an action. __ See 1. __ He made him to keep to the road: and to the right way. (L, art. .) See 10. __

He remained, continued, stayed, tarried, resided, dwelt, or abode, in a place: he remained stationary. __

He observed prayer: or [It observed prayer]. (5, Msb.) See also Bd, and Jel ii. 2. __

He inflicted upon him the punishment termed __. (Mgh, art. .) __ He remained, continued, stayed, tarried, resided, dwelt, or abode, in a place: he remained stationary. __

He observed prayer: or [It observed prayer]. (5, Msb.) See also Bd, and Jel ii. 2. __ He performed an action. __ See 1. __ He made him to keep to the road: and to the right way. (L, art. .) See 10. __

He set up, put up, set upright, a thing. (Msb.) said of food, [It sustained him, supported him]. (TA, voce .) See also Bd, and Jel ii. 2. __ He performed an action. __ See 1. __ He made him to keep to the road: and to the right way. (L, art. .) See 10. __
and so, app., the being redundant, as in an ex. voce but this is the only ex. that I know, and it is without explanation: Golius mentions the phrase but without indicating his authority. He abode, or continued, in a state, or condition; and the same; and he abode, continued, stayed, or waited, intent upon, or occupied in, an affair, a business, or a concern; he kept to it.

It subsisted: see It had a price; was valued. See 2.

They valued it, or estimated its price, among them. (TA.)

It became right; direct; in a right state; straight: even: tended towards the right, or desired, point, or object; had a right direction, or tendency; was regular. He continued in the way of truth, or the right way; as also The affair was, or became, difficult: see The affair, or case, became in a right state for him; syn. He went right on, straight on, or undeviatingly: (see whence he went on undeviatingly in the way. (See Kur lxxii. 16.) He went right; pursued a right course; acted rightly, or justly. See also, with which it is syn. It (an affair) was direct in its tendency, or had a right tendency. It (discourse, &c.) had a right tenour. See 2.

A people, or body of persons composing a community: and people, or persons: a company, or body, [or party, (see what follows,)] of men, [properly] without women: (S, Msb, K, &c.) or of men and women together; (K;) for the of every man is his party, and his kinsfolk, or tribe: (TA:) or
sometimes including women, as followers; (S, Msb, K;) for the of every prophet is of men and women. (S, Msb.)

The stature of a man; his height in a standing posture; it is a span shorter than a tallness, height, and beauty, or justness, of stature. (K.)

A structure [or post] like the figure of a man, raised at the side of a well, whereon is placed the wood to which the pulley is attached: pl. (JK:) also called: see K, voce

signifies the sheave (بكرة) with its apparatus. (S, K.)

A right religion. (Kur, vi. 162.) See

The right [or cardinal] winds. (S, voce)

The right, correct, or true, reckoning. (T in art. i. q. دين q. i. q. (Kur ix. 36) The right, manager of an affair; i. q. iزائه. (S, Msb, art. ازئه.)

A manager, conductor, orderer, regulator, or superintendent, of an affair: (TA:) a manager, conductor, &c., of the affairs of a people. (JK.)

A good manager and tender of camels, &c. (TA in art. البلو.)

The real value, or worth, of a thing; its equivalent; differing from q. v. (MF in art. مثمن.)

Stature, and goodly stature, or tallness, of a man: (S;) symmetry, or justness of proportion. (Msb.)

The stay, or support, of the thing, or affair, whereby it subsists, and is managed and ordered. (Msb.)

The food that is a man's support; (Msb;) [his subsistence.]

He has not power to withstand him. (K, art. بجه.)
Subsistence: see طَبِيعٌ and رَكْنُ.

قِيَامٌ [A state of purging, or flux of the belly: used in this sense in the S, K, voce هَيْضَةٌ].

قُومٌ: see صُوَيْبَة.

قَوْمٌ: see in the last paragraph of art. شَرْه، where I have rendered it on the authority of an explanation in the TA.

قُوْمٌ One Who rises much, or often, in the night to pray. (TA.) See صُوَأَم.

قُوْمَةٌ is written with damm in copies of the S, K, JK: in the CK, erroneously, قُوْمِيَةٌ in both senses. See voce مَتْشَمَس.

قَانِمَةٌ Appearing; conspicuous; [as though standing before one]: said of a thing whether standing or thrown down. (TA, in explanation of the phrase نَصْبٌ, this نَصْبٌ عَنْيِن, pl. قَوْمَتَمُ, art. قَوْمٌ, Q.)

قَانِمَةٌ An eye [blind, or white and blind, but still whole or] that has become white and blind, but not yet burst, (AZ in L, art. سَلسَل،) or sightless, but with the black still remaining. (Mgh, Msb.) قَانِمَةٌ قَانِمَةٌ A leg of a table, and of a throne, or moveable seat, &c. (JK.) See also هَرِيدٌ, كَمنْ, كُمْ أَمَامٌ قَانِمَةٌ. The servants of the fire-temple. (TA, same art.) القَوْمَتَمُ The winds. So in a verse of Umeyeh Ibn-Abi-s-Salt.

قَوْمَتَمُ The legs of the table. (K, art. لِمَاذَا قَوْمَتَمُ عَرْقُ.) قَوْمَتَمُ A nibbing in which the pith and the exterior of the reed are made of equal length: opposed to حَرَفٍ قَوْمَتَمُ. (TA in art. حَبَّاكُ.) مُصَوْبَةٌ Frozen water. And stagnant water: see حَبَّاكُ.

قِيَامٌ The form of words chanted by the مُبِلْغُ, not by the مُؤْدِن. Citing the common words of the أَذَانٌ, with the addition of أَذَانٌ قَدْ قَامَتَ الصَّلَاةُ (The time of prayer has come!) pronounced twice after حَيْثُ عَلَىَّ الْفَلَاح. See ثُوبٌ.
The place of the feet; (K; a standing place; (S, Msb;) as also مَقَامٌ or the latter, a place of stationing; (Msb;) and both, a place of continuance, stay, residence, or abode: (K;) a standing;] and the latter, a place of long continuance, stay, residence, or abode: (Expos. of the Mo'allakát, Calc., p. 138;) and both, continuance, stay, residence, or abode. (S, K.)

مَقَامٌ: see مَقَامٌ.

مَقِيمٌ Lasting; continuing: (Bd, ix. 21:) unceasing. (Bd, ix. 69.)

A standing-place. Hence, A sitting place. Hence, The persons sitting there. Hence, An oration, or a discourse, or an exhortation, (مَلأ или عظمة,) or the like, there delivered; as also مَلأ. (Mtr, in De Sacy's ed. of El-Hareeree, p. 5.)

حِجْرٍ مَتَقُومٌ A precious stone. (TA, same art.)

The rectum.

الْمَعْيَ السُّتْقِيِّمُ Stellar calculations. (TA, voce رايع.)
قهوة

قهوة: see last sentence.
قوى

1. **قوى** (S, K) and **اقتوى** (K) He became strong: (S, K) vigorous, robust, or sturdy; like


e became excellent in strength. (TA.)

2. **قوى** (S, K) or he had strength, or power, sufficient for it; or he had strength, or power, to endure it; he prevailed against it; namely, travel, adversity, &c. And He or it, prevailed over him, or it. ___ See 4. ___

3. **قوى** (S, K) or I would rather head this art. قو or قو, like قو or قو. ISd holds قوي to be from قو, q. v. from قو.

4. **قوى** (S, K) or I would rather head this art. قو or قو, like قو or قو. ISd holds قوي to be from قو, q. v. from قو.

5. **قوى** (S, K) or I would rather head this art. قو or قو, like قو or قو. ISd holds قوي to be from قو, q. v. from قو.

6. **قوى** (S, K) or I would rather head this art. قو or قو, like قو or قو. ISd holds قوي to be from قو, q. v. from قو.

7. **قوى** (S, K) or I would rather head this art. قو or قو, like قو or قو. ISd holds قوي to be from قو, q. v. from قو.

8. **قوى** (S, K) or I would rather head this art. قو or قو, like قو or قو. ISd holds قوي to be from قو, q. v. from قو.
vigour, robustness, or sturdiness; like شدّةٌ قوةٌ A strand; i.e., a single twist of a rope; a yarn; a distinct, and separately twisted, portion, of two or more which, being twisted together, compose the whole, of a rope, and of a string, or thread. See also ثبوتٌ A faculty. Ex. السمع قوةٌ في الأذن مَا تدرك الأصوات السمع is a faculty in the ear by which it perceives sounds]. (TA in art. ثبوتٌ بالقوةٌ Potentially, or virtually; as opposed to ليبّ قوةً لفظٌ، i.e. actually. ثبوتٌ بالقوةٌ see غَوْيٌ and غَوْيٌ in art. غَوْيٌ، and قوياً، and قوياً مقوياً: see غَوْيٌ and غَوْيٌ in art. غَوْيٌ, and قوياً, and قوياً مقوياً.
He vomited (Mgh, TA) what he had eaten. (Mgh, Msb, TA.) [Hence one says, ] [lit. He vomited his soul], meaning he died: like لفظ نفسه قَآءَت الطَّعْنَة الْدَمَّ. (A, TA.) And The wound made with a spear or the like spouted forth the blood. (A, TA.) And A garment that is saturated with the dye. (S, A, O, K.) And [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 [lit. the earth vomited her food], meaning the earth disclosed her herbage and her treasures. (TA, from a saying of ʿĀsheh.) And [The earth exudes the moisture]. (TA.)

He, (a man, S, Mgh, O, Msb,) or it, (medicine, K,) caused him to vomit; (S, * Mgh, O, * Msb, K; *) and signifies the same. (S, O, K.)

see what immediately precedes.

He constrained himself to vomit; (S, Mgh, O, Msb, TA;) and he vomited intentionally. (TA.) See also 10, in two places. And 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 قَآءَت in this sense is a
mistranscription, and is correctly [q. v.,] with. (TA.)

10 استفِقاَء، (S, Mgh, Msb, K, TA,) or استفِقاَيَ، (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 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 استفِقاَيَهَا، (S, Mgh, O, Msb, K, TA,) He constrained himself to vomit: (S, Mgh, O, Msb: [see the latter verb above: in the K neither is expl.:] or the former is an instance of استفِقَّل، [i.e. it signifies he desired to vomit]: and ↓ the latter signifies more than the former, i.e. he made what was in the جِوْف، [here meaning stomach] to come forth, intentionally. (TA.) It is said in a trad., لَوْ يَعْلَمُ النَّارِبُ قَالَهُما مَا ذَا عَلَيْهِ لأَسْتَفِقاَءَ ما شَرَبَ [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.)

قِيَاءٍ originally an inf. n.: then applied to signify Vomit; i.e. Vomited food. (Msb.) It is said in a trad., الِرَّاجِعُ، في حَيْبَةٍ كَالَرَّاجِعِ في قِيَاءٍ [He who takes back his gift is like him who swallows back his vomit]. (S.)

قِيَاءٍ a subst. (K, TA) similar to عَطَاسٍ [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, يَا قِيَاءٍ، meaning [In him is a complaint in consequence of which] he is vomiting much, or frequently. (ISk, S, O.)

قِيَاءٌ One (a man, IAar) Who vomits much, or frequently, as also فِيْوُرْقَم (IAar, K, TA;) the latter formed from the former, like مَقْرُوْر. (L, TA.) Also، دَوْآَءَ قِيَاءٍ مَقْرُوْر، Medicine that is taken to cause vomiting: (ISk, S, O;) and so دَوْآَءَ مَقْرُوْر، (K, TA) and مَقْرُوْر، (TA.)

مَقْرُوْر and مَقْرُوْر: see what immediately precedes.
1. *Qaḥ* said of a wound, (S, A, Msb, K, &c.,) aor. *Qaḥ* (S, Msb,) inf. n. *Qaḥ* (Msb, K;) like *Qaḥ*, aor. *Qaḥ* (K;) and *Qaḥ*, (S, A, Msb, K,) inf. n. *Qaḥ* (A;) and *Qaḥ*; (A, Msb, K;) and *Qaḥ*; (S, A, Msb, K;) and *Qaḥ* (Msb, K;) [It suppurated,] it became in the state of containing [or generating] matter, such as is termed *Qaḥ* [meaning as expl. below]: (S, * A, * K in art. *Qaḥ*, and Msb in explanation of *Qaḥ*;) or its *Qaḥ* ran, or flowed: or became in a state of readiness [to do so]. (Msb in explanation of *Qaḥ* and *Qaḥ* and *Qaḥ*.)

2. *Qaḥ* and 4 and 5: see the preceding paragraph.

*Qaḥ* Thick purulent matter (مَدْدَة) unmixed with blood; (S, A, L, K;) white, thick [matter], unmixed with blood: (Msb:) or, as some say, [contr. to the generality of the lexicographers,] thin matter like water, in which is a [or small admixture, or tinge of the red and white hue,] of blood. (L)

*Qaḥ*, mentioned in this art. in the S, see in art. *Qaḥ*. 
قِيد

1. قِيدَ : see 2.

2. قِيدَهُ, inf. n. تَقِييدَهُ, He put a قِيدَ upon his (a horse's) [fore-] legs; he shackled his [fore-] legs. (Msb.) قِيدُ الدَّابَّةُ [I shackled the fore-legs of the beast; hobbled him: and, in a general sense, bound him.] (S.) قِيدُ (inf. n. قِيدَ, TA) and قِيدَ signify the same, [He had shackles put upon his fore-legs; he had his fore-legs shackled]. (K.) See also 5. قِيدَهُ

Bind thou him by oath: said when one has not given thee thy right or due. (TA in art. قِيدَأٌ_.) قِيدَهُ

ِينَأَءَلِِّتَأَلِئَةِ [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.) قِيدُ الإِمَانِ الفَتَنَكَ [The giving assurance of safety inhibits, assassinating, or assaulting, the person to whom assurance of safety has been given (i.e. the person to whom assurance of safety has been given [i.e. the person to whom assurance of safety has been given in the CK is a mistranscription for [i.e. the person to whom assurance of safety has been given])]; like as shackles inhibit the mischievous animal from doing mischief. (L, K, * from a trad. [See also 1 in art. where this trad. is cited in full.]) قِيدَهُ

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 prevented equivocation and removed ambiguity.

(Msb.) He registered, or recorded, a matter of science [&c.] in a book or the like; i. q. ضِبْطُ. (L)

He had shackles put upon his legs; he had his legs shackled: see

quasi-pass. of قِيدَ
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.] (L, Msb, K) and [of mult.] (S, L, Msb, K.)

Verily the shackles of benefactions are the firmest of shackles. (A.) [is for the αἰδᾶι αἰδᾶι.]

What binds together the two pieces of wood in a camel's saddle which are called, the
of the two broad pieces of wood called, the [Verily the shackles of benefactions are the firmest of shackles. (A.)]

A plaited thong between the two pieces of wood called, the of a camel's saddle of the kind called, at the upper part; and sometimes, of a horse's saddle. (L.)

The thong that binds together the two pieces of wood called, the of a camel's saddle of the kind called, at the upper part; and sometimes, of a horse's saddle. (L.)

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 bikaratāt. (L, K.)

The jesses of the hawk or falcon; syn. سِباقَة. (S, O, K, all in art.)

The gum wherein the teeth are set: (K.)

The gums: (L.) or the portions of the flesh of the gums that rise between the teeth; likened to the red which are marks upon camels, made with a hot iron. (ISd, L.)

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. (L.)
between them. (Nh, L.)

Shackles upon the legs of the wild animals which shun, and take fright at, mankind &c.; or, accord. to the L, of the wild ass: 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 تميِّز. (Ij, L.) [See also art. أبَد and Ham, p. 455.]

A wife: as also لما علّى هذا الحرف قيد. (TA.) There is not upon this letter a syllabical sign, or sign which points out the pronunciation, or the division of syllables. (A.)

قيد, a prov.: see art. رُّع. See also قيد. قيد والرَّعَةٌ, (TA.)

A whip made of skin. (MF.) قديد and (S, L, K) and (K) Measure. (S, L, K) خيمم. بينهما قيد رمح, (S, L, K) Ex. قديد and Caid, Between them two is the measure of a spear. (S.) See also art. قيد. قيد

A leading-rope (S, K) for a beast of carriage. (S, K.) [But this belongs to art. قيد, q. v.]

قيد: Tractable; easy to be led. (S, K.) [But this belongs to art. قيد, q. v.]

قيد: see art. قيد.

قيد: see art. قيد.

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 pastern] Ex. فرس عيل المقيد طويل. (A.)
A camel, or the like, having his legs shackled; having shackles upon his legs: pl. [of the latter] (K.) You say مَقْبَطَةَ أَجْمَالَ مَقَبِّط [These are camels having their legs shackled]. (S.) A jaded she-camel that will not be roused to action. (A.) And 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.)

A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حِمْرَةَ: (L, K: in a copy of the K, حِمْرَة) so called because it impedes the ass, [in the TA, art. حِمْرَة, the wild ass] as though it shackled him. (L.) Hence, (L, K) [in the K, بُنُو مَقَبَطَةَ احْمَار] [with fet-h to the ى], and without [TA, بُنُو مَقَبِّطَةَ احْمَار] (TA,) and in the CK, بُنُو مَقَبِّطَةَ احْمَار) Scorpions: (L, K:) so called because they are in a tract such as is called مَقَبِّطَةَ احْمَار. (L) [See an ex. in some verses cited voce حُمْرَة.]
He smeared a ship, or boat, (S, A, Msb,) or a jar [for wine], and a skin for wine or the like, (K,) with قير or قير (S, A, Msb, K.)

قير i. q. قير (S, A, Msb, 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] صعد (TA:) [صعد is the name of a certain tree from which tar is melted forth: (L, art. صعد)] or i. q. رففت (A, K, TA:) and the best thereof is of the colour termed شفرة. (TA.) [See also كفر.]

A possessor, (K,) or seller, (A,) of قير or قير (A, K,) or a maker of it. (So in a copy of the S, but not mentioned in another copy.)

A place where قير is generated. (Mgh, in art. نقط.)

قهوان, an arabicized word, (K,) from [the Persian] كروان, (TA,) and signifying A caravan; a company, or an assemblage of persons, travelling together; syn. قافلة (K,) or the main part of a قافلة: and of an army: (A, IAth, and so in a copy of the S,) or of [such a collection of soldiers as is called] كسيسه: (ISk:) and the companions and assistants of the devil. (IAth.) It has the last of these significations in a trad. of Mujáhid, in which it is said، يغدو الشيطان قهوان بهجومه إلى السوق فلا يزال يهتز العرش مما يعلم الله ما لا يعلم

[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. (IAth.) [Is written *قَبْرَوْانَ* in some copies of the S and K. It is mentioned in this art., and in art. *قَبْرَوْانَ*, in the K: in the S, only in the latter art., and part of the above trad. is there cited.]
Qays

Qays al-shaj'ah bi-yah (S, A, Msb, K; the first and last in this art. and in art. Quwos) (A, TA,) aor. Qayis (S, Msb, K) inf. n. Qays (S, A, Msb, K) and Qays (S, A, K,) [which latter is the more common,] He measured the thing (S, A, Msb. K) by another thing (S, Msb, K) like it; (S, K,) [both in the proper sense and mentally; often meaning he compared the thing with another thing;] as also Qayis (S, Msb, K; the first and last in art. Quwos) and Qayis (S,) [the latter of which verbs, though the less common, is, accord. to the JK, the original;] and so qayis (Msb,) and so qayis (TA,) and so qayis (Msb,) and so qayis (TA,) aor. inf. n. Qawas (S, A, Msb, K) and Qawas (S,) [which latter is the more common,] and so qawas (Msb,) and so qawas (TA,) inf. n. Qawas and Qawas (Msb,) the first of these verbs is said to be trans. by means of "on" because implying the meaning of founding [a thing upon another thing]; and by means of "on" because implying the meaning of adjoining or conjoining and collecting [a thing to another thing]. (MF.) You say, Qas al-tyabi' Qayis al-miqas [He measured it with the measure]. (A.) And Qas al-sahha Qayis (TA,) and Qas al-shaj'ah Qayis (TA,) The physician measured the depth of the wound, (TA,) and the depth of the wound in the head, (A,) with the probe. (A, TA.) And A damsel that steps with even, or equal, steps: (A,) or Qaysa Qayis, signifying with measured steps, at a moderate and just pace, as though with equal steps: (IAth:) or Qays 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 Qas al-shaj'ah Qayis, signifying he did what he did, 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 Qas al-shaj'ah Qayis عليه He judged by comparison therewith. And He copied it as a model.]
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.)

I measured, or compared, the two things, or cases, together; syn. 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 قادرتته. [This verb is mentioned in the S in art. قوس.]

The people mentioned (or app. compared) their several wants [but their generous qualities or the like]. (TA.)

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, هذى مسألة لا تقاس [This is a question not to be determined, or judged of, by comparison, or analogy]. (A, TA.)

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 ی. (K.)
Between them two is the measure of a spear: (S, K *) and قياس رمح (S, K) 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. ___ Analog: rule. You say, This is according to analogy, or to rule. And هذا على القياس This is contrary to analogy, or to rule. And على القياس كذا After the manner of such a thing.]

قياسي [Mensural. ___ Comparative. ___ Ratiocinative. ___ Relating, or belonging, to the premises of a syllogism: and also, syllogistic. ___ Analogous; regular: as also مقياس improperly written by some European scholars مقياس.]

قياس [A man Who practises قياس i.e. measurement, or comparison, &c.,] much, or often. (TA.)

Also, i. q. قوامس, q. v. (TA.)

قياس act. part. n. of 1. ___ One who measures the depth of a wound in the head [&c.] with a probe. (TA.)

قياس pass. part. n. of 1. You say, هو مقياس عليه [and, 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.

قياس A measure, or thing with which anything is measured; syn. مقدار (S, Msб, K:) pl.
A. You say, You measured it with the measuring-instrument [He measured it with the measuring-instrument]. (A.) And

Thy measure [fell short of my measure]. (TA.) A probe with which the depth of a wound is measured. (A, TA.)

The Nilometer. (TA.)

Consistent with analogy.
냂, inf. n. ﷮ ﷮ see 7, in two places.

see 7, in three places.

It poured forth, or down: (K) or it fell, fell down, or collapsed; and so when said of a building: (A) and so ﷮ see 7, in three places.

It poured forth, or down: (K) or it fell; fell down; fell in ruins, or to pieces; or collapsed; (S, A, K) as also ﷮, with the pointed ض; (TA) and ﷮ which last also signifies it (a well) inclined, and became demolished, or fell in ruins; and in like manner [said of] a wall. (TA.) The tooth became broken: (A) or became cracked, or split, lengthwise: (TA) or fell out: (Lth, K) and ﷮, (TA) inf. n. ﷮ it fell out from its root; (S, K, TA) and so with ض; (S, TA) and ﷮, and ﷮, and ﷮, and ﷮, the tooth became cracked lengthwise, and fell out. (TA.) The water became abundant in the well (K, TA) so that it nearly demolished it. (TA.)

A well that has collapsed. (A) And ﷮, or sides, demolished. (Ibn-'Abbád, K.)

signifies Uprooted; (S, K) and ﷮, with the pointed ﷮, cracked or split, lengthwise; so says As.: but AA says, that both signify the same. (S, O.)

see : مًقًيًقًيًمًعًسً.
قيض

1. قاض He clave, or broke or rent asunder. (A, * K, TA.) You say, قاض البيضة 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, فإذا كان كذلك قيض هذّه السماوات الدنيا عن أهلها, 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. قضت He cracked a glass bottle, without separation of the parts. (AZ, S, I Ath.) And قضت البناea is a dial. form of قيض [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, قاضت البيضة The egg became cleft, or broken asunder. (TK.) [See also 7.] And قاضت السن, inf. n. as above, The tooth fell out from its root; as also with قيض. (S, * TA in art. قيض.) Also, (TA,) inf. n. as above, (K,) He hollowed out a well (K, TA) in a rock. (TA.) And قيض signifies It was dug. (TA.) Also, (TK) inf. n. as above, (K,) He likened, or assimilated. (K, TK.) You say, قاضه به He likened, or assimilated, him, or it, to him, or it. (TK.) [See also 5; and see قيض, below.] See also 3, in two places.

1. قاض see اتقاق, art. قيض.

2. قيض له كذا He (God, Msb) ordained, or appointed, for him such a thing. (Mgh, Msb.) And قيض لفلان, أَلله فلانا لفلان, 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,) and (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 [A young man hath not honoured an aged man for his age but God hath appointed for him in his age such as shall honour him]. (TA.)

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 Mohammad, [A young man hath not honoured an aged man for his age but God hath appointed for him in his age such as shall honour him]. (TA.)

He bartered, or exchanged commodities, with him; syn. عارضه, (S, O, L, and so in a copy of the K;) or عاوضه, (A, and so in some copies of the K; in the CK, عاوضه;) and i. e. he gave him a commodity and took another commodity in its stead: (TA:) [as also قابضه, with عاوضه,] and he gave him a thing in exchange. (A,) [He gave him in exchange for such a thing]. (Mgh.) Hence, بيع المقابلة,  بيع المقابلة, or قابضه بكدأ. (TA.) You say, [He gave him in exchange for such a thing]. (Mgh.) Hence, The selling a commodity for another commodity. (Mgh.) And hence the saying of Mohammad, [If thou wilt, I will give thee in exchange for it the choice of the coats of mail of Kheyber]. (TA.) You say also, أعطيته فرسا بفرسين مقابلة, [I gave him a horse for two horses in exchange]. (JK.) And [I do not give, or take, in exchange for thee any one]. (A, TA.)
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'awlyeh, as said by him, with reference to Yezeed. (TA.)

The egg became broken into pieces; and in like manner, the glass bottle. (AZ, S.) [See also 7.] The wall fell to pieces, or in ruins, or became a ruin, and broke down; syn. and (K). as also the wall broke in pieces, and fell down: but the latter has a different signification, which see in its place below. (AZ, S.)

It (a thing, TA) became ordained, appointed, or prepared, for him. (K.) He resembled his father; (AZ, S, K;) as also (TA.) [See 3].

They two bartered, or exchanged commodities, each with the other; like

The egg cracked, without splitting apart; and in like manner, the glass bottle. (AZ, S.) [See also 1.] 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, Accord. to AA, as related by ElMundhree, and both signify It split, or cracked, lengthwise: but see. (TA.) You say, accord. to As, The tooth split, or cracked, lengthwise; and in like manner, the well: (S:) or it (the well) became broken in pieces: or fell; fell in ruins, or to pieces; or collapsed; (TA;) as also (S, A, K, in art. قَيْضَةٌ. (انْقَاضٍ) قَيْضَةٌ.)

see انْقَاضٍ, art. قَيْضَةٌ. (انْقَاضٍ)
He extirpated it; destroyed it utterly. (K, TA.) [Also, He received it, or took it, in exchange; like مقتضى, see مقتضى; and see also 3.]

قَيْضٌ [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. (Lih, 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 فرس بفرسين قيضين [He sold to him a horse for two horses as substitutes]. (TA.) هما قيضان They two are likes; they two are like each other; (A' Obydyd, A;) each of them is fit to be a substitute for the other. (A, TA.) [See also اذه قيض ٌ،] ٌضائيق ﻪﻟ This is equal, or equivalent, to it. (O, K.)

قِيضَةٌ A small piece of bone: (AA, K;) pl., accord. to the K, قيضَةٌ; but correctly, accord. to AA, قيض. (TA.)

قِيضٌ A barterer, or an exchanger of commodities: (S, Msb:) of the measure فيعل. (Msb.) You say، هما بيعان They two are barterers, or exchangers of commodities; like as you say، بيعان. (S.)

قَيضٌ: قِيضَةٌ; see قيض.

قِيضٌ The place in which is [an egg-shell, or an egg-shell cracked in pieces, or empty, or] the part of an egg called قيض. (K, TA.) بيت مقيضة An egg cleft, or split. (TA.)

A well abounding with water, having been hollowed out, (K, TA,) or cleft. (TA.)

المقتضى in the following verse of Abu-shShees,

* بدلاً من برد الشبب ملاءةٌ *
[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 قيض as signifying the bartering, or exchanging commodities, (TA,) [or rather the giving in exchange: see 3.]

An egg cracked, without being split apart; and in like manner, قارورة a glass bottle. (AZ, S.) As says, that منقاض signifies uprooted; and منقاض، with the pointed، cracked, or split, lengthwise; but AA says, that both signify the same. (S, O, in art. قيض.)

منقاض: see منقاض.
قَيْطَ َ<br>
قَيْطَ َ<br>
قَيْطَ َ<br>
قَيْطَ َ<br>
قَيْطَ َ<br>
قَيْطَ َ<br>
قَيْطَ َ<br>
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 intenseness, of heat: (Msb:) pl. [of pauc.] and [of mult.] (K.) ___ Also, The quarter which people [commonly] call the صيف; (Msb:) the summerquarter, commencing when the sun enters the sign of Cancer; so termed by some, who called the spring-quarter the صيف, and the autumnal-quarter the ربيع; others [in later times] calling the summer-quarter the صيف, the spring-quarter the ربيع, and the autumnal-quarter the خريف; but agreeing with the former in calling the winterquarter the شتاء: (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 صيف, which is that called ربيع الكالا, consisting of [the Syrian months] Ádhár and Neysán and Eiyár [or March and April and May, O. S.]; then, the quarter called the خريف, consisting of Hazeerán and Temmooz and Áb [or June and July and August, O. S.]; then, the quarter called the صيف, consisting of Eylool and the two Tishreens [or September and October and November, O. S.]; and then, the quarter called the شتاء, consisting of the two Kánoons and Shubát [or December and January and February, O. S.]. (Az, TA.) ___ لا تقوم الساعة حتي يكون الولد غيطا والمطر قيطا, a saying of Mohammad, 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 قيط [or most vehement heat of summer]. (TA.) ___

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قيط is an elliptical and abridged phrase, meaning The people, or company of men, assembled themselves in the قيط [or summer]. (TA.)

What is brought forth [of sheep or goats] in the season called the قيط. (K, TA.) [See
Seed-produce [or wheat] that is sown in the autumn and the beginning of winter [so as to be reaped in summer]. (JK, TA.)

A day vehemently, or intensely, hot: and a summer vehement, or intense [in heat]. (TA.)

A place where people remain, or abide, in the summer; (IAar, S, K;) as also . (K.) And

A place of pasturing in summer. (IAar.) Also, (JK,) or , (K,) A plant, or herbage, that remains green until the [or summer], (Lth, 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.)

A thing that suffices one for the [season called]. (S.)

on the thus called see صفرى.
The envelope (قشر, JK, or عشعش) or spadix of the palm-tree; which is made into a drinking-vessel, like the envelope (غشاء) that is with the envelope (جف).
He slept during midday: (Mgh:) or he stayed during midday. (TA, art. ﻟﺎَـﻗِ. )

He dissolved, rescinded, or annulled, with him the sale]. (A, art. ﺧَـ. )

[May God cancel thy slip, lapse, fault, wrong action, or mistake: (A, art. ﻷ. )

May God raise thee from thy fall. (Msb, art. قِـ. )

He forgave him his slip, lapse, or fault. (MA.)

He desired, or demanded, the rescinding of the sale, or purchase. (MA.)

And He desired, or demanded, his passing over, or forgiving, the slip, lapse, or fault. (MA.) See also Har, p. 7. See also a verse cited voce ـ. 

A resting-place; syn. ﻣُـ. hence, ﻣُـ. the resting-place of love] and ﻣُـ. the resting-place of wrath, applied by El-Mutanebbee to the heart. (W, i. 112.) See an ex. (mistranslated) in De Sacy’s Ar. Gr., sec. ed., ii. 165: the same, with a var., in Ibn-Akeel p. 210.
The part, of a camel, that is the place of the shackle, or hobble. (Ham, p. 558.) See a verse of Dhu-Rummeh, voce دا. 

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The twenty-second letter of the Alphabet, called كاف. It is one of the letters termed مهمومة, or non-vocal, i.e. pronounced with the breath only, without the voice; and it also belongs to the class called شجرية. 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.

prefix to a noun is called كاف التشبیه. Respecting its being prefixed to pronouns, see إن. Make thou this thing to be uniform, or of one way, or mode, or manner. (ISk, in TA, art. ك لک) The like thereof; such like; and simply such; and so.

when: see an ex. in a verse cited above, p. 740. ك is often followed by a pret. in the sense of an aor.: see exs. in EM., pp. 41 & 214. كمما أنت وزيدا. [Keep as, or Where, thou art, and approach not Zeyd! like مكانتك وزيدا. Wait for me where thou art! Heard by Az from certain of the Benoo-Suleym. (L, art. ك لک) كمما أنت وزيدا. Under (क كمما أنت وزيدا) K of allocation is varied like the pronominal affix of the sec. pers., accord. to the sex and number of the persons addressed: see exs. in the Kur, iii. 42 and xix. 21 (Flügel's ed., and Lees' Keshsháf), xii. 37, ii. 46, &c., and xii. 32. But sometimes the same form is used in addressing a number of persons as in addressing one man: see, for ex., Kur, iv. 96.
R. Q. 1  He drew back, or retired, and was cowardly. (S, K.) __

He was very impatiently cowardly. (AA, K.) [In the CK., in the explanation of the inf. n., is put for the jinn.] ___ Also, inf. n. as above, He (a thief) ran away. (K, TA.) See R. Q. 2.

R. Q. 2 He was prevented, or hindered. (Lth.) __

He hesitated in his speech, and was unable to speak. (K.) (S, K; *) and (K,) The people collected around him; (S, K;) crowded, or pressed, upon him. (TA.) And see R. Q. 1.

Short. (S, K.)
1. َبِئَﻛ aor. n., inf. n. َبِئَﻛَةَ and َبِئَﻛَبَ (S, K) and َبِئَﻛَبَ (K) and َبِئَﻛَبَ (TA,) and َبِئَﻛَبَ (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. ُبِئَﻛَةَ He caused him to grieve, or mourn, or to be unhappy, sorrowful, or sad; (K,) threw him into grief, or mourning, &c. (TA,) َبِئَﻛَةَ 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. َبِئَﻛَةَ ُهْﺟَو ِضْرَﻷا The face of the earth, or land, became of sad aspect]. (TA,) See 1.

**Kāb**

Grief, mourning, unhappiness, sorrow, or sadness: (K,) [in which sense the inf. n. َبِئَﻛَةَ is more commonly used:] or intense grief, &c.: used both as an inf. n. and as an epithet. (TA,) See َبِئَﻛَةَ.

i. q. َبِئَﻛَةَ, in the following phrase َبِئَﻛَةَ There is nothing in him for which he should be ashamed. (K.)

A man in an evil state, and broken in spirit by grief, or mourning; (S, K,) in grief, unhappy, sorrowful, or sad. (K,) the same, as applied to a woman. (S,) َبِئَﻛَةَ ُهْﺟَو ِضْرَﻷا The earth, or land, is of sad aspect.] (TA.)
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.)
1. **Kād**, aor.  : *He was in an evil state, and broken in spirit by grief, or mourning; or was in grief, unhappy, sorrowful, or sad,* syn. كَبَّ. (K)

2. **Kād**

3. **Kād**

4. **Kād**

5. **Kād**

6. **Kād**
subst.,] signifies. *a difficult place of ascent:* like صعود (L, 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: (Msb:) when not containing wine, it is not thus called; (IAar, S, Msb;) being in this case called قَدِح: (TA:) or it has the first and the second of these significations: (TA:) or it signifies wine itself: (As, AHát, Ibn-Abbád:) or has this signification also: (K:) and is of the fem. gender: (S, A, Msb, K:) pl. [of pauc.] كِؤُوس and [of mult.] كَؤُوس and كَكَس, كَكَس, كَكَس, كَكَس, كَكَس, (S, Msb, K;) the last with ء, (TA, [but written without ء in the CK,]) and, accord. to AHn, كَكَس, without ء, which, if correct, is originally كَكَس, from كَكَس, كَكَس, كَكَس, كَكَس, with the ء changed into أ as representing و, (TA,) and

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It is used metaphorically in relation to every kind of disagreeable, hateful, or evil, things. Thus you say, ﴿لَدَّا ﻦِمز ﺎًﺳْﺄَﻛ﴾ [He gave him to drink a cup of abasement]; and ﴿نَدَ ﺎًﺗَرْب ﺲَأَﻛ﴾ [of separation]; and ﴿نَدَ ﺎًﻗَرْف ﻦِلم﴾ [of death]; and ﴿نَدَ ﺎًبُح﴾ [of love]. (TA.) You say also, ﴿رَمَأ ﻦِمز ﺎًﺳْﺄَﻛ﴾ [He gave him to drink the most bitter cup]; meaning death. (A, TA:) and كَؤُوس ﺟُرَيْا (The cups of death; lit., deaths). (A.) Az. thinks that it may be derived from كَأَكَس فِلَاِن مِن الطَّعَام وَالشَّرَاب, meaning, Such a one ate and drank much; because ص and س, and are interchangeable in many words on account of the nearness of their places of utterance. (TA.)
He, (a man) was strong in his make (IAar, in TA, voce ٍأَلْٕ). كَنتَ ٍأَلْٕ
A man strong in his make. (IAar, in TA, voce كَنتَ.)

And see or كَأْيَنَ or كَأْيَنَ in art. (p. 134 a.) كَأْيَنَ.
1. ** كب 1 **, aor. —, (inf. n. ﻛُبُّ, TA;) and ﻛُبْ ﻛُبَّةُ; (K, TA;) *He inverted it, or turned it upside-down.* (K.)

2. ** كب 2 **, inf. n. ﻛُبُّ, TA;) and ﻛُبْ ﻛُبَّةُ; (K, TA;) *He inverted, or turned down, the vessel, so as to pour out its contents:* (TA:) he turned the vessel over upon its head. (Msb.)

3. ** كب القصعة **, (inf. n. ﻛُبُّ, TA;) and ﻛُبْ ﻛُبَّةُ; (K, TA;) *He turned over the wooden bowl upon its face.* (TA:)

4. ** كب 4 **, aor. —, inf. n. ﻛُبُّ, TA;) *He convolved, or glomerated, thread, and likewise hair (see ﻕُلُفُْ), or he made thread [&c.] into ﻛُبِّ or balls:* (S, K;) or into a ﻛُبَةٍ [or ball]. (ISd.) *The verb is used in the present day to signify He wound thread into a ball, or balls.* See 5.

5. ** كب 5 **, [aor., app., —,] *He, or it, was weighty, or heavy.* (K.)

6. ** كب 6 **, inf. n. ﻛُبُّ, ﺖَﻛَبْبُ, ﻛَبَّبُ, or meat cut up, &c. (K.)

7. ** كب 7 **, aor. —, (inf. n. ﻛُبُّ, TA;) *He bent his head down towards the ground;* [as also ﺂَﻛَبُ ﻟِإِلَىِّ ﺔَرَضُ, occurring in the TA, art ﺊَرَزُ;) *bent himself down; stooped.* (TA:) [See Kur, lvii, 22.]

8. ** كب 8 **, (aor. —, inf. n. ﻛُبُّ, TA;) *He fell prostrate or prone; fell upon his face:* (S, K;) quasi-pass. of ﻛُبُّ; *He fell, having stumbled:* for ﻛُبُّ is the contr. of ﻛُبُّ. (S, art. ﻛُبُّ, he fell, having stumbled: for]
e., TA) i. q. حَمَّلَهُ (as in some copies of the K) or بَجَنَّا (as in others): the latter [meaning He bent down towards it] is probably the correct reading. (TA.) and انْكَبَّ عَلَيْهِ, (I. e., TA,) and He fell to, or set about, doing it. (K.) or انْكَبَّ عَلَيْهِ, (TA,) and He fell to, or set about, the thing, to do it. (S.) and انْكَبَّ عَلَيْهِ, (I. e., TA,) and He kept, or adhered, to it; (K;) i. e., to a work. (TA.)

The camels were prostrated by disease (S, K) or emaciation. (S.) 

It (sand) became contracted by reason of its moisture, (TA,) into a compact mass: (S;) or became moist, and, in consequence, compact: whence كُتْبُ [a ball of spun thread], as indicated by Z in the A. (TA.) __ He wrapped himself up in his garment: (A:) [as also كَبِكَتْ مِنْ كَبِكَةٍ فِي ثَيَابِهِ He came wrapped up in his garment. (S.)

They pressed together, or crowded together, upon it. (TA.) [See كَتَكَمْنُوا, in art. كَتْ]

It (a jug, or the like) was, or became, inverted, or turned down, so as to pour out its contents. (IB, in TA, voce بَرَغ) See 4, in five places.

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. __ كَبَكَتْ, inf. n. كَبِكْهَ, He threw him into a deep place, or hollow. (K.) [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.) __ 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 دبكله &c. (L.)

R. Q. 2 They collected themselves together. (TA.) ___ See 5.

‘مُّوْنَكَبْكَوْنِ’ A charge, an assault, or an onslaught, in war. (K) [And] ‘مُّوْنَكَبْكَوْنِ’ A single impetus [in some copies of the S, ‘مُّوْنَدِفْعَة’; in others, and in my copies of the K, ‘مُّوْنَدِفْعَة’; I prefer the former reading:] in fighting and in running [in the CK, ‘مُّوْنَدِفْعَة’; which is doubtless a mistake]: (S, K:) and vehemence thereof. (TA.) ___ A collision between two troops of horses: in the K, ‘مُّوْنَدِفْعَة’; but correctly, ‘مُّوْنَدِفْعَة’ as in other lexicons. (TA.) ___ ‘مُّوْنَدِفْعَة’ 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.] ___ ‘مُّوْنَدِفْعَة’ The Vehemence and assault [in some copies of the S, ‘مُّوْنَدِفْعَة’; in others, and in my copies of the K, ‘مُّوْنَدِفْعَة’; I prefer the former reading:] of winter. (S, K) ___ ‘مُّوْنَدِفْعَة’ A dash, or dashing of the fire [of hell]. (TA.) ___ ‘مُّوْنَدِفْعَة’ A throwing into a deep place, or hollow. (K) See ‘مُّوْنَدِفْعَة’. See also ‘مُّوْنَدِفْعَة’.

‘مُّوْنَدِفْعَة’ see passim. [a mistranscription for ‘مُّوْنَدِفْعَة’; as is shown by the next sentence,] What is collected together, of dust, or earth, and of other things. (TA [See also سفاة, voce سفاة.] ___ Hence, (TA,) ‘مُّوْنَدِفْعَة’ A جروحه (which is
not an Arabic word, TA, [but arabicized, from the Persian guróhah, signifying a ball 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. كَبِبُ (S, K.) [And it is likewise of hair: see لَيلَلْ (S, K) and كَبِبَةٌ (S) or كَبِبَةٌ (K) A company, congregated body, or troop, (K,) of horses, (S,) or of men. (TA.) كَبِبَةٌ من بني إسرائيل The company of the Children of Is ra el. (TA, from a trad.) كَبِبَةٌ السَوق The company of the market: said in a trad. to be the company of Satan. (TA.) رَماهم بِكِتَبَهُ He threw upon them his troop, or company. (TA.) See also below. كَبِبَةٌ أَرْوَاحُ الكَبِبةٍ بالفَحْيهٍ A herd of great camels. (K.) إِنْكَ لِكَالْبَائِعِ الكَبِبةٍ بالفَحْيهٍ 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, الكَبِبَةُ الكَبِبَةَ بالفَحْيهُ without teshdeed: see arts. هَوَوْ كَبِبُ and كَبِبُ. (TA.) كَبِبَةٌ الخَيل The greater number, or main part, of the troop of horses. (Th.) كَبَبَةٌ The phrase عَلَى كَبَبَةٍ [He has a family, or household, dependant upon him]. (TA.) كَبِبَةٌ (K) and كَبِبَةٌ (S, K) A pressing, or crowding, together. (S, K.) كَبِبَةٌ Weight. (K.) So in the saying رَماهم بِكِتَبَهُ He threw his weight upon him. (TA.) كَبَبَةٌ i. q. طَهَاهِجُ (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-Khafájee to be Persian; and thought to be so by Yaakoob. (TA.) كَبَبَةٌ A large number of camels or of sheep or goats. (K.) Also used as an epithet: ex. كَبَبَةٌ نَعْمَ كَبَبَةٌ Camels, or
camels and sheep or goats, so numerous that one mounts upon another. (TA.)

Many camels, or camels and sheep or goats. (TA.) See also 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.)

A certain medicine (S, K) of China: (K.) [cubeb, or piper cubebae.]

A certain game (K) of the Arabs. (TA.)

A man (TA) of compact (and strong, TA,) make: pl. (K.)

A man (TA) of compact (and strong, TA,) make: pl. (K.)

A fat woman. (K.)

A man who is constantly stumbling. (TA.)

One who looks much towards the ground. (K.)

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.)
said of a horse: see above, art. 656 b. See also a phrase voce. He fell upon his face: (K, TA:) or so (S, TA:) and also signifies [he stumbled, or tripped]. (TA.)
He threw him down prostrate; (K,) as also he threw him, or it, down upon his, or its face; like this is the primary signification. (TA.)

May God prostrate him, so that he may not succeed in his enterprise, or may not gain the victory! (TA.)

He repelled him (i.e. an enemy) in his rage, or wrath. (K.)

I. q. [here app. signifying He routed him; or put him to flight.] (K.)

He turned away, or averted, him: (S, K:) and abased him; debased him; rendered him vile, despicable, or ignominious. (S, K,) Syn. and (K) Ex. God averted and abased the enemy. (S.)

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 is formed from the liver, by the substitution of for , and that the liver is the source of rage and malevolence. (Az.)

He restrained his rage in his inside [or bosom]. You say, in the Kur, [viii, 6,] signifies, They [who restraineth his rage in his bosom, God will avert and abase his enemy, through fear of him]. (A.)
He was thrown down, or fell down, prostrate; or, upon his face. (TA.)

The liver. Ex. [His liver became cool: i. e., his rage became assuaged]. (Táyêh.)

Rage or wrath; and grief, or sorrow. (Ináyêh.)

Affected with violent grief, or sorrow: originally having his liver affected by grief, or sorrow. (TA, from a trad.)

Filled with grief, or sorrow; (K) or with rage, or wrath. (TA.)
1. کَبْثَ, aor. —, It (flesh meat) became altered and stinking. (S, K,) کَبْثَ, (aor. —), inf. n. کَبْثَ, aor. —

(TK.) He covered over (غَمُّ) flesh-meat, (K,) so that it became altered and stinking. (TK.)

2. کَبْثُ السَّفِينَةِ, inf. n., He inclined the ship towards the shore, and transferred what was in it to another ship. (K.)

کَبْثُ [coll. gen. n.] What is ripe of the fruit of the (IAar, S, K;) what is unripe thereof being called: (TA in art. مِرَد:) or What is unripe thereof:

(K;) or, as some say, the fruit of that tree when scattered: n. un. with تَکَبََت the کَبْثُ are, in quantity (مِقدار), 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.)

کَبْثُ مَكْبُوتُ, and مَكْبُوتُ, Flesh-meat that has been covered, (K,) [and] become [in consequence] altered and stinking. (TK.) AA explains کَبْثُ by the words لَحْمُ ۡقَدَ ۡعَمَّ کَبْثُ. (TA.)

کَبْثُ وَکَبْثُ وَکَبْثُ حَارِدٌۡ وَمُجْرِدٌۡ وَمُجْرِدٌ، (K,) Also, all the three words, Contracted in disposition, and niggardly, or stingy. (K.) Accord. to some, the لَنُّ is a radical letter. (TA.) [See also art. کَبْثُ.

کَبْثُ مَكْبُوتُ: see کَبْثُ مَكْبُوتُ.
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 ; (Yaakoob, K;) or you say and and (only); the last alone without !: (As, S;) or 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 signifies he pulled up his head by the bridle, so as to make it upright, or erect; (Msbr;) and so He turned such a one back from, or made him to revert from, or relinquish, the thing that he wanted. (L, K;) The wall made the arrow, striking it, to turn from its course, without its sticking in it. (L;) He struck him with a sword, (K,) upon his flesh, not upon a bone. (Msb.)

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. . (L, K,)


1. 

ٌدْﺒَﻛ

He, or it, hit, or smote, or hurt, his [or liver]: (AZ, S, IKtt, L:) or struck it. (L, K:) or smote their livers; which only the most intense cold does. (L, from a trad.)

2. 

ُمُﻫَﺪَﺒَﻛ ُدْﺮَـﺒﻟا

The cold affected them severely; distressed them; straitened them: (L, K:) or, smote their livers; which only the most intense cold does. (L, K)

3. 

َﺪِﺒَﻛ

He had a pain in his liver: (L, K) and (A, L:) or he had a complaint of his liver. (L, K)

َدﺎَﺒُﻛ

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.

See 5.

See 5.

He endured the thing; struggled, or contended, with, or against, it; struggled or contended with, or against, its difficulty, or severity; syn. (S, K) he endured, or struggled, or contended, with or against, its difficulty, trouble, or inconvenience; syn. (L) he underwent difficulties, troubles, or inconveniences, in doing it. (Msb.)

He (a man) braved the terribleness and difficulty of the night. And I braved the darkness of this night with a mighty braving. (Lth, L)

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.)
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. تَكَبَّدَهُ (L, K,) as also تَكَبَّدَهُ, aor. تَكَبَّدَهُ. (K, TA.)

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.)

The sun became in the sky; (S, L, K,) became in the middle of the sky; culminated; (A,) as also كَبِّدَتُ السَّمَاءُ the star, or asterism, [or the Pleiades,] culminated. (S, L,) [See an ex. in a verse cited voce.

He directed his course to, or towards, the middle and main part of the desert. (L.)

Difficulty; distress; affliction; trouble. (S, A, L, Msb, K.) Ex. وَقَعَ فِي كَبِيدَ He fell into difficulty, &c. (A.) So in the words of the Kur, [xc, 4,] لَعَدَ خَلَقَنَا اِلْهَيْـنَانَ فِي كَبْيَدَ 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 كَبِيدَ here signifies, in a right and just state: (Aboo-Tâlib, 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 كَبِيدَ and كَبِيدَ.

كَبِيدَ, (S, L, Msb, K,) the most chaste and best known form of the word, (TA,) and كَبِيدَ, (S, L, Msb, K,) a contraction of the former, (Msb,) and كَبِيدَ, (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, Msb, K;) or fem. only: (Lh, ISd, L, Msb:) pl. كُبُودَاتُ (S, L, Msb, K) and كُبُودَاتُ (L, Msb, K;) the latter seldom used. (Msb) Also, [the first,] The place of the liver,
outside: (L,) the side. (K) It is said in a trad., 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, L.) Sometimes used in this sense. (Kr, Isd.)

The inside, meaning a cave, or ravine, of a mountain. (L.)
The interior of the earth: (Msb:) or the minerals of the earth: (A:) or the gold and silver and the like that are in the mines of the earth: (L) pl. pl. (A, L) and pl. (L.) It is said in a trad.

And the earth shall cast forth what is hidden in her belly, of treasures and minerals.

The middle of anything, (A, L, Msb, K,) and its main part. (L, K.)
The middle of the sea. (L.)
The middle of a butt for archers. (A, L.)

His house is in the middle of Nejd. (A.)

The middle of a tract of sand, (L, K, L) as though they had formed the dim. from, and then formed the pl.; (S, L;) in the K; but this is wrong; (TA;) and (L, Msb, K,) dim. of, contr. to rule, like; (Msb;) [or dim. of;] 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. (Lh, L, Msb.)

The handle: (S, A, Msb:) or the part a little above the handle, (Az, L, Msb,)

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: (As, L, K;) [see رَجْل] 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 کید، which is the part [midway] between the two extremities of its
suspenory string or the like; then, next to this, the ُ대로ْ; then, next to this, the ُأَبَهَ; then, next to this, the ُطَائِف; then, the ُسَتةَ, which is the curved part of each extremity. (As, L.) 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. ٌدِبَك ٌلِبِلِإا ٌنَلاف ٌبَرْضُت ﻪْﻴَلِإ صِهْب.;] a designation of enemies, (As, S, L, K,) similar to صحَبُ السبائل [q. v.]: (As, 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.)

اءَكرَك ركَيداء: see ٌكرَك, and ُكرَكَأ

ٌكرَكُد 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 ٌفَاكُن and ٌبَلَق (Kr.) It is said in a trad. ُدَبَكَأ َﻦِم ِّبَعَلَا i.e., The pain, or disease, of the liver is from drinking water without sipping. (L.)

ُدبَكَأا ُدبَكَأ: see ٌدبَك. (ISd, L, K,) [in the sense of ُدبَكَأ: see ٌدبَكَأ (MF.) Ex. of the former,

ُتْلَوُأْلِيَلَو َﻦِم ِلِيَلِلْلَّا ْتَرَم

ُدِبَكِتْرُأْهُتْدِبَاكَأ ْتَرَجَو [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-‘Ajjáj. طالَت جرَت signifies (L) ___ You also say, of adversaries in a contest, litigation, or the like, إنهم في كبد من أمورهم [Verily they are in a state of struggling, contention, or strife, against mutual opposition with respect to their affair]. (A.)

أكب Anything big, or large, and thick, in the middle. (L) ___ كبدآ雌 A she-camel large in the middle: (L:) and in like manner, a tract of sand, رملة. (L, K.) ___ أكب Big in the upper part of the belly: (L:) a man bulky in the middle, and therefore slow in his pace: fem. كبدآ雌 (S, L, K.*) ___

Having the place of his liver rising, or prominent. (K.) ___ قوس كبدآ雌 A bow of which the handle fills the hand: (S, A, L, K:) or, of which the part called the كبد is thick and strong. (L) ___ كبدآ雌 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 كبدأ雌. مكبود A certain bird. (K.)

مكبود Hit, or hurt, in his liver. (S,) See مكبود ___ Having a complaint of his liver: (TA:) and كبدأ雌 signifies the same: (A, L:) or this latter, having a pain in his liver. (L.)
**كبر**

1. **كبر**
    - **aor.** (S, A, Msb, K) inf. n.
    - ** الخبر** (A, Msb, K) and **كبر** and **كبرة** (S, A, K) **He**, (TA) or **it**, (Msb) **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 **صغر**; (A, K) syn. **عظم** (S, Msb, K) and **جسم** (K) [In the K the pret. is twice mentioned: where it is explained as signifying the contr. of **صغر**, the above inf. ns. are mentioned, as in the A: where it is explained by **جسم** and **عظم** and in the K, no inf. n. is mentioned; but in the TA it is there said that in the sense of **عظم** it relates to an affair or case, and that the inf. n. is **كبر**; and that in the sense of **جسم** it relates to anything.] **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.)

2. **كبر عليه الأمة**
    - **The affair, or case, was, or became, difficult, hard, severe, grievous, distressing, afflicting, troublesome, or burdensome, to him or in its effect upon him,** syn. **شق** (A, * TA.) In this sense the verb is used in the Kur, x, 72, (TA,) and xlii, 11. (Bd, ii. 42.) And so in the Kur again, xvii, 53, **كبر وركودُنَع نع قَوْطَلْا** (TA,) meaning, **أو خِلْقًا مَا يُكَبَّر** في صُدُوركم, 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.] **كبر** , aor. **مكبر** and **كبر** and **مكبرة**, **He** (a man, S, a human being, and a beast, TA, and a child, Msb,) **became full-grown, or old, or advanced in age.** (S, K.) Hence the prov., **كبر عمرو عن الطواف.** [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. رع, &c.;) **i. e. attained to full growth:** and to adolescence: and to puberty:** see **كبر.** 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 كتابة, below. كتابته فكرته, aor. of the latter, —: see 3. كتابه, aor. ـ, He exceeded me in age by a year. (K.) And ما كبير إلا بسنة He did not exceed me in age save by a year. (IAar.)

2 كبر, inf. n. نكبر, He made a thing great. (K.) ___ He magnified, or honoured; syn. عظم. (S) ___

Also, inf. n. as above, and كبار, (Sgh, K,) which latter is of the dial. of Belhārith Ibn-Kaab and many of the people of El-Yemen, (Sgh,) He said الله أكبر. (K.) See أكبر, below.

3 كتابته فكرته, aor. of the latter —, [I contended, or disputed, with him for superiority in greatness, and I overcame him therein.] (A.) You say كتاب فلان فلا أنا Such a one disputed with such a one for superiority in greatness, and said I am greater than thou. (A.) مكابرته كبر, inf. n. He vied with him; or contended with him for superiority; syn. غالبته: 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. عانده: (Msb:) 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., لا ينكرون الصلاة, meaning, لا تغبنوا [app., Contend not ye against prayer.] (TA.) 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.) كباره على حقه, He denied, or disacknowledged, to him his right, or due, and contended with him for it; expl. by جاحده وغالبه جحد ((A, TA. [See 1 in art. كبر على ماله,) He had his property taken from him by force. (A, TA.)

4 أكبره, (S, Msb, K,) inf. n. استكبره; (Msb;) and أكساره; (K;) He deemed it great [or formidable; see an ex., voce عظ), it was great in his estimation; (IJ, K;) syn. استعظمه. (S, Msb;) ___ أكبره She brought
forth a great child, or young one. (Ikt.) __

He magnified himself; behaved proudly, haughtily, or insolently; (Kt.) syn. (S:) or signifies, as used in the Kur, 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 (applied to God) in the Kur, 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, in the Kur, xl. 37; and the verb itself in the Kur, vii. 143: and is nearly syn. with, 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 Kur, ii. 32: (El-Basair:) and signifies he feigned himself great in estimation or rank or dignity, or in age. (A, TA.) __

He magnified himself against God, by refusing to accept the truth. (El-Basair.) __

He was disdainful of such a thing; he disdained it; turned from it with disdain; he held himself above it; like, and and and and __

see 5, in two places.

see 4: see also 5, in two places.

see, in two senses: and see in three places.
Greatness [in corporeal substance, and in estimation or rank or dignity]. (IKoot, Msb.)

__Nobility; eminence; highness; (K.; * TA;) as also كير (K.) eminence, or highness, in, or with respect to, nobility; (K.;) as also كير, with two dammehs. (TA.)__

I. q. عظمه [which, as an attribute of God, signifies greatness, or majesty, or the like: (see منكر:) and as an attribute of a man, pride]: (S, Msb, K.)
a subst. from التكر (Msb:) as also كير, a word, says Kr, of which there is not the like [in measure], except for, he adds, as to كير, I think it a foreign word: (TA:) the latter [ كير ] occurs as an attribute of God, in the sense of عظمه, (A, Mgh, Jel,) in the Kur, xlv. 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-Basâir.)

___ 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 كير shall not enter paradise. (TA.)__

See also كير. The main, or greater, or greatest, part of a thing; (Fr. ISk, Az, S, Mgh, K;) as also كير, (Fr, Mgh, Sgh, K;) like عظمه; (Fr;) thought by Ibn-ElYezeede to be a dial. form; but Az says, that the Arabs used the other form كير. (TA.) So in the Kur, xxiv. 11, وَأُذُنَّبُ كُبْرَهُ And he who took upon himself, or undertook, the main part thereof; namely, of the very wicked lie against 'Esheh: (Jel;) thus accord. to the Seven Readers: and كير, which is an extr. reading, (Msb,) the reading of Homeyd Ibn-El-Aaraj, (Fr, Sgh,) and of Yaakoob. (Sgh, Bd.) كير سياسة الناس في المال [app. signifies The main part of men's management is with respect to property, or camels, &c.]. (S.)

كير [The caper, or capparis of Linnaeus;) a certain plant having thorns; (TA;) an arabicized word,
from the Persian [گزار،] (S;7) called in Arabic [_aspect] (Mgh,) or [aspect] (S, K;) the vulgar say گزار. (K.) A beverage is described as made of گزار and barley: گزار is a mistranscription. (Mgh.)

کبر: see کبر.

کبر inf. n. of 1: see کبر.

کبر: see کبر.

کبر, a subst. from کبر, (S;) Oldness; age; old age; (S, Msb, K;'*) as also کبر and کبر (K) and کبر (S, K) and کبر. (TA.) The last two, the latter of which is the most common of all, are inf. ns. of کبر. You say علته کبر, علته کبر, علته کبر, علته کبر, علته کبر, (TA,) [Age overcame him;] he became old, or advanced in age. (Msb.) علته کبر 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 کبر is used by AHn with respect to dates and the like. (L.) [See also an ex. voce حلقة.

کبر: see کبر, کبر, (Az, K,) so in the handwriting of AHeyth., (TA,) and کبر, کبر, (K,) and کبر, کبر, (TA,) [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:] هذَا کبره آبیه this is the greatest, or oldest, گزار of the children of his father; contr. of گزار: (A:) and کبره هو گزاره ولد آبیه he is the greatest, or oldest, گزار 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 عجَرْه ولد آبیه: (Sh, A'Obeyd, S;) or, accord. to Ks and Az, this last phrase has this meaning; but Az says, that کبره means otherwise, namely, گزار: (TA:) and فلان گزاره قومه گزار.
such a one is the greatest, or oldest, (اكبر) of his people; and the like is said of a female, and of a pl.
number: (S:) and (اكبر) or (اكبر) or (اكبر) or (اكبر) or (اكبر) or (اكبر) or (اكبر), of the measure of, 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, (اكبر) is said of El-'Abbás, in a trad., because there remained not, in his lifetime, any one of the
descendants of Háshim more nearly related to him than he: (L:) and in another trad. it is said, (اكبر) the
right to the inheritance of the property left by an emancipated slave belongs to
the nearest in kin to the emancipator] (Mgh, Msb) 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.)

**كثر**

Great

in body, or corporeal substance, and in estimation or rank or dignity; contr.

of

ٌرَـﺒْﻛَأ

of (عَظِيم), as also (كَبَّار), as asserted by En-Nawawee and others, (TA,) and (كَبَّار) (S, K) [in an intensive
sense, like (عَظِيم) and (كَبَّار) (K;) or the last signifies excessively great: (S, TA;) and (كَبَّار) is an epithet
applied to a man, and signifying great in dignity and nobility; (S, TA;) or great and noble; (Msb;) or
one overcoming in greatness; (A;) or a lord, or chief; and the greatest, or oldest,

**كثر**

ancestor: (AA;) the fem. [of (كَبَّار)] is with (K;) and the pl. is (كَبَّار) (S, K) and (كَبَّار) (S, K), applied to men, (TA;) and (مُكْبِرَاء).
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: (Msb:) or is here used in the sense of
[after]: (TA voce جَطِّيق:) or one overcoming in greatness from another overcoming in
greatness. (A.) [In the A and Msb, instead of توارثوا, I find توارثو.] __ Great, or advanced, in age; old: (A,
Msb, TA:) and also big; meaning full-grown; and adolescent: (see كُبْرٌ occurring in apposition to بالغ in art.
in the S; and often, like بالغ, when applied to a human being, signifying one who has attained to puberty;
opposed to صغير: ] fem. withة and pl. كِبْرٍ. (Msb.) [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. (Mujáhid.) __ Difficult,
severe, grievous, distressing, afflictive, troublesome, or burdensome: (TA:) fem. withة; 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.] __
الكِبْرٍ as an epithet applied to God is Syn. with العظيم [signifying The Incomparably-great]. (TA in art.
عظم.)

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 صَغِيرٍ] an epithet in which the quality of a subst. predominates: (TA:) and كِبْرٌ and كِبْرٍ [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 ٍة signifies [simply] a sin, a crime, or an offence, for which one deserves punishment: (M, K:) the ٍة is to give intensiveness to the signification: (TA:) or ٍة ٍﺮـﺒِﻛ signifies [simply] a sin, a crime, or an offence, for which one deserves punishment: (as ٍةَﲑِﺒَﻛ is said, not well, to signify, in the Msb,) and is from ٍةَﲑِﺒَﻛ, (Msb, TA,) and ٍةَﰱ ٌywaćِ RTBUا occurs. (Msb.) ___ And see ٍةَﲑِﺒَﻛ.

ٍرﺎﱠﺒُﻛ: see ٍﲑِﺒَﻛ: and see ٍرﺎﱠﺒِﻛ.

ٍرﺎﱠﺒِﻛ: see 2.

ٍرﺎﱠﺒِﻛ: see ٍﲑِﺒَﻛ.

ٍرﺎﱠﺒِﻛ: see ٍﲑِﺒَﻛ.

ٍرﺎﱠﺒِﻛ: see 2.

ٍرﺎﱠﺒِﻛ: see 2.

ٍرﺎﱠﺒِﻛ: see 2.

ٍرﺎﱠﺒِﻛ: see 2.

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ٍرﺎﱠﺒِﻛ: see 2.

ٍرﺎﱠΒِﻛ: see 2.

ٍرﺎﱠΒِﻛ: see 2.

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ٍرﺎﱠΒِﻛ: see 2.

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ٍرﺎﱠΒِﻛ: see 2.

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ٍرﺎﱠΒِﻛ: see 2.

ٍرﺎﱠΒِﻛ: see 2.

ٍرﺎﱠΒِﻛ: see 2.
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, [A prophet of Mudar hath been sent with the
greatest, or greater, or great, ordinances of God]. (TA.) ___ In a trad. respecting burial, [وَجْعَ الْأَكْبَرْ أَحْمَرْ] 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,] أَكْبَرْ أَحْمَرْ, in the Kur, xxix. 44, is explained as
signifying Better. (TA, art. أَكْبَرْ.) [And agreeably with the second rendering of the above trad.,] you say [هَذَا أَكْبَرُ مِنْ زَيْدٍ], meaning, This is older than Zeyd. (Msb.) ___ In a trad. of Ibn-Ez-Zubeyr, the phrase [ىَرْبِكُنَّ] means He summoned his sheykh, and elders, or great men: كُرْبَأ being here [notwithstanding what has been said above,] pl. of كُرْبَأ, like as حَرْم‏‏ is pl. of أَحْمَرْ. (TA.) [And agreeably with the second rendering of the above trad.,] you say [هَذِهِ اِبْنَائَّةٌ مِنْ كَبِيرَ بُنَاتٍ فَلَانٍ], meaning, This girl is of those advanced in age of the daughters of such a one. (Ibn-Buzurj.) ___ [وَهُوَ أَكْبَرُ قُوْمِهِ] means He has had it (his property) taken from him by force. (A, TA.)

*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-Basâir:) or, as also 
ُﲑِﺒَﻜﻟا, 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 الت in the former word is
to denote individuation, not endeavour. (TA.)
Q. 1 He smeared his camel over with [or sulphur], (K,) mixed with grease, and with [or naphtha], black, and of a thin consistence; not for this is the black, thick, expressed juice of a certain tree. (TS.) This is done to cure the scab, for the removal of which it is very efficacious. (TA.)

[Brimstone, or sulphur;] a thing well known; (S, art. ُرُبِّكِر:) one of the kinds of stone with which fire is kindled, or it (red TA) is a mineral whereof the mine is beyond EtTubbat, (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. (Lth, in the T:) MF says, I have seen it in several places; among these, in one which is near El-Maláleeh, between Fás and Miknáseh; 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 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 blackens 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, that arises from black bile: Ibn-Seenà
[Avicenna] also says, that, untouched by fire, is one of the remedies for the
leprosy: that, mixed with the gum of the turpentine-tree, it removes marks
on the nails: that, mixed with vinegar, it removes the leprous-like
discolouration of the skin called, and the ringworm, or tetter, especially
with the gum of the turpentine-tree: that, with natron and water, it is an
embrocation for the, or, as in the TA, for the, or gout: and that fumigation
therewith stops a rheum: and others say, that, if yellow be powdered, and
sprinkled upon a place affected with, 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 citrontree of the kind called causes all the
fruits of it to fall. (El-Kazweenée.) Several authors say, that the is an augmentative letter, and that the
proper place of the word is in art. IDrd thinks it to be not genuine Arabic. (TA.) [Golius thinks it to be from the Persian
(or
: or rather, he adds, from the Hebrew
Gen. xix. 24.] ___

More rare than red brimstone, or sulphur. A proverb. Some say, that
[meaning as above] is a thing that does not exist: others, that by it is meant gold. (Meyd.) This phrase is similar to

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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,

* هل ينفعني كذب سختيت
* أو فضه أو ذهب كبريت

[Will vehement lying profit me, or silver, or pure gold? ] (S, art. كبر.) IAar 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 الأحمر [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 أحمر. (K.)
كس

1.كس، (S, A, K,) aor. —، (K,) inf. n. كيس، (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 دو.) Also, aor. and inf. n. as above, He pressed, or squeezed, [or kneaded,] a limb with the hand: (TA, art. زمغ:) and كيس، كيس، كيس، كيس، تكيم، [signifies the same, accord. to present usage: and] he supplied 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 unâ vice feminam. (K.) They made a sudden attack upon the house of such a one, (S, IKtt, * K,) and surrounded it. (K.) And كيسوا دار فلان They threw themselves upon them suddenly and without consideration. (A.) And in like manner، كيسوا علیهم，They threw themselves upon the thing suddenly and without consideration. (TA.) __ And, aor. as above، كيس رأسه，He put his head within his garments: (S:) and كيس رأسه في ثوبه، he hid his head in his garment, and put it within it: (K,) or he put it on in the manner of a 萧 in قناع، تقنع، (قناع، تقنع،) and then covered himself with part of it. (TA.) You say also، كيس رأسه في جيب فميصه، He put his head within the opening at the neck and bosom of his shirt; (A;) and كيس، كيس رأسه في جيب الرجل ثوبه في رأسه، so كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس، كيس， 2.كس، see 1, in three places.
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It (a river, [and a well,] and any hollow, or cavity, or pit, dug in the ground,) became filled up with earth. (Mgh.)

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.)

A kind of dates, (S, Msb, K,) said to be of the best kind; (Msb;) thus called when dry; but when fresh, called جُرَدُانَى, 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.) The intercalary year; or leap-year; both in the Syrian, or Julian, reckoning, and in the Coptic; the year from which, (Mn) accord. to the S and K, but properly, for which, (L,) as in the work entitled "The intercalary year; or leap-year; 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 سبَطَاء, [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.

A raceme, (S, A, Msb, K,) or large raceme, (TA,) of a palm-tree, (A, * Msb, K, *) or of dates,
like the of grapes, (S,) complete, with its [or fruit-stalks, pl. of ] (A, TA,) and its dates: (TA:) pl. of moderate size has about one hundred; the longest 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. (TA.)

Charging, attacking, or assaulting. (K, * TA.) You say, َءﺂَﺟ ﺎًﺴِﺑﺎَﻛ He came charging, attacking, or assaulting: (K, * TA:) as also ِمِكْسَ، and ِمِكْسَ. (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.)

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 ِنَﻼُﺪْﻴَـﻧ, and ِكوُرَ, and ِمﻮُﺛﺎَﺟ. (TA.) Hence, app., (TA.) Modus certus coëundi: (K:) or rather, coïtus itself. (TA.)

Compact in the head. (AHeyth, T in art. ﺖ‘رُبُرِّضٌ ﺖُرُبِّرٌ) 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 ِمِكْسَ: ِمِكْسَ.

See ِمِكْسَ.
He took it with his hand having the fingers contracted; (TA:) [he took by the handful, so used in the present day.]

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.] šibak, šiksha and šiksha (K) and [of mult.] šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikša, šikşah also signifies

Heroes, or brave men. (TA:) And Aged and learned persons. (TA in art. خرفة) [Hence also, A buttress: and a corbel which juts out from a wall to support a superstructure: so in the present day: pl. šibak.] You say, [They built a strong town-wall, and made it firm with the buttresses]. (A, TA:) [See also another ex. voce Fصيل]
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, [The sons of such a one are a gang of vile persons]: and [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.]

An owner, [or a tender] of [or rams]. (TA.)
The thing termed of a woman: (K.) a dial. form of (TA.)
کبن

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: see 1

: see 1

: see 1
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. (TA.) Also, The new jar made a sound (like TA) when water was poured into it. (S, K, TA) and (K) It made a sound in boiling: (K) or began to boil, before it boiled vehemently. (TA.) He uttered a cry, or a kind of braying, louder than that which is termed. (S) or began to utter the kind of braying termed. (K) As says, that when a male camel has attained the age when he makes the braying cry termed. (TA.) He whispered the words in his ear. (K) He walked gently; at a gentle pace: or he walked with short steps, but
quickly; as also كَتَكَتْ, inf. n. كَتَكَتْ; and كَتَكَتْ. (K.) كَتْنَ, [aor. كَتْنَ,] He angered him; provoked him to anger; syn. (TS, K.) كَتْنَ. (K.) كَتْنَ, [aor. كَتْنَ,] He displeased him; grieved him; did to him what he disliked, or hated; did evil to him. (TS, K.) كَتْنَ, inf. n. كَتْنَ, He numbered, counted, or computed, a people. Mostly used in negative phrases. (TA.) You say أَنَا بِجَيْشٍ مَّا يُكْتُثُ 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.) كَتْنَ, [aor. كَتْنَ, inf. n. كَتْنَ,] Thou canst not number it, unless thou canst number the stars. A proverb. (K.)

They pressed together, or crowded together, upon it, with crying, or noise: from الكَتَكَتْ. Occurring in a trad., as related and explained by Z; but the word commonly known is كَتُكَتْ, with ب. تَكَتَبْوا أَنَّا (TA.)

He listened; syn. (K.) كَتْنَ, inf. n. كَتْنَ. (TA.) See 1.

It (a حَبَّارِي, or bustard,) uttered its cry. (L, K, &c.) كَتَكَتْ, inf. n. كَتَكَتْ, (in the K, كَتَكَتْ, which is a mistake, TA,) uttered its cry. (L, K, &c.) كَتَكَتْ, inf. n. كَتَكَتْ, (S, &c.,) He laughed gently, or lowly: (K) كَتَكَتْ, in laughing, is less than كَتَكَتْ, or كَتَكَتْ. (K, or like what is termed حَبْنِينَ. (Th, El-Ahmar.) He laughed vehemently, immoderately, or excessively; i. q. أَغْرَبْ. (A.) See also 1.

R. Q. 1: see 1.
A man or woman having little flesh: you say ٌﻞُﺟَر ﱞﺖَﻛ and ٌةَأَﺮْﻣِإ ﱞﺖَﻛ (TA.)

Green produce of land. (TS, K.)

The worst, or vilest, of camels, or similar property; syn. ٌةَﺪَي ن لَمَا (Fr, K.) a [gen?] proper name of A bad she-goat. (Fr, K.)

ٌةَدَي ن لَمَا: see 1. A niggardly, stingy, man: (K:) as also ٌكَٰيِتُ الْقَدْر ﱭ ﱭ ﱭ (TA:) from ٌكَٰيِتُ الْبَدِين (see 1:) (IJ:) or a niggardly, stingy, man, of bad disposition, and rageful, or wrathful. (T.)

ٌةَدَي ن لَمَا: i. q. عَصِيَّةٌ [q. v.] (TS, K.)

ٌكَٰيِتُ: كَٰيِتُ, both imperfectly declinable, A certain game. (TS, K.)

ٌكَٰيِتُ: 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.)

R. Q. 1: طَحْطَحَ: ٌكَٰيِتُ ٌكَٰيِتُ.

ٌكَٰيِتُ: The coarse part of silk, and of tow, &c.
A plant resembling the \textit{rocket}, (K,) which is cooked and eaten. (TA.) But AM says it is \textit{shield}, with \textit{helm}, accord. to Aboo-Mélik and others. (TA.)

A \textit{strong} rope. (K.) [But see art. \textit{kantak}.] Also, A man \textit{having a large and thick, or a handsome, beard}. (K.) Said to be a dial. form of \textit{kantak}. (TA.)
كتاب

كتاب, aor. ُهْنَع, inf. n. كتب and كتب and كتب (S, K) and كتب; (Msb;) the first of these inf. ns. agreeable with analogy; the second, anomalous; (TA;) or the latter of these two is a subst., like لياس (Lh;) or originally an inf. n., and afterwards used in the senses given below; (MF;) as also كتب (TA:) and كتب (K) and كتب (S, K;) He wrote it: (S, K;) or كتب has this signification; and كتب, as also كتب, signifies he asked [one] to dictate it (K;) اكتبها 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.) كتب عنه [He wrote what he had heard, or learned from him.] A phrase of common occurrence in biographies. كتب [He was a writer, or scribe, and a learned man. (Implied in the S, where we are referred to the Kur, lii. 41, and lxviii., 47, in illustration of كتب as signifying a learned man. )] كتب, aor. كتب, q. v., He (God) prescribed, appointed, or ordained, (TA,) and made obligatory. (Msb.) كتب عليكم القصاص The law of retaliation is prescribed, appointed, or ordained, as a law of which the observance is incumbent on you. (Kur, ii. 173.] كتب عليكم الصيام Fasting is prescribed as incumbent on you. [Kur. ii. 179.] كتب عليه كذا He judged, passed sentence, or decreed, against him that he should do such a thing. (A.) كتب القاضي بالتفقة The judge gave sentence that the expenses should be paid. (Msb.) كتب, aor. كتب, inf. n. كتب, He drew together; brought together; conjoined. (S.) Hence, كتب البغالة كتب, aor. كتب, and كتب, inf. n. كتب,
conjoined the oræ of the mule's vulva by means of a ring or a thong; (S;) as also 

(A.) َﺐَﺘَﻛَّ عليهَا, (K,) inf. n. َﺐَﺘَﻛَّ عليها; (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 oræ, in order that she might not be covered. (TA.) َﺐَﺘَﻛَّ, aor. ٌﺐْﺘَﻛََّ, inf. n. ٌﺐْﺘَﻛََّ, (S;) and َﺐَﺘَﻛَّ, (K,) inf. n. َﺐَﺘَﻛَّ; and َﺐَﺘَﻛَّ, (TA;) He sewed a قرية, (S;) or a سقاة, (K;) or a مزادة, (TA;) with two thongs: (K;) or, accord. to some, he closed it at the mouth, by binding it round with a وکاء, so that nothing [of its contents] should drop from it; (TA;) [as also َﺐَﺘَﻛَّ] or كَبَّ signifies he sewed a قرية; and 

he bound it with a وکاء, i. e. bound it round the upper part. (Lh.) َﺐَﺘَﻛَّ, aor. ٌﺐْﺘَﻛََّ, inf. n. ٌﺐْﺘَﻛََّ, (S;) and َﺐَﺘَﻛَّ, (K;) and َﺐَﺘَﻛَّ (TA) He bound a قرية with a وکاء; (S;) he bound it round the head, or upper part: (K;) or the first of these verbs signifies he sewed a قرية. (Lh.) See above. IAar says, I heard an Arab of the desert say, السقاة فلم يستكتب أكتب فم I bound the mouth of the سقاة, but it did not become fast bound, or closed, because of its hardness and thickness. (TA.) َﺐَﺘَﻛَّ 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 بو, (in some copies of the K, بول; but this is a mistake; TA,) and not have a fondness for it. (TA.) َﺐَﺘَﻛَّ He collected a كِبَيْة. (TA.) See also 2.

See 1 and 4, inf. n. َتَكِبَتُ النااقة, َتَكِبَتُ النااقة, َتَكِبَتُ النااقة, He tied the udder of the camel. (AZ, S,) َبَتَّكُبَ النااقة, َبَتَّكُبَ النااقة, َبَتَّكُبَ النااقة, (S, K,) and َبَتَّكُبَ النااقة, (TA;) He prepared the troops; (K;) he disposed the troops in order, troop by troop. (S.)

See 2 َبَتَّكُبَ النااقة, َبَتَّكُبَ النااقة, َبَتَّكُبَ النااقة, He wrote to his friend: and َتَكَبَتُ النااقة are syn.: (S, K;) you say, كَبَتُه صديقه He wrote to his friend: and َتَكَبَتُ النااقة They wrote, one to the other. (TA.) َتَكَبَتُ النااقة, inf. n. َتَكَبَتُ النااقة (Az, K, Msb) and َتَكَبَتُ النااقة, (Az, Msb,) 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, Msb, &c.;) and They two made such a contract, one with the other. (Msb.) The slave in this case is called مَكْتَبٌ (S, Msb) and also مَكْتَبٌ (الْكَتْبَةٌ); and so is the master; the act being mutual. (Msb.) [But the lawyers in the present day call the slave مَكْتَبٌ only; and the master, مَكْتَبٌ, signifying what is written, is tropically used by the professors of practical law as syn. with مَكْتَبٌ, 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 مَكْتَبٌ, adding the ُة by a slip of the pen. (Msb.)

4 He dictated. (S, K.) Dictate to me this ode. (S.)

He taught the art of writing. (K.) See also 1, in three places.

5 He girded himself, and drew together his garments upon him. (TA.) It (an army, S) collected itself together. (S, K.)

6 See 3.

8 See 1.  كتابة  كتابة [is a quasi-inf. n. of 8; syn. كتابة; and is explained as signifying] The Writing a book, transcribing it from another book: (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 (الْكَتْبَةٌ في الغُرَدَةِ وَالزَّرَقَةِ أصحاب). (TA.) He registered himself in the book of the Sultán’s army-list, or stipendiaries. (S, K.)

I wrote down my name in the list of the soldiers of such an expedition. (TA, from a trad.)

He asked for a book (or the like) to be written for him. (TA.) See also 10.
His urine was suppressed. (TA.) __

He was constipated, or costive; (TA;) his belly was constipated. (K.)

10

He asked him to write a thing for him. (S.) See also 1 and 8. With reference to a "skew" (or skin), see 1.

A thong with which one sews (K) a thong; pl. (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. (TA.) __ A seam or suture, (KL, PS,) in a skin or hide; (KL;) [app. made by sewing together two edges so that one laps over the other;] a thong (S, Mgh, K) whereof the thong conjoins the two faces [or sides]; (K;) or a thong that is joined together with a thong: (Lth;) or that whereof the thong conjoins each of the two faces [or sides]: (ISd, TA:) pl. (S, Mgh.)

 كتاب [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: كتبة : 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: تكوين meaning: كتابة: "A bookseller," is a vulgar term, like: كتب: by rule it should be كتباب. [Also, agreeably with analogy, A mode, or manner, of writing.]

A revealed scripture. (Msb.) Pl. كتب and كتب. (S.) __
People having a revealed scripture: and أهل الكتاب The people of the Bible. See also أهل الكتاب signifies The توراة, 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-án. (TA.) ___ See also 3. كَتَاب [inf. n., or subst.: see 1] Divine prescript, appointment, or ordinance: judgment, or sentence: fatal decree, or predestination. (S, K.)

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,

* يا أبنت عمى كتاب الله أخرجني عنكم وهل أمنن الله ما فعلاً *

[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,] الكتاب الأول The first writing; meaning the register of God's decree. (M and K voce مَحِيل, q. v.) ___ A receptacle for ink. (K).

A skin that is sewed (S) with two thongs: (TA:) and the same, and مَكْتَب, (S,) and مَكْتَب, (M and K voce مَحِيل, q. v.) ___ A skin bound with a ظَكَاء closed at the mouth, by its being bound with a ظَكَاء so that nothing [of its contents] may drop from it. (TA.)

كتَابَ subst. from 1; signifying The art of writing. (IAar, Msb.) See also 3.
An army; a military force: (S, K:) or a collected portion thereof; (Meb:) [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. كَتَابٌ. (S.)

The same, (S, K,) as also كَتَابٌ كَتَابٌ 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 كَتَابٍ, with ت, in the sense here following:) A kind of small, round-headed, arrow, with which boys learn to shoot. (S, K.)

A writer; a scribe; a secretary: pl. كَاتِبٍ كَاتِبٌ كَاتِبٌ. (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.)

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 كَاتِبٍ, 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 postclassical word: it is said to be originally a pl. of كَاتِبٍ, and to be fig. employed to signify a school. (TA.) Pl. of the former مَكْتُوبٌ كَاتِبٌ; (TA:) and of the latter كَاتِبٌ. (S.)

A teacher of the art of writing. (S.)

A mule that has the oræ of her vulva conjoined by means of a ring or a thong. (A.) See also 1.

A bunch of grapes and the like of which a part has been eaten. (K, TA.)
Swollen, and full. (K.)

The ceremony (not certificate) of a marriage-contract.

They performed the ceremony of the contract of his marriage to such a woman.
[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 كاهل [app. here signifying the base of the neck] and the back; (S, L, K) as also (L:) or the part between the مثبت [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 كاهل [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 كاثية and شيج: (L:) or the كاهل itself: (L, K:) or the upper part of the shoulder-blade: (L:) pl. كنود أكتاد and كنود كاهلاً [We will carry it upon the livers; much more upon the upper parts of the backs]. (A.) They turned their backs upon them, retreating and routed. (A.) [A certain star, (S, L, K) [g] in the part called the كند of the constellation Leo. (L:) They are companies, or congregated bodies: (L, K:) or, distinct bodies, or parties, or troops: as also كناتد: (L:) or, like each other; (L, K:) not differing, one from another: (T.A:) or, quick, or swift, one party of them following immediately after another: (L, K:) has no sing.: (K:) it is said to be either كناتد mispronounced, or a dial. form of this latter word. (MF.) Having the place called the كندة prominent. (L, K:)}
[The *shoulder-blade;* a wide bone behind the shoulder-joint. (Mgh.)] [Hence, The *shoulder* itself.] See مُؤِرب and طَرْهَة.

، as an epithet applied to the locust, see in TA, voce مُسْرَح. See also جَرَاد.

، of a زَيْل: see حَتِي.

، ضَبْةَة َA *broad piece of iron.* A poet speaks of a wooden vessel of which a fracture is mended with a َ. (S.)


2. *كتلة*, inf. n. *كتلت*, He made it (أَقْطَ, &c.) into lumps, or compact pieces or portions. (TA.)

And He, or it, fattened him. (Kr, TA.)

5. *كتلت* It became compacted together in a mass; it became lumpy. See قيد, art.

A lump, or compact piece or portion, (S, M, *Msb, K,) of a thing, (Msb,) or of gum, &c., (S,) or of dates, and of clay, &c.: (M, K,) a piece, or portion, of dates packed together in a receptacle: (Mgh:) and a piece of flesh-meat. (K.)

*كتلة* i. q. *زئيل* (TA in art. 

A thing like a *زئيل*, *زئيل* (S,) holding fifteen measures of the quantity termed صاع; (S, K,) it is a thing [or basket] made of palm-leaves, in which dates, &c., are carried. (Msb.)

Round and compact; (K,) applied to a head: (TA:) Short (S, K, TA) and strong: (TA:) a man thick in body, (K, TA,) compact therein, and inclining to shortness. (TA.)
1. كتم, aor. كتم, inf. n. كتم [كنمان], doubly trans., He concealed, or suppressed, a secret. (Mgh.)

2. see a verse cited in the last paragraph of art.

3. K, art. كتم He (a man) concealed, or hid, himself. (T, K, same art.)

4. تكتموا They practised concealment, one with another: see تدافنوا.

5. كتم A strict concealer of secrets.

6. كتم meaning كتمم: see دافق, in two places. كتمم: see a verse cited in conj. 3 of art.
for ٌبِرﺎَﺷ : see an ex. in a verse cited voce ٌنﺎﱠﺘَﻛ.
It (a thing) became thick, or dense. (S.)

It (hair) became thick, or dense, without being long. (Msb.)

The beard became thick, or dense; and short and crisp; (K;) not spreading. (TA.)

Alvum dejecit. (K.)

He became thick, or dense, in the beard. (K.)

A thick, or dense. (K.)

A thick, or dense, beard. (IDrd, S, K) and ُءﺂَﺜَﻛ (S, K) A thick, or dense, hair. (IDrd, &c.)

A man having a thick, or dense, beard; (S, K;) not one that is thin or long. (TA.)

A thick-bearded people: (S, K;) [ٌمْﻮَـﻗ ﱡﺚُﻛ] like as you say ُﺚَﻜْﺜَﻛ (S, K) A thick beard.

is also pl. of ُءﺂَﺜَﻛ (S, K) A woman having thick, or dense, hair.

By ُهُﻣوُﺪُﻗ ﻰَﻠَﻋ ِّﺚَﻛ ِﻩِﺮِﺨْﻨَﻣ i. q. ِﻩِﺮِﺨْﻨَﻣ ُءَيِّﻠَﻋ (His coming is in spite of himself).

Thaalabeh Ibn-’Obeyd El-’Adawee applies the epithet ُﺔﱠﺜَﻛ to palm-trees, using the expression ْوَﻷا ُﺔﱠﺜَﻛ ِرَ (so in the L and TA: in the former, in a restored portion of a leaf:)

Dust: mentioned by El-Khattábee as being considered by him not of established authority. (TA.)

Land (ثَﻛ) abounding in dust. (K.)
What grows from that which is scattered, or from that which falls about, of what is reaped. (K.) [See also ﺭ١ِ٢ِ١ِ٢ِ١ِ٢ِ١ِ٢ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ١ِ٠
It (the milk) rose above the water, and the latter became clear beneath it: \( \text{(AZ, S, K)} \) it (the milk) became thick, or coagulated, and its oily matter floated upon its surface. (TA.)

The pot frothed, or raised a scum, in boiling. \( \text{(AZ, S, K)} \) He skimmed the pot. (K.)

He ate what is called \( \text{(K)} \). i.e. what is on the top of milk. (S, TA.)

A kind of 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, in the pot, and is poured out; the upper part whereof is gross, or thick. So says AHát; and he adds, What is termed \( \text{مصصرع} \), evidently, I think, a mistranscription for \( \text{مصصرع} \), is what becomes thick, or coagulated, and almost thoroughly cooked: \( \text{ماسل} \) or \( \text{مصل} \) is that which is cooked with \( \text{كريس} \) is a kind of \( \text{مصل} \) cooked again: and \( \text{ثور} \) is a great piece of it.

Oily scum, or floating curd, of milk; or what floats above the
water: (S, K, TA:) scum of a pot, after boiling. (TA.) حِذَّ كَنَّآةٍ قُدْرَكَ Take the scum of thy pot. (S.) [See 2.] (K) The leek, syn. كَرَائَتَ: or, as some say, the wild carrot, syn. حَنْزَآب: (TA:) or the rocket, syn. جُرْجِر: (K) or, accord. to AM, the seed of that plant: (TA:) or wild rocket, syn. جُرْجِرٌ: (K:) not that which is cultivated in gardens. (TA.) Aboo-Málik says, that it is also called قُنْهَق. (TA.) [See also كَنَّآةٍ.] 

A long and large beard. (TA.) كُنْتِاَ اللَّحْيَةَ Having a long and large beard. (TA.) 

i. q. كَنْتَآوُ, [q. v. in art.] (K.)
ُهَبُـتُكت, aor. ـٌ ِوَـي, inf. n. كُتبٍ بيننا
He collected it together, (S, K,) from a near place. (TA.)

meaning, it was left collected together before us. (TA, from a trad.) كِبَتُ الْقُوَّمَ
He collected together the people. (Msb.) كُتِبَهُ, aor. ـٌ ِوَـي and ـٌ ِوَـي, inf. n. كُتِبٍ,
He poured it out, or forth. (K.) كِبَتُ عِنْدَكَ, He collected it together from a near place, and poured it out, or forth. (TA.) كُتِبَ،
He scattered dust, or earth, part over part. (Lth.) كُتِبَ، aor. ـٌ ِوَـي, inf. n. كُتِبٍ,
He scattered corn or other food. (AZ.) كِبَتُ، aor. ـٌ ِوَـي and ـٌ ِوَـي, inf. n. كُتِبٍ,
He turned his quiver upside down, and scattered its contents. (K.) In one copy of the
K, explained by كَنْكِبَهُ, but this is a mistake: the right reading is كَنْكِبَهُ. (TA.) كُتِبَ،
He (a people, TA,) collected itself together, or congregated. (K.) كُتِبَ، aor. ـٌ ِوَـي and ـٌ ِوَـي, inf. n. كُتِبٍ,
He entered. (K.) كُتِبَ لَكُمْ كُتِبَ لِنَّهَا They entered among you. From كُتِبَ as signifying nearness. (TA.) كُتِبَ،
He charged upon him, and returned against him after retiring from him: (K) كُتِبَ لِنِعْهِ
He, or he drew near to him, and charged upon him, &c. (TA.) كُتِبَ لِنِعْهِ Her milk
became little; (K;) either in a case of [usual] copiousness or paucity. (TA.)

كتّب 2, inf. n. كَتَّبَ, كَتَّبَ تَّكَّبَ, 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 كَتَّبَ; but this, says SM, I do not find in the [other] lexicons. (TA.)

كتّب 3

كتّب 4

كتّب, and كُتِبَ, (K,) and كَتَّبَ, (TA,) and كَتَّبَ, (K,) He drew near to, or approached, him or it. (K.)
them with arrows. (TA, from a trad.) [You say] "أَكُبَ لَكَ أَكُبَ الْصَّيْدَ قَارِمَهِ" (S, * K,) and (TA,) "The game hath enabled thee [to shoot it]; (S;) or made thee to have its كَبَيْة 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 "أَكُبَ", we read "َأَكُبَ"; but the former is the right reading, though the two verbs are syn. The phrase is a proverb. (TA.) He gave him to drink a كَبَيْة (K) of milk. (TA.)

انكتب 7  It (sand) collected. (S,) انكتب فيه ___ انكتب فيه It (anything) poured out, or forth, or was, or became, poured out, or forth, into it, (S,) and collected. (TA,) انكتب ___ انكتب It (dust, or earth,) was, or became, scattered, part over part. (Lth.)

انكتب Nearness [with respect to place]. (S, K,) The ب in this word is sometimes changed into م. (Msb,) هو He is near thee. Sb says that it is not used otherwise than as an adverbial noun of place. But you say, هو يُرْمَي He shoots, or throws, from a near spot, and from a distance from which he can reach, or hit. (TA.)

انكتب 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,) انكتب Anything collected together, (K,) of corn or other food, &c., after it has been little. (S,) انكتب 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 قِدْح, of milk, (AZ, S, K,) and of water: (K,) pl. كُبْيَة. (S,) اِحْتَلَلْوَا كَبِيْا 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, [Verily he sues for a little milk, &c.] (IAar.) A depressed tract of land between mountains. (K.)

انكتب Dust, or earth, (تراب:) (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.)

Many, or much: (K:) a syn. of كتاب, q. v.: you say نعم كتاب, meaning Many camels, or camels and sheep or goats. (TA.)

A thing collected together: (Msb.) 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 عقنق، q. v.:] pl. كتبان (S, K) and كتب (K) [the last a pl. of pauc.] أكتبلا كتب مهيا [Kur, lxxiii. 14,] signifies And the mountains shall be sand, whereof the lower part being shaken, it shall pour down upon thee from above. (Fr.) [Three (descriptions of men shall be, on the day of resurrection,) on hills, or heaps, of musk.] (TA, from a trad.)

An arrow having neither head nor feathers, (As, K,) with which boys play: (As, TA:) or a common arrow. (TA:) [You say,] 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, He did not shoot, or throw
anything; an arrow or other thing. (TA.)

ٌﺐَﻨْـﺜَﻛ

ٌﺐَﺜْـﻨَﻛ:

see arts.

ٌﺚَﻨَﻛ

ٌﺐَﺜَـﻨَﻛ:

ٌﺞَـﻨَـﻨَـﻣ

(ٌلَـ) or part below the [ٌبَـ] which latter is the withers, or the upper part thereof, &c.,) of a horse: (K:) or the fore part of the [ٌجَـ] of a horse, where the hand of the horseman falls [when he mounts]: (S:) or the elevated part of the [ٌجَـ] 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. [ٌكَـ] (TA) and [ٌكَـ] (K:) but of the latter pl. ISd remarks, I know not how this is. (TA.)

[They put their spears upon the withers of their horses]. The last of the above explanations is here assigned to [ٌكَـ] (TA, from a trad.)
1. **كثر** (Ma, Msb, K) inf. n. of the former, كثرة (Msb, TA) and this is erroneous, (Msb,) [and perhaps كثرة, and, or these are simple subs., (see كثره, below,)] and كثارة, (Tā,) *It was, or became, much, copious, abundant, many, numerous, great in number or quantity; it multiplied; it accumulated.* (S, K, TA.) *(They multiplied against him and overcame him.)* (Tā in art. كثره عليه فعلوه.) كثروا عليه فعلوه كثرا. [Such a thing proceeded from him, or was done by him, much, or often.] See also 3. كثروا فكتروهم 4. كثره 2. كثروا فكتروهم 3. (S, K, TA,) inf. n. of the former, كثرة, (S,) [and aor. of the latter, accord. to analogy, كثره,] They contended with them for superiority in number, and overcame them therein, (S, K, TA,) or surpassed, or exceeded, them in number. (Tā.) See also 10. كثروا فكتروهم 4. كثره (Msb, K, TA,) inf. n. كثرة (K.) ___ كثرة استكثرت منه، كثرة. [I did the thing much; lit., I made the doing of it much:] or كثرة من الأكثر وفهوه؛ [I ate, and the like, much] presents an instance of pleonasm, [being for كثرة من الأكثر وفهوه،] 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 Basrees; the objective complement being suppressed, and the complete phrase being كثرة الفعل من الأكثر وفهوه، and so in the like cases. (Msb.) [You say also كثر في الكلام، He spoke, or talked, much; was profuse, or immoderate, in speech, or talk. And in like manner، كثر في الأمر، He did, acted, or occupied himself, much in the affair.]
[as an intrans. v.] signifies [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, Msb, K.) It (a palm-tree) produced, or put forth, its [or spadiχ], (S, K.) i. e., its к[th], whence the verb. (TA.) [How abundant is his wealth! or how numerous are his cattle!]

He endeavoured to acquire much, or abundance, of a thing. You say [He endeavoured to acquire much knowledge, in order that he might preserve it in his memory]. And [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, voice, which signifies the same.) You say [He made a boast of abundance, or riches, which he did not possess;] syn. (Msb, art. شع.) And [Such a one makes a vain or false show of abundance or riches with the wealth or property of another]. (S.)

They contended, one with another, for superiority in number. [The contesting together for superiority in the amount or number of property and children and men. (Jel.) His riches multiplied by degrees. The people multiplied by degrees against him, and overcame him, or subdued him]. (TA.)

He desired, or wished for, much of the thing. (K.) You say [He desired, or wished for, much of the property]. (A.)
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.) _Also says_ astakheru min al-shi`a _Also signifies i. q. v. (S, Msb.)_ He reckoned it much, abundant, or many. (Msb.) You say [He reckons little, or few, much, abundant, or many]. (A.)

Q. Q. 2 It (dust) was, or became, much, or abundant. (S.) See كثُر. كثُر: see كثير. See also كثئر. كثئر: see كثرة. The greater, or greatest, or main, part, of a thing; the most thereof. (K.)

كثَر (S, Msb, K) and كثَر (Msb, K) The heart, or pith, (syn. جَمَار, S, Msb, K, and شحم, جذب, TA,) of a palm-tree: (S, Msb, K:) of the dial. of the Ansár: (TA:) or its spadix; syn. طَلَع. (S, Msb, K.)

كثَر, (S, A, K,) and كثَر, (K,) or the latter should not be used, for it is a bad dial. form, (S,) or it is correct when coupled with كثرة for the sake of assimilation, (TA,) and كثأر, (syn. جمَار) though the first is the best known, (Ibn-`Allán, in his Sharh el-Iktirah,) or the last is not allowable, (TA,) and كثأر, (S, A, K,) and كثأر, (S,) Muchness; much, as a subst.; copiousness; abundance; a large quantity; numerosness; multiplicity; multitudinousness; a multitude; a plurality; a large number; numbers; and frequency: contr. of كثرة. (S, A, K.) [See also كثيرة.] You say He has not little nor much of property. (S.) And Praise be to God for little and much. (S, * A.) [is explained in the S by كثير, and so in one place in the TA; but it is a subst., or an epithet in which the quality of a subst. predominates.] كثيرة is also used to signify Richness, or wealthiness; syn. سعة. (Mgh.)

كثيرة: see كثيرة.
Much; copious; abundant; many; numerous; multitudinous. (S, A, Msb, K.) You say خير Much, or abundant, good. (A.) And قوم كبير A numerous party, or people: and هم كبيرن They are many. (S.) And رجال كبير Many men: and نساء كبير Many women. (Yoo, ISh, Msb.) And عدد كبير, كثر, كثر (S, Msb,) and, as some say, كثر, كثير, كثيرة, (Msb,) and كثير, (K in art. بول,) &c.) A large number. (S, Msb.) And غبار كثر 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 of property, or cattle, &c.] A man whose ancestors are many, and whose high deeds are various. (L.) See also مطرد. كثر [In the TA كثر: probably the right reading is كثير, q. v.:] A man whose ancestors are many, and كثر, كثير، كثيرة, [as a subst., signifying Much,] is used only in negative phrases; like [its contr.] قليلة, q. v. (AZ, in TA, art. قل.) كثر, كثير، كثيرة, [in two places. كثر, 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.)
A certain river in paradise, (S, Msb, 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.)

More, and most, in quantity, and in number. (The lexicons passim.)

Having relation to the greater number of things or cases.

A man possessing wealth: (K) or possessing much wealth. (A, TA.)

A cause of rendering abundant, or multiplying; syn. مَكْثَرَة, q. v. (S, K in art. وَرِثَ.)

(A, K, TA) and (K, TA,) applied to a man, and to a woman, (A, TA,) Loquacious; talkative; a great talker; (K, TA,) a great babbler. (A.)

Overcome in number: (S, * A:) one against whom people have multiplied by degrees so that they have overcome or subdued him. (TA.)

(A place thronged). 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 مشْفَوْفُثاَّثْرَوْأً عَلَيْهِ. See also مَكْثُورُثاَّثْرَوْأً عَلَيْهِ. See also مَكْثُورُثاَّثْرَوْأً عَلَيْهِ.
A woman having a large pubes, (K,) or pudendum. (TA.)

A large, (and full, and prominent, TA,) pubes, (K,) or pudendum. (TA.)
as also, *hard, and strong, or robust.* (K) but most of the writers on inflexion consider its 

augmentative. (TA.)
(gameObject), see in the K and TA.
 Anything pure, mere, unadulterated, or genuine; (L) i. q. قَحُ (L, K) of which it is a dial. form: (S)
 [but see what follows, and قَحُ (عربي قَحَ) قَحُ] Yaakoob asserts, that the كُ in قَحُ is substituted for the قُ in قَحُ (L) [and if so, the former is not a dial. form of the latter].
 A mere, or genuine, slave; of purely servile race. (L)

 and قَحُ (عربي قَحَ) قَحُ 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)

 Toothless. (L)

 Decrepit old women. (K)
1. ħab, aor. ħib, *He struck him on his podex.* (K)

2. ħab al-karim, inf. n. tīkāḥib, *The vine put forth its unripe, or sour, grapes:* (K) or *its bunches thereof:* this is a correct explanation, given on the authority of IAar: (Az:) or *it became abundant in grapes:* (K) or *its grapes became pleasant in flavour.* (TA.)

The podex: (K) of the dial. of ElYemen. (TA.) As coll. gen. n. Unripe, or sour, grapes: n. un. with ʿ: (K) as also ħām: a word of the dial. of El-Yemen. (TA.)

Many, or much. (K) *Many dirhems; or much money.* (Fr.)

Fire of which the flame rises high. (K)
کحت

کحت, (K.) as an epithet applied to a man. (TA.)
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.)
كخط

، أُكْحَطَ في أَكْحَطُ 4، في اثنتين من المواقع.
He put out, or blinded, an eye with a heated nail, &c.: see an ex. voce.

A year of drought, barrenness, or dearth; (S;) a hard year. (K.)

A horse of high breed; as also Tar (قطران) in the dial. of El-Hijáz. (TA, voce برغ; from the T.) See نظف.

An eye that is black, [or black in the edges of the lids,] by nature, as though it had كحل applied to it. (Mgh.) Not in the TA. [It seems to have both of these meanings.]


The median vein. See and أَيْجَل and أَبِهَر and الصَّافِن.
1. **ةَدَﻛُّ** (aor. ٌ، (L) inf. n. ٌ، (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] مَذْدَكَ لا يَذَكَِّكَِّ By thy good fortune, not by thy toil, are things attained. A proverb. (L) And مَذَدْكَ لا تَذَكُّل عِيْشَهُما مَذَكَِّ By the life of them two a toil. (L, from a trad.) مَذَذْكَلَّلَتْ مَوْسَلَّلَهُ كَذَكَّلَ مَرْجُلُ حَوْجَهُ Petitions are a cause of dispiriting: a man thereof impairs the brightness of his countenance. (L, from a trad.) مَذَذَكََّهُ كَذَكَهُ كَذَكَهُ كَذَكَهُ, (L, K, aor. ٌ، inf. n. ٌ، (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 استَكََّهُ: (L, K;) he fatigued or wearied or jaded him; (S, * L;) namely, a beast, and a man, &c.: (L;) [like مَزَكََّهُ;] 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 Page 2595

2. **ةَدَﻛُّ** (aor. ٌ، (L) inf. n. ٌ، (S, L, K)) He fatigued his tongue with speaking and his heart with thinking. (A, L) مَذَكََّهُ أَقَكََّهُ, (L, K, aor. ٌ، (L) inf. n. ٌ، (L)) 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) اَثَكََّهُ, aor. ٌ، (L) inf. n. ٌ، (L) He sought (S, L) gain, (S,) or, sustenance, or the means of subsistence. (L) كَذَكََّهُ, aor. ٌ، (L) inf. n. ٌ، (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-Kurneyt says,
[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.) Ask 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 كُدْوَنَ فَإِنَّ مُكَدَّ. ] 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.) He combed his head. (K, TA.) He (a beast) trod the ground with his hoofs. (A, * L.) He pulled or drew it out (i. e. a solid or a fluid thing) with his hand; as also أكَنَّ. (L, K.)

2 كَدَّ He (a man) threw coarsely pounded salt كَدَّي, one portion upon another. (L.)

4 أكَنَّ He was tenacious, or niggardly. (L, K.) See also مُكَدَّ.

8 أكَنَّ see 1, and 4.

10 أكَنَّ see 1.

R. Q. 1 كَدَّ, inf. n. كَدَّة, He ran slowly: (S, Ikt, L:) he affected a heaviness and slowness in his gait. (K.)

R. Q. 1 كَدَّ عَلَى الكَدَّي He ran upon the dust of the race-course. (L.)

ٌةَدَﻛْدَﻛ، He ran slowly: (S, IKtt, L:) he affected a heaviness and slowness in his gait. (K.)

ٌةَدَﻛْدَﻛ ﻰَﻠَﻋ ِﺪﻳِﺪَﻜﻟا He ran upon the dust of the race-course. (L.)

ٌةَدَﻛْدَﻛٌ ﺔَدَﻛْدَﻛٌ، He ran slowly: (S, Ikt, L:) he affected a heaviness and slowness in his gait. (K.)

ٌةَدَﻛْدَﻛٌ كَدَّ، He ran upon the dust of the race-course. (L.)

ٌةَدَﻛْدَﻛٌ ﺔَدَﻛْدَﻛٌ كَدَّ، A mortar in which things are pounded, or bruised; like هاَوَن, هاَوَنٌ كَدَّ, (S, K.)
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.)

A well of which the water is not obtained without labour, or exertion, (S, A, L, K,) and difficulty, or trouble. (T.) Tenacious; niggardly: (K, but omitted in some copies:) one from whom benefits are not obtained without difficulty. (A.)

Ground trodden with the hoofs of horses or the like. (S, * A, * L.) Fine dust, trodden with the feet: fine dust, which, if trodden, flies about: (L.) Dust of a racecourse. (T.) Coarsely pounded salt. (L, K.) 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, (L, K,) 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, with kesr, (K,) or (L,) so called because it fatigues him who walks upon it. (L.)

The cooked food which remains in the bottom of the cooking-pot, and which is drawn out with the fingers: (Az, L,) what remains in the bottom of the cooking-pot, (As, L, K,) sticking to it, after the ladling out; (L,) as also (L, K,) and (K,) or the broth, or gravy, remaining in the bottom of the cooking-pot. (S.) Also I. q., the dregs, or sediment, of clarified butter. (L.) A little that remains of pasture, or herbage. (L.) See also.

A word imitative of the sound made by a thing that is struck upon a hard thing. (S, L.)

The remains in a place of pasture which has already been eaten. (K.) See also.
A quick, or swift, people: (As, S, L:) or a people composing distinct bodies, or parties, or troops; (L, art. كَدَد؛ and K;) as also أَكْدَادُ and أَكْدَاد. (K.) See also دَكَدَدَة.

دَكَدُوُدَت pass. part. n. of كَدَد، q. v. A man overcome. (L)

مُكَدَد One who gives [only] when asked. (A.) See also كُدُود، and 1, and 4.

مَكَدَد A comb. (K.) An instrument for scratching or scraping. (TA.)
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.)

It (cold) cast down the standing corn &c. upon the earth. (S, K.)

It (herbage) was short and bad, (K,) on account of the badness of the soil. (TA.)

The camels had little hair. (TA.)

It (a crow or raven) croaked roughly, as though it were vomiting. (l, K.)

He ran in the manner called and , i.e., he hastened in his pace. (TA.)

A land that produces plants slowly. (S, K.)

Camels having little hair: pl. (TA.)

dial. form of . (K.)

A gross, or bulky, camel. (K.) [But perhaps is here put by a mistake of a copyist in the K for حبل, and the meaning is a thick rope; for 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. (TA.)
**كدب**

and كدب and كدب and كدب [but the second seems to have been written, in MF's copy of the K, كدب], coll. gen. ns., also with ذ for د, The *whiteness* [or *white marks*] on the nails of young persons: n. un. (of each of the above words, TA,) with ت: كدب (K;) but this last, says SM, I have not found in any other lexicon. (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.)

**مكدوبة** A woman of a pure white complexion. (IAar, K.)


1. **كدح**

aor. **كدح** (inf. n. **كدح**, **س.**), He worked or wrought; laboured; employed himself actively; syn. **ىعس** (**س.**, **ك.**); and **لمع** (**س.**), he wrought for himself good or evil: (**ك.**) he was eager, and strove, laboured, or exerted himself, and wearied himself, in work, in the affairs relating to the present world and in those relating to the world to come: (**ذ.**) he toiled, or laboured hard.

2. **كدح** is used to denote **كدح،** or **كدح،** He toils, or labours hard, in such a thing, or affair. (**س.**) **كدح** signifies **كدح،** or **كدح،** He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; for his family; or household; syn. **كسب**, (**س.**, **ك.**); or **كسب**, (**ل.**) **هدجو** (**س.**, **ك.**), inf. n. **هيدكت** (**ت.ا.**), or **كدح**, inf. n. **هيدكت**, signifies it scratched, or lacerated, much, or many times, or in many places: (**س.**) also **هدجو** signifies **هدجو** (**ك.**) you say **هدجو** (**ك.**) meaning he marred his affair. (**ل.**) **هدح رأسه** He separated his hair with a comb. (**ك.**)

3. **كدح** see 1.

4. **كدح**  (the skin) became scratched, or lacerated, much, or many times, or in many places. (**س.**, **ك.**) **عقوم نم السطح فتقدح** He fell from the flat top, or roof, of the house, and
became much broken in his skin. (L.)

A scratch, or laceration, of the skin; i. q. A’khsh (S, K.) or a kakh is more (or larger, L.) than a shdh (S:) any mark made by scratching or biting: (IAth:) pl. kakh. (S, K.) Ex. bi kakh, (S, K,) and kadh, (S,) He has upon him a scratch, &c. (S, K.)

Verily thou workest, or labourest, (S,) or, workest for thyself good or evil, (TA,) or, strivest, or labourest, in thy work until the meeting of thy Lord, i. e., until death. (Jel.)

An ass much lacerated by the bites of other asses. (S, K.) A wild ass is termed makadh because he is lacerated by the bites of other asses. (A’Obeyd.)
1. ردک, aor.  ﺎَّرِﺪَﻛ; (S, A, Msb, K; &c.) and  ﺎَّرِﺪَﻛ, aor.  ﺎَّرِﺪَﻛ; (Sgh, K;) but this last is said in the L to be allowable only as signifying he poured out water; (TA;) inf. n. ردک, (S, A, Msb, K;) of the first, (S, Msb,) or second, (TA;) and ردکورة, (S, A, Msb, K;) of the second, (S, Msb,) and ردکارة, (K;) also of the second, (TA;) and ردکور, and ردکرة, (K;) or the last is a simple subst.; (TA;) and ردکر; (Sgh, K;) but this last is said in the L to be allowable only as

2. It became, turbid, thick, or muddy; contr. of صفا; (S, A, K;) it ceased to be clear; (Msb;) or relates to colour, (K;) specially; (TA;) and ردکورة, to water, (K;) and to life, (K;) in the K, the العين, but this is a mistake; (TA;) and ردکة, to all of these. (K;) ردک, aor. ردک, (Lh, Msb,) inf. n. ردک, (S, Msb) [and ردکرة, (see above,)] It (the complexion of a man, Lh) and he (a horse, &c., Msb) was, or became, of the colour termed ردکة [i.e. dusky, dingy, or inclining to black and dust-colour]. (Lh, S, Msb.) ردک عيش فلان, (S, A,) [inf. n. ردک and ردکورة; (see above;)] and ردکر, (A,) [The life of such a one became troublesome, or perturbed, or attended with trouble:] and تکدرت معيشته signifies the same; or his means of living became attended with trouble]. (S,) ردک, خدّ ما صفا ودعا ما ردک, and ردک, and ردک. [Take thou what is free from trouble, and leave what is attended with trouble.] (IAar, L, Msb.) ردک عتش فلان عليه فواده [His heart, or mind, became perturbed by displeasure against me]. (A, TA.) [And in like manner you say] ردک مذهبہ في المسألة [His opinion respecting the question became confounded, or perplexed]. (Mgh.) ردک, (K,) aor. ردک, inf. n. ردک, (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.] ردکه 2. He rendered it (namely water, S, Msb) turbid, thick, or muddy. (S, Msb, K;) ردک عيش فلان [He or it, troubled the life of such a one; rendered it troublesome, or
perturbed; caused it to be attended with trouble]. \( \text{He, or it, caused the heart, or mind, of such a one to be perturbed by displeasure against me.} \)

\[ \text{The question confounded, or perplexed, his opinion}. \quad (\text{T.A.}) \]

\[ \text{My affair, or case, was free from trouble, and such a one caused it to be attended with trouble}. \quad (\text{A.}) \quad \text{[He sullied a favour].} \quad (\text{ElAashà, quoted in the S, art. نشاد.}) \]

\( \text{see 1, in four places.} \)

\( \text{The eye continued looking at the thing.} \quad (\text{S, A.}) \)

\( \text{The enemy poured down upon them.} \quad (\text{A.}) \quad \text{And the people poured upon him:} \quad (\text{K.}) \quad \text{or poured down upon him:} \quad (\text{T.A.: or repaired towards him, scattering themselves upon him.} \quad (\text{El-Basàir,}) \quad \text{He hastened:} \quad (\text{S, K.: or he hastened in some measure.} \quad (\text{T.A.: You say He hastened in his pace.} \quad (\text{A.: And He hastened, running:} \quad (\text{T.A.: accord. to A'Obeid.} \quad (\text{voce انصلت.})} \]

\[ \text{Handfuls of reaped corn:} \quad (\text{O, T.A.: see عصف.} \]

\( \text{see 1.} \)

\( \text{a coll. gen. n., of which the n. of unity is كَدَر.} \)
Duskeness, or dinginess, of colour; (S, * Msb;) a hue inclining to black and dust-
colour. (TA.) See 1.

कृद्रा  

कृद्री (S, K) and कृद्रार्व्री (IAar, TA) A species of the kind of bird called क्वाता, (S, K,) one of three 
species, whereof the two others are called क्वाता and क्वाता; (S;) the species called कृद्री 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, (रेश,) 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 ريشتان, but the right reading is ريشتان, longer than the rest of 
the tail; (ISk, TA;) it is smaller than the جوين, (S,) and has a clear cry, calling out its own 
name [ISd, TA:] it seems to thus named, कृद्री, in relation to the greater number of birds of the kind called 
क्वाता, (S;) being, as some assert, a rel. n. from क्वाती, देसी from देसी, (TA:) the n. 
un. is कद्री. (TA.) [See also कद्र, and De Sacy's Chrest. Arabe, 2nd ed., ii. 369.]

कृद: see कृद्री.

कृद री: see कद्रारी.

कृद: see कद्रा.

कदारी; [dim. of कद्यार, fem. of कद्यारा, (KaK.)] A
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 (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 (K) of its colour. (Z, TA.)

کُنْدَر: see art. کندر.

کَنْدَر:{Dusky, or dingy; of a hue inclining to black and dust-colour;} having in its colour: (S, TA:) fem. کَنْدَر: and dim. of کَنْدَر. (Msb.) بنات کَنْدَر, بنات آکَنْدَر, بنات آکَنْدَر. The wild asses: (S:) the same, (A,) or certain wild asses: (A, K:) so called after a particular stallion (S, A, K) or theirs. (K:) See also کَنْدَر, in two places.
He collected it together; (A, TA;) made it into a 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] but this has an intensive signification, or applies to many objects: see below. (Msb,) The horses followed closely one upon another: (Msb;) or collected themselves together, and followed closely one upon another; as also signifies the going quickly of one who is heavily laden: (S, K;) and the horses went quickly, being heavily laden: (S;) the camels went quickly, with heaviness, and followed closely one upon another: (TA;) or simply went quickly: (Fr:) also signifies the walking, or going, quickly: (IAar, K;) and the horse went as though he were heavily laden: (S;) or 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 we find in some copies [and descending towards the place before him], TA,) when walking, or going along, the man was pushed from behind, and fell down. (TA.)

see 1, first part.

It (wheat, A, or reaped grain, TA, [&c.,]) became collected together. (A, TA;) See also 1, in five places.
Reaped grain collected together; a heap thereof; ] (A, K;) as also, كَدَاسَمَانَ, like: رَمَانَ, كَدَاسَم. (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 صَبَرَة and عَرْمَة: or, as Az says, in one place in the T, on the authority of IAar, كَدَاسَم and كَبِدر and غُبَرَة and غُلْمَة are all one: and in another place he says, that كَدَاسَم 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 كَدَاسَم, like غَرْبَة, what is collected together, or heaped up, of snow: and كَدَاسَم, what is collected together, and heaped up, one part upon another: (K;) the pl. of كَدَاسَم. كَدَاسَم, see كَدَاسَسَم and كَدَاسَم. (S, A, Msb.) كَدَاسَم, see كَدَاسَسَم

What is collected together, of wheat, &c., heaped up much]. (Msb.) You say also, عَنْهَا عِنْدَهُ وَبَيْحَبَ كَدَاسَ مَكَدَاسَ: and كَدَاسَ مَكَدَاسَ, He has, of money, and of clothes, a collection heaped up much]: and كَدَاسَ مَكَدَاسَ, [collections heaped up]. (A, TA.)
شَدَﻛَلِعَبَلِه، أَوَّرَسَ، (S، K،) طُن. شَدَﻛَ (T، K،) He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; syn. كَسَبَ، (S، K،) and كَدْحَ، (K،) and
collected; and exercised art, cunning, or skill; (T، A،) for his family, or household. (S، K،)

You say also, كَدْشَتُ مِنْ فَلَانِ شَيْئًا، (Okbeh Es-Sulamee، T، A،) or عُطَا، (S، K،) I obtained from such a one (Okbeh، S، K،) a thing, (Okbeh،) or a gift; (S، K،) as also أَكَدْشَتُ، (K، and so in a copy of the S،) or أَكَدْشَتُ. (Okbeh، as related by Aboo-Turâb؛ and so in two copies of the S،) And ما كَدْشَتْ مِنْهُ شَيْئًا He did not obtain, and
did not take, of him anything. (T، A،)

شَدَﻛَأ  4 see 1.

شَدَﻛْتِإ  8 see 1.

كَدَاشَةٌ [app. Gain, or earnings؛] a subst. [from كَدَشَةٌ as first explained above، or] from كَدَشَةٌ in the first of the senses explained below. (T، A،)

كَدَاشَ A man who makes much gain. (T، A،) Also، i. q، مُكَد، (K،) in the dial. of the people of El-Irâk؛ meaning
An importunate beggar. (T، A،)
1. He bit with the fore part of the mouth. (S, Msb, K.)

6. The wild asses' biting one another with the fore part of the mouth. (TA in art. جَحَبُ.) See also تَسَأَّلَتْ سَحَحَ.
1. [aor. | ] (K,) inf. n.  كَذَكَّ (TA,) It (a thing, TA) was, or became, rough, (K,) and hard. (TA.)

4. They, (a people, Msb,) became among stones such as are termed  كَدَّان. (L, Msb, K.)

Kَدَّان Soft stones, (AA, S, M, L, Msb, K,) as also  جَدَّان, (As, L in art. جُذْ), 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 ء (L, Msb.) Some say, that the ن is a radical letter; (L, Msb;) but the form of the verb كَذَّكَأ is against their assertion; for if the ن were so, it would appear in the verb. (Msb.)

Kَذَكَة Intense redness. (K.)
An intelligent housewife, who is a good manager.
کذنق

: see کذنق, in art.
**كرب**

كرب، aor. ٰ، inf. n. كرباً. *It was, or became, near; drew near; approached.* (S, K.)

[Compare كرب.] (You say) كرب يكون كرب أن يكون كربِك. *He, or it, was near, or nigh, to being* كرب. (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، كرب كائناً كرب كائناً كرب أن يفعل كذا. *He was near, or nigh, to doing so; he well nigh, or almost, did so.* (S, K.)

* **بَرُوك**، aor. ُ، inf. n. بَرُوكاً، inf. n. بَرُوك. *The sun was, or became, near to setting.* (S, K.)

* **تَبَرُوك**، inf. n. تَبَرُوكاً. *The girl was near to coming of age.* (TA.)

* **تَبَرُوك**، inf. n. تَبَرُوكاً. *The fire was near to becoming extinguished.* (S, K.)

* **تَبَرُوك**، aor. ُ، inf. n. تَبَرُوكاً. *He bound near together the two pasterns of an ass or of a camel with a rope or with shackles.* (TA.)

* **تَبَرُوك**، aor. ُ، inf. n. تَبَرُوكاً. *He straitened, or made narrow, the shackle, or shackles,* (S, K, TA,) upon the [animal] shackled. (S, K.) 'Abd-Allah Ibn- 'Ananah Ed-Dabbee says,

* *أَزْجُرُ حَارِكَ لَا يَرْتَعِ بِرَوْضَتَا* 
* إذا بَرَدَ وَقِيد العَرَب مَكْرَوب

*[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]*: (S:) 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. ___ كرب، aor. ُ، He loaded a she-camel. (S, K.) كرب، (aor. ُ، inf. n. كرب، TA,) *It (sorrow, grief, &c., S, K, or an affair, Msb, TA) afflicted, distressed, or oppressed, him,* (S, Msb, K,) so that it filled his heart with
rage. (Msb.) See also 8. (aor. ٌبْﺮَﻛ TA, and (K) and (S, K) He put or attached, a ٍبْﺮَﻛ to the bucket. (S, K) (aor. ٌبْﺮَﻛ, (inf. n. ٌبْﺮَﻛ, TA,) and ٌبْﺮَﻛ) The rope called ٍبْﺮَﻛ of his bucket broke. (K) (aor. ٌبْﺮَﻛ, (inf. n. ٌبْﺮَﻛ, TA,) and ٌبْﺮَﻛ) (app. meaning, He caused the ٍبْﺮَﻛ (a baker’s wooden implement) to make a sound, or a reiterated sound, such as is termed ٍبْﺮَﻛ: (K) and (accord. to the K) or (K) (accord. to IM) He sowed land such as is called ٍبْﺮَﻛ. (K) (aor. ٌبْﺮَﻛ, (inf. n. ٌبْﺮَﻛ and ٌبْﺮَﻛ) He turned over the ground for sowing, (K) or for cultivating. (S, Msb.) ٍبْﺮَﻛ, (aor. ٌبْﺮَﻛ, He took the ٍبْﺮَﻛ (or lower parts, or ends, of the branches) from the palm-trees. (IAar, K) He lopped a palmtree. (Msb.) ٍبْﺮَﻛ, (aor. ٌبْﺮَﻛ; and ٌبْﺮَﻛ) He ate the dates called ٍبْﺮَﻛ. (K) (aor. ٌبْﺮَﻛ, (inf. n. ٌبْﺮَﻛ) He twisted [a rope &c.] TA, accord. to some copies of the K) or he slew (TA, accord. to other copies of the same).

ٌبْﺮَﻛ كِدَرَب : see 1 in four places.

ٌبْﺮَﻛ كَرَب : i. q. He, or it, approached, or was or became near to, him, or it. (K) The لك is substituted for ق. (TA.)

ٌبْﺮَﻛ كَرَب : He, or it, affected him with ٍبْﺮَﻛ, i.e. sorrow, grief, distress, or affliction: occurring in the TA in several places. ٍبْﺮَﻛ كَرَب عليه / He filled (K) a skin. (TA.) He nearly filled the vessel: [as also اَكْرَب. (TA.)] See 1. ٍبْﺮَﻛ كَرَب ِإِلَّا : He hastened, or sped: (S, K) he ran, in the manner termed ٍبْﺮَﻛ كَرَب. (AZ) You say, [Take up thy feet] when you order one to hasten in his pace. (S.) In this sense, ٍبْﺮَﻛ كَرَب is said of a man, but seldom; and of a horse, or other animal that runs. (Lth, Lh.)

ٌبْﺮَﻛ كُرَب : He picked the dates called ٍبْﺮَﻛ كَرَب from among the roots of the branches (TA) after
the racemes of fruit had been cut off; and he picked the dates that were among the roots of the branches of the palm-tree, as also خَلَهَا (AHn, TA in art. خَلَ.)

He became afflicted, distressed, or oppressed, by sorrow, grief, &c., (K.) or by an affair (TA) so also كَرَبْ (aor. كَرَبْ.) [an inf. n. of 1, q. v.] [You say] هَذَهِ إِبْلٌ مَّيْتَةٌ أَوْ كَرُبْهَا (this is the right reading; and some say that كَرُبْهَا is correct: TA: [the latter is the reading in the CK:)] There are a hundred camels, or about that number; or nearly so. (K.) كَرَبْ is syn. with كَرَبْ (S, O, K) and كَرَبْ (S, O, Msb, 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 بَهْر, last sentence:)] or the soul: (so [erroneously] accord. to some copies of the K) or anxiety, solicitude, or disquietude of the mind: (Msb:) [or grief, or anxiety, that presses heavily upon the heart:] or both signify anxiety, grief, or intense grief: (MA:) pl. of the former كُروبْ, (K,) and of the latter كَرَبْ. (Msb.)

كُروبْ: see كَرَبْ.

كَرَبْ The rope that is tied to the bucket after the مَنِئِينَ, which is the first [or main] rope, so that it كَرَبْ remains if the مَنِئِينَ 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 كَرَبْ; not to the كَرَبْ. (IM:) pl. كَرَبْ [coll. gen. n.] The lower parts, or ends, of palm-branches, (S, K,) which are thick and broad, (K,) like shoulderblades: (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 ه. (TA.) Hence the proverb,

مَتَى كَانَ حُكْمُ اللَّهِ فِي كَرِبِ النَّخْلِ

[When was the wisdom of God in the stumps, or lower ends, of palm-branches?] (S.)

Said by Jereer, in reply to Es-Salatán El-Abdee, who had pronounced El-Ferezdak superior to Jereer in point of lineage, and Jereer superior to El-Ferezdak 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-Salatán'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.]

ٌﺔَﺑْﺮُﻛ: see ٌبْﺮَﻛ.

ٌﺔَﺑَﺮَﻛ sing. of ٌباَﺮِﻛ, which latter signifies The channels in which water flows (S) in a valley: (K:) or the upper parts (صدر) of valleys.

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(AA.) Aboo-Dhu-eyb says, describing bees,

جَوارُسَهَا تَأْوِي الشُّعُوفَ دِوَانًا

وَتَنْصُبُ أَفْالُ مَصِيفًا كَرِبًا

[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.)

جَوارُس , شَعُوف , مصِيف , are explained as above in the TA: and الهاب is said in the S and TA, art. لَحَب , to be here pl. of لَحَب. In a copy of the S, this last is erroneously written لَحَب in the TA, written لَحَب The piece of wood in which is inserted the head of a tent-pole. (K.)
A vessel nearly full: (S:) fem. كراب كرابم and كراب (TA.) Yaakoob asserts, that the ك in this word is a substitute for the ق in كراب but ISd denies this. (TA.)

What is less than جام إناو [i. e., what is nearly equal to the full, or piled-up, contents, or measure, of a vessel]. (TA.) See قراب.

The turning over of the soil is the work of the oxen] a proverb. (S, K.) See art. كرب: [where other readings, namely كرب and كراب and كراب, are mentioned]. (K.)

Land which has neither water nor trees: or land that is cleared for sowing and planting: pl., app., كراب: see an ex. near the end of the first paragraph of art. ختم: [K:] and مسابع.

Land that is not cultivated nor ploughed, that has never been sowed. (TA.) See also جريب.

A wooden implement of a baker, or maker of bread, with which he forms the cakes of bread. (K.) [In the TA is added in the oven: but I doubt the propriety of this addition.] A knot, or joint, (مُكَرب) of a reed or cane. (K.) Accord. to IAar, i. q. شوبيك, which is the same as شوبيك كرب and شوبيك كرب, both of which signify a rolling-pin, and this meaning is given to شوبيك كرب in the present day. It should be remarked, however, that يدب (with كرب) is a name often given in Egypt, in the present day, to a baker's peel. In the L, كرب is explained, as on the authority of Kr, by مكروب شوبيك; but this is probably a mistake for مكروب شوبيك. (TA.) See مكروب شوبيك.

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 خلايلة, which
signifies the same:) pl. ִﺔَﻛْرَأ, in the formation of which, the augmentative letter (meaning the fem. ִﺔ, TA,) seems to have been rejected [or disregarded]; for ִْنُعَالَة ִْفَعْلَة (this is the right reading; TA; but in some copies of the K we read ִْفَعَالِيَّة, فَعَالِي, and in others ִْفَعَالِة) does not form a pl. on the measure ִْنُعَالَة. (K.) ___ AHn says, that in this verse of Aboo-Dhu-eyb,

* كَأَمَا مَضَمَضَتْ مِنْ مَاءٍ ُﻛْرِة
* عَلَى سَبِيعَةٍ عَلَى دُونِهَا مَلَقَ

أكلًة signifies Mountain-tops, from which the water of the mountains flows down; and that its pl. is ִﺔَﻛْرَأ: but ISd remarks, that this assertion is not valid; because a sing. of such a measure does not form a pl. on the measure ִْنُعَالَة. He also says, in one place, that ִﺔَﻛْرِة is [said to be] pl. of ִْنُعَالَة, 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.)

ִﺔَﻛْرַא A misfortune; a calamity: (S:) or a severe misfortune, or calamity: (K:) pl. ִْنُعَالَة. (S:) ִْنُعَالَة, or this latter is a mistake, and ִْنُعَالَة, (TA,) [Hebr. קריבין Cherubim, the chiefs, or princes, of the angels; the archangels; (K;) of whom are Jebraeel and Meekâeel and Isráfeel; who are also called ִْنُعَالَة, accord. to Abu-l-'Áliyeh: (TA:) the nearest of the angels to the bearers of the throne: so called from ִْنُعَالَة as signifying nearness or the being near: (L;) or from their firmness, or compactness, of make; [see ִْنُعَالَة] because of their strength, and their patience in worship: or from ִْنُعَالَة, sorrow &c., because of their fear and awe of God.

(MF.) Sh quotes the following of Umeiyeh:

* קְרִיבֵיָה מִנְהֵםַ רָקַעְוֹ וָסְגִד

[Archangels, among whom are (some) that bend down the body, and (some) that prostrate themselves]. (TA.)
There is not any one in the house. (S, K.)

كَرَابٌ [Becoming near; drawing near; approaching]: near; nigh. (TA.) Ḥādī Hūfūf Ibn-

Khūfūf El-Burjumē says,

أَبِيَ اِنَّ أَباكَ كَرَابٌ يَوْمُهُ
فَإِذَا دُعِيتَ إِلَى الْمَكَارِمِ فَاعْجِلْ

[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.)

An afflicting, distressing, or oppressive, affair. (TA.)

مُكَرَّمٌ A joint full of sinews (K.) ḥarf 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.) And Mَّكَرَّمٌ المَفاصلٌ, Mَّكَرَّمٌ المَفاصلٌ, Mَّكَرَّمٌ المَفاصلٌ, Mَّكَرَّمٌ المَفاصلٌ An animal of firm joints. (Lth, A,) And Mَّكَرَّمٌ الخَلَقِ O of firm make. (TA,) And Mَّكَرَّمٌ مَقَرِبٌ, Mَّكَرَّمٌ مَقَرِبٌ, Mَّكَرَّمٌ مَقَرِبٌ A bucket having a كَرَابَةٌ attached to it. (S.)

Mَّكَرَّمَةٌ and Mَّكَرَّمَةٌ Afflicted, distressed, or oppressed, by sorrow, grief, or anxiety. (K, Msb.)

See also Mَّكَرَّمَةٌ.
Q. 1 He prostrated another: or, [evidently a mistake for and,] inf. n. كرحة, 'he ran heavily;' (K.) as also كرحة (TA:) and كرحة, (K.) or كردة (K.), which is a pace of the ass and mule only. (L.)
The shop of a vintner: syn. حانوت. As, in TA, voce خص."

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A complete year. (S, K.) And so a day, and a month. (TA.)
Q. 1  ﺩَﺣْﺮَﻛَ, inf. n.  ﺩَﺣْﺮَﻛَ, He (a short man) ran with short steps, and quickly; as also  ﺔََﲢْﺮَﻛَ. (S, art. ﺔََﲢْﺮَﻛَ).

Also, (TA,) and  ﺔََﲢْﺮَﻛَ, (K,) He went quickly in his walk. (K, TA.)

Q. 2  ﺔََتحديَ, see 1.
It (grief, S, and an affair, TA) pressed severely upon him; oppressed him; afflicted him; distressed him; vexed him: (S, K, TA;) [as also كَرَثَتْ. As rejects the first form, although Ru-beh uses the expression. [You say,]

The thing grieved and oppressed me: (As, in TA [but see above:] or pained me. (AA, Skr. p. 20.)

The affair moved him. (A)

see 1.

It (a rope) broke. (K.)

He was oppressed, afflicted, distressed, or Vexed. (Lth.) 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 أَكْرَثْتُ لَهُ. (TA.) The affirmative phrase أَكْرَثْتُ لَهُ is a deviation from ordinary usage. (Nh.)

A certain kind of large trees, (K,) growing on the mountains. (AHn.) [F mentions his having seen them on the mountains of Et-Tā'if.] And see كَرَاثَتْ. كَرَاثَتْ [coll. gen. n.] A 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 Such a one is a recoiler, or shrinker, from the affair. (A in art. كَرَاثْتُ لِكَرَاثَتْ الأَمْرَ. كَرَاثْتُ رِيْثُ. كَرَاثْتُ مَكْرُوتُ [Oppressed, afflicted, distressed, or vexed: and app.
attended with difficulty: see (in art. ريث) or and مكروح كريث and both signify pained. (AA, Skr, p. 20.)

Good, or sweet, dates, (K.) full-grown, and ripening. (TA.)

The leading lexicologists [except the author of the K] agree in mentioning كريث in art. like قريث and the author of the K mentions both again in chapter ث. Ibn-Esh-Sheybânee says, كريث and قريث signify a kind of date (ثمر): 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.)

A certain herb, or leguminous plant, (S, Msb, K,) well-known, of foul odour, (Msb, TA,) and of disagreeable juice; (TA;) [the common leek; or allium porrum of Linn; or leeks:] Kراث is a more particular term; (Msb;) [i. e. it is the n. un. of كراث, signifying a single leek.]

An affair that presses severely upon one; that oppresses, afflicts, distresses, or vexes. (K.) Affairs pressed heavily upon him; or oppressed him. (A.) [Oppressive sorrows, or anxieties.] (S.) (See Har. p. 245)
**1. جَرْﻛَ**

[1] It (bread) spoiled, or became bad, or corrupt, (S, MA, K,) and was overspread with greenness; (S, K;)

*it became mouldy or musty.* (MA.)

*It (a thing) became corrupt.* (IAar, L.)

*It (wheat, or food, طَعَامُ,) became spoiled, and overspread with greenness.* (L.)

**2. جَرْﻛَ**

see 1.

**3. جَرْﻛَ**

see 1.

**4. جَرْﻛَ**

see 1.

**5. جَرْﻛَ**

see 1.

A **مَهْر** [lit. a horse-colt, but app. meaning a mock colt, or hobby horse,] (K,) with which one plays: (TA:) [a thing made* like a horse-colt, upon which one plays:* (Lth:) an arabicized word, from **كَرَجَ** (S, K,) which is the name of it in Persian. (S,) Jereer, in two verses, mentions the **جَلاَجْلَى**, or little round bells, of a **كَرَجَ**.]

**i. q.**[Bread that is spoiled, and overspread with greenness; mouldy bread]. (IAar, L)
1 *drak* (aor. *drak*, S, L) inf. n. *drak*, *drak*, 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 *daraka* (K) inf. n. *maka* He charged upon, or assaulted, or attacked, him, (S, K) and repelled him, (K) the latter doing the same. (S, K)

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. *qurda* (L) the back of the neck; as also *qurden* (IAar, T, L)

*a* a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is *drak*, the latter signifying מְשָּׁרֶה, (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 *drak* signifies מְשָׁרֶה, and that the n. un. is with *drak* an instance of agreement between the languages of the Arabs and the 'Ajam; or, as some assert, an Arabic word derived from a Pers. word: and the pl. is *drak* and *qurda* and is like [in signification]: (L) [see also מְשָׁרֶה, voce מְשָׁרֶה] or קִרְדָּה signifies a piece of land, or of sown land, or one
A certain nation; the Gordiæi: (Golius:) n. un. ﺟِرْدَﻛَى: (S, L, K:) respecting their origin authors differ: it is said that their ancestor was Kurd the son of 'Amr Muzeyki'â the son of 'Ámir Má-es-Semà, not 'Ámir the son of Má-es-Semà, as in the K, for Má-es-Semà was a surname of 'Ámir: (TA:) or they are the remains of the people whom Beewarâsf, also called Ed-Dahhák, used to eat: (IKt, MF, TA:) or their ancestor was Kurd the son of Ken'án (or Canaan) the son of Koosh (or Cush) the son of Hám (or Ham) the son of Noah (or Noah): they consist of countless tribes, differing in language and condition, but all are reduced to four principal tribes, the سُرُوَان and the كُوْران and the كُلْهَر and the لُر: (Mohammad Efendee El-Kurdee:) or their ancestor was Kurd the son of 'Amr the son of 'Ámir the son of Saasa'ah: (Abu-l-Yakdhán:) El-Mes'oodee says, that some assert them to be of the descendants of Rabee'ah the son of Nizár: others, that they are of the descendants of Mudar the son of Nizár: others, that they are descended from Kurd the son of Ken'án 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 کُوْرَانیَّة, the السُرُوَانیَّة, the اَلْمِهْرَانیَّة, the اَلْحَرَابِیَّة, the اَلْمُحْمُودیَّة, the اَلْبَشَوْیَة, the اَلْجُوْیَّة, the اَلْمُجَرَّانیَّة, the اَلْرَضَائِیَّة, the اَلْهَارُوْنیَّة, the اَلْسَرُوْجِیَّة, and the اَلْلُر: and that their countries are Persia, and Trák el-'Ajam, and Ádharbeeján, and Irbil, and El-Mósil.

(Mohammad Efendee El-Kurdee.) [Many other assertions as to the origin of this people are made by other authors.]

كردن: see كرد.
كردة: see كرد.
كردیة: an appellation of certain dogs [app. belonging to the كرد. (M voce تَعْمِرَة.)]
كردیة: see كردیة.
كردیة: A large portion of dates. (L, K.) Also, The kind of basket of palm-leaves called جِلة in which dates are put: (Seer, L, K:) or the dates remaining upon the sides in
the lower part of the (S, L, K) as also (K) pl. (S, L, K) and (K).

A mustache cut off. (K)
حدَرَك

Q. 1 حَدْﺮَﻛَ, inf. n. حَدْﺮَﻛَ, كَرْدَحةَ, He (a short man) ran with short steps, and quickly; as also كَرْتِحَ. كَرْمَحُ. (S.) __ He (an ass) ran leaning on one side; as also كَرْمَمُ. (L.) __ He went slowly. (IAar.)

Q. 2 تَكْرَدَحُ He went quickly in his walk; i. q. تَكْرَتِحُ. (K.) __ He, or it, rolled. (S, K.) Ex. سَقَطَ مِنَ السَّطَحِ فَتَكْرَدَحُ He fell from the flat top, or roof, of the house, and rolled. (As, S.)

كرَدَحةَ A quick run, (K.) with short steps. (TA.) [See also Q. 1.]

كرَدَحَاءَ, which accord. to analogy should be كَرْدَحَي. كَرْدَحِيَّ, A kind of walk, (K.) with short steps, and quick. (TA.)

كرَدَحٌ Running quickly; or a quick runner; (K.) with short steps. (TA.)
The double bag, or double sack, called جْﺮُﺧ of the pastor, (K,) in which he carries his provisions and utensils, and which is also put upon the back of the ram called كْرَاز: (TA:) or a جوالق or a small جوالق: (TA:) pl. [of pauc.] أَكْرَاز: (ISd, TA) and [of mult.] كَرَاز: (S, K) [See بَطَّين.] [See Supplement.]

The ram that carries the جْﺮُﺧ [i. e. the كْرَاز q. v.] of the pastor: (S, Msb, K,) he goes before the people, (TA,) and has no horns; (S, Msb,) because that which has horns نْﺮـﻗَﻷا diverts himself with smiting others with his horns. (S.)
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.)

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 The beast of carriage had upon it, (K, TA,) i. e., upon its tail, (TA,) compacted dung and urine. (K, TA.) See كرس.

It (anything) became put, or placed, one part upon another. (TA.) It became compacted and cohering; (A, * TA;) as also كنارس. (TA.) It (the foundation of a building) became hard and strong. (TA.) He collected together fire-wood, &c. (Msb.)

He entered into the thing and concealed himself. (IKtt, in TA, art. كنس.)

Compacted, or caked, or a cake of, dung and urine of camels and of sheep or goats, (S, * A, * K, * TA,) in a house, and upon the traces of men's abode: (TA:) and also, compacted clay or mud: (TA:) pl. كنارس. (A, TA.) [Hence,] 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.) [The foundation, or lowest part of a building: see 2]. (TA.) One of the كنارس [meaning, series.
or strings of beads] of the necklaces and similar ornaments called [a necklace of two such series], and [of three such series], when you join one part to another in several places, by larger beads: see [a necklace M'kara], below]. (Lth, K. *)

A throne; syn. (K.) a chair: (TK.) a seat not larger than is sufficient for one person: (Bd, ii. 256:) [and a stool:] pl. (S, Msb, K) and sometimes, agreeably with a rule mentioned by ISk. (Msb.) 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 عرش [of God], this is immeasurable: (Az, TA:) or it signifies the sphere of the stars. (TA, art. عرش.) [Hence,

also, you say,] He is of the people of science. (TK.) [And hence,] The Constellation Cassiopeia: see [Biyar].

A privy on the top of the roof of a house, (S, A, * Msb, 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 فعَيْبَال (Az, Msb, K,) from كِرَاس, 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 كرسيس, with the single-pointed letter [ب]: the pl. is كرياس. (TA.)

كراس: see what next follows.

كراس [A quire, or parcel, of paper, generally consisting of five sheets, forming ten leaves, of a book; also vulgarly called كريس and كريس; one of what are termed كرياس and كرياس [being a coll. gen. n. and كرياس a pl.;] (S, A, K;) a portion of a صحيحة [i.e. book or Volume]: (A, K;) so called because compacted: (TA:) or from تكسر signifying he collected together fire-wood, &c. (Msb.) You say، في هذه الكراض عشر ورقات [In this quire of a book are ten leaves]. (A.) And هذا الكتاب عدّة كراض [This book is composed of a number of quires]. (A.) And قرأت كراض من كتاب سيبويه [I read a quire of the Book of Seebaweyh]. (A.) And الناجر مغده في كيسه والعالم مغده في كراض [The merchant's glory is in his purse, and the learned man's glory is in his quires of books]. (A.)

كرس 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 TS and K, excepting that in the latter, is erroneously put for خيط in خيطين. (TA.) [See كرس, last signification.] And [in like manner], متكرس and نظم متكرس A string of beads one above another.

كرس (S) (in the L and TA متكرس, 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، كرس seems to signify the same.]}
see مکروس: the former, in two places.

see مکروس: the former, in two places.

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كرش

1. كرش، said of skin: see 5. كرث الرجل، K, TA, inf. n. كرث للجل، (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. كرث inf. n. كرثت، He made what is termed مكرشة. (Az, K.) You say، كرثوا لنا من لحم جرّوكم، (TA) Make ye for us a كرثة of the flesh of your slaughtered camel. (TA) He contracted his face; or contracted it much; [making wrinkles in it like the plies of a كرث: (K, TA;) and كرثت also signifies he shrank; contracted his face; frowned, or looked sternly or austerely or morosely. (Sh, TA.)

3. كرث It (a man’s face, S, A, K, and his skin, A, TA, or the skin of his face, or any skin, TA) contractended, or shrivelled, or shrank, (S, IF, A, K, TA,) and became like the كرث: كرث، (IF, TA;) and كرث، (A, K, TA,) inf. n. كرث، (A, TA,) signifies the same; (A, K, TA,) said of skin, (K, TA,) when touched by fire. (TA.) You say، كِلْمَتْهُ بِكَلَّامٍ ﺩَاءَرٍ ﺛَرِكْتَـهُ ﺩَاءَرًا ﺗَرَكْتَـهُ ﺰَاءَرًا ﺘَرَكْتَـهُ، I spoke some words to him and his face contracted. (A, TA;) They collected, or assembled, themselves together. (Sgh, K.)

4. استكرشت الاشتمة The stomach of a sucking kid became a كرث، (S, K;) i. e., when he pastured upon herbage; (K;) for it is called انشمة as long as the kid does not eat; but when he eats, it is called كرث. (S.) Also استكرش 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: (IAar;) 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 اَسْتَجِفِر (TA.) See also 2.

[The stomach, or man, of any ruminant animal;] the part of any ruminant, (S, K,) or of the animal that has a خُفْف, [here meaning of the camel,] and of such as has a divided hoof, (A, Msb,) that corresponds to the مَعِدَة of a man: (S, A, Msb, 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 papillae 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 rennetbag, 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 ﺄَنْفَة (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 قَطْنَة [or third stomach], as though it were يُدْ جَرَاب [so in my original, but this seems to be a mistranscription for ﺔُلْ جَرَاب, meaning a provisionbag for the animal]: and it also pertains to the have or rabbit, and the jerboa: and is used [tropically] for that of man (TA:) it is of the fem gender: (S, K:) pl. [of pane.] أَكْرَاش (TA) and [of mult.] كَروْش (Msb, TA.) Hence the saying, (S, TA,) إن وجدت إلا ذلك فا كَروْش. [In the CK, erroneously, فا كَروْش] 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, حَيْثُ كُرَشَ فَأَرْجَعْتْ إِلَيْهِ كُرَشَ بَابَ كُرَشَ فَأَرْجَعْتْ إِلَيْهِ فَأَرْجَعْتْ إِلَيْهِ، 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. [I had come to him, or I had done it]. (Lh, TA.) And it is said in a trad. of El-Hajjāj, لَوْ وَجِدْتُ إِلَيْهِ دَمَكُ فَإِنَّكُمْ كُرَشْ لِضَيْطَتِكِ البَطْحَاةِ مَنْكَ، 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 [مَلِكَ نَفْسُهُ،] أَرضَ إِغْبِرَتِ جُلْدَتِهَا وَرَفَقَتْ كُرَشَهَا،[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, Msb.) You say, جَاءَ بِجُرْكَرْشَهُ He came dragging along his family, or household. (A, TA.) And عَلَيْهِ كُرَشَ مِنْ عِيَالِهِ مَنْ هُمْ بُقِّرَ، or عَلَيْهِ كُرَشَ مِنْ عِيَالِهِ (S, A,) They are, (S,) or he has, (A,) scattered young children. (S, A,) And تَزْوَجَ فَلَانَةَ فِنْشَتْ لَهُ كُرَشَهَا (S, A, *) and سَتِّيْهَا، (S,) He married, or took to wife, such a woman, and she bore to him many children. (S, A,) [See also art. نَرَى.] Also, A company, or congregated body, (S, A, Msb, K,) of men: (S, A, Msb:) pl. أَكِرَّاشُ، (A.) Hence the saying of Mohammad, أَكِرَّاشُ، (S, TA) The Ansār 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 *كَرْشُْ* is the place of the food of the beast: (A:) or *the objects of my love and compassion like young children.* (Msb.) [And hence, app.,] *كَرْشَانٌ* is an appellation applied to [the tribes of] ElAzd and 'Abd-el-Keys. (S.)

___ Also, The *main part, or body* of a people or company of men: (A, TA:) pl. *كَوْرُشَهْنَىَْ* and *كَوْرُشَهْنَىَْ* [app. from some peculiarity in its colours or texture,] *A kind of garment, or cloth, of the description termed* بُرْدُودُ of [the fabric of] El-Yemen. (Az, TA.)

*كَرْشُْ* A man *large in the belly:* or, as some say, *having large property.* (TA:) and [the fem.] *ءَآَشْرَكْ* 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 *(قَدَمُْ)* 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 *(دوَُّدُْ)* Having swollen sides: (A:) or *large and with swollen sides.* (TA.) ___ Also the fem., *Distant relationship.* (K.) You say, *ْمُهَـنْـيَـبُْ مَحْرُ ءَآَشْرَكْ* Between them is a distant relationship. (TA.)

*تَكْرِيشََةُ* What is cooked in the stomachs of ruminants. (AA, K.) See also what next follows.

*مُكَرِّشَةُ* [A sort of hagess; or man 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 skewer, 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 *(حَلْمُ أَشْمُطُْ)* 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 skewer, 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 (AZ, TA.)

The plant so named: see رَقَمةٌ or ﻣُرْكُشٌ.
(K.) or the former signifies *Advanced in years, and hard, gross, or coarse*: and the latter, *a great eater*, or *voracious*. (T.) The لُكُمُ is said to be substituted for ق‍, or viciously pronounced for the latter letter. (MF.)
A kind of: see ٌءْﺚَﻛ. ٌصَﺮْﻜِم: i. q. مَضِرِب, q. v.
He put his mouth into the water, or into the vessel, and so drank. (See بَعِبَ.)

see كِرَعْ.

see : كَرَعَ, حَرْأَةٌ, ذَرْعَ, and كَرَعَ.

The prominent extremity of the ulna, next to the little finger, at the wrist. (S, * K.)
Q. 1 َﺄَﻓْﺮَﻛ The pot frothed, or raised a scum, when about to boil. (S, K.) َكَرْفَةٌ, inf. n. َكَرْفَةٌ, (like َكَرْفَةٌ and َكَرْفَةٌ, K, which are said to be changed from the former; TA;) It became large in quantity, and confused, and heaped up. (K.) َكَرْفَةٌ They became mixed together. (K.)

Q. 2 َتفسَرَةَ see 1.

i. q. Clouds high and piled up, one upon another. (S) And َكَرْفَةٌ A portion of such clouds. (S.) َكَرْفَةٌ An egg-shell. (A'Obeyd, S.) It occurs again in art. َكَرْفَةٌ A ceratin tree, also called َكَرْفَةٌ. (K.)
The herb smallage; apium graveolens of Linnaeus, a well known herb, or leguminous plant, (S, Msb, K,) of the hottest of leguminous plants (Msb, K,) 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: (Msb:) in the O said to be arabicized; and, in the language of the people of Ghazneh, called [or كرفسْ] (TA.)

Cotton: (K:) [like كرفسْ, from which it appears to be formed by transposition: see also كرفسْ, كرفسْ, كرفسْ, كرفسْ, كرفسْ.]
The Numidian crane; ardea virgo: also called غرنيق أبو العبير and وَر عراقى. See غرنيق أَوْبِى العَبِيْر.
A certain plant of sweet odour. (K.) The former word is a syn. of the latter. (TA.)
1. **كرم**, inf. n. *It* (a thing) was, or became, highly esteemed or prized or valued; excellent, precious, valuable, or rare: (Msb:) followed by عليه: see 1 in art.  

2. "كرم عليه" [He honoured him above me]. (Kur, xvii. 64).  

3. "كرم him from such a thing": see an ex. in a verse cited in art.  

4. "كرم عليه" [He treated him with honour, or courtesy.  

5. "كرم عنه" [He shunned it; avoided it; kept, or removed, himself far from it; or preserved himself from it; (K;) for in stance, from foul speech. (TA in art.  

6. "كرم" see 5.  

7. "كرم الشيء" see 10 in art.  

8. "كرم عليه" [He exceeded him in generosity, or nobleness. (TK, voce  

9. "كرم عليه" [I preserved myself from it.  

10. "كرم الشيء" see 10 in art.  

11. "كرم عليه" [His land yielded increase of its seed-produce, (ISh, K,) and its soil became good, (ISh,) being manured; (ISh, K;) [or it was, or became, generous, or good; i. e., productive, or fertile].  

12. "كرم عليه" [I exceeded him in generosity, or nobleness. (TK, voce  

13. "كرم عليه" [His land yielded increase of its seed-produce, (ISh, K,) and its soil became good, (ISh,) being manured; (ISh, K;) [or it was, or became, generous, or good; i. e., productive, or fertile].  

14. "كرم عليه" [I exceeded him in generosity, or nobleness. (TK, voce  

15. "كرم عليه" [His land yielded increase of its seed-produce, (ISh, K,) and its soil became good, (ISh,) being manured; (ISh, K;) [or it was, or became, generous, or good; i. e., productive, or fertile].  

16. "كرم عليه" [I exceeded him in generosity, or nobleness. (TK, voce  

17. "كرم عليه" [His land yielded increase of its seed-produce, (ISh, K,) and its soil became good, (ISh,) being manured; (ISh, K;) [or it was, or became, generous, or good; i. e., productive, or fertile].  

18. "كرم عليه" [I exceeded him in generosity, or nobleness. (TK, voce
The grape, or bunch of grapes. (Ṭ in art. بني.)

in a horse, &c., generous quality. See حسب; and see كرم, and شريف.

Possessed of majesty, or greatness, and bounty: (Jel:) or, of absolute independence and universal bounty. (Bd.)

Generous; liberal; honourable: noble; high-born; contr. of أطيب. (K, &c.) ___ [A generous, a noble, a high-bred, a well-born, or an excellent, horse, &c.; of generous, high, or good, breed or quality.] ___ A thing highly esteemed or prized or valued; excellent, precious, valuable, or rare. (Msb.) ___ Productive land. See كرم أرض كرمة [A camel held in high estimation by his owner]. (TA in art. وجه الله] دفع (___) وجه الله كرم على أهله ___ كرام المال سبيحة] (TA) or الأموال (Mgh, Msb)

Such as are held in high estimation, precious, or excellent, of cattle or other possessions; (Mgh, Msb, TA;) the choice, or best, thereof. (Mgh, Msb.)

No; nor a jar-cover: i. e., No: (I will not give thee, or I will not do, what thou requirest,) nor anything else. See حب; and see كرامة, the kind of miracle so called: pl. كرامات; like the term χαρίσμα as used by St. Paul in 1 Cor. xii. 9: it may be well rendered thaumaturgy: and صاحب كرامات a thaumaturgus, or thaumaturgist: see هزجم, and سارق.

in the sense of كرم, as in بياض: أَكرَمَهُ آباؤُكَ كَرَمًا. (Mgh;) subst. from كرمته; as also كرامة. (Msb.)
A means. or cause, of attaining honour. (Mgh, Msb.)

A generous, or honourable, quality or action. (Msb, &c.)

He became eminent in generous, or honourable, actions or practices or qualities or dispositions]. (Msb in art. علَو (مكَارَم may often be rendered Excellencies.

Generous, good, land: (K, TA:) [good and fertile land:] or dunged and tilled land. (TA.) And أرض مَكْرَمَة Land producing good herbage or plants. (S,

Page 3000

TA. [In some copies of the S, good for herbage or plants.]
He (a short man) ran with short steps, and quickly: (S, ubi supra:) or i. q. he ran at a slower pace than that termed We ran heavily in the footsteps of, or after, the people, (AA, S, ubi supra, L.)
Q. 1. ٌﺐَﻧْﺮَﻛ, inf. n. ٌﺐَﻧْﺮَﻛ, He fed a guest with ٌﺐَﻧْﺮَﻛ. (K.) Ex. ٌﺐَﻧْﺮَﻛ, for he is hungry. (TA.) Also, He ate ٌﺐَﻧْﺮَﻛ, or dates with milk. (K.)

A Hei and others assert the ٌﺐَﻧْﺮَﻛ to be augmentative; but in the T, L, and K it is implied that it is radical. (MF.)

ٌﺐَﻧْﺮَﻛ, with damm; [so in the copies of the K in my hands, and in the O, and so accord. to Page 2608]

the TA; but I think that the correct reading is ٌﺐَﻧْﺮَﻛ, 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 ٌﺐَﻧْﺮَﻛ; (K) but it is commonly pronounced with damm [app. meaning to the first and second letters: ٌﺐَﻧْﺮَﻛ being the name now commonly given to the brassica oleracea, or cabbage; in Greek:] (TA:) the [vegetable also called] سَلَق [properly beet; for which, possibly, cabbage may have been mistaken]: (AHn, K:) or a species thereof, (L, K,) sweeter and more tender than the ٌﺐَﻧْﺮَﻛ, of which the wild kind is bitter; and the quantity of two drachms of its roots, dried and pulverized, mixed with wine ٌﺐَﻧْﺮَﻛ, 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.)

ٌﺐَﻧْﺮَﻛ and ٌﺐَﻧْﺮَﻛ (so in the TA) i. q. ٌﺐَﻧْﺮَﻛ, (K) which is the same as ٌﺐَﻧْﺮَﻛ: (Iaar:) Dates with milk. (T.)
كره

1. He disliked, was displeased with, disapproved of, hated, him or it.

2. I made the thing to be an object of dislike, disapprobation, or hatred, to him. (S. K. *)

3. I made him to do such a thing against his will. (S.)

4. He showed, or expressed, dislike, disapprobation, or hatred, of it; see نَفْحُهُ تَكَرَّهْ، and نَفْحُهُ تَكَرَّهَ عَلَيْهِ signifies the same; see تَكَرَّهُ. He expressed dislike, displeasure, disapprobation, discontent, or hatred. (IbrD.) See examples in the K, voce خَأ، أَخ، and voce أَف، &c. The above is the prevailing signification, and often occurs. i.q. كَرَهُ، q. v. (K, * TA.) See also نَفْحُهُ تَكَرَّهَ.

5. see 5.

6. Disliked, disapproved of, blamed, or hated; hateful, blameable, displeasing, or odious; as also مَكَرَهُ.

كره Unwilling: see an ex. voce أَسَاً.
A thing that one dislikes, disapproves, or hates, or that one dislikes to do:

opposed to مُنتَشِطٌ [a thing, or an event, that is an object of dislike or hatred].

Foul, abominable, or evil; i. q. سبيئ (Beyd, xvi. 40;) and شر (TA:) held in aversion. See

مَكْرَاهُ a pl. of مَكْرَاهٍ. The afflictions, or calamities, of fortune; syn. شَداً. (TA.) See also مَكَرَهُ. urch: see an ex. voce عرض.
He employed a beast of carriage to carry for hire. (IbrD.)

He let me his house, and his beast of carriage, on hire. (Mgh.)

He hired, or took on hire a house, and a beast. (Mgh.)

One who lets a thing on hire; (Mgh:) one who lets beasts on hire. (Msb.) See an ex. in a verse cited art. And One who is hired. (Mgh, &c.) In one copy of the Mgh, المکری is put by mistake for i. q. the مکر. (TA in art.)

Spherical: see Ksh in ii. 20.

Sphericalness: see Bd in ii. 20.

[Caraway-seed] is of the measure فعول [and if so must be written كرويا]: (K) or it may be كرويا: [but see what follows:] AHn says that, if with medd, it is fem. [and therefore كرويا: but it is not Arabic [and therefore, without medd, it is probably كرويا]. (TA.)

One who lets beasts of carriage, &c., on hire, like كری, q. v.; an owner, and
letter on hire, of asses [&c.] (KL) See فلاج.
‘زَﻛَّ،’ (K,) aor. َتْزِﺰَﻛَّ، (MS, TA,) inf. n. ٌةَزاَﺰَﻛَّ (S, A, K) and ٌةَزوُﺰُﻛَّ (A, K,) It dried, or dried up; or became stiff, rigid, or tough; and contracted. (S, A, K.) You say, َتْزِﺰَﻛَّ يَدَهَّ، His hand became dry, or stiff, rigid, or tough, and contracted. (A.) َتْزِﺰَﻛَّ خطَّه، Hence, [His steps were contracted, or] near together. (A, K.) َتْزِﺰَﻛَّ نفسه، and َتْزِﺰَﻛَّ خَطَّه، [His soul became contracted; meaning, he became niggardly]. (A.) And َتْزِﺰَﻛَّ الرَّجُل، The man shrank [from giving]. (K, * TA.) You say, َتْزِﺰَﻛَّ لَجَّرَّا، 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.) َتْزِﺰَﻛَّ q. v. infra) seems to be an inf. n. of which the verb is َتْزِﺰَﻛَٰ، second pers. َتْزِﺰَﻛَٰ، aor. َتْزِﺰَﻛَٰ، in the sense of َتْزِﺰَﻛَٰ as explained above.] َتْزِﺰَﻛَّ ﻲَمَّا، He (a man) shrank, or became contracted, in consequence of the cold: (S:) or he became affected by what is termed َتْزِﺰَﻛَّ، (A, K:) or he became affected by a rheum. (TA.) َتْزِﺰَﻛَّ ﻲَمَّا، and َتْزِﺰَﻛَّ ﻲَمَّا، The cold, and disease, made him to shrink, or become contracted, and to be affected with a tremour]. (A.) َتْزِﺰَﻛَّ ﻲَمَّا، (S, K,) aor. َتْزِﺰَﻛَّ ﻲَمَّا، (TA,) He made the thing narrow, or strait. (S, K,) َتْزِﺰَﻛَّ ﻲَمَّا دَمَّرَّا، (A, TA,) aor. َتْزِﺰَﻛَّ ﻲَمَّا دَمَّرَّا، (TA,) The woman filled her armlet with her arm. (A, TA.) َتْزِﺰَﻛَّ ﻲَمَّا ٌءِآَرَ، A dry, or stiff, rigid, or tough; and contracted: (A, K) pl. َتْزِﺰَﻛَّ ﻲَمَّا. (K,) You say, َتْزِﺰَﻛَّ ﻲَمَّا ﻲَذِّ، A dry, or stiff, rigid, or tough, and contracted, hand. (A.) And َتْزِﺰَﻛَّ ﻲَذِّ، A stiff, rigid, or
tough, (TA,) or hard, (A,) and crooked, piece of wood. (A, TA,) And فَنَا قُرْنَةٌ A hard and crooked spear or spear-shaft. (TA,) And ٌةﺎَﻨَـﻗ ٌةﱠﺰَﻛ 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:) Aboo-Ziyád says, that the bow thus called is the smallest of bows: (AHn, TA:) pl. قَسِيَّ كُرُّاتٍ. (A,) And ٌة＊ﺰَﻛ A narrow pulley-sheave, that makes a loud creaking (S, K) by reason of its narrowness. (TA,) And ٌةَﺮْﻜَﺑٌةﱠﺰَﻛ (TA,) And ٌةَﺮْﻜَﺑٌةﱠﺮَﻛ A hard, strong camel. (TA,) And ٌةَﺪَح ﱞﺰَﻛ (S, A,) and ٌﺮَﻛْ ِﻦْﻳَﺪَﻴﻟا (S, A, K,) A niggardly man. (S, A, K,) of little beneficence, (TA,) and of little compliance: (A, TA,) pl. ٌةﱠﺰَﻛ (S,) ٌةَﺪَح ﱞﺰَﻛ A foul, or an ugly, face. (K.)

ٌةَﺮْﻜَﺑٌةﱠﺰَﻛ 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.

ٌةَﺪَح ﱞﺰَﻛ (S, A, K) and ٌةَﺪَح ﱞﺰَﻛ (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.)

ٌةَﺪَح ﱞﺰَﻛ: see ٌةَﺮْﻜَﺑ ٌةﱠﺰَﻛ.

ٌةَﺪَح ﱞﺰَﻛ مَكْرُوز Made narrow, or strait. (S,) __ A man affected by what is termed ٌةَﺪَح ﱞﺰَﻛ: (S, A, K;) or affected by a rheum. (TA,)
ٌبَزْﻮَﻛٌ Avaricious, or niggardly, and narrowminded. (K.)

ٌبَزْﻮَﻛٌ i. q. in colour; i.e., between black and white. (K.)
Korāb

Korāb, and sometimes, [in the present day commonly, (S, K,) Arabic, and well known, (AHn,) [but J says] I think it is arabicized, (S,) [Chald. (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 

Kiserah (which is said in the TA to be a dial. form of Korāb) in the K.]
He, or it, pursued, or followed, another, (S, K,) as one follows a party which he has put to flight: like
He urged on a beast of carriage. in the track, or at the heels, of another. (K,) He overcame a party in litigation or the like. (K,) (perhaps a mistake for, TA,) He smote a person with a sword. (K)

A part of the night passed. (K)

The hinder, or latter, part of anything: pl. (S, K,) __. (K,

The latter part of the month; its last ten days, or about that period. (TA,) __. (K,

He came in the latter part, or end, of the month. (TA,) __. (K,

He came, and I came to thee, at the end of the month, after the whole month had passed. (TA,) __. (K,

I came among the latter of the people. (TA,) __. (K,

They went at the heels of the routed party. (TA,) __. (K,

He fell upon the back of his neck, or head.
**Kasb**

Aor., inf. n. (S, K, Msb) and (K). He collected (wealth &c.; (S, K, Msb) and (K), He gained, acquired, or earned, wealth or the like; as also أَكْتَسِبَ شِئٌ. أَكْتَسِبَ شِئٌ and أَكْتَسِبَ are syn., signifying I gained a thing. (S.) Hence [also], أَكْتَسِبَ كَسْبَ (S, K, Msb) and أَكْتَسِبَ كَسْبَ (K) He sought, sought after, or sought to gain, sustenance, or the like, (S, K,) for his family: (Msb:) or كَسْبَ signifies he got, or obtained, or gained, acquired, or earned, (Sustenance, &c.;) and أَكْتَسِبَ, 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 كَسْبَ is explained by أَكْتَسِبَ, he applied himself, as to a task, to gain, &c. (S.) كَسْبَ is also said to signify, and originally, both he sought, or sought after, [sustenance]; and he laboured in seeking, or seeking after, sustenance. (TA.) كَسْبَ أَكْتَسِبَ has a more intensive signification than كَسْبَ; 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, كَسْبَ خَيرًا (He gained, or earned, or did, good): and أَكْتَسِبَ شَرًّا [He gained, or earned, or did, evil]. (A.) [This distinction, however, is not always observed: for] كَسْبَ 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 أَكْتَسِبَ He committed an act of which he
was accusable. (Jel in xxxii. 58.) signifies He [committed, or] burdened himself with (ُكَسْبَةَ إِنَّمَا) a sin, or crime. (Msb.) __ (S, K) and (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.)

He caused him to gain, or acquire, knowledge. (Msb.) [In like manner,] He caused the slave to gain, or make gain; the verb having here the sense of the measure; like as signifies He (Mohammad) forbade the making female slaves to earn money, or the like, (by prostitution). (TA, from a trad.)

in the Kur cxvi, 2, is said to signify His children. A man's children are among the things termed his كَسْبَةَ. (TA:) __ It occasioned, or caused, him to wonder. (TA, voce أعجب)

4 أَكْسَبَ see 1.

5 تَكْسَبَ see 1.

8 إِكْسَبَ see 1 throughout.

Such a one makes good gain: كَسْبٍ &c. signifying gain, acquisition, or earning: and also a deed, whether good or evil.

i. q. كَسْبَةَ [or كَسْبَةٍ كَنَجَارَةً] a Persian word, called by some of the people of Es-Sawād كَسْبَةٍ كَنَجَارَةٍ [or كَسْبَةٍ]; i. e., The dregs of sesamegrain, or the like, from which the oil has been expressed]; (TA;)

dregs remaining after the expression of oil: (S, K) [as also كَنَجَارَةٍ] from the Persian كَسْبَةٍ, (AM) [or rather كَسْبَةٍ, or كَسْبَةٍ] See also كَسْبَةٍ.
A name of a bitch:  
A name of a hunting bitch, means  
A certain plant.  
A man who makes much gain.  
A certain plant.  

The Wolf.  

A man who makes much gain.  

Acquired knowledge, such as is acquired by study: as also  
meaning [natural or instinctive, or] such as the creature has by [Divine] appointment. (Kull p. 232.)
and see
The plant of the (K;) [i.e., the *plant of which the fruit, or produce,* is called ]; dial. forms of and , q. v. (TA.)
i. q. (Kr.) and [i. e. Costus,] with which one fumigates. (Kr.)
He had no beard grown; [was naturally beardless]. From this it would seem that "ﺞﺳﻮﻛ" is an Arabic word. (IKoot, Msb.)

Q. Q. 1 "ﺞﺳﻮﻛ" He was, or become, what is termed "ﺞﺳﻮﻛ" (K); from which latter word the verb is derived. (Shifa el-Ghaleel.)

Q. Q. 2 "ﺞَﺳْﻮَﻛَ" He whose beard becometh long, his intellect becometh small.] (TA.)

"ﺞَﺳْﻮَﻛَ" (Th, S, K, &c.) and "ﺞَﺳْﻮُﻛَ" (Fr, K,) thus pronounced by some of the Arabs agreeably with its Persian original, (Fr,) but this latter form is disapproved by Yaakoob and ISk and IDrst, (TA,) and AHei says that "ﺞَﺳْﻮُﻛَ" and "نشَرَ" are the only words of the measure "ﺞَﺳْﻮَﻛَ" (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. "ﻂَثَأ" (M, S;) whose cheeks are clear of hair; (Expositions of the Fs) [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 "ﺦَﺳَﻮَﻛَ" (Msb,) [or rather "ﺦَﺳَـه," which is Persian]. Also, Deficient in the teeth: (As, K:) from the Persian "ﺦَﺳَـه," [or rather "ﺦَﺳَـه," occurring in the TA in art. نَط. A woman said to her husband Thou art to which he replied, if I be "ﺦَﺳَـه," thou art divorced. And the matter being referred to the Imám Aboo-Haneefeh, he said, Let his teeth be numbered; and if they be twenty-eight, he is "ﺦَﺳَـه," 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, S) that has a snout like a saw, (S, K,) and eats men; i. q. (TA,) and (Mgh in art. Jحمل البحر، Gحمل الماء) or (TA in that art.) Also, A slow hackney, or nag. (A, K.)
1. 

وَالْأَرْضُ

The wind swept off the dust from the surface of the ground. (S, K.)

[Hence,]

وَالْأَرْضُ

He cleaned out a well, and a canal or channel of running water, &c. (Msb.)

[And hence also,] He cut a thing off; destroyed it; did away with it, carried it off: (Msb.)

وَالْأَرْضُ

We extirpated the sons of such a one. (A.)

وَالْأَرْضُ

He had a heaviness in one of his legs, and dragged it when he walked: (T:)

وَالْأَرْضُ

he was crippled in the legs, and in the arms: (L, K:) mostly used in relation to the legs. (L.)

وَالْأَرْضُ

They made a hostile attack, or incursion, upon them, and took all their property. (S, K. *)

وَالْأَرْضُ

We took [or swept off] all the property of the sons of such a one, leaving them nothing. (L.)

وَالْأَرْضُ

[In like manner you say]

وَالْأَرْضُ

[He swept off what he pleased of the property]; as also (K, voce)

وَالْأَرْضُ

A certain disease of camels, (L, K,) which renders them very lame, so that they cannot walk: (Aboo-Sa'eed, L.)
Also, Impotent (K) in walking, as though he swept the ground. (TA.)

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: (S, K, L,) pl. kāṣh (L) and nāḥāṣk (L) Alms are the property of the crippled and the one-eyed. (L, from a trad.)

A broom, or besom, or instrument with which one sweeps, snow, &c.; (S,) as also mukṣh (L).

A camel severely lame, (L, K,) so that he cannot walk. (Aboo-Sa'eed, L.)
Q. 1, "Kasab, inf. n., خسح, He walked in fear, hiding himself. (K.)"
1. (S, L, Msb, K) aor. ـَﺪَﺴَﻛ ٌدَﺎَﺴَﻛ ٌدَﻮُﺴَﻛ ٌدَﺪَﺴَﻛ (S, L, Msb, K) and (K) and (L, K) but the former is the verb in common use; (TA) It (a thing, S, Msb, a commodity, &c., L) was, or became, unsaleable, or difficult of sale, and in little demand. (L, Msb, K) The original meaning is It was, or became, in a bad, corrupt, or unsound state. (T, Msb.) The market was, or became, stagnant, or dull, with respect to traffic. (S, * A, L, Msb, K.) See 4.

4. He (God) made a market stagnant, or dull with respect to traffic. (A, Msb) He (a man) found his market to be stagnant, or dull, with respect to traffic. (S, Iktt, A, L, K.) [In most copies of the K, we find, وسوق كمساً ومساً يمساً ومساً كمساً ومساً which is the right reading, as is indicated in the TA.

اًمْسِدَ دَهْسَ كْسَدَ: see ٌدِسَدَ. Also, of inferior condition; ignoble: syn. دون ٌدْسِدَ. (S, L, K.) So in the saying of the poet, (S, L,) Mo'áwiyeh Ibn-Málik, surnamed Mo'owwidh-el-Hukamà, (IB, L.)

إذ كَلْ حَي نَابِتُ بَأَرَتَة
نَبْتُ العَضَاهُ فَمَا فَجَدُ وَكَسَدٌ

(S, L) meaning, Since every living man grows from a root, like the growth of the 'idáh, there is he who is noble, and he who is ignoble. (IB, L.)

ٌدْسَدَ كَسَدَ: A thing, (S, Msb,) or commodity, &c., (L,) unsaleable, or difficult of sale, and in little demand. (L, Msb, K.) You say سلَعَة كَسَدَ, (S, L, Msb, K,) without, (S, L, Msb,) or as
A market stagnant, or dull, with respect to traffic; i.e., 

(TA.)


1. **كسر**

(S, A, &c.,) aor. —, (Msb, K,) inf. n.; (Msb, TA;) and

(He broke it) or the latter signifies

he broke it off: or it is similar to

(I broke off, or broke off for myself, from it, an extremity). (A.) You say

and 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.)

He had his leg broken; his leg

broke. (Mgh.)

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. رغط, in which see further explanations.)

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.)

He divided the book, or

writing, into a number of chapters and sections. (A.)

He broke the measure of the poetry; he did not make the measure of the poetry

correct. (TA.)

I (broke, crushed, routed, or) defeated, the

people or party. (Msb.)

I defeated my adversary. (A.)

He broke, or subdued, his spirit. He abased, or humbled, himself.

I broke, or subdued, or abated, somewhat of his impetuosity, or violence, or tyranny,

or anger. (A.)

He broke, or subdued, or abated, the intoxicating
influence of the wine by the mixture of water. (A.) —

He abated, or allayed, somewhat of the coldness of the water, and its heat. (TA.)

It abated, or allayed, thirst.]

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)

I turned the man, averted him, or turned him back, from his desire. (Msb.) —

He contorts his tail after raising it], said of a camel. (K.) —

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:]

Where its two sides are folded]. (S.) You say also

He folded, or doubled, the pillow, or cushion, and leaned, or reclined, upon it. (K.) See also

[A hot wind, that makes the eye to blink, or contract and wrinkle the eyelids, by reason of heat]. (K, art. خوس.) And

ُهَﺮَـﻣ ِءﺂَﳌا

ُهوُر

and

َﺮَـﻧ

ُهَـﻣ

He blinked, (lit. he wrinkled his eyelid) towards him]. (Mgh. art. غمر.) You say also, أَرْحَاءّ تَكسرُ العَينُ حَراً [A hot wind, that makes the eye to blink, or contract and wrinkle the eyelids, by reason of heat]. (K, art. خوس.) And

ُهَـﻧَـﻴَـﻋ

ُهَـﻨْـﺑ

He contracted his eye, or eyes; [so as to wrinkle the lids; in which sense the former phrase is used in the present day:] (K) and

ُهَـﻧَـﻴَـﻋ

ُهَـﻨْـﺑ

a mistake for upon طَرَفةٍ his eye, or eyes, somewhat: (TA:) [or perhaps is here a mistake for طَرَفةٍ, in which case we must read طَرَفةٍ, so that the meaning would be as above with the addition at me:] and

ُهَـﻧَـﻴَـﻋ

ُهَـﻨْـﺑ

signifies [i.e. the contracting of the eyes so as to wrinkle the lids].

ُهَـﻧَـﻴَـﻋ

ُهَـﻨْـﺑ
objective complement is forgotten [or suppressed], and the inf. n. [for in my original I read the الحَدُث] itself is desired [to be expressed], follows the way of an intrans. verb; (A;) [for is by rule the measure of the inf. n. of an intrans. verb, of the measure, such as قَعَد, inf. n., جَلَس, inf. n., جُلُوس, and فَعَل 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.) 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 كَسِر, (S, A, Msb, K,) inf. n. كَسِر, (Msb,) is with teshdeed 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.] كَسِرْهُ also signifies He divided it (i.e. a number, and a measure,) into fractions.]

[Drowsiness made him languid]. (A, TA in art. كَسِرْهُ, كَسِرْشَعَعَه, inf. n. كَسِرْمِهْشِث, He crimped his hair, see كَسِرْمِهْشِث] كَسِرْشَعَعَه, He crimped his hair, see كَسِرْمِهْشِث, The water made the turns, i.e., the turnings, bendings, or windings, (مَعَاطِف, مَعَاطِف,) of the valley, and the parts thereof eaten away by torrents, to flow with water. (Th.)

3 كَسِرْهُ see 1.

5 كَسِرْمِهْشِث, (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 rimpled, as though crimped. (In these senses it is used in the S in art. حَبَكَ, ٌحَبَكَ Also said of the skin, It became wrinkled: see ٌحَبَكَ. 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 كسر.] [And hence, as meaning, *It became contracted,* said also of the eye. (TA in art. خشخ.) [See 1.] [He was, or became, languid, or loose in the joints. And *He affected languor, or languidness:* a very common signification.] You say, *In him is effeminity, and affectation of languor or languidness.* (A.) And one says of an effeminate man, تكسر في كلامه [He affected languor, or languidness, in his speech], (IDrd, O, voce تفرك,) and also his walk [his walk]. (K, ibid.) See also 7.

7 انكسر, quasi-pass. of 1, (S, A, Msb, K,) *It broke, or became broken.* You say, انكسرت كسرته انكسرارة [and انكسرت السهام على الروؤس ___ ___ كسرا]. (Sb, TA. See 1.) (S, art. انكسرقت الامة ___.) The portions became fractional to the several heads; were not divisible into whole numbers. (Msb.) انكسرت الشعر [The poetry became [broken, or] incorrect in measure. (TA.) انكسرت 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.]

and انكسر and فتر are syn. (S, art. 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 الطُّرف [The look of the eye, or eyes, became languid, or languishing; syn. انكسر طرفة. (Ktt, in TA, art. انكسر طرفه.) And انكسر طرفه [His eye, or eyes, or sight, became
languid, or languishing, or not sharp. (T, K, art. فتر.) Also كسر, 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 كسر, (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.: ] يطوى الثياب بأول طيها حتى تنكسر عليه 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 قسمان.) [In one copy of the S, I find تنكسر in the place of تنكسر, which latter reading I find in a better copy of the same work.]

See 1, first sentence.

8 كسر: see كسر, 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. كسور. (A, Msb.) You say, ضرب الحساب الكسور بعضها في بعض, The calculator 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 غر, in the CK غر; and so accord. to the explanation of the pl. in the present art. in the TA;) as also مكسر, (accord. to the explanations of its pl. in the S, Mgh, Msb voce غصن:) pl. of the former كسور: (JK, S, voce غر; and TA in the present art.;) and of the latter, مكسر, غصن, (S, Mgh, Msb, voce غصن; &c.) __ See also كسور, below. [As a conventional term in grammar, A vowel-sound, well known; the sign for which is termed كسرة.]

See also كسر, (S, K, &c.,) the latter of which is [said to be] of higher authority (أعلى) 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.] ٌرﺎَﺴْﻛَأ (TA) and [of mult.] ٌرﻮُﺴُﻛ ( . S, TA.) ___ The bone of the [here meaning the upper half of the arm, from the part next the middle to the elbow. (El-Umawee, S, K.) [See also ٌﺢﻴِﺒَﻗ. And ٌرْﺴَﻛ ٌﻦَﺴَﺣ signifies The upper part of that bone.] ___ Also ٌرْﺴَﻛ and ٌرـْﺴَﻛ ٍﺢﻴِﺒَﻗ [app. meaning the two outer poles of the middle row]; every tent having two such, on the right and left: (TA:) or the lowest ٌشْقَة [or oblong piece of cloth] of a tent of the kind called ٌخِبْاَه (A, K:) or the part of that which is folded or creased upon the ground: (K:) or the lowest ٌشْقَة of a بيت [or tent]: (K:) or the part of each of the two sides thereof that descends from the طرْيَقَان [app. meaning the two outer poles of the middle row]; every tent having two such, on the right and left: (TA:) or the lowest ٌشْقَة [or oblong piece of cloth] of a tent of the kind called ٌخِبْاَه (A, K:) or the part of that which is folded or creased upon the ground: (K:) or the lowest ٌشْقَة of a بيت [or tent], that is next the ground, from where its (the tent's) two sides are folded (من حيث يَكْسَر جانبه), on thy right hand, and thy left. (ISk, S.) ___ Also, (K:) or ٌرْﺪِﻗ ٌرْﺴِﻛ, and ٌرﺎَﺴْﻛَأ ( , TA,) and ِإ ٌرﺎَﺴْﻛَأ ( , IAar,) and ٌﺔَﻨْﻔَج ٌرﺎَﺴْﻛَأ ( , K,) A cooking-pot, (TA,) and a vessel, (IAar,) and a bowl, (K,) large, and composed of several pieces] joined together: (IAar, K:) because of its greatness or its oldness: as though, in the second and following phrases, the term ٌكِسْر applied to every distinct part of it. (TA:) ___ See also ٌكِسْر, below. A defeat. You say, َعَﻗَو ُﻢِﻬْﻴَﻠَﻋ ُةَﺮْﺴَﻜﻟا Defeat befell them. (Msb.) See also ٌةَﺮْﺴَﻛ. A piece of a broken thing: (S, K:) or rather a ٌةَرْﺴَﻛ
piece broken from a thing: (TA:) or a fragment, or broken piece, of a thing: (Msb:) pl. كسر

You say, كسر من الخيز A broken piece of bread. (Msb.) See also كسر.

And كسر, (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-'Ala, (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 ،نثحشي، a name of the king of Abyssinia, (TA), arabicized

from خرسون, (S, K,) which means possessing ample dominion, (K,) in the Persian language: so they say: but خرسون is itself arabicized from خشو، which means, in that language, goodly in countenance: (TA:) [but that خرسون is an arabicized word may reasonably be doubted:] accord. to IDrst, it is changed into كسر because there is no word in Arabic having the first letter with
damm and ending with و; and the خ is changed into أكسمة to shew that it is Arabincized: (MF:) the pl. is كسامرة، (S, Msb, K,) contr. to analogy, (S,) and كسامرة، (K,) [all of which are also] contr. to analogy: (TA:) by rule it should be كسرون، like عيسون، (S, K) and كسرون، (S, K, TA,)

كسري: see كسر.

And كسري Of, or relating to, كسري; rel. ns. from كسري: (S, Msb, K:) and كسري alone is the rel. n. from كسري. (Msb,) [In the TA, it is said that one should not say كسري; but it seems that what is not allowable is كسري.] Ksir and كسارة [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, ( دقاق، دف، ISk, S, and حطام، S,) of fire-wood. (ISk, S,) You speak of the كسار of glass, and of a mug, and of aloes-wood. (A.)

كسور The turnings, bendings, or windings, (معاطف، K, TA,) and parts eaten away by torrents, (جرفة، TA,) and ravines, (شعاب، K, TA,) of valleys, (K, TA,) and of mountains: (TA:) a pl. without a sing.:
A land having places of ascent and descent. (S, A.) See also َكَسِرُ

**i. q.** [Broken,] (S, K,) applied to a thing: (S:) and so the fem., without َة: (TA:) pl. َكَسِرٍ, (S, K,) like as

is pl. of َمُكَسِرٍ, (S,) and َكَسِرٍ: (K:) and َمُكَسِرٍ is pl. of َمَكَسِرٍ. Abu-l-Hasan says, that Sb mentions the pl. because it is of a kind proper to subs. (TA.)

**نَافَة َكَسِر َكُسِرْمُهَا (S, K) i. q. مُكَسِرٍ** [lit., A broken she-camel,] (K,) is like the phrase َكَفْ خَضِيرٍ, (S, TA,) meaning َمُخْضِيَةٌ: (TA;) or a she-camel having one of its legs broken: (Mgh:) and َشَةَ كَسِر a sheep, or goat, having one of its legs broken:

being of the measure َفَعِيلْ مُفْعَوْلٍ in the sense of the measure َكَسِرُةٍ: (Mgh, Msb;) and َكَسِرْمُهَا also, [app. as an epithet in which the quality of a subst. is predominant,] like َنَطِيحةٌ: (Msb:) 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.)

**كَأَسِرُ [Breaking], fem. with َة: pl. masc. and fem. َكُوَأْسِرٍ; and pl. fem. also (K) i. q.** Folding or doubling, and leaning or reclining upon, a pillow or cushion. Hence the following. in a trad. of 'Omar, لا يَزَالَ أَحَدهُمْ َعَنْدَ امْرَأَةٍ مَعْزِيَةٍ َكَاسْرِا وَسَادَةً meanings, 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,) َكَأَسِرُ الْعَكَّاسُ The eagle. (S, M, K.)

**كَأَسِرُ q. v. (Sgh, K.)**

**الْكُأَسِرُ** [The broken plural; the plural in which the composition of the singular is changed; (K) the change being either apparent, as in َرَجْلٍ, pl. of َرَجَالٍ, or understood, as in َقَالَ, which is both sing. and pl., for the dammeh in the sing. in this case is like the dammeh of َقُفَلَ, and}
that in the pl. is like that of أَمَدَ. (Ibn-’Akeel: see Dieterici’s Alifijjah &c.; pp. 329 and 330.) ___ Also [The area of a circle]: in the circle are three things: دور [or circumference] and قطر [or diameter] and تكسير [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 مساحة. You say, ما تكسير دائرة قطرها سبعة ودورها أثنا عشرون وعشرون ونصف [What is the area of a circle of which the diameter is seven and its circumference two-and-twenty?] and the answer is ثمانية وثلاثون ونصف [Eight-and-thirty and a half]. (TA.) [It is scarcely necessary to add that this is not perfectly exact.]

مَكْسَر A place of breaking, (K, TA,) of anything. (TA.) You say, عود صلب المكسر [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 عود طيب المكسر [Wood, &c., good in the place of breaking,] i.e. approved. (K.) ___ Hence, رجل صلب المكسر (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, بُلاَصَتِ رَبْضَ المَكْسَر ُمُه (A.) And فلنان هش المكسر، (TA,) and المكسر هش، (TA in art. هش, 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 be is one whose wood is weak. (TA.) And فلان طيب المكسر Such a one is praised when tried, proved, or tested: (S, TA:) and رديء المكسر [dispraised when tried, &c.]. (TA.) [Wherefore it is said that] مكسر signifies The internal state; an internal, or intrinsic, quality; the intrinsic, or real, as opposed to the apparent, state, or to the aspect; syn. خَبِير. (K.) ___ Also مكسر The lowest
part (اصل, 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.) See also كسر.

كسر سوطي مكسر: A soft, weak, whip. (TA.)

كسر pass. part. n. of 2, q. v. See also مكسر, with which it is made synonymous. A valley whose كسر (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 مكسر.

فلان مكسرى, (S,) or جارية مكسرى, (ISd, K,) Such a one is my neighbour; (S;) the كسر (q. v.) of his tent is next the كسر of my tent. (S, ISd, K.)

كسر has for its pl. منكسر، which is extr.; like منسح. I saw him in a languid, or languishing state. (A.)
The wood with which one fumigates; being a dial. var. of the latter. (TA.)
فَسَك

بَالَ: كَاسِفُ البَالِ

see
كـسق

i. q. كوسق (M.)
كسَلٍ، inf. n. كَسَلَهُ، said of satiety, *It rendered him heavy, sluggish, lazy, indolent, or torpid.* (TA.)

أَكَسَلَ عَنْهَا ۱ ۴ signifies *Inivit sed non emisit;* (I'Aar, in TA, art. ﺮﻬﻓ) [i.e., أَكَسَلَ عَنْهَا ۱ ۴ يْنِزِّلُ.] [I.e., *He became heavy, sluggish, lazy, indolent, torpid.* (K.)

كسَلٍ كَسَلَهُ: see an ex. voce ﺖُطِﻛَ.
I invested him with a sword. (TA in art. غشو.)

I invested him with a sword. (TA in art. غشو.)

A garment. See ٌءﺂَﺒَﻋ, and ٌﺲْﻠِﺣ, and ٌﺢﱠﻴَﺴُﻣ, as opposed to ٍدْﺮُـﺑ, A poor man. (S, art. جع).

The ٌءﺂَﺴِﻛ was evidently a simple oblong piece of cloth; for ىِﺋﺎَﺴِﻜﻟا is said to have been thus named because he wore a ٌءﺂَﺴِﻛ while in the state of ٍدْﺮُـﺑ, which see; and see also ٌﺢﱠﻴَﺴُﻣ, and ٌدْﺮُـﺑ. It is [properly] not one of the garments which are cut and sewed [but is a single piece]: (Mgh, art. عطق).

He fell upon the back of his neck. (IAar, in TA, art. رفع.)

Having clothing: see an ex. voce ٍبُر.

بُر: see ٌآَکُسي.
Aﺸﻛ, aor. — He ate cucumber. (S.)

Aﺸﻛ, (S, K.) inf. n. Aﺸﻛ 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, (خضما,) as in eating cucumbers and the like. (TA;)

Aﺸﻛ and Aّﺸﻛ, 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, (خضما,) as in eating cucumbers and the like. (TA;)

Aﺸﻛ He ate flesh-meat: [the latter] only used with reference to flesh-meat. (TA;) Aّﺸﻛ He ate a piece of flesh-meat. (TA;) [See also 4 and 5;]

Aّﺸﻛ He was, or became, filled with food. (K;) or Aّﺸﻛ 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;)

Aّﺸﻛ His hand chapped; or its skin became rough and corrugated. (K;) Aّﺸﻛ He peeled a thing: (Fr, K;) used with reference to a hide. (TA;)

Aّﺸﻛ He smote and cut his, or its, middle with a sword. (K, TA;)

Inivit feminam. (K;)

Aّﺸﻛ see 1.

Aّﺸﻛ (TA;) And see 1.

Aّﺸﻛ He ate dry meat [see Aّﺸﻛ] and was filled with it. (TA;)

Aّﺸﻛ It became peeled. (K;) Tکشم النحوم The hide became peeled: [i. e., its outer layer of skin, or scarf-skin, was shaven, or scraped off]. (S;)

Aّション inf. n. of 1, q. v. Roughness and corrugation [or chapping] in the skin of the hand. (TA;)

1

2

4

5
Filled with food. (K.)

Meat roasted until it becomes dry. (S.)

A vice, fault, defect, blemish, or something amiss. (K.)
1. كشب، aor. كشب، inf. n. كشب; and كشب، inf. n. كشب: He ate flesh-meat and the like with vehemence. (K, TA.)

2. كشب see 1.
(S, K) and Kashoot (of the fem. gender, Ibn-Buzruj, in TA, voce but this last is a bad word, (K,) [as also Kashoot and Kashoot,] [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 Thibila Thibiana, in art. Thibila. And see Thakr and Thakr,] ___ A poet says,

* * *

هو الكشوث فلا أصل ولا رق
ولا نسم ولا ظل ولا نمر

[He is the Kashooth: therefore (he has) no root nor leaves nor fragrance, nor shade nor fruit]. (S.)
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:) He dispersed, (S, K,) and drove away, (S,) a people. (S, K,) ___

They dispersed from the water: (S, K,) they went away from it, and dispersed: (TA:) they went back from it. (T.) ___

He went back; retired. (A.) He pierced, or stabbed, him in the part called: (TA:) ___

He cauterized, (K,) or marked with a hot iron, a camel (L) in the part called: (L, K,) ___

He had a pain in his: (L,) ___

Also, (inf n. as above, S,) He was cauterized for the disease called: (S, L, K)

The [i. e. the flank; or part between the false ribs and the hip; also explained in the TA by the word خاصرة:] (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 Waist: [see a verse of Imra-el-Keys cited voce مذلث] or the part from the top, or projecting portion, of the haunch-bone to the armpit: (L:) pl. كشحوت. طوي كشحة. (A.) He determined upon a thing, or affair, and persevered in his determination. (T.) [See an ex. voce طوي كشحة عيني. آب. He determined, or resolved, upon the thing, or affair, in his mind, syn. أضمره. (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.) كشحة طوي كشحة. He went away, and cut the ties of kindred. (L:) كشحة عيني. 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:) كشح. Either side of a وشاح; from which the كشح of the body is said to have its name, because the former hangs against the latter: (L:) or a وشاح [altogether]; so called because it hangs against the حوشاح of the body; in like manner as an حقو is called حشو: (A:) كشحوت. The kind of shells called cowries, or conchæ Veneris; syn. كشحوت. (K:) or a وشاح made of such shells: (L:) كشحة. A certain disease which attacks a man, (S, K,) in the حشواح (meaning the flank, خاصرة, and for which he is cauterized: (S, L, K:) or the pleurisy, syn. ذات الجنب. (K.) كشحة, a subst., determining, or resolving, upon enmity to another: hating enmity: secret enmity: estrangement of oneself from another. (L.) كشحة A mark made by burning with a hot iron in the part called كشح. (S, K,)
One who determines, or resolves, upon enmity (ِبٌِضَمَرِه) to another: (S, L, K:) a hating enemy: (L:) a secret enemy: as though he folded up enmity in his حَٰشَٰٰك; or as though he turned his حَٰشَٰٰك towards thee, and his face from thee; (ISd, L;) or because he conceals enmity in his حَٰشَٰٰك, in which is his liver, which is the seat of enmity and hatred; wherefore an enemy is called ﺪَوْسَأ ِﺪِﺒَﻜﻟا, as though enmity had burned his liver: (L:) or, accord. to some, one who estranges himself from another. (Msb.)

A man cauterized for the disease called حَٰشَٰٰك: (S, L, K;) a man cauterized with the mark called حَٰشَٰٰح, below the ribs. (L:) ___ A man smitten with a sword in his حَٰشَٰٰح. (K.)
**Khash**

khash, (M, A, K,) aor. كِشَّرٍ, inf. n. كِشَرٌ (K,) [and كِشَّرٌ, alone; (occurring in the S, K, voce كُلُّحُ);] 

He displayed his teeth, or grinned, (M, A, K,) in laughter, and otherwise. (M, K.) You say also كَشَرٍّ عَن نَابِهَ He (a camel) displayed his tusk: (S:) and he (a beast of prey) snarled by reason of irritation. (TA.) And كَشَرَ عَن أَنِيَابِهِ He (an enemy, and a beast of prey,) displayed his dog-teeth, or tusks. (A.) And كَشَرَ عَن أَنِيَابِكَ Threaten thou. (A.) Also كِشَّرٌ, 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 فَلَان لَفَلَان Such a one behaved ferociously to such a one, or became changed towards him, and threatened him. (TA.)

3. كَشَرُهُمُ (M) كِشَّرُهُمُ, (A, K,) inf. n. كِشَّرُهُمُ 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. (TA.)

5. كَشَّرْنَ, (K) كِشَّرْنَ, (K, TA,) see 1.

Khasha [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 كَشَّرٍ, (K, TA,) like هجرة from هجر, and عشرة from عاشر. (Az, TA.)
Kashṭ́

1. (S, Msb, K,) aor. َﻚَﺸَﻃَ, (Msb, MS,) inf. n. َﻚَﺸَﻃَ, (Msb, K,) He removed, put off, took off, or stripped off, (S, Msb, K,) a thing (Msb, K) from (عَن) 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 َﻚَﺸَﻗَ is a dial. var. thereof; (Yaakoob, S;) the former being of the dial. of Kureysh, (Yaakoob, accord. to the TA,) or of Keys, (M in art. َﻚَﺸَﻃ,) and the latter of the dial. of Temeem and Asad; the كَ not being a substitute for the قَ: (Yaakoob, TA:) and َﻚَﺸَﻗَta signifies the same. (Ham., p. 693.) It is said in the Kur, [lxxxi. 11,] 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 َﻚَﺸَﻗَta accord. to the reading of 'Abd-Allah [Ibn-Mes'ood]: (S:) or shall be pulled off and folded together. (Fr.) And you say also, َﻚَﺸَﻃَ the הרף He removed the letter from its place. (TA.) And َﻚَﺸَﻃَ (TA,) inf. n. َﻚَﺸَﻃَ (K, * TA,) His fright, or fear, became removed; (K,* TA;) and so َﻚَﺸَﻃَ and َﻚَﺸَﻃَ رَوْعَهُ; (TA:) or the latter signifies his fright, or fear, went away. (S, K, TA.) And َﻚَﺸَﻃَ: (TA:) or the latter signifies َﻚَﺸَﻃَ the البَيْرِ He removed the housing, or covering, from the beast of carriage. (TA in art. َﻚَﺸَﻃَ (S, Msb,) aor. as above, (Msb,) and so the inf. n., (S, Msb,) I skinned the camel: َﻚَﺸَﻃَ the البَيْرِ (S, Msb:) you should not say َﻚَﺸَﻃَ; for the Arabs, in speaking of a camel, say only َﻚَﺸَﻃَ َوَانْدِلْثُه, جَلَدَتِه. (S.)

The clouds became dissundered and dispersed in the sky. (TA.)

The dust became removed, or cleared away, by the wind. (T, TA in art. َجَوْل.) See also 1.
see 1.

i. q. قِسْطَ (AA in TA art.

َﻂَﺸْﻛَتْسِإ

ٌﻂْﺸُﻛ

ٌﻂْﺴُﻗ

(. AA in TA art.

ٌطﺎَﺸِﻛ

: see َﻂِﺸُﻛ

The *stripped skin* of a slaughtered camel. (Lth, K.) Sometimes the latter is covered over with it; and one says, إِرْفَعْ عَنْهَا كِشَاطُهَا لَأَنْظُرَ إِلَى حَمْهَا [Take thou off from it its stripped skin, that I may look at its flesh.] (Lth, K. *)

ٌطﺎﱠﺸَﻛ

: see what next follows.

ٌﻂِﺷﺎَﻛ

A *slaughterer* [or *skinner*] of camels; as also ٌطﺎﱠﺸَﻛ (TA.) Also, [its pls.] (Lth, K.) and َنﻮُﻄِﺷﺎَﻛ (M, TA) The owners of a skinned camel. (Lth, M, K.)

ٌرَوْﺰَﺟ ٌﻂَﻃﻮُﺸْﻜَﻣ

[A skinned slaughtered camel]. (K.)
كشف

1. **كشف** He uncovered it; unveiled it; laid it open; displayed it; exposed it to view; discovered it; detected it; revealed it; disclosed it. **كشف عنه** He investigated, explored, or scrutinized, it; searched, examined, or inquired, into it.

2. **كشف** He removed it; namely, a cover, or covering, or the like: and **كشف عنه** He removed, put off, took off, or stripped off, a thing from over, or from before, a thing which it covered or concealed. (K.)

3. **كشف** He removed, cleared away, or dispelled, grief, or sorrow: see **جَرَف** (of which it is an explanation in the Msb and K). **كشف عنه** See 7.

4. **كشف**, inf. n. **كشف مَكْشَفة** [He acted openly with him, or towards him;] syn. of the inf. n. **كشف**. **كشف ما أخفيت** (TA.) 

5. **كشف** He became acquainted with, knew, or got knowledge of, what I concealed: syn. **كشف عليه**. (Har. p. 470.) He, or it, appeared to him; as also **كشف عنه**; syn. **كشف عليه**. (TA.)

6. **كشف** He showed open enmity, or hostility, with any one. (KL.) [I. e. **كشف عليه** signifies He showed open enmity, or hostility, with him; (S, MA, K) and so **كشف عليه**. (MA.) See **كشفه الحرب**.] See Hájjee Khaleefeh, s. v.

7. **كشف** He made war with him openly']. (Msb, art. **كشف** alone, or [Also Discovery, or revelation: pl. **كشفات**; see Hájjee Khaleefeh, s. v. **كشف عن**. (Har. p. 686.) **كشف عليه** signifies He showed open enmity, or hostility, with him; (S, MA, K) and so **كشف عليه**. (MA.) See **كشفه الحرب**.] See Hájjee Khaleefeh, s. v.]

8. **كشف** He uncovered, or exposed, himself in sitting. (TA, voce **كشف**

9. **كشف** They revealed their faults, or secrets, one to another: see **كشفوا**.

10. **كشف** He, or it, withdrew, or became withdrawn, or removed or became
removed, from him, or it, or from over it] ْﺖَﻔَﺸَﻜْﻧِا said of a she-camel: see مُقَاغْنِا ْektشفوا ْعَنَّكَشفت. ْلَوَّنَفَّم

They were routed, defeated, or put to flight; like كَشفوًا: the former is quasi-pass. of كَشف, he routed, &c.]. (K, voce

Uncovered, &c.; overt. [A discoverer, or revealer: thus I have rendered it voce

Barley-water: (K) or pounded wheat or barley: a Persian word, arabicized. (Mgh.) Hence, A kind of broth. (Mgh.)
The people, or company of men, straitened one another, or crowded together, and clave together, in the place of fight, in war; as also Long cleaving, or holding fast, (K, TA,) notwithstanding difficulty: (TA;) and vehement striving for the mastery in war or fight; as also: (S, K:) and the latter, [or both,] the exceeding the ordinary bounds in enmity; as also (TA.) You say, [Between them is vehement striving for the mastery...
in fight]. (S.) And it is said in a prov., [He who is fitted for vehement striving for the mastery is not he who turns away from it with disgust]: meaning [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: He who is fitted for vehement striving for the mastery is he who does not turn away from it with disgust.] You say also, The people, or company of men, exceeded the ordinary bounds in enmity. (S.) See also كَفَّارَةً, below.

6 تَكَافَّرَةً see 3, in three places.

8 أَكْتَفَةً You 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.) __ It (a water-course) became straitened by the abundance of its flow of water; (S;) as also كَفَّةً, [aor., accord. to general rule, __;] (TA;) and so أَكْتَفَةً بِبَلَدَانَاءٍ. (K;) and so أَكْتَفَةً مَّا أَكْتَفَةً, أَكْتَفَةً. (TA;) and so أَكْتَفَةً, أَكْفَأَتَهُ. (K;) and so أَكْتَفَةً مَّا أَكْفَأَتَهُ. (TA;) [See also R. Q. 1 and 2.] __ The people straitened, or crowded, one another in the mosque. (TA.) __

It (a valley) became filled by the rain and torrent. (TA.) [See also R. Q. 1 and 2.] __ The people straitened, or crowded, one another in the mosque. (TA.) __

R. Q. 1 كَفَّاَتِةً, inf. n. كَفَّاَتِةً, 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 تَكَفَّاَتِةً 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.]
Grief, or disquietude, or anxiety, that fills the bosom: so in the saying of 'Omar Ibn 'Abd-el-'Azeez, in speaking of death, meaning And grief, &c., that is not like other grief, &c., but more vehement. (TA.) [See also ظَظَنَغ.] It is also used as an epithet: you say رجل لَظُظَأَكِمَّ A man whom affairs oppress, or distress, and overcome, so that he is unable to perform them. (Ibn-'Abbád, K. *) 

And A man, hard, or difficult, in disposition. (S, L: in some copies of the former, لَظُظَأَكِمَّ.) ISd thinks that ظَظَأْكِمَّ is here an imitative sequent. (TA in art. ظَظَل, q. v.)

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. أَكْثَأ. (TA.) Hence the trad. of En-Nakha'ee, أَكْثَأَأَلَآ عَلَى أَكْثَأَأْلَأَلْ أَثْمَلْسَم ُلَأَلْسَم ُمَقْسَم Repletions upon repletions are causes of fattening, rendering heavy or lazy, diseasing]. (TA.)

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.)

A man replete with food. (Mgh.) A skin for water or milk filled so as to be made to stretch; as also مَكْطَوْطَأ. (TA.) A man oppressed, or distressed (and overcome, (see ظَظَأْكِمَّ,) by affairs, so as to be unable to perform them; as also مَكْطَوْطَأ and مَكْطَوْطَأ : (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, علَى بَاب فَلَان كَظِظَأْ At the door of such a one is a crowding
together. (Har, p. 341.)

This food is a cause of indigestion, and heaviness of the stomach.

(TA.)

\[\text{مکطوط} \text{؛ the latter in two places.}\]

\[\text{مکطوط} \text{؛ the latter in two places.}\]
He became full of fat: (IAar, K:) like حَطَبَ. (TA.)
The notch in the curved extremity of the bow, in which is the string; (As, S;) the notch of the bow, into which falls the ring of the string: (A, K;) pl. [of pauc.] The notch from which the fire is produced in the piece of wood called... You say... Fire flows from the notch of the... The piece of sinew which is tied upon the base of the notch of an arrow. (IDrd, K)
"Kuzm Gymzhe 1. He repressed, or restrained, his wrath, or rage. (K.) Kuzm, aor. inf. n. Kuzm, aor. inf. n.

He restrained himself. (TA.) Illa yekuzm ala jarra; ma yekuzm ala jarra: see Kuzm ala jarra. (TA.) Kuzm Gymzhe; see Kuzm Gymzhe. (TA.)

Kuzm Gymzhe [pl. of Kuzm] Subterranean conduits for water. (TA in art. Qnu.)"
The girl's breast swelled, or became prominent or protuberant, (K,) and round: (TA:) [or began to swell, &c.: see ]

The girl had breasts beginning to swell, or become prominent, or protuberant: (IAth, S:) [or had swelling, prominent, or protuberant, breasts: see ]

He beat him on a hard, or tough, part; as the head, and the like: (TA:) [and so ] for it is mentioned in the TA, that a certain king was surnamed from his beating the protuberances of people's heads]. (TA,) __

He filled a vessel (K) &c. (TA.)

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 ]

He put to her breast-band [the pronoun app. referring to a beast of carriage ] edges, or borders, like [app. meaning play-bones, or dice, or similar things:)]. (TA,) __

He folded a garment, or piece of cloth, hard, or firmly, accord. to some, in a square form. (TA.) See also __ He made it square, (K,) [or rather of a cubic form]. __ And see 1 in four places.

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4. He hastened: (K) or he went away, paying no regard to anything: (TA:) or, inf. n. بعَك, he went away injuriously [an act. part. n.] not caring for what was behind him, [or for the people whom he left behind him]: like كَتْلُ . (Abu-Sa'eed.)

كَعَبٌ 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, As, S, Msb;) each foot has two bones thus termed; one on the right and the other on the left; (Msb;) each of the two bones that project on either side of the foot; (K, TA:) or the anklejoint, or tarsal-joint; the joint that is between the shank and the foot: (IAar, &c., Msb;) As rejected the saying of the [common] people, that it is in the upper part (ظهر) of the foot: (S:) some persons say, that it is each of the two bones that are in the upper part (ظهر) of the foot: so say the Shee'ah: and in like manner Yahyà Ibn-El-Hárith speaks of the كعَب as in the middle of the foot: (TA:) pl. [of pauc.] بعِكأ and [of mult.] بعَك and كعُك and كعَبُ 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 وظيف ساق and the bone of the ساق; which projects backwards: [by this is meant, not the fetlock-joint, or hind fetlock-joint, but the hock: for it has been shown, voce كعَب عرقَعَب, that the term كعَب, with reference to quadrupeds, is sometimes applied to what anatomists term the tarsus]. (TA:) An ossicle with which one plays; [a play-bone; a cockal-bone; the superior bone of the tarsus, called by anatomists astragalus or as 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 (فَص) that is used in the game of tables, or backgammon, (أَلْثَرُ) [any die that is used in play]: pl. (of the former word, TA) كَعَابٍ and (of the latter, TA,) كَعْبٌ and كَعَابٌ. (K: the last so written accord. to the TA; but in the CK كَعَابٌ). The playing with the كَعَب 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 كَتَّة, thereof: (K:) and [a lump] of dates [compacted together]: (M, voce طَفْر) a piece of clarified butter, or of fat or grease. (TA.) ___ What is termed a صَمَة (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: (Msb:) pl. كَعِبٌ and كَعَوب. (TA.) ___ By صَارَا كَعَابا, in the following verse,

Rَأَيَتُ الشَّعَبْ مِن كَعْبٍ كَانُوا
مِن الشَّيْنَانِ قَدْ صَارَا كَعَابا

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.] ___ 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.) رجل عَالِي الكَعْب A man eminent, or noble, and successful in his enterprises. (TA.) ___ May God exalt his glory! (TA, from a trad.) ___ May thy glory not cease to be exalted! See
Thy nobility, or glory, hath exalted me. (TA.) __ This signification is taken from the עא of a cane: and עא is applied to Anything elevated. (IAth.)

A girl's or woman's, breast, (K,) that is swelling, prominent, or protuberant. (TA.) See also עא.

Any square [or cubic] house, or chamber, or the like. (K.) __ A chamber of the kind called עא: (K:) thought by ISd to be so called because of its square [or cubic] form. (TA.)

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 עא [The Kaabeh of the House (of God)]. (TA.) __ עא [the kēbāt, (K,) or ذو الكببات, (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 Kaabeh of Mekkeh]. (S, K: in one copy of the S, written ذو.)

A girl's Virginity, or maidenhead: (K:) [the virgineal membrane: as shown by a verse cited in the TA].

A art: 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] עא [a coll. gen. n., of which עא is the n. un.]. (K.) __ Also, and עא, 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 تصمار &c.]
A virgin. (TA.) See كَعَابٍ.

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 كَعَابٍ and [of the first or second] مَكَعْبٍ; the latter mentioned by Th; the former occurring in the Kur lxxviii. 33. (TA.) ___ كَعَابٍ.

A girl's breast that is swelling, prominent, or protuberant: (K:) [or beginning to swell, &c.: see 1, and see also بَعَك].

مَكَعْبٍ A girl's breast that is swelling, prominent, or protuberant.

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 بَرَّد. (TA.) A garment, or piece of cloth, folded hard or firmly; (S, K,) accord. to some, in a square form. (TA.) مَكَعْبٍ A hard and projecting face.

The kind of basket called دَوَّاَلَةٍ (K) and وَشَخِيَةٍ شَوَغْرَةٍ (TA.) مَكَعْبٍ. see كَعَابٍ and 1.

مَكَعْبٍ: see كَعَابٍ.
Anything compact (K, TA) and round: (TA:) and the latter, i. q. عقدة [meaning a knot, or a knob]: (TA:) [pl. of the latter خرو: see also خرو: see also كعابير: إسحار (IAar, TA voce إسحار).]

Also The seed-vessel [i. e. siliqua, or pod,] of the radish and some other plants. (IAar, TA voce إسحار.)

see: كعابير.
He went away quickly. (TS, K.) He sat down. (TS, K.) He mounted [his beast] swollen with anger. (TS, K.)

Short: fem. with ؤ (S, K:) an epithet applied to a man, and, with ُ, to a woman. (AZ, S.)

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.)

The bird called ٌﻞُﺒْﻠُـﺑ (S, K:) a small bird called by the people of ElMedeeneh. (IAth:) pl. كعبان. (S, K.)

Q. 2 The غرارة ٌتکعبتت the غرارة ٌتکعبتت (with an unpointed ع meftoohah, the name of a certain plant; (TA;) in the CK, غرارة، or sack;) became collected together, and round. (K.)

A large (and full and prominent, TA) pubes, (S, K;) or pudendum: (TA;) a prominent, compact, pubes. (Fr.) Pudendum muliebre. (ISk.)

A woman having a large (and full and prominent, TA) pubes, (K;) or pudendum. (TA.)
A base, unmanly, person. (K.)

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. (TA, art. جَعْدَبٌ, q. v.)
Q. 1 He ran (K) vehemently: like (TA:) and fled: (K) like (TA:) or he ran slowly: or he walked quickly: or he walked in the manner of a drunken man. (K.)
A well-known bread; (K;) biscuit; (MA;) or [a kind of] dry bread: (MA, TA;) now applied to a sort of bread made in the form of a ring, hollow, [and generally containing some] the best of which is brought from Syria, and given as a present.

(TA.)
كعكب &c.: see art. كعكب.
كُعَلーナ

ثُعال: كُعَلَن

see: كُعَلَن
A muzzle for a camel. (PS.)

The iron thing that embraces, or clasps, the muzzle of the horse. (IDrd in his book on the Saddle and Bridle, p. 8.)
Kahd](Msb, K, TA, TA,) Paper; syn. [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.)

Kaghadi [A maker, or seller, of paper.]
Kaghd

I. q. Kaghd. (L, K.)
The hand: sometimes, app., the palm only: accord. to Az, the palm with the fingers. (Msb.)

A handful; what one takes with the hand, or grasps; syn. قبض (S, art. __). كفٌ كُفٌ كَفَّ كَفٌ كَفٌ كَفٌ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ Kef

He struck him a slap with the hand. ] كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ كَفَّ Kef

The star Kef
The selvage, i.e. border, or side, of a garment or piece of cloth, (S, Msb,) that has no end of unwoven threads: (S, voce:) or what surrounds the skirt of a shirt: or whatever is oblong; as the back of a garment or piece of cloth, and of sand: and the edge of a thing.

(K.)

The bezel, or collet, i.e. the part in which the stone is set, of a signet-ring. (TA in art. رك.)

See also كَفَة.

A scale of a balance: (MA:) vulg. كَفَة. (K.)

The like of a thing. (S, K.) Food, or sustenance, that renders one independent of others: (S, K,) or sufficient for one's want, not exceeding nor falling short. (Msb.)

The circuit, rim, or surrounding edge, of a thing. (S, K.)

[app. a subst., not an inf. n.,] The act, or art, of sewing in the manner termed كَفَة; (TA,) contr. of كَشَلاشية. (TA in art. ش.)

An old and weak she-camel. (AO, TA in art. مم.) The restrictive ما, which is annexed to أَنْ إِنَّ لَـنَأْ, &c.: so called because it restrains the particle to which it is adjoined from exercising any government.

Wholly. (Bd and Jel in ii. 204.)

A particle denoting compensation, or the complement of a condition; like.
1. *Ka'fa* (He turned a thing over; as a man turns over a cake of bread in his hand until it becomes even. *Yayt* occurs in a trad. respecting the Day of Resurrection, accord. to one relation, for *Yyayt*, 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.) *Ka'fa* (KS, S, K) inf. n.

2. *Kafa* and *Kafa* (TA) and *Akafa* (IAar, S, K) and *Akafa* (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] *Rafeed* (TA) and *Akafa*, (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 *Kafa* (TA) and *Akafa*, (K, and *KAfa* (TA) *He, or it, inclined: intrans.

3. *Kafa* (K, 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 *Kafa* (S, TA) *He turned away, or back, from a thing: intrans. (TA.) [See also 4 and 7.]*

4. *Kafa* (K, TA) *The people turned away, or back. (K.) [See also 7.] __ __ *Kafa* the `eel __ *Kafa* the bullocks __ *Kafa* made an assault upon the camels, and took them away. (TA) __ *Kafa* He followed, or pursued, another. (K, TA) __ *Kafa* the `eel in the `Abb. __ *Kafa* the `eel in the sheep. (K) __ *Kafa* Lohn, and *Kafa* Lohn, (K) as also *Kafa* Lohn, TA, *His, or its, colour changed. (K)*

5. *Kafa* (S, K, TA) *He requited, compensated, or recompensed, him for a thing. (S, K) *I have not power to requite him. (S, K)* __ __ *Kafa* and *Kafa* and *Makafa* (S, K) __ (K) __ *Kafa* and *Makafa* (TA) __ *He was like him; was equal to him; equalled him. (K) __ *He watched him; observed him. (K) __ *Kafa* (K, TA) *He repelled; turned, or put"
away; kept away, or off; withstood, or resisted. (K, TA.) __
He thrust this horseman, and then that, with his spear. (K, TA.) __
He stabbed this camel, and then that. (Z.) __

There is no concealment with me in respect of such a thing; as also __

See 1, in four places. __

He deviated, or turned aside, in his journey, from the object he had in view. (K, * TA.) __

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.) __

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.) __

Many of the camels had young ones in their wombs. (K,) __

He made for the tent a ٌءﺂَﻔِﻛ ( , S, K, TA.) __

He used as the رُويَّة two letters having their places of utterance near to each other; as ط with ل: [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 رُويَّة 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 رؤى (Fr, S:) or i. q. أقوى: (S, K;) or, accord. to the Ahkâm el-Asás, 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.)

It (a vessel &c.) was inverted, or turned upside-down. (TA.) See also 1, in two places. ____________

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] 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 أُبْرَع, in this sense; or, as implied in the S, in the sense immediately preceding.]

They two were like, or equal, each to the other. (S, K.) ____________

Their blood (i. e., the blood of the Muslims,) shall be equally retaliated, or expiated: (A 'Obeyd, S;) i. e., the noble shall have no advantage over the ignoble in the retaliation or expiation of blood. (A 'Obeyd.)

He turned, or was turned, away, or back, from a thing that he desired to do; (S;) [see also 1;] he returned, or went back, or reverted. (S, K.) ____________ Also, (TA;) or كفأ, (K;) It (a party) became routed, defeated, or put to flight. (K, TA.) ____________ See 1, in two places.
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.)

He asked him for a year's produce of a palm-tree. (TA.)

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, 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 4.

Likeness; equality. (S, K,) 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.)
read in four different ways: and (in which three ways the word has been read) and (in which last way it has not been read.) Ibn-Ketheer and AA and Ibn-'Ámir and Ks read: Hamzeh read ; and, in a case of pause, , without hamzeh. (TA,) Pl. (of , and , and , and perhaps of also, MF,) and (of all the above forms excepting ) As much as is equal to another thing. (L.)

Praise be to God, as much as is incumbent. (K.) A curtain 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 that is thrown upon a , 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 to the hinder part of a , or the hinder part of a tent: pl. see .

Changed in colour: (K) said of the countenance and of other things: as also . (TA,) Also, Changed in countenance. (TA,) See . and (as in the CK and a MS. copy of the K) or (as in the TA) The bottom, or interior, or inside, of a valley. (K.)

see .

In marriage, Equality of the husband and wife in rank, religion, lineage house, &c. (L.)

, fem., , A camel whose hump inclines slightly to one side. (TA,) A camel’s hump inclining to one side. (ISH.)

The last of the days called . (TA,) [See .]
Being like, or equal to: equalling. (S.) Also, in the following words of a trad.,

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.) Makaaffi, S, K, and Makaaffi, S, and.

(K,) as the relat er of trads. say, (S,) in a trad. respecting the ʿaqīqa 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.)
It (a thing) turned over, it, back for belly: (K.) or, as in a copy of the L, he turned a thing over, back for belly. (TA.) He turned him away, averted him, or diverted him, from his course, or design. (S, K.) (You say) He withheld him, restrained him, or debarred him, from the thing that he wanted. (As.) God took him; syn. فِيْضِه: meaning he died: and so كَفَتْ اللَّهُ. (TA.) He drove him, or urged him on, vehemently. (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 رَاجِلِةٌ ١٠٢٠. (S) Draw together your boys, and confine them in the houses, or tents, at night. (A 'Obeyd.) Said by Mohammad. 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.)
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. Zuheyr says, describing a coat of mail, of which the wearer had hung upon the sword the redundant lower portions, and drawn it together to him,

\[\text{و مفاضة كالتهي تسوجه الصبا} \]

\[\text{بيضاء كففت فضلها بهند} \]

[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 \(\text{kaffa}\) see 1, in two places.

3 \(\text{kaffa}\) He contended with him in running, or in a race. (K.)

4 \(\text{مكافةة كفانا}, \text{and مكافةة مات كفانا} \).

5 \(\text{مكافةة مات كفانا}, \text{and مكافةة مات كفانا} \).

6 \(\text{ماكفة كفانا}, \text{and ماكفة مات كفانا} \).

7 \(\text{He turned away, or became averted, or diverted, [from his course, or design]. (K.) He returned [from his course, or design; and] to his abode. (TA.) He, or it, became contracted; (K;) and so استكفت. (TA in art. سكفت.) It (a garment) was drawn up, or tucked up, and contracted. (TA.) He was compact in make. (K, TA.)}

8 \(\text{He (a horse) was lean, lank, slender, light of flesh, or lank in the belly. (K.)}

\(\text{His, or its, colour changed. (TA, art. كفا.})\)

8 \(\text{اكفت المال} \).

\(\text{He took the whole of the property, (K;) and drew it together to himself.} \)
A man quick or swift, (S, K,) and light, active, or agile, and slender: (K:) so too a horse. (TA.) A quick, or swift, running: and so a passing by, or through. (L.) [Hence] Death. (K.) Bread without seasoning; without savoury food. (K.) A small cooking-pot. (S, K, &c.) It is said, in a proverb, (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.] 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.) A certain herb. (See knob in art.) A place in which a thing is drawn together, or comprehended, (S, K,) and collected, or congregated. (K.) So in the words of the Kur [lv. 25 and 26,] Have we not made the earth a place which comprehends the living and the dead? meaning a place which comprehends the living and the dead; and then, turning to its tombs, he said, meaning to explain the above text of the Kur: but ISd
One who contends with another in running, or in a race. (TA.)

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-Hasan: or strength for coition: or certain food that was sent down to Mohammad 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 الكَفَيتُ, from which he derived the strength of forty men in coition: but Sgh says, in the TS, that the descent of the cookingpot from heaven is not accepted as true by the authors on the traditions. (TA.)

A traveller's provision-bag that does not lose [or suffer to escape] anything (K) of what is put into it: you say جَرَابَ الكَفَيتَ (TA:) as also جَرَابَ كَفَيْت. (K.)

The lion. (TS, K.)
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] I met him face to face. (TA.) [And] God spoke to him face to face, without anything intervening between them. (TA from a trad.)

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.)

They contended together with swords face to face: (L:) or they encountered them in war face to face, having before their faces neither shield nor anything else. (As, S.)

Also He contended for him, and defended him. (L.)

I faced, or encountered, the hot wind called مُوم. (A.)

He encountered him with that which displeased or vexed him. (A.)

He refelled 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.)

He drew, or pulled, the bridle and bit of the beast of carriage; as
also ُﻪَﺤَﻔَأ (K:) or, as in the T and M, كُفَّحَ الدَّابَّةَ بِالْلَّجَامِ ِّ he pulled the beast of carriage by the bridle and bit. (TA.) [See also 4.]

See 1, throughout. See 1, throughout. __

Such a one superintends, manages, or conducts, affairs himself, or in his own person. (S, A.)

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.

The hot winds called met, or encountered, one another. (L.)

They faced, confronted, or encountered, one another; or met face to face. (A.) __ The rams butted one another: The waves met and dashed together: (A.)

A burning gust of the hot day-wind smote him, and a blast of the hot night-wind meeting him in the face. (A.)

A husband: (K:) so called because he beholds his wife face to face. (TA.) __ A bedfellow, syn. ضَجِيجُ, (A, K,) of a woman. (TA.) __ A guest coming suddenly, or unexpectedly. (K, TA.) Like; or equal; syn. كَفَّحُ, (S, K,) and نَمِذِيدُ. (TA.)

One who superintends, manages, or conducts, affairs himself, or in his own person. (TA.) See 3.
Ki.f
Ki.f ِشَيْء

Ki.f ِشَيْء, (S, A, Mgh, Msb, K, &c.) aor., in the sense first explained below —, (S, K, &c.) (respecting which Fei observes,

ElFárábee, whom J follows, says that it is like ْبِرْضَي, but in a trustworthy copy of the T it is written ْبِرْضَي, and this is the proper form,
because they say that َكُفِّر ِنَعْمَة [of which the aor. is ْبِرْضَي] is borrowed from َكُفِّر ِشَيْء in the sense which is first explained
below; (Msb;) and MF says, that the saying of J, following his maternal uncle Aboo-Nasr El-Fárábee, that the aor. of this verb is ْبِرْضَي,
is doubtless a mistake; but to this, [says SM,] I reply, that it is correctly ْبِرْضَي, as J and F and other leading lexicologists have said;
though the aor. of the verb of َنَفْك as meaning the contr. of َإِنْيَاء is ْبِرْضَي; (TA;) [or, if this latter verb be taken from the former, the
aor. of the former may have been originally ْبِرْضَي and ْبِرْضَي, and general usage may have afterwards applied the aor. ْبِرْضَي to one
signification, while the aor. ْبِرْضَي has been applied by very few persons to that-signification, but by all to the significations thence
derived;] inf. n. َنَفْك (S, Msb;) and َنَفْك, (A, Mgh, K,) inf. n. َنَفْك (TA;) He veiled, concealed, hid, or
covered, the thing: (S, A, * Mgh, * Msb, K: *) or he covered the thing so as to destroy it: (Az,
TA;) and َنَفْك عليه, aor. [and inf. n.] as above, he covered it; covered it over. (K,) You say
َنَفْك البَذْرُ, َكُفِّر عليه َنَفْك The clouds
covered the sky. (A.) Lebeed says,

في ليلة َكُفِّر النَّجَوم غمَامِها

In a night whereof the clouds that covered the sky concealed the stars. (Msb.) You say
also َكُفِّر عليه َنَفْك, َلكفِّر النَّجَوم َبَلْغَمَا The night covered it with its blackness. (TA;) And
َكُفِّر البَذْرُ The wind covered the trace or mark [with dust.] (A.) And َكُفِّر فوق درعه He clad himself with a
garment over his coat of mail. And َكُفِّر فوق درعه ُبَنُوب He covered his coat of mail with a
garment. (TA.) And He put his goods in a receptacle. (TA.) And He covered, or concealed, the goods in the receptacle. (A.) And He covered himself with the arms. (A.) And Ignorance covered over the knowledge of such a one. (TA.) And [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, (Msb, TA,) क़फर् अलमातः विज्ञान, क़फर् अनुमा; and (Msb;) and क़फर् अनुमा and; and (K;) aor. क़फर् अलमातः अल्लाह, (S, K,) which is the most common form in this case, (El-Basáïr,) and क़फर् क़फर् (K,) and क़फर् (El-Basáïr;) He covered, or concealed, (Msb,) and denied, or disacknowledged, the favour or benefit [conferred upon him]; (S, Msb;) he was ungrateful, or unthankful, or behaved ungratefully or unthankfully; contr. of ख़शः; (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.) लो नक़फर् नुमातः क़फर् अलमातः अल्लाह, in the prayer [termed तुनवतों,] means लो नक़फर् नुमातः [And we will not deny, or disacknowledge, thy favour; or we will not be ungrateful, or unthankful, for it.]. (Msb.) [The verb when used in this sense, seems, from what has been said above, to be a सही, or word so much used in a particular tropical sense as to be, in that sense, conventionally regarded as proper.] And hence, क़फर्, inf. n. क़फर्, is used to signify [absolutely] He denied, or disacknowledged. (TA.) [See the act. part. n., below: and see 3. See also art. फ़, p. 2322 a.] You say क़फर् बलाचाबः He denied the Creator. (Msb.) Hence also, (TA.) क़फर्, (S, Msb,) aor. क़फर् (Msb, TA,) inf. n. क़फर्, (S, Msb, K,) which is the most common form in this case, (El-Basáïr,) and क़फर् क़फर् (K,) and क़फर् (Msb, K) and क़फर् (K,) He disbelieved; he became an unbeliever, or infidel; contr. of अमनः, inf. n. इमानः. (K,) You say क़फर् बलाचाबः 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-Hajjáj, meaning, Whosoever confesses the unbelief of him who opposes the Benoo-Marwán, and goes forth against them, let him go his way. (TA.) See also كفر, below. ___ [He blasphemed: a signification very common in the present day.] ___ Also, كفر بكذا He declared himself to be clear, or quit, of such a thing. (Msb.) In this sense it is used in the Kur xiv. 27. (Msb, TA.) And كفر 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 لمع حاله. (TA.) كفر له, inf. n. كفر: see 2.

كفره 2 كفره: see 1, first signification, in three places. Hence, كفر الله عنه الذنب: (Mgh:) (war in the cause of God [or the like]) covered, or concealed, the crime or sin: (Mgh:) (or expiated it: or annulled it; for) تكفير, with respect to acts of disobedience is like إحباط, with respect to reward. (S, K.) The saying in the Kur [v. 70.] لكلفنا عنهم سبقاً, 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-Basáïr.) كفر الله عنه الذنب signifies God effaced his sin. (Msb.) And كفر عنه يمينه (He expiated his oath;) he performed, (Msb,) or gave, (K,) what is termed كفره: (Mgh,) كفره: (Msb, K,) تكفير, of an oath is the doing what is incumbent, or obligatory, for the violation, or breaking, thereof: (S,) كفره يمينه (He expiated his oath;) is a vulgar phrase. (Mgh.) كفره as syn. with كفره: see 4. كفر له, inf. n. تكفير, (A, Mgh, TA,) He did
obeisance 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 عَلْجٍ [or unbeliever of the Persians or other foreigners] (A, Mgh) or a ذَمَي [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 رَفَعٍ [or chief]: (TA:) and كَفَرَ, [aor. كَفَرْنَا, accord. to the rule of the K,] (TK) inf. n. كَفَرْنَا, كَفَرْنَا, كَفَرْنَا he (a Persian, فَارِسِيَّ, K, and so in the L and other lexicons, but in the TS فَارِسِيَّ, which is probably a mistake of copyists, TA) paid honour to his king, (K, TA;) by making a sing with his head, near to prostration: (TA:) كَفَرَ is a man's humbling himself to another, (S, K, TA,) bending himself, and lowering his head, nearly in the manner termed رَكَعَ, as one does when he desires to pay honour to his friend; (TA:) or as the عَلْجٍ does to the دَخْان: (S:) and the كَفَرْنَا 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 كَفَرْنَا in prayer is the bending one's self much in the state of standing, before the action termed رَكَعَ; the doing of which was disapproved by محمد, accord. to a trad. (TA.) It is said in a trad., إذا أصبح ابن آدم فإن الأعضاء كفر كلها للسآن 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.) تَكَفَرَ also signifies The crowning a king with a crown, [because] when he, or it, is seen, obeisance is done to him (إذا رأى كفر له.) (K,) See also تَكَفَرَ below.

3. كَفَرْنَا حَقِّي He denied, or disacknowledged, to me my right, or just claim. (A, Mgh, K.)

Hence the saying of أَمِّي, إذا أَفِرَّ عَنْهُ الْقَاضِي بِشَيْءٍ فَيْنُم كَفَرَ When he confesses a thing in the
presence of the Kádee, then denies, or disacknowledges: كافّر being thus used in the sense of كفر. But as to the saying of Mohammad [the lawyer], [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 الممادلة, and therefore to have made it trans. in the same manner as الممادلة is trans. (Mgh.)

He called him a كافّر [i. e. a disbeliever, an unbeliever, or an infidel]: (S, Mgh, K:) he attributed, or imputed to him, charged him with, or accused him of, disbelief, or infidelity: (S, A, Msb:) or he said to him كفرت [Thou hast become an unbeliever, or infidel, or Thou hast blasphemed: in this last sense, he said to him Thou hast blasphemed, كفره, to which alone it is assigned in the Msb, is very commonly used in the present day]. (Msb.) Hence the saying، لا تكافّر أحدًا من أهل قيّتكم Do not thou attribute or impute disbelief or infidelity to any one of the people of thy kibleh; (S, 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.) I made him a disbeliever, an unbeliever, or an infidel; I compelled him to become a disbeliever, &c. (Msb.) And كافّر فلا ان صاحبه Such a one compelled his companion by evil treatment to become disobedient after he had been obedient. (Mgh.) And 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.) He (a man, TA) kept, or confined himself, to the كفر, (K) i. e. قرية [town or village]; (TA;) as also (IAar, K.)

He covered himself with the arms. And تكفر بالسلاح 5 He enveloped
himself entirely with the garment. (A.)

8 كفر see 4, last signification.

The darkness and blackness of night; [because it conceals things;] as also, sometimes, كفر. (S, K.) [See also كفر.] See a verse cited voce دَكَاء. Earth, or dust; because it conceals what is beneath it. (Lh.) [Hence also] A grave, or sepulchre: (S, K:) pl. كفر. (S.) Whence the saying, أَلَيْهِمْ أَغْفِرْ لَأَهْلَ الْكُفُورِ (O God, pardon the people of the graves). (S.) [And hence, perhaps,] A town, or village; [generally the latter;] syn. قرية:

(S, Mgh, Msb, K:) a Syriac word, and mostly used by the people of Syria [and of Egypt]: or, accord. to El-Harbee, land that is far from men, by which no one passes: (TA:) pl. كفر: (S, Msb:) in the present day, it is applied in Egypt to any small قرية [or village] by the side of a great قرية [or town]: they say إلى ضِفَافِ الْقَرَى الْفَلاَتِيْةْ كِفْرُهَا. [Such a town and its village]: and sometimes one قرية has a number of كفر. (TA.) Hence the saying of Mo'áwiyeh, أَهْلُ الْكُفُورِ هُمْ أَهْلُ الْقُبْورِ (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: (S, Mgh:) by كفر he meant the villages (القرى) 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), لِبِخْرِجْنَكُمُ الْأَروُمُ مِنْهَا كَفِّرُوا كَفْرًا (The Greeks will assuredly expel you from them, town by town, or village by village); (S, * TA;) i. e. from the قرى of Syria. (S, TA.) كفرٍ عَلَى كَفْرٍ also signifies One upon another; or one part upon another. (TA.)

كفر: 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: كفر إِنْكار 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 the acknowledgment with the heart without confessing with the tongue: [or the disacknowledgment of God with the tongue while the heart acknowledges Him: ] and the knowledge of God with the heart, and confession with the tongue, with refusal to accept the truth: and the confession with the tongue with disbelief in the heart: all of these are unpardonable: (L, TA:) the greatest is the denial, or disacknowledgment, of the unity [of God], or of the prophetic office of Mohammad and others, or of the law of God. (El-Basïr.) [Also, Blasphemy. Its pl., as a simple subst. in all these senses, is said to be . Akh says, that [in the accus. case] in the Kur xvii. 101, [to which may be added v. 91 of the same ch., and xxv. 52,] is pl. of , like as is pl. of . (S.) Tar, or pitch, syn. with which ships are smeared; (K;) of which there are three sorts, and and : is melted, and then ships are smeared with it: [whence, app., its name, from its being a covering:] is used for smearing skins for wine, &c. (ISH.)

, see .

, see .

, see .

, and its variations: see .

, see .

, see .

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A subst. from تَكَفَّرُ الْيَمِينِ (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 oaths [violated], and that of the kind of divorce termed ظَهَارُ الزُّوُر, and of unintentional homicide; (T, TA:) an expiation (ما كَفَّرَ). كَفَّارَةٌ, such as an alms-giving, and a fasting, and the like: (K:) pl. كَفَّارَاتٍ. (T, TA.)

A sower: (S, K:) or a tiller of the ground: (Msb:) because he covers over the seed with earth: (S, Msb:) * pl. كَفَّار. (S, TA:) The pl. is said by some to be thus used in the Kur 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 كَفَّة, accord. to the copies of the K; but in the L, كَفَّرُ, q. v. (TA.) __ The sea; (S, A, K;) for the same reason. (TA.) Thaalabeh Ibn-So'eir El-Mazinee says, (S, TA,) describing a male and a female ostrich and their returning to their eggs at sunset, (TA,) __ [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 كَافَرُ] night: (S, TA:) but Sgh says, that the right reading is كَافَرْتُ; the pronoun referring to the female ostrich. (TA,) __ Also, A great river: (S, K;) used in this sense by El-Mutalemis: (S;) and a great valley. (K;) __ [A man] staying, or abiding, [in a place] and hiding himself. (TA.) __ [See an ex. voce شَرَع.] __ [A man] Wearing arms; covered with arms: (Az, K;) as also مُكَفَّرُ (A, K) and مُكَفَّرُ (S, A) and مُكَفَّرُ (A:) or this last signifies bound fast in iron; (K, TA:) as though covered...
and concealed by it: (TA:) pl. of the first, كُفَّارٌ. (K.) Hence the following, (K,) said by Muhammad during the pilgrimage of valediction, (TA,) لا ترجعوا بعد كفرًا يضرب بعضكم رأس بعض. (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.) — 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 Mohammad and others, and the law of God, altogether, accord. to the common conventional acceptation: a disbeliever; an unbeliever; an infidel; a miscreant; contr. of مُؤمِنْ. (El-Basáïr:) because he conceals the favours of God: (S:) or because his heart is covered; as though it were of the measure في المفعولِ في الفاعلِ in the sense of the measure اللواعِ في المفعولِ in the sense of the measure (IDrd, TA:) or because كفر 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 ظ: (S, Msb, K;) pl. masc. كافرون كفرة, (S, Msb, K,) the most common pl. of كافر in the first of the senses explained above, (El-Basáïr,) and كُفَّارٌ, (S, Msb, K,) the most common pl. of the same in the last of those senses, as contr. of رجل كَفَّار, (El-Basáïr,) and كافرون: (Msb:) and pl. fem. كافيرات كفورة (S, Msb, K) and كافورات كفورة: (Msb:) and signify the same as كافر: (K;) or كفور: (K,) is an intensive epithet, meaning very ungrateful, or unthankful, [&c., especially to God:] so in the Kur xxii. 65, and xliii. 14: and كفر has a more intensive signification than كفر, [meaning habitually ungrateful, &c.,] as in the Kur 23: (El-Basáïr:) كفور is fem. as well as masc.; (TA:) and its pl. is كفر, (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 ب before the thing denied: pl. كافرون: (S, TA;) so in the Kur ii. 38, (TA,) and xxviii. 48.

(S, TA.) Also, Blaspheming; a blasphemer. See also كافر.

The spathe, or envelope of the طلع [or spadix], (As, S, K, TA,) or upper covering thereof, (TA,) of a palm-tree; (As, S, K, TA;) the كم of a palm-tree: (Mgh, Msb:) as also كفرى, (S, Mgh, Msb,) with damm to the ك and fet-h to the ف and teshdeed to the ر, (Mgh, Msb,) or كفرى, [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 كفرى, and كفرى, (K, * TA,) and كفر (AHn, K) and كفر: (K:) so called because it conceals what is within it: (Mgh, Msb:) or, accord. to AA and Fr, the طلع [by which they probably mean the spathe, for, as is said in the Mgh, it is applied by some to the كم (or spathe before it bursts open): (S:) [is sometimes masc., though more properly and commonly fem.:] IAar says, I heard Umm-Rabâh say. هذَا هذَا كفرى كفرى: (TA:) the pl. of كافر is كافر كافر. كفرى, كفرى. كفرى: (TA,) the pl. of كافر is كافر كافر. كفرى, (TA,) Also The زمع of the grape-vine; (K, TA;) i. e., the leaves which cover what is within them of the raceme; likened to the كافر of the طلع (TA;) the كم [or calyx] of the grapes, before the blossom comes forth; because they cover the unopened raceme; accord. to IF, as also: (Msb:) pl. كافر and كافر, accord. to the K; but it is well known that the former is pl. of كافر, and the latter of كافر. (TA,) Also 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 كافر is found within it, and is of various kinds, in colour red, and becoming white only by تصعيد [or sublimation]. (K,) Accord. to
A mixture of perfume, composed of the spathe of the palm-tree. (TA.) A certain spring, or fountain, in paradise. (Fr. K.) So in the Kur [xxvi. 5,]

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 Káfoor [or camphor]: and Zj says, that it may mean that the taste of perfume and Káfoor is in it, or that it is mixed with Káfoor. (TA.) A certain plant, (Lth, K.)

[which I believe to be the same as the camphorata Monspeliensis, see my Thousand and One Nights, ch. xxviii. note 6,] of sweet odour, (ISd, K,) the flower of which is (Lth, K) white, (Lth,) like the flower of the [or camomile]. (Lth, K,) IDrd says, I do not think the Káfoor is Arabic, because they sometimes say Káfoor and Káfoor. (TA.)

More, or most, ungrateful or unthankful, especially to God; or disbelieving or unbelieving]. (TA.)

A bird covered with feathers. (A.) See also Káfoor: and see Mcf. One who, though beneficent, is regarded, or treated, with ingratitude; (K,) a benefactor whose beneficence is not gratefully acknowledged. (A.)
Ashes upon which the wind has swept the dust so that it has covered them. (S.) See also مکافر. متكفر: see متكفر.
Kaffal

Kaffal Bimalal 1 He was, or became, responsible, answerable, accountable, amenable, surety, or guarantee, for the property (Msb) owed by another person: (IbrD:) [it may be rendered he guaranteed the property. See مکْفُولٍ كَفَّلَ بَنْفَسٍ He was, or became, responsible, answerable, amenable, or surety, for another person, (Msb,) i.e., for the latter's appearance, or presence, to answer a suit. (IbrD.)

The عجز [or hinder part, posteriors, buttocks, or rump]: (Msb, K:) or the ردف [or hindermost part] thereof: or the [part called] قطن. (K.)

Kaffil One who is responsible, answerable, amenable, or a sponsor or surety. (S, K, &c.)

Kaffala Responsibility; answerableness; amenability; or suretiship; (S, Mgh, Msb, K;) the conjoining of one responsibility (ذمة) to another, [i.e., the conjoining one's own responsibility to that of another person,) with respect to the right of suit, [so that one person becomes liable to be sued for that which another owes.] (Mgh;) q. ضمان.

A woman large in the Kaffal [or hinder part, or posteriors]. (TA in art. ثقل.)

Makafful app. signifies Guaranteed, or pledged: for, accord. to Iktt, as is said in the Msb, you say كَفَّلَ مَالٍ كَفَّلْتُ مَالًا كَفَّلْتُ المال as well as كَفَّلَ مَالًا; meaning I took upon myself the property; became responsible, or answerable, for it; [or I guaranteed it:] or مکْفُولٌ is better rendered ensured by an
acknowledgment of responsibility for it: see an ex. voce مرهون.
<table>
<thead>
<tr>
<th>نفری</th>
<th>کفی</th>
<th>He, or it, sufficed, or contented: hence كفان فلان الأمر Such a one sufficed me, or contented me, in respect of the affair; i.e., by taking upon himself to perform it or accomplish it if good, or to prevent it or avert it if evil: and كفان شهیداً He sufficed me as, or for, a witness; or he suffices me as, or for, such: and sometimes ب is redundantly prefixed to its agent, and sometimes to its objective complement; as in exs. cited in art. ب. See Ham, p. 152.</th>
<th>It sufficed, or satisfied, or contented,] it stood instead of another thing, or other things; (Msb;) [as also كفان عن غيره for كفان بناء &amp;c. See W, pp. 5 and 6. كفان يكفي, inf. n. كفاية, also signifies دفع and منع and followed by من. (Har, p. 43, q. v.) [You say, كفاه الشَّرّ He repelled from him evil; and hence, he defended him therefrom; and he freed him therefrom: said of God, and of a man, &amp;c.]</th>
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<tr>
<td>8</td>
<td>کفی بالشَّئ</td>
<td>He was, or became, sufficed by the thing, so as to need nothing more; or content with it. (Msb.)</td>
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<tr>
<td>کفاية</td>
<td>A sufficiency; enough; a thing that suffices, or contents, and enables one to obtain what one seeks. (TA, art. مانه.) بلغ (ب) قام بکفایته He undertook his maintenance; he maintained him; syn. مانه. (S, K, art. مانه.)</td>
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<tr>
<td>Most</td>
<td>کفی</td>
<td>More, and most, satisfying: (Mgh, in art. جرأ.</td>
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</table>
A hard and strong man. (IDrd, L.) Also, and stingy, and contracted in disposition. (K.) [See also كَلَبَث.]
7  He advanced: preceded: syn. تَقَدَّمَ (K.)

A man (TA) penetrating (مَاضٍ) in affairs. (K.) See مَكْلَثٌ.
A certain measure, (S, K,) used in El-'Irák, consisting of two menns and seven-eighths of a menn; the menn (من) being two pounds; consequently, five pounds and three quarters: (Msb:) or half a صاع: (Az, in Mgh and Msb, voce كر:) [from the Persian كيلجة] pl. كيلجات (Msb:) and كيلجة, كيلجة, كيلجة, (S, K,) in which last the كيلجة is added because it is a foreign word. (S.)
1. **حكوم**

**حكوم** (aor. —, inf. n. **حكوم**, and **حكوم** , (S, K) and **حكوم**, (K) and **حكوم**; (A,)) *He* (a man, S)

grinned, or displayed his teeth, (M, rendered in the S and K by **حكوم**), frowning, or contracting his face, or looking sternly, austerely, or morosely. (S, M, K.)__

2. **حكوم وجهه**

*He* contracted his face much. (A.)

3. **حكوم**

[inf. n. of **حكوم**] *He* contended with him for superiority in strength; i. q. **ما ساءته**. (S.)__

[And so __**حكوم**.]__

4. **حكوم**

*He* (or it, L) made him to grin, or display his teeth, frowning, or contracting his face, or looking sternly, austerely, or morosely. (L, K.)__ See 1.

5. **حكوم**

*He* smiled: see 1. (K.)__ Hence, (TA,) __**حكوم** __*The* lightning flashed in continued succession: (S, L, K:) also, it continued, and became concealed, in a white cloud. (L.)

**حكوم** __*The* mouth and parts around it. So in the phrase __*أَقَيِّمَ حُكرَ حَلَّهُ* __*How* ugly is his mouth with the parts around it! (S, K.)

**حكوم**__ see **حكوم**.

**حكوم**, the latter [indcl.] like **حكوم**, (K,) __*A* year of dearth, scarcity, drought, sterility, or barrenness. (S, K,) You say __*أَصَابَتْنِهِ سنة حُكر* __*A* year of dearth, &c., befell them. (TA.)__ See **حكوم**.
Having the lip withdrawn from the teeth. (Zj, L.) So in the Kur xxii. 106, accord. to Zj. (L.)

Severe, distressing, or afflicting, fortune, or time; (S, K;) as also Foul, unseemly, or ugly; syn. تَمِيّب، (K;) an epithet applied to a man. (TA.)

A trial, or an affliction, which, by its severity, makes men grin and frown. (L, from a trad.)


5 He (a man) was, or became, thick and firm in flesh. (L.) See also Q. Q. 3.

R. Q. 3: see Q. Q. 3.

Q. Q. 3 He (a man, Lh, and a camel, S, L) was, or became, thick, big, gross, or coarse, and strong; (Lh, S, L, K;) like (Lh, L) and (K:) he, or it, was, or became, hard; (K;) and strong; as also (Lh, L) and (K:). (TA.)

[Rugged lands: (Msb, K:) n. un. with (Msb, K:) or [hills such as are termed] (S, L;) as also (Msb, K:) or (Lh, L) and (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.)

[see 5.]

[see 5.]
class

1: see 2.

2, inf. n., He plastered, a building with; as also: he made smooth [with plaster]: when a thing is thickly plastered, it is termed. (TA.) See As used by the alchemists, (He calcined a substance;) he dissolved a body so that it became like. (TA.)

(i. q. [i. e. Quick time, 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 [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,)

* شاده مرموا وجزله كلا
* صاروج في ذرى وكور

[He raised it high, of marble, and covered it with quick time, and there were nests for the birds in its tops]: or, accord. to As, the right reading is, with, meaning, and put into the interstices of its stones; and he used to laugh at him who related it in the former manner, with. (TA,) But see 2.

see class.

see class.
A time-kiln: so in the present day.

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 کیموس.

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(L.) [But the latter word more properly signifies chyme, and in this sense is used by modern physicians.]

A lime-burner; (Gollus, on the authority of Meyd;) as also کیلاس: or this latter signifies a seller of quick lime.]
He spoke for him; syn. (S, Msb, art.)

They spoke, talked, or discoursed, each with the other. (S, * M.)

A word: (Kull, 301:) an expression: (K) a proposition: a sentence: [a saying:] an argument. (Kull.) An assertion: an expression of opinion.

is a gen. n., applying to little and to much, or to few or many; (S, TA;) to what is a sing. and to what is a pl. (TA.) It may therefore be rendered A saying, &c.; and sayings, or words: see an ex. voce in art. 

Speech; something spoken; diction; language; parlance; talk; discourse: (Msb, &c.) a saying: a say: something said: in grammar, a sentence.

also, a quasi-inf. n. for , sometimes governing as a verb, [like the inf. n.,] accord. to some of the grammarians; as in the following ex.: 

* قالوا كلامك هنداً وهي مصغية
* يشفيك قلت صحيح ذاك لو كاتنا

(Sharh Shudhoor edh-Dhahab.) See The theology of the Muslims; a science in which one investigates the being and attributes of God, and the conditions of possible things with respect to creation and restitution, according to the rule of El-Islám; which last restriction is for the exclusion of the theology of the philosophers. (KT.)
like [حديث i. q. منطِقَة، من تنْعِاقِث (Ibn-‘Abbád, Z, TA.)

of a bow: see رُهْبَأ of a كَلِّيَة.

A Muslim theologian. See علم الكلام.
1, first pers. كُلًا, aor. كُلُّات; كُلِّت, first pers. كُلُّت, aor. كُلَّتا, inf. n., كُلِّت; see كُلَّ. 

ﻰَـﻠُﻜَـﻟا: the feathers so called: see ﺮِـﻬْـﺑَأ and ﺏِـﻛﺎَـﻧَّ.

ِنﺎَﺘَـﻴْـﻠُـﻜَـﻟا A name of two stars on the ear of Taurus. (See ﺗَـُـْـﻠَـَ~)
1. He fed people with the truffles called (S, K).
2. He walked barefoot, and had no shoes, or sandals; He became thin in the feet, from much walking, though wearing shoes, or sandals: (S, K.);
3. He was ignorant of, and understood not, the news. (K.)
4. It (a place) abounded with the truffles called (S, K.) See 1.
5. He gathered the truffles called (S, K.)
6. We, together, gathered the truffles called in their land. (A.)

A well-known vegetable, (K.) [the truffle,] which comes forth from the earth like the (S, K.) and the Arabs also call it [the small-pox of the earth]: it is also said that the name of (S, K.) is given to those (Th.) that incline to dust-colour and black; and to those that incline to red; and are compounded with the juice of this vegetable [to apply to the eye]: Th also mentions (S, K.) (K.) The dual of (S, K.) is (S, K.)
pl. (of pauc., S) ﺞـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

(S, K;) and [pl. of mult.] ﺞـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

(K): this last is not a pl. of ﺞـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

but a quasi-pl. n.: (Sb, K:) [or ﺞـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

is rather a coll. gen. n. of which the n. un. is without the ﺞـُـُ~

contr. to analogy: (see ﺞـُـُـُـُـُـُـُ~

in speaking of many, you say ﺞـُـُـُ~

contr. to analogy: (S:) or ﺞـُـُـُـُـُـُـُـُـُُُـُـُـُ~

is the sing., and ﺞـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~

pl.: or [accord. to some,] ﺞـُـُـُ~

is both sing. and pl.: (K:) AHn mentions ﺞـُـُـُ~

as sing., and ﺞـُـُـُ~

as dual, and ﺞـُـُـُ~

as pl.: but the right opinion is that of Sb. (TA.) ﺞـُـُـُ~

also signifies Any kind of 
fungus, such as the mushroom, and toadstool. See ﺞـُـُـُ~

One who sells, and who gathers for sale, (the truffles called) ﺞـُـُـُ~

A place in which (the truffles called) ﺞـُ~

grow. (K)
کمَت

1 کمَتَ (contr. to analogy, as verbs significant of colours [if unaugmented] are generally of the measure فعل, MF.) aor. ﺗَمَكْنَ، inf. ﺗَمَكْنَى، n. ﺗَمَكَّنَى and ﺗَمَكَّنَتَ (in the CK ﺗَمَكَّنَى) and ﺗَمَكَّنَتْ, inf. n. ﺗَمَكَّنَاتَ; ﺗَمَكَّنَاتۢ (K) and ﺗَمَكَّنَاتۢ، inf. n. ﺗَمَكَّنَاتۢ; ﺗَمَكَّنَاتۢ, (in the CK ﺗَمَكَّنَاتۢ) inf. n. ﺗَمَكَّنَاتۢ; (S, K) He (a horse, S, K, [and a camel, &c.]) was, or became, of the colour called ﺗَمَكَّنَى. (S, K.) He concealed, or hid in his bosom, rage, or wrath. (Sgh, K.)

2 کمَتُ ثُوبُهُ He dyed his garment of the colour of fresh ripe dates; i. e., of a red colour inclining to black. (A.) کمَتُ She was rendered artificially of the colour called ﺗَمَكَّنَى, (K,) or was dyed of that colour. (So in a copy of the K.)

4 آَمَتَ see 1.

9 ﺗَمَكَّنَتْ see 1.

11 ﺗَمَكَّنَاتۢ see 1.

کمَتُ A dark bay colour: a red colour mixed with blackness: (Kh, Sb:) or a red colour mixed with ﺗَمَكَّنَى، (As, S, K,) which latter is blackness that is not pure, or clear: (see ﺗَمَكَّنَى:) or a colour between black and red: (ISd:) there are two kinds of ﺗَمَكَّنَى كمَتة صفرة ﺗَمَكَّنَى [yellow bay, or gilded bay],} and ﺗَمَكَّنَى كمَتة حمرة ﺗَمَكَّنَى [red bay, or chestnut-bay]. (IAar.)

کمَتُ، 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 (As, S, K,) which latter is blackness that is not pure, or clear: (TA [app. from As]:) [see Via, above:] a camel is called (As, S:) the difference between (As, S:) and (AO, S, TA;) and the word 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 ناتع, and نري, and رري, and ريم: (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 *هپَنيمْك* : Freytag says, accord. to some from the Persian *كمپَه* .] See also كمپأ, and كمپأ. The Arabs say, that the كمپ is the most powerful of horses, and the strongest in the hoofs. (TA:) A date of the colour called كمپ; [or, red tinged, or mixed, with black, or of a blackish red colour]: it is one of the kinds hardest, or toughest, in سحاء [i. e. pulp, or flesh], and sweetest to chew. (AM.) A fig of that colour. (AHn.) كمپ 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:) كمپ is also applied as an epithet to waste, or unowned, land. (ISd:) كمپ A long, complete, month, or year. (IAar.)

He took it by its root. (Sgh, K.)

كماتي: see next paragraph.

كماتي, (K,) and كمت, of the same measure as (TA:) Horses of the colour of that which is called كمَت, (K,) is a pl. formed from كمت; though this sing. has not been
used: (L:] and ىَتَأَمْكَة [fem. of ىَأَكْمَة] regarded as a subst.; though this sing. also has not been used.

(TA.)
Q. 1. 

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.)

A certain kind of fruit; (T, S;) well known; [namely, the pear;] called by [some of] the vulgar

[It is called by this latter name, and also and in Syria; but in Egypt and some other countries,

n. un. (S, Msb, K:) pl. (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 , without tenween: for it is added,] and one says,

this is one pear: in the copies of the K in my possession erroneously written : and these are many pears]. (K.) Its dim. has the following forms: (K,) which is the most agreeable with analogy, (ISd, TA,) and (K,) which is the form adopted by those who make the pl. (ISk, TA,) and (K,) which is the best form, (ISk, TA,) and (K.) Az says, I have asked a number of Arabs of the desert respecting the , but they knew it not. (TA.)


The grape-vine became in a state of commotion preparatory to its putting forth its leaves. (S, K.)

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.)

A man (S) having large buttocks. (S, L, K.)

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.

A mouth straitened by the great number of the teeth and by the swelling of the gums. (IDrd.)
He magnified himself, or was proud; (S, L, K;) elevated his nose, from pride: (L;) or He elevated his head, from pride; (L;) i. q. [in the CK with خ: (K;) or he sat in the manner of him who magnifies himself (S, L) in his own mind. (L;) They flourished and increased in self exaltation: or

They 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. (K;) [or he pulled up his head by the bridle and bit]. See See 1. خمّ، (K;) aor. -، (L;) inf. n. خمّ، (S, L;) He voided it, namely his excrement, or ordure; or voided it in a thin state; syn. خمّ، (S, K;) Some bread and خمّ، [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 خمّ; whereupon he said, I know that it is خمّ; and added، which of you voided it? خمّ، aor. and inf. n. as above، He (a camel) voided his excrement, or ordure, in a thin state. (L;)

See 1. خمّ، (K;) aor. -، (L;) inf. n. خمّ، (S, L;) It (a vine) put forth its gems when about to put forth its leaves. (AHn.) [See also خمّ،]

The magnifying one's self; pride. (Abu-l-'Abbás, K;)

A kind of seasoning, or condiment, eaten with bread to render it pleasant, or savoury; (S, Msb, 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 (Msb:) or it is a bad sort of (Mgh, Msb:) pl. (Msb,) or (Mgh.)

ملك كيهخُ A king having his head elevated, from pride. (L.)
1. **تَدَمَّكَ**

(a thing) became changed in colour; (L, *Msb, K, *) and lost its clearness, (L, K,) the traces thereof remaining. (L.) **تَدَمَّكَ لَوُنَّهُ** His, or its, colour became changed. (L.) **تَدَمَّكَ أَلْثَوبٍ** The garment became worn-out, (A, K,) and smooth, (K,) so that its colour changed. (A.) **تَدَمَّكَ** (a fuller, L) beat a garment, or piece of cloth. (L, K,) **تَدَمَّكَ**, (aor. **تَدَمَّكَ** and **تَدَمَّكَ**, TA,) He (a fuller, L) beat a garment, or piece of cloth. (L, K,) **تَدَمَّكَ**, (aor. **تَدَمَّكَ** and **تَدَمَّكَ**, TA,) He (a man) was affected with concealed grief or sorrow: (S, Msb:) 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. **تَتَدَمَّكَتَ**

He heated it (a limb) with **تَكَمَدَة**; (K,) heated it with rags and the like; (S, L,) applied to it a **تَكَمَدَة**. (A.) **تَكَمَدَة** [which see below] signifies the same as **تَكَمَدَة**. (S, L,) **تَكَمَدَة** 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 **تَتَكَمَدَتَ**; and **تَتَكَمَدَتَ** is used as the pass. part. n. of this verb, anomalously. (L.)

3. **تَتَتَكَمَدَتَ**

**تَتَتَكَمَدَتَ** 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.) **تَتَتَكَمَدَتَ** 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.) **تَتَتَكَمَدَتَ** See 2.
(L, K) and (K) and (L, K, Msb, K,) the last a simple subst., (Msb,) Change of colour, (S, L, Msb, K,) and loss of its clearness, (L, K,) the traces thereof remaining. (L,) concealed grief or sorrow: (S, A, L, Msb:) or grief or sorrow which one cannot dispel: (L:) or intense grief; as also (K,) or most intense grief or sorrow: (Lsd, L:) and disease of the heart from intense grief or sorrow. (K.)

A thing changed in colour; (Msb,) see 1; and [changed in countenance]. (A,) affected with concealed grief or sorrow; as also [changed in countenance]. (A,) affected with concealed grief or sorrow; as also [changed in countenance]. (A,) affected with concealed grief or sorrow; as also [changed in countenance]. (A,) affected with concealed grief or sorrow; as also [changed in countenance]. (A,) affected with concealed grief or sorrow; as also [changed in countenance]. (A,) affected with concealed grief or sorrow; as also [changed in countenance]. (A,) affected with concealed grief or sorrow; as also [changed in countenance]. (A,) affected with concealed grief or sorrow; as also [changed in countenance]. (A,) affected with concealed grief or sorrow; as also [changed in countenance]. (A,) affected with concealed grief or sorrow; as also [changed in countenance]. (A,) affected with concealed grief or sorrow; as also [changed in countenance]. 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or contracting his face; looking sternly, austerely, or morosely; as also . (L.)

see .

(a subst. K) The act of beating a garment, or a piece of cloth, by a fuller. (L, K, *) (K) and (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,) i. q. see 2; (S, L;) [The application of 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.,
more pleasing to me than cauterization. (S, L.)
1. ** Kern (Ḵṟn) He (a circumciser) missed the place of circumcision [and hurt, or wounded, the glans of the penis]. (IKť.)

2. ** Kern (Ḵṟn) The head [or glans] of the penis; (Ḵ) or i. q. Kern (Msb) pl. Kern (S, Msb, Ḵ) [or rather, the latter is a coll. gen. n.; and the former, the n. un.] It is said in a proverb, Kern (S, Msb, Ḵ) — Kern; alluding to the likeness of one thing to another. (Ḵ) — Hence, by synecdoche, The penis, altogether. (Msb.)

3. ** Məkəmūr (M.k.m.) A man (S) having the head [or glans] of his penis, (Msb, Ḵ) or the extremity of the head of his penis, (S, Ḵ) hurt, or wounded, by the circumciser. (S, Msb, Ḵ)

4. ** Kern (Ḵṟn) A kind of belt with a receptacle for money.
[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 [كيموس (L, TA:)] [but the latter word more properly signifies chyle, and in this sense is used by modern physicians:] a certain mixture or humour (خلط: a Syriac word: (K:) [or Greek, as mentioned above:] Az says, that كيموسات, as used by the physicians, signifies the four humours; and is not Arabic, but ancient Greek. (TA.)

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.)
The testicle, or the scrotum, was, or became, small in the breast. (TA.)

He (a woman) was, or became, small in the breast. (TA.)

The testicle, or the scrotum, was, or became, short, and cleaving to the inner skin. (TA.) See also 5.

He (a man) was, or became, quick; (K;) as also شّمشكن (S, K, TA) and أنكمش, أكمش, 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, أنكمش في سبعه, and أنكمش الفرس في سيره.

He was quick, &c., in his walking, or running, or working]. (A.) And انكمش الفرس في أسره. He hastened, or was sharp or vigorous or effective, in his affair. (As.) And انكمش في الحاجة. He was quick and vigorous in executing the needful affair; syn. اجتمع فيها. (TA.)

He determined, resolved, or decided, upon an affair; as also كمش [aor. _], inf. n. كمش. (TA.)

He contracted, or tucked up, his skirt. (A, TA.)

He hastened him; made him quick; (S, A, K;) [and so app. كمشه: see _1] __ And إنكمش الإبل: كمش, 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.)

He bound all the teats of the camel with the صرار. (S, K)

It (skin) contracted, or shrunk, (A, K;) and became drawn together; (K;) and so انكمش.
said of a garment, or piece of cloth, after washing; (K, art. فلص) and of an udder. (TA.) See also 1. See again 1, in two places.

7

كمش

Short and small; applied to an udder: and [the fem.] with ة, applied to a testicle, or a scrotum, (خصية)

short, and cleaving to the inner skin. (TA.) ___ Applied to a horse, Small in the veretrum; as also

كميش

short, and therein: (S, K) or short therein: [contr. of سابغ] pl. [of mult.] كمش and [of pauc.] كمش: (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 كمش, (K,) or كمش, so applied, ('Eyn,) and كمش, applied to a she-camel, (Ks, S,) and كمش, thus applied: (TA:) or كمش [so in the K accord. to the TA, but in some copies of the K كمش, ] and كمش 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 forefinger: (As:) and كمش, applied to a woman, having a small breast.

(As:) and كمش, 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 كمش [app. applied to a man, being the part. n. of كمش, q. v.] is syn. with كمش: (TA:) or كمش signifies courageous. (Sb, ISd.)

كميش

fem. with ة: see above, in two places.

كموش

fem. with ة: see above, in three places.

A man having his [lit.] رجل كمش الإزار [or waist-wrapper] tucked up; (K, TA;) [meaning,] Vigorous, laborious, or sedulous, in his affair. (TA.)
[χαμαίπιτυς, *the ground-pine*]: see عرصف.
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>كَمِلْ</td>
<td>He, or it, was, or became, perfect; and sometimes, it was, or became, complete, entire, whole, or full; which latter signification is more properly expressed by تَمَّ، which see.</td>
</tr>
<tr>
<td>كَمِلْ</td>
<td>Complete with respect to bodily vigour, having attained the usual term thereof. See لَبِّثُ عَفْرِينَ، Also عَفْرَ. Also Consummate, perfect.</td>
</tr>
<tr>
<td>مُكَمِّلٌ</td>
<td>Supererogatory acts of religious service.</td>
</tr>
</tbody>
</table>


mentioned in the TA, in art. i. q. نَمَائِط, which is applied as a لَوَقَت to a wound.

Latent.

A place of concealment, a lurking-place: مكَامٌ (Mgh, Msb:) pl. مكَامٍ (Msb.)
 الأرض كمهاة

i.q. and مغمة (TA in art. غم)
A courageous man: or one wearing arms or armour: (K:) or a courageous man covered, or protected, by arms or armour; (S:) a courageous armed man.
A place of retreat or concealment; such as a cave, and an excavated house or chamber: (Beyd, xvi. 83:)

The shelter of a wall: see łąف. ٌءْفِد

A thing that serves for veiling, covering, or protecting. (S, * Msb, * K.) See ظل, where I have thus rendered it.

A fire-place; a place in which fire is lighted. (S, K.)

مَكْنُونُ الفَائِلِ: see a verse of El-Aashâ in art. ٍفِيل

فعال مستطِّنِ: seesee
1. **کَنْبَة** (aor. َکَنْبَةٍ, inf. n. َکَنْبَةٌ) كَنْبَةٌ; and َکَنْبَةٍ He, or it, was, or became, gross; thick, coarse; or rough: syn. غَلْطُهُ (K.) See 4. َکَنْبَةٍ He was, or became, possessed of plenty, or riches: syn. َیَنْغَـتْسِا (K.).

2. َکَمْبَةٍ (aor. َکَمْبَةٍ, inf. n. َکَمْبَةٌ) َکَمْبَةٍ, aor. َکَمْبَةٍ, inf. n. َکَمْبَةٍ He stowed it, or deposited it, in his provision-bag. (K.)

4. َکَمْبَةٍ (aor. َکَمْبَةٍ, inf. n. َکَمْبَةٍ) َکَمْبَةٍ; (K.) or the former verb only is used; not the latter; (Aṣ, S) His hand was, or became, callous, or hard, (S) or coarse, or rough, (K) by reason of work. (S, K) See 1. َکَمْبَةٍ لسَانِهِ His tongue was impeded, or tied up.

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1. َکَمْبَةٍ (K.) َکَمْبَةٍ His belly [meaning its contents] oppressed him, or gave him pain: syn. ِاِشْتَدَّتْ.

(K.)

4. َکَمْبَةٍ (K.) َکَمْبَةٍ, aor. َکَمْبَةٍ, inf. n. َکَمْبَةٍ 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 َکَمْبَةٍ.

1. َکَمْبَةٍ, of the same measure as َکَنْبَةٍ, (K) or َکَنْبَةٍ, (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 ِقَنَادْجُ 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 َکَمْبَةٍ, and he shewed me a scattered, small, thorny plant, with white
twigs or branches, abounding with thorns, having, at the extremities, [or calyxes, or flowers, or flower-buds,] from each of which grew forth three thorns.

(TA.)

ٌبﺎَﻨِﻛ i. q. شمار الخ [i. e. the fruit-stalk of the raceme of a palm tree]. (S, K.)

ٌﺐَﻨْﻜُم and ٌﺐَﻨْﻜِم: see next paragraph.

ٌﺐَﻨْﻜُم and ٌﺐَﻨْﻜِم A coarse, or rough, hoof; (IAar, K;) and the same words, and ٌﺐَﻨْﻜُم, the same as applied to a camel's foot. (IAar)

ٌمْكَبَتََٔ Thick, or coarse, and strong, and short. (K)
Q. 2. He (a man) became contracted [in disposition; or niggardly, or stingy]. (L, as from IDrd.) But see art. (TA.)

A hard, strong, robust, man. (L.) But see art. (TA.) Also, and (or this should be TA) A man contracted [in disposition]; niggardly, or stingy. (L.) But see art. (TA.)
He became hard and strong: \((L)\) he became contracted; syn. (K:) [app. \em{in disposition}; see \textit{kabith}: \em{or in make}; the second verb being also expl. in the \textit{L}, with reference to a man, by the words \textit{تداخل بعضه في بعض}.]

\textbf{Q. 2} see \textbf{Q. 1}.

\textit{kabith} and \textit{kabith} \textit{Hard (L, K) and strong}. \((L)\) [Epithets applied to a man.] Also, all the three words, \textit{Contracted in disposition}, and niggardly, or stingy. \((K)\) Mentioned before in art. \textit{kabith}; and like \textit{kabith}. \((T.A.)\) [Accord. to the \textit{L}, these epithets seem also to apply to a man \em{Contracted in make}: the first and third being expl. by the words \textit{تداخل بعضه في بعض}.]

\textit{kabith}: see \textit{kabith}.

\textit{kabith}: see \textit{kabith and art.}
He (a man) was strong in his make. (IAar, TS, K.)

It (a skin, TA) became foul with the grease of milk [and so retained the water, or milk, well]; syn. حصن: (TS, and SM's copy of the K: in the CK and a MS. copy of the K: حصن: in another copy of the K: حصن.)

He was lowly; humble; submissive. (K.) [See اقتنت.] __ He was content, or well pleased; acquiesced. (K.)

A skin that retains the water, or milk, well. (K.)

Strong; robust. (Ibn-Buzruj, K.) An epithet applied to a man. (Ibn-Buzruj.) Formed from كنت I was because an old man speaks of himself in time past saying كنت كذا وكنت كذا. (MF.) Also, [and كنت, as implied in the TA, and in the S in art., عجن, i. q. كبير, i. q. Great in age; old: aged]. (AZ, K.) A poet says,

[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.)
کتاب

و ... کتاب
کتاب: see art.
A circular thing (in the TA, with unpointed,)  

made of myrtle, and of the branches of the [kind of willow called] (spread out, TA), upon which sweet-smelling plants are arranged, or disposed, in regular series, and which is then folded: (Lth, K:) the Nabathean word is . It is a circular thing 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. 

is an arabicized word, from the Persian , pass. part. n. of , and meaning folded, or twisted (TK, [as explained to me by a very learned Turk, who, however, thinks the words not very clear.])
Hamd: and and Hard and strong: (K.) but the ت in this case is corrupted from ج in art.

TA.

Sand pouring down. (IAar, K.)
Confusion of speech, or discourse, by reason of errors, or mistakes. (Yoo, K.)

[App. an inf. n. of which the verb is ٌﺔَﺒَﺨْﻨَﻛ.]
He was ungrateful; he disacknowledged a benefit. (S, A, K.)

If thou ask of him, he refuseth; and if thou give him, he is ungrateful. (A.)

He disacknowledged his father's beneficence. (TA.)

He cut, or severed, it. (S, L, K.)

A portion of a mountain. (K.)

Ungrateful; who disacknowledges benefits; (El-Kelbee, S, A, L, K;) as also (L, K;) or a denier: (L;) the former applied also to a woman; and so (S, A, L;) an unbeliever: (Zj, L;) a blamer of his Lord, (El-Hasan, L, K,) who takes account of evil accidents and forgets benefits: (El-Hasan, 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 (رفده,) 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, إنَّ إِلَٰهَيْنَيُّ ارْهَبُوا لَكُنُودُ أَرْضُ كُنُودٍ: 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 أَرْضُ كُنُودٍ. (L, TA.)

A woman ungrateful for friendship, and for loving communion, commerce, or intercourse; (As, L, K;) as also (As, L,) an unbeliever.

Land that produces nothing. (S, A, L, K.)

Also, One who cuts, or severs; who is wont to do so. (S, L)
Hard and strong: (K, L:) [as also, &c.].
[Greek χόνδρος λιβανωτοῦ, or ] i. q. v., i. e. Frankincense], (S, in art. كدر; TA;) accord. to the physicians; (TA;) a kind of علّك [or resin], very useful for stopping phlegm, (ك,) and a dispeller of forgetfulness, and having other properties: n. un. with ظ. (TA.)
1. **kenz al-mal**

(aor., (T, S, M, Mgh, Msb, &c.,) and, accord. to MF, also, but the former is that which commonly obtains, (TA,) inf. n. **kenz** (Mgh, Msb,)) *He buried the property, or treasure,* (S, K, TA,) *in the earth:* (TA,) *he collected the property together,* (Mgh, Msb,) and treasured it, hoarded it, laid it up, reposited it, stowed it, or stored it, in secret: (Msb,) and, accord. to Az, *kenz el-shi'eh,* (K,) aor. — inf. n. *kenz,* (TA,) *He pressed the thing, meaning anything,* (K,) *with his hand or foot,* (TA,) *in a receptacle,* or in the earth. (K,) *kenz al-timur,* (S, A, Msb, K,) aor. — (K,) inf. n. *kenz,* (Msb, TA,) and, accord. to Az, *kenz and timur,* [but see the former of these two words below,] (Msb,) *He stowed,* or *packed,* the dates, (TA,) *in the large receptacles of palm-leaves,* [pl. of *talj,*] *by throwing* [the contents of] *a bag* (jarab) *into the bottom of the* *talj* *and pressing them with the feet until they became compacted,* or *commixed in a mass,* and then bag after bag until the *talj* *was pressed full,* when it was sewed up with palm-leaf cord. (TA,) *He stored up,* or *packed,* the wheat in the bag. (TA,) *[See an ex. of the pass. part. n. voce kenz]*

2. **kenz**

(a thing, S, Mgh, Msb,) *became collected together,* or *compacted;* and *full.* (S, Mgh, Msb, K) *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. &c.) *The like is also said of wheat.* (TA,) __
The flesh became compact, or hard. (From an explanation of the part. n. in the A; &c.)

The bag became very full. (A.)

The skin of milk or water became full. (TA.)

The bag became very full. (A.)

And

The skin of milk or water became full. (TA.)

Treasure; property buried (S, A, Mgh, Msb, K) in the earth: (TA:) an inf. n. used as a subst.: pl. كنوز. (Mgh, Msb.)

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.)

I have been given gold and silver. (TA.)

[A treasure of knowledge or science]. You say, معه كنز من كنوز العلم [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., ¡إِبَأَزْـﻨَﻛْ ْﻦِﻣ ِزﻮُﻨُﻛ ِﺔﱠﻨَﳉا َﻻ َلْﻮَﺣ َﻻَو َةﱠﻮُـﻗ ﱠﻻِإ ِّٰ ﱢﻻَأ َﻚُﻤِّﻠَﻋُأ [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 'Alkamah, 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.)

That in which property is preserved, or guarded: (K, * TA:) and مَكَنزَ [or rather both] that in which property is buried, treasured, hoarded, laid up, repositied, or stored, in secret: pl. of the latter, مِكَنزٌ. (A, TA.)

مَكَنزٌ: كنز.

مَكَنزٌ: كنز.

And see: كنز. [According to Az, they are inf. ns.; but some seem to regard them as simple subs.]

This. [A treasure of the treasures of knowledge or science]: You say, هَذَاَ كنز. [And see: كنzer, تمز.].
This is the time of packing the dates. (K, * TA.) And El-Umawee says, I came to them when they were packing the dates. (TA.) ISk says, that it has been heard only with fet-h; (S, Msb;) but some say, that it is like صرام جداد, and صرام. (S.) Also, sometimes, [The storing, or packing,] of wheat. (TA.)

Dates packed in [the receptacles called] القوصرة جلال القوصرة. (K, TA) and [pl. of جلال القوصرة.] (TA,) for winter; (K, TA;) as also مكنوز. (TA) See مكنوز. ___ See also مكنوز.

One who takes extraordinary pains in treasuring, or hoarding, gold and silver. (TA.)

Compact, or hard, in flesh: (A:) and [in like manner] compact and strong in flesh. (TA.) You say, كنز ناقة كنز, (S, K,) or جارية كنز, (K,) and هن كنز, (TA,) A she-camel, (S, A, K,) and a girl, (K,) and a woman's pudendum, (TA,) compact, (K,) and كنز, (S, or كبرة, كثرة, TA,) in flesh, (S, K,) and hard, or firm: (K: pl. كنز and كنز; 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 جنب, since it has a dual form, namely كنزان. (TA.) ___ A book, or writing, stored with useful things. (A, TA.)


1. **uestra (S, A, Mgh, Msb)** aor., *(Mgh, inf. n.)* He swept *(Mgh, TA)* a house, or chamber, *(S, A, Mgh, Msb)* or place, *(TA)* with a [or broom]. *(A, Mgh)* They passed by them and swept them away, or destroyed them; syn. **كَسَحُوهُم** *(A, TA)*. **كَسَحَوهُم** *(S, A, Mgh, Msb)* He swept a house or place, *(TA)* or 

2. **عَصِيرَةُ (S, Msb)* or **عَصِيرَةُ (Mgh)* inf. n. **عَصِيرَةُ (Mgh, Msb)** He *(an antelope)* entered his *covert, or hiding-place, among trees; (S, K)* or abode; *(Msb)* or cave; *(TA)* as also **كَنَاسَيْنِ (S, A, Mgh, K)* and **كَنَاسَيْنِ (A, TA)* which two verbs are likewise said of a wild bull or cow, in the same sense. *(TA)*

3. **كَنَاسَيْنِ also signifies He (a man, TA) entered the tent: (K) or hid himself, and entered the tent. *(TA)* And **كَنَاسَيْنِ She (a woman) entered the camel-litter**: *(K)* app. taken from the saying of Lebeed, **كَنَاسَيْنِ فَتْكَنَّسَوا قَطْنَا, (Mgh)* meaning, and they entered [or camel-litters] covered with cloths of cotton. *(TA)* [Hence also,] **كَنَاسَيْنِ (Zj)* aor., *(AO, Zj, S, K)* inf. n. **كَنَاسَيْنِ (Lth, Zj)* The stars hid themselves in their place, or places, of setting, *(AO, Zj, S, K)* like antelopes in their *coverts: (K)* or [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 **كَنَاسَيْنِ

5. **كَنَاسَيْنِ see 1; the former, in four places.

8. **كَنَاسَيْنِ see 1; the former, in four places.

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A gazelle's covert, or hiding-place, among trees: (S, K:) so called because he sweeps (سَنَتَس) 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] a place into which a gazelle or a wild bull or cow enters to protect itself therein from the heat: (TA:) pl. of pauc.] and (TA) and [of mult.] and (K) and [pl. pl., i. e., pl. of (TA.)

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.)

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 بَيْتَة (Sgh:) [Chald (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] كَنْسَة (Az, Mgh) or كَنْس (TA) [signifying a firetemple]: pl. كَنَّاس (A, Msb.) A thing resembling [the kind of camel-litter called] هوُدج, composed of twigs, or branches, stuck in a رحل or a مَحْمَل, with a cloth thrown over them, in which the rider sits in the shade and conceals himself: (Mgh, Msb;) of the measure فعيلة from (أَكْنَس) [an inf. n. of كَنْس] (Mgh;) pl. as above. (Msb.)

One who sweeps حوُش [meaning privies]. (A, TA.)

An antelope, (S, A, TA,) and a wild bull, (TA,) entering his كَنَّاس, (S, A, TA,) i. e., his covert, or hiding-place, among trees: (S:) fem. with زَج (Zj:) pl. كَوْاَنَس, both of the masc. and fem., (Zj,) and كَوْانَس, of the masc., (A,) [and of the fem. also accord. to rule,] and كَوْنَس (TA) [Hence,] the جَوْارِي الكَنَّاس, (S,) or the الكَنَّاس, (K,) [in the Kur, lxxxi. 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. (K, TA,) i. e., (TA,) or the stars, [or planets,] Saturn, Jupiter, Mars, Venus, and Mercury; (TA;) because they hide themselves in their place of setting, like antelopes in their coverts; (K;) or because they become hidden beneath the light of the sun: (Bd:) or the stars [meaning plants] 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 coverts when the heat is vehement. (Zj.)

The places of suspicion. (TA.)

A broom; a thing with which one sweeps: (S, A, Msb:) pl. مَكَانَس. (A, TA.)

A maker of brooms. (Golius, from Meyd.)

[a kind of roast flesh-meat]: see مَرْمُوض.
A species of fish; (AO, TS, L, K;) as also فاقد from which it appears to be formed by the substitution of for د. (TS, L.)
Q. 2 It (a thing) became collected together. (L)
A kind of sea-fish; (S, L, K;) as also [كنعد] in which the ت seems to be a substitute for the د. (L)
The people were on his right and left. (Msb.) It bordered it on either side.

Vicinage or neighbourhood, or region or quarter or tract, and shadow or shelter or protection. (K.) The man's two sides, right and left. (TA.)

see قدْوَر, in two places.

see زْرَب.

A kind of pastry, resembling vermicelli, made of fine flour and water mixed in such proportions as to compose a thin paste, which is poured into a vessel whose bottom is pierced with numerous small holes: the vessel being then moved circuitously over a large round tray of tinned copper, beneath which is a fire, the paste runs in fine streams, is quickly but slightly baked. and swept off.

For eating, it is slightly baked with clarified butter (نَﲰ), and then sweetened with honey, or sometimes with treacle, or sugar. ___


A maker or seller of كَناَفَة.

A she-camel that lies down behind the other camels. (Az, cited in L, art. رَوح.)
侾 and 侾

Short. (K)
Kên: see an ex. in a verse cited voce معس.

Kên: see Kên فنص. كنه may often be rendered *Entity.*
1. He affixed a pronoun, meaning, with the Koofees, a pronoun, to a verb [&c.]: (TA in art. بير) but accord. to the usage of the verb in two instances in the M and K, voce راب in art., it clearly means he spoke allusively.

2. He used it metonymically for such a word or phrase; he alluded thereby to such a thing.

A surname of relationship.

A metonymy: see تعریض; where the difference between these two words is explained. Also, An allusion. (TA.) Also, and مکنی, accord. to De Sacy, in his Ar. Gr. i. 455, or مکنی, for I find its plural written in a copy of the S مکنیات, A pronoun; see مکنی.
1. **Behēk**, (S, K), and **Kēhēk**, (K), inf. n.  He (a camel, S,) was, or became, of the colour called **Kēhēk**. (S, K.)

Q. Q. 4. **Ekhāb lūnē**. His complexion was, or became, changed, or darkened by the sun &c.]. (TA.)

A buffalo (or camel, A; and so in the CK;) advanced in years. (K.)

**Kēhēk**: see **Kēhēk**.

The colour which is also called **Qēhēk** (As, S, K;) or that which is called **Dēhēm** 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: (Yaakoob, who does not particularize anything [to which it is applied] exclusively: TA:) Az says, I have not heard **Kēhēk** 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 **Kēhēk** signifies the colour of the buffalo. (IAar, cited by Az.)

**Bnū Kēhēk**, an expression used by the poet Hassán Ibn-Thābit, meaning Sons of a base, or an ignoble, Woman: **Kēhēk** being thus used as though it were a proper name. (RA.)

**Akhēb**, (Az, S, K) and **Akhēb**, (K) A camel (Az, S) of the colour called **Kēhēk**. (Az, S, K) fem. of the former, (Az) [and pl. **Akhēb al-lūnē**. A man whose complexion is changed, or darkened.
by the sun &c.] (TA.)

ٌﺔَﺒْﻬُﻛ، accord. to Ibn El-Aarábee, *Yellowness inclining to redness.* (TA. voce حسبة.)
He was quick; made haste; (L, K;) in his pace: (L:)
he (an ass) ran; syn. (S, L.) He was quick in service. (TA.)
He was importunate, persevering, or urgent, in petitioning, or seeking, or desiring. (K.)
He was, or became, fatigued, tired, or weary. (K.)
He became jaded, harassed, or fatigued, by labour, or toil: as also
I made him to be quick, or to hasten. (K.)
I made him (an ass) to run. (S, L.) He fatigued, tired, or wearied, (L, K;) his companion. (L.)
It (a young bird) trembled, or fluttered, before its mother; that she might feed it: (S, L:)
he (an old man) trembled: (L:) you say: (TA.)
Distress; trouble; fatigue; weariness; i. q. (L, K.)
A female slave: (K;) so called because of her quickness in service. (TA.)
A she-ass quick in the fore legs. (L, K.)
And fatigued; tired; weary. (L.)

One who trembles by reason of old age. (K.)

See: fatigued.
A heavy, or dull, man: syn. ثقيل وخم (K.)
1.ْرْﻬَـﻗَّ۔ 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. ْرْﻬَڪَّ۔. (S, K.) So in the Kur, [xciii. 9,] Therefore, as to the orphan, thou shalt not oppress him; accord. to the reading of Ibn-Mes'ood. (Ks, S.) Yaakoob says, that the ق in ْرْﻬَڪَّ۔ is a substitute for the ق in ْرْﻬَڪَّ۔. (TA.)
A well-known yellow substance; [yellow amber]: from the Persian كهرب, i.e., carrying off straw, [on account of its electric attraction]. (TA.) See De Sacy's Chrest. Ar., sec. ed., iii. 468: and see حور.
The eggplant, or *melongena*. (IAar, T, K.) Mentioned in the T in art. whence it seems that the ب is a substitute for م. (TA.)
کهَل

8. ٌرِخاَز

It became tall and full-grown: (TA:) or it became of its full height, and blossomed: (S:) see ﺑَاخت. ٌرِخاَز

كُهَل

Of middle age; or between that age and the period when his hair has become intermixed with heavity. See ﺑَباحث; and ﺒِكَرْم and ﺑَحَمَم.

کُهُولَة

See ﺑَباحث.

کَهَل

[The withers of a horse, &c.] i. q. ﺒِرْكُ: or the anterior portion of the upper part of the back, next the neck, which is the upper third part, containing six vertebra: or the part between the two shoulder-blades: or the part where the neck is joined to the back.

کُهَانَة

Divination: soothsaying. (K, &c.)

کَاهُن

See ﺑَعَرَفَ and ﺑَعَائِف.
A hole, or perforation, or an aperture, (S, Mgh, Msb, K,) in a wall (Msb, K) or chamber; (S, Mgh;) [a mural aperture;] or the first and second, a small one; and the third, a large one (K.) See also مشكاة.
1. **كوب**

   aor. **بَوكَ**; ُبِكُوبَ, and **بَاكَ**

   **He drank with a كوب**, the kind of mug or cup so called. (IAar, K.)

2. **كوب**

   inf. n. **بَوكَ**

   **He pounded, or brayed, a thing**

   **Fهر** [or كوبة, q. v.] (K.)

8. **كوب**

   **A mug, or drinking-cup, كُوب** without a handle: (Fr, S, K) or one (with a round top, **بُهف**[or كوبة], q. v.) (K.)

   **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. **بكوب**. (S, K.)

3. **كوبة**

   **Slenderness of the neck with bigness of the head.** (L, K.)

4. **كوبة**

   **A sighing, or grief, or regret, for something that has past, or escaped one.** (K.)

   Probably formed from the mahmooz word [كؤبة]. (TA.) [Perhaps an inf. n.]

5. **كوبة**

   occurring in a trad., in which it is forbidden, (TA,) The **game called** نرد; (K) an appellation given to that game by the people of El-Yemen: (A 'Obeyd, on the authority of Mohammad Ibn-Ketheer; and I Ath) or **that called** شطرنج: (K) or a small drum, slender in the middle: (S, K;) accord. to some, (TA,) the **musical instrument called** طرب: (K;) as occurring in a trad. of 'Alee, in which a command is given to break the thing thus called. (TA.) Also, i. q. **Fهر**; (K) i. e., A small stone, such as fills the hand. (TA.)
کوت

کوْتی Short: (K.) or a short and deformed or ill-shapen man. (So in a marginal note in two copies of the S.)
ثﻮﻛ

2. كَوْتَةٍ It (growing corn or the like) became composed of four leaves, and of five.

(En-Nadr, K.)

ثّﻮﻛ ِﻪِﻄِﺋﺎَﻐِﺑ، inf. n. ثَوْکَتْ، He voided his excrement [in form] resembling the heads of hares, or rabbits. (K.)

كَتَةٌ i. q. كَاتَ، [q. v. in art. كَتِثَثِثِثَثُثَثٌ]. (K.)

كُوْتُ or kind of short boot: (AM, K;) app. an arabicized word. (AM, L.)

كُوْثَةٍ What is composed of four leaves, and of five: referring to growing corn and the like: n. un. of كُوْتُ، [as in different copies of the K, the latter being the reading in the TA, which mentions كُوْتَةٍ as another reading,] Abundance of herbage, or of the goods, conveniences, or comforts, of life; plenty; fruitfulness. (K.)

كُوْثَةٌ: see كُوْثَةٍ.

كُوْثَيْنَ Short: like كُوْثَيْنَ. [q. v.]. (T.)
كَوْح

1. [aor. كَوْحَ, inf. n. كَوْحٌ] He fought with him and overcame him: (K) so Az, explains كَوْحَ, inf. n. مُكَاَوِحَةٍ, كَوْحَهُ, and كَاَحَّةُ, كَاَحَّةُ, كَاَحَّةُ, كَاَحَّةُ, كَاَحَّةُ, كَاَحَّةُ, كَاَحَّةُ, كَاَحَّةُ, كَاَحَّةُ, كَاَحَّةُ, كَاَحَّةُ, K. accord. to the M, كَاَحَّةُ signifies he fought with him; and كَاَحَّةُ, كَاَحَّةُ, كَاَحَّةُ, كَاَحَّةُ, K. and كَاَحَّةُ, كَاَحَّةُ, K. He overcame him; (TA;) and كَاَحَّةُ, كَاَحَّةُ, K. also has this last signification; (IAar, S, TA;) and so كَاَحَّةُ, K. and كَاَحَّةُ, K. (IAar, TA.)

2. كَوْحَ See 1. Also كَوْحَ, (inf. n. كَوْحٌ, TA,) He abased him; rendered him abject; syn. أَذَّنَّهُ. (K.)

3. كَوْحَ See 1. Also كَوْحَ, He reviled him, or vilified him, mutually; and treated him in an open manner (S, K) with opposition or altercation. (TA.)

4. كَاَحَّةُ He destroyed him. (T, in this art; and K in art. كَيْبِ.) See 1.

5. كَاَحَّاَثَ They two laboured, or strove, each with the other, to do evil, or mischief. (S, K.)

كَيْبِ The foot, or base, (مُعَرَضٌ, جَبَيلٌ) of a mountain: (S, K:) [or] its face, or part facing the spectator, above its foot, or base; syn. جِبْلٌ: (S:) or its foot, or base, جَمِيلٌ (مُعَرَضٌ) and most rugged part: or its سَطُحٌ [i. q. مُعَرَضٌ]; and the foot, or base, of its face; syn. كَيْبِ: صَفَحٌ سَنَدَهُ: (K: or كَيْبِ) signifies the side (نَاحِيَة) 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 كَاَحَّةُ, كَاَحَّةُ, (M:) and (of كَيْبِ, K. and (TA,))
A rough or rugged foot, or base, or face above the foot or base, &c., of a mountain; an expression similar to footprint (K, art. حَيَك); the latter word being a corroborative; for the سَنَد of a mountain is called حَيَك only because of its ruggedness and roughness. (TA.)
(S, L, K,) a Persian word, (L,) and (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 کاخ to a pavilion (قصر) made in a garden or other place: (L:) pl. (S, K) and (K) کوخان and کوخان and کوخان (K, TA:) [the last, in the CK, written کوخة].
كود

كاد يفعل كذا

(S, K, * &c.) [originally كود, كد] first pers. كدت, accord. to the usage of most of the Arabs, (IKtt,) aor.

(س، ك، &c.) the form used by all the Arabs, (IKtt.) or [is also used, by some of those who make the pret. to be originally كود, كد] inf. n. كود

(Lth, S, M, K, &c.) and كاذ (M, IKtt) and مكاد (Lth, S, M, K, &c.) and كاذ (Lth, M, K;) and كاذ, originally كود, deviating from constant rule, (MF,) first pers. كدت, (S, IKtt, MF,) in the dial. of the Benoo-'Adee, (MF,) mentioned by Sb as heard from some of the Arabs, (S,) aor. كيد (IKtt,) deviating from constant rule, (MF,) [and كود, سب, مب, ك, &c., mentioned above, agreeably with rule;] as also كاذ, (Msb, K, art. كباد,) originally كيد, first pers. كدت, aor. كيد، (Msb, art. كباد,) inf. n. كيد

(L, art. كباد;) and كيد، (S, K, &c.,) a form mentioned by Abu-l-Khattab to Sb, as used by some of the Arabs, who in like manner said ما زيل يفعل كذا

زال كاذ, (S;) He was near to doing so; he nearly, well nigh, or almost, did so; he wanted but little of doing so; (Akh, S, M, K, &c.;) he purposed, or intended, doing so; (Lth, M, IKtt;) but did it not, [or did it not immediately]. (Akh, S, K, &c.)

كداد is applied to signify the being near to doing a thing whether it be [afterwards] done or not done. (S.) Without a negative, it enunciates the negation of the action; and coupled with a negative, it enunciates the happening of the action. (S, K.) [This will be explained in the course of the following observations.] It is (as Es-Suyootee says in the Itkán) 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 *نأ, as the predicate.

(TA.) Sometimes they introduce *أنا after it, likening it to عسقى as, for ex., in the saying of Ru-beh,

قد كاد من طول البلاء أن يمتصا

[It had nearly come to nought from length of wear]. (S.) 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 َدﺎَﻛ ُﻞَﻌْﻔَـﻳ means \textit{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 َدﺎَﻛ َٰٔ]

is a contraction of ُدٌدَٰﻛَأ and ُدٌدَٰﻜَٰﻳ means \textit{He was not near to doing; but he did;} as is shown by the expression [in the Kur ii. 66,]

And 

verily they were near to seducing thee]: and َدَدَدَٰﻛَأ means \textit{And they were not near to doing (it); but they afterwards did (it)]. I'Ab is related to have said, that wherever َدَدَدَٰﻛَأ and َدَدَٰﻛَأ and َدَدَٰﻛَأ occur in the Kur-án, they denote a thing's never happening. Some say, that َدَدَدَٰﻛَأ [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 [in the Kur xxiv, 40,]

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 َدَدَدَٰﻛَأ signifies \textit{He was near to doing; but did not} [or did not immediately]: and َدَدَٰﻛَأ \textit{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, َدَدَدَٰﻛَأ [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 َدَدَدَٰﻛَأ. And as to the expression [in the Kur xvii. 76,]

Thou hadst certainly been near to inclining to them], the Prophet's not inclining to them little or much is understood from َدَدَدَٰﻛَأ [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.] Aboo-Bekr says, that َدَدَدَٰﻛَأ means \textit{Such a one hardly, or scarcely, or tardily, rose;} like َدَدَدَٰﻛَأ and َدَدَدَٰﻛَأ, and َدَدَدَٰﻛَأ means \textit{Such a one hardly, or tardily, or slowly, or tardily, rose.} [L:] and accord. to Az and others, َدَدَدَٰﻛَأ means \textit{He rose after being slow, or tardy:}}
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 Kad is sometimes a [mere redundant] connective (صلة) of the members of a sentence; (Kutr, Akh, AHät, K;) as in [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 (meaning, He hardly, or scarcely, or tardily, rose) when one has risen after difficulty. (TA.) [Thus it appears, that, داَرَأ 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.] As asserts his having heard certain of the Arabs say, لا أَفْعَل ذَلِكَ وَلَا كُوْدَا [I will not do that, nor will I be near to doing it]. (S.) كَادَ also signifies He desired; syn. أَرَادَ. (Akhi, S, K.) So in the verse

* كَادَت وَكَدَت وَتَلَكَ خَيرَ اِرَادَةٍ

* لَوْ عَادَ مِنْ هَذِهِ الصِّبَبَةِ ما 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]. (Akhi, S.) So, too, in the saying in the Kur [xx. 15,] آكَاد أَخْفِيَهَا I desire (S, K) to conceal it: or, to manifest it: (Beyd:) for, like as it is allowable to put أَرَادَ in the place of أَكَاد أَخْفِيَهَا, as in the saying in the Kur [xviii. 76,] جَدَاراً يَرِيدُ أن يَنْفَضُ, so it is to use أَكَاد in the place of أَخْفِيَهَا: and some say, that the meaning is I will manifest it: (TA:) but most hold, that أَكَاد should here be rendered in its original sense. (MF, TA.) Some of the
Arabs make كاد to denote certainty; like ظن, which primarily denotes doubt, and secondarily certainty. (L, art. كيد ___ عرف
ما يكاد منه [is in like manner explained] He hath become acquainted with that which is desired of him. (S, K.) ___ You say to him who seeks of you a thing, when you do not desire to give him it, لا ولا مكادة ولا مهمة لا أكاد ولا أهم [No, nor do I desire, nor do I purpose, or intend]. (Lth, L, K.) ___ You also say, in the same sense, لا مهمه ولا مكادة [I have no purpose or intention, nor any desire]. (S) ___ See also كاد in art.
**2** كَذَّبَ inf. n. It (an إِزارٍ [or a wrapper for the lower part of the body and the thighs]) reached to the part called the كَذَّابَةَ (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 thighb and the hip. (TA.)

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**ةَذَاَكَةٌ** 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 كَذَّابَانْ (As, L:) or the flesh of the hinder part of the thighb: (L, K:) or the part of the thighb which is the place that is cauterized in the hinder part of the thighb of the ass; so in a man &c.: (L:) or the كَذَّابَانْ are two compact portions of flesh in the upper part of each thighb of an ass, the place that is cauterized, between the thighb and the haunch: (T, L:) or the flesh of the outer sides of the two thigs, below the جَاعِرَانْ (AHeyth, T, L;) and this is the correct signification: (T, L:) or the prominent flesh in the upper parts of the thighb: (S, L:) pl. كَذَّابَاتٍ and [quasi-pl., or coll. gen. n.,] كَذَّاب (L.)

**مُكَذَّبَةٌ** An إِزارٍ [or a wrapper for the lower part of the body and the thighs] reaching to the part called the كَذَّابَةَ (L, K) only; or, to the كَذَّابَانْ, when it is put on. (L.)
1 He wound round the turban upon his head; (S, A, Msb, K;) as also (S, Msb,) inf. n. He wound it round many times upon his head; or in many folds]; and hence you say, He wound the thing in a round form. (Msb.) Hence the saying, 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 redundance. (TA, art. حور.) See also كَرَأَةَ, q. v., (K, TA,) He carried a كَرَأَةَ, q. v., (K, TA,) upon his back; (TA;) as also كَرَأَةَ. (K, TA.)

2 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 معدل [or scroll] is folded up: (Msb;) or shall lose its light: (Fr, Katádeh, S;) or shall be divested of its light: (Ikrimeh;) or shall be blinded; syn. دهورت: (I'Ab, S;) or shall pass away and come to nought: or shall be collected together and cast down into the depth below; syn. دهورت: (both of which are explanations given by Mujáhid:) or shall be cast away. (Er-Rabeea Ibn-Kheythem.) 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 كُورَةُ َالعَمَامةَ: all of which meanings are nearly alike. (TA.) كُورَةُ المَتَاعَ (A, K:) inf. n. تَكَرُّرُ He collected together the goods and bound or tied them: (S, K:) or he put the goods one upon another: (A.) ضَعَّـهُ فَكُورَةُ He smote and pierced him [with his spear], and threw him down gathered together, or in a heap. (S, Msb, K. *) ضَرْهُ فَكُورَةُ He smote him, and threw him down prostrate: (K, * TA:) [like جُورُهُ:] or كُورَةُ signifies he prostrated him, whether he smote him or not. (TA.)

5 تَكُرُّ He fell upon his side, and drew himself together; syn. تَقَطَّرَ وَتَشَـتَّرَ (S, K:) or he wrapped himself up, and tucked up his garment, or skirt, or the like; syn. تَلَقَّـرَ وَتَشَـتَّرَ. (TA.) __ He fell; fell down. (S, K.) __ He became prostrated; as also كُرَْا: (K:) or كُرَْا signifies he prostrated a thing, one part upon another. (TA.)

8 كُراً He turbaned himself; attired himself with a turban. (Sgh, K.) See also 5.

10 كُرَْا see 1, last signification.

كُورَةُ (S, Msb,) an inf. n. used as a subst., (Msb,) or كُورَةُ (ISh, T, A,) A turn, or twist, of a turban: (ISh, T, A, Msb:) pl. كُرَْا. (A, Msb.) You say، كُورَةُ َعَشْرَاتُ كُورَةُ The turban is composed of twenty turns], and كُورَةُ [ten turns]. (A.) Increase; or redundancy. (S, A, Msb.) Hence the saying، كُورَةُ نُعْوَـيْـتْ بِاللهِ مِنَ الْحُورَ بعدَ الكُورَ We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundancy: (S, Msb:) or, as it is also related، كُورَةُ بعدَ الكُورَ which means the same: or the meaning is، كُورَةُ نُعْوَـيْـتْ بِاللهِ مِنَ الْحُورَ بعدَ الكُورَ from return to disobedience after obedience: (Msb:) or from return after pursuing a right course. (TA.) See also حُورَ.

کُورَةُ کُورَةُ A camel's [saddle of the kind called] رَحْلُ: (K, TA:) as also كُورَةُ (K) and مُکُورَةُ (Msb), the
latter with damn to the ر and teshdeed to the م; but this is a mistake: (IAth:) pl. [of pauc.] (S, Msb, K) and (of mult., TA) (S, Msb, K) and (K,) and (of mult., TA) (S, Msb, K) and (K,) which last, says ISd, is extr. as a pl. form of a sing. such as the كور, with an infirm letter. (TA.) A blacksmith's fire-place; (S, * A, Msb;) his جمعة; (K;) constructed of clay: (S, Msb, K: *) and also said to signify the skin [with which he blows his fire]: (Msb, TA:) or this latter is called [only] كر: (A, in the present art.; and S, Msb, K, art. كر:) an arabicized word. (Msb.) [A hornets', or bees', nest:] the place, (S, K,) or structure, (TA,) of hornets: (S, TA, in the CK, لدلا رن، which is a mistake:) or of bees: (accord. to a trad. cited in the TA:) pl. كور. (TA.) See also كوارة.

ٌةَرْﻮُﻛ A bundle (حَال) which a man carries on his back: or a bundle (عَكم) of clothes, put in one piece of cloth [and tied up]: such is that of the قصار [or beater and washer and whitener of clothes]: (TA:) or the كر 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: (Msb:) or a certain quantity of wheat; (K, TA:) which a man carries on his back: (TA:) pl. كُارَات. (A, Msb.) [See also عَجالة.]

ٌةَرَﻮُﻛ A province, district, or tract of country; a quarter, or region; syn. صف (S, Msb, K:) a مَخَاف [q. v.] of a country; i. e., a قرية [which properly signifies a town or village] of the كور of El-Yemen: (M, TA:) [but is generally used in the first of the senses here assigned to كر:] and also a city: (S, Msb, K:) [or a provincial city:] but the first of these significations is the most common, as is implied in the Msb: see also بند: (S, Msb, K,) like as غرف: (Msb:) IDrd says, I do not think it Arabic. (TA:) [Perhaps from the Greek χωρα.]

ٌةَرَﻮُﻛ A bee-hive; or habitation of bees; syn. خل: (Msb:) or a
bee-hive, when made of clay: (El-Ghooree, in Mgh:) or a bee-hive, or habitation of bees, when containing honey: (Msb:) 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 [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, Msb, K:) or [pl. of كوارات] signifies domestic bee-hives; as also . (AHn, K,) [Of the latter pl., it is said in the TA, that ISd holds it to be pl., not of

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کورا, but, of كور: but the passage seems to be corrupt.]

کورا: see کورا.

کور: see کور.

مکور: see مکور.

مکوارة and مکوارة and A turban. (IAar, Sgh, K.)

مکور: see مکور.

مکور: see مکور.

مکور: see مکور.

کارى, applied to a man. (AA, in TA, voce غريب.)
كوز

1. كاز، aor. (TA,) inf. n. كوز، (K,) * He collected a thing. (K *, TA,) He drank with a كوز، (K, * TA;) as also * كئاز. (TA.)

5. تَكَوزُوا They collected themselves together. (Sgh, K.)

8. * كئازه He ladled it out (namely water, S, A) with a كوز، (S, A, K,) See also 1.

كوز A kind of vessel, (TA,) well-known, (A, K,) [namely, a mug, or drinking-cup,] with a handle: (IAar, 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 كاز he collected: (TA:) pl. [of pauc.] كَأكْواز، and [of mult.] كُوْراْكْ وِكَة and كُوْورْة. (S, K.)

كْوَازةَ [app. A stand, or a shelf, upon which mugs (كْيرْان) are placed: see مَكْوَازةُ الرَّاسِ. (Lth, T, art. دِرْب.)

رجل مَكْوَازُ الرَّاسِ A man having a long head. (A, K.)
سﻮُﻛَ، (S, Msb, K,) aor. عَسْﻮَﻛَ، (Msb, TA,) inf. n. كَأَسِ، (S, Msb, K,) He (a camel) walked upon three legs, (S, Msb, 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.) كَأَسِ، (S, A, TA,) aor. سْﻮَﻛَ، (S, TA,) inf. n. كَأَسِ، (A, TA,) He (a man) became turned upside down, (S, TA,) head downwards; (S;) as also كَأَسِ، (K,) كَأَسِ، (S, TA,) inf. n. كَأَسِ، (A, TA,) He (a poor man) fell upon his head. (A, * TA,) كَأَسِ، (K,) كَأَسِ، (TA,) which latter verb is the more chaste: (Sgh:) or he threw him down upon his head; as also كَأَسِ، (TA;) or this last, which is said of God, (S, A, K,) inf. n. كَأَسِ، (S, K,) signifies He turned him upside down, (K;) or head downwards, (S;) or upon his head, (A,) بَيْنِ تَثْلَاثِ رَأسِهِ فِي النَّارِ in the fire [of Hell]: (S, A;) and you say also، كُوْسَ عَلَى رَأسِهِ meaning, I turned him over upon his head. (S.)

سْﻮُﻛَ، (S, Msb, K,) see 1, in three places.

سْﻮُﻛَ، (S, Msb, K,) آكَاسِ، (K,) كَأَسِ، (TA,) He made the camel to walk upon three legs, by hamstringing him. (K,) See also 1.

تَكَأَسِ، (S, Msb, K,) see 1.

تَكَأَسِ، (S, Msb, K,) كَأَسِ، (S, Msb, K,) A drum: said to be an arabicized word [from the Persian كَوْسَ، 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 كُوْسَاتِ. ] Hence, 
A خَسْرَـﻓ [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 
كُوْسِ. (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.)
The extremity of the radius, or bone of the fore-arm, next the thumb: (S, Msb, K:) or the protuberance formed thereby.
كوكب

& c.: see art. كوكب.
He walked upon the extremities of his toes, by choice. (TA, voce حارقة, q. v.)
He or it was. A verb of the class called incomplete, because, with the agent which it comprises, or to which it relates, it cannot constitute a complete proposition; i.e., non-attributive. The other verbs of this class are, and the like is often irregularly elided.) A particular place of being or existence. See an ex. voce [Keep where thou art and approach not Zeyd!] Heard by Ks. (L, art. عند.) __ State, or condition. [Bd, xi. 122, and xxxix. 40.) See art. مِكَانٌ. This is a ground for our saying thus. __ It became as, or like, such a thing. See...
a verse cited voce رم.
He (a veterinary, and any other, TA) cauterized him; i.e. burned his skin; with an iron, and the like: (K.) or he burned him with fire. (Mgh.)
"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:) He retired from him through fear. (TA.) [Accord. to the TA, it seems that أَكَأٌ also has this signification.]

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 أَكَأٌ; like بَتَك، inf. n. بَتَابَة and بَتَابَة (TA, art. أَكَأٌ). See 1.

A weak-hearted, cowardly, man: (K, TA:) like كَعَمْ and كَعَمْ and كَعَمْ (K) and كَعَمْ (S, K) and كَعَمْ (S).
کيت

کيت 2

کيت، inf. n., نکیت، He stuffed, or filled, a bag or other receptacle for travelling-provisions or for goods or utensils 
&c. (En-Nawadir, TS, K.) Also, He made his travelling-apparatus light, or easy of conveyance; syn. رَسْر

(S, K.) A poet says,

کيت جهازك إما كنت مرتخلا

إي أخف على أذوادك السبعا

[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.)

کيت، i. q. کيس، [pl. of کيس;] (K:) the راجيز says,

غبر أعفاء ولا أكيات

[Not such as abstain from things unlawful and unbecoming, nor ingenious, or acute in mind, &c.]. (TA.) See art. س p. 1281 a. Some say, that it it is a word mispronounced: others, that it is formed by the change of س into ت, as in the case of طس and طس. (TA.)

کيت وكيت، (AO, S, K, &c,) and کيت وكيت، (IAth, ISd, IKtt,) i. e.

کيذا وكذا، کيت وكيت، and کيذا وكيذا

[Some of the circumstances of the case were thus and thus; or so and so; or such and such things]. (Lth, K.) The کيت in کيت is originally ی; (S, K:) as in the case of دیت; these two words being originally کيذة and کيذة (TA:) or the کيت in کيت and دیت is substituted for ی: they are originally کيذة and کيذة; and the ی is elided, and the ی which is the last radical letter is changed into ت: so accord. to AHei; and most of the leading authorities on inflexion assert the
same. (MF. voce) 

See 

ذٍیت. 

ذٍیت.
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. and not: or this latter signifies he did him harm, or mischief; and the former, he did so clandestinely. (MF.)

He acted deceitfully, mischievously, or wickedly. (L, K.) Also, inf. n. He taught him [i. e., to deceive, beguile, or circumvent, &c., or, to act deceitfully, mischievously, or wickedly; or, to practise modes, or means, of evading or cluding, &c.]. So some explain it in the Kur xii. 76. (TA.)
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.) ___

They practise an artful device, and I will practise an artful device [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;

He contrived, devised, or plotted, a thing, whether wrong or right. Ex. Such a one contrives, devises, or plots, a thing: I know not what it is. (L.) Kād, aor. yikīd, inf. n. 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. alaj. (S, L) Kād, inf. n. Kīd, He strove, or laboured; exerted himself, or his power or ability; employed himself vigorously, laboriously, sedulously, or earnestly; was diligent; took extraordinary pains. (L) Kād, inf. n. Kīd, He (a raven or crow) exerted himself in his croaking. (S, K) Kād, (K) aor. likīd, (S, L) inf. n. Kīd, (L) He gave up his spirit: (S, L, K) endured distress in giving up the ghost. (A) Kād, (K) inf. n. Kīd, (S, K) He vomited. (S, K) Kād, inf. n. Kīd, It (a zūd) emitted fire. (L, K) Kād, (L, K) aor. tīkīd, inf. n. Kīd, (L) She had the menstrual flux. (L, K) Kād, inf. n. Kīd, I will not do that, nor do I desire, nor do I purpose, or intend. (K * TA.) See Kād in art. Kād, (L Msb, K) originally kīd, first pers. Kād, aor. likād, (L Msb) and Kīd, (L, K) see art. Kūd. Kūd, ye shall do Kūd, Kūd, Kūd, ye shall do. [It is mentioned in arts. Kūd and kīd in the L, K: in the former only in
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.

You should not say. (L, K.)

8 The measure of the deceit; and signifies [or rather altercation]. (TK.) See 1.

Such a one went on a hostile expedition and found not war: (S, L:) i. e., did not fight.

A war characterized by perfidy. is here made fem. because meaning

He swallowed vomit. (L, from a trad.)

As a simple subst., Deceit, guile, or circumvention, and desire to do a foul, an abominable, or an evil, action, to another clandestinely: (Msb:) [and an evasion, or elusion, a shift, a wile, an artifice, &c.: see 1 as intrans.:] pl.
A blacksmith's bellows; a blacksmith's skin, of the kind called ّقِز, into which he blows: (Mgh, K:) or a blacksmith's skin ّقِز, with which he blows his fire: (Msb:) also, (Msb,) composed of a thick skin ّقِز, جلد, S, Msb, or ّقِز, S), with حافات [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 ٌرﻮُﻛ: (S, Msb:) so ISk says he heard AA say: (Msb:) [but see ٌرﻮُﻛ: and see a verse cited in the last paragraph of art. ٌرﻮُﻛ: the pl. [of pauc.] is ٌرﺎَﻴْﻛَأ, and [of mult.] ٌةَﺮَـﻴِﻛ (Msb, K) and ٌناَﲑِﻛ (; K;) the last on the authority of Th; but doubtful; for it is not known in the lexicons, and is [properly] pl. of ٌرﻮُﻛ. (TA.)
**Kis** 1

*Kis* (S, Msb, TA) inf. n. *Kis* (S, A, Mgh, Msb, K) and *Kos* (S, A, K) and *Kis* (a boy, S [but often said of a man also,]) was, or became, acute, or sharp, or quick, in intellect; shrewd; clever; ingenious; skilful; knowing; intelligent: *Kis* being the contr. of *Ham*; (S, A, K,) and i. q. *Jar* (Mgh, Msb,) and and *Tar* (TA,) and *Faq* (TA,) and *Uq* (IAar, A, Msb, K,) and *Yk* (S, A, Msb, TA) inf. n. *Kis*; (Mgh, TA,) and *Tk*; and *Tk** (A, TA) He acted gently, (TA,) or with good gentleness or moderation or calmness, (Mgh,) in the affair. (Mgh, TA,) *Kas* (S, K,) aor. *Kis* (S, *K,) inf. n. *Kis* (A, TA,) He overcame him, or surpassed him, (S, A, K,) in *Kas* (A, K) or *Kis* (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-Ansáree, (TA,) أتران إنما كنت لأخذ جملك لك الثمن ولك الجمل [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, خذ جملك ومالك [Take thou thy camel and thy property]: and accord. to another, إنما ما كنت [that I have only acted in a niggardly manner with thee], from *R* (TA,) *Kis* (K,) aor. *Kis* (S, *K,) inf. n. *Kis* (A, TA,) *Kis* (K,) is also mentioned by Iktt as a dial. form of *Kas* in the sense of He overcame or surpassed [in acuteness &c.] (TA.)

2

*Kis* (K,) inf. n. *Tk* (TA,) *Kis* (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. **Kayseh** (S, A, K.) inf. n. **Ma'ayseh** (TA), *He vied, or contended, with him in* [i.e. acuteness or sharpness or quickness of intellect; &c.: see 1]. (K.) *You say,* **Kaysath fa'kasthe** [I vied, or contended, with him in acuteness, &c., and I overcame, or surpassed, him* (S, A) [therein, i.e.] in **Kaysath** (S, A) *He vied, or contended, with him in acuteness, &c., in selling;* as seems to be indicated in the S: or *he jested, or joked, with him* (l'aga'a) in selling. (A, TA.)

4. **Akiyath** (a man, S) *had born to him children acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent:* (S, K:) *he begot a child acute &c.* (IKtt.) And **Akiyath akast** and **Akiyath*** She brought forth children acute &c. (A.) A poet says,

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* فَلَوْ كُنْتُمْ لْمَكْسِةُ أَكَاَسَت
* وكِسْ أَمْ يَعْرَفَ فِي الْبَيْنَا
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[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]. (S.)

5. **Takis** (S, K, TA:) *he feigned, or made a show of, cayeth*** [i.e. acuteness
or sharpness or quickness of intellect; &c. (TA.) ___ See also 1.

6 تَناَسِس

كَيِّس

كَيِّس [A purse;] a well known receptacle; (TA;) a thing made of pieces of rag sewed together; (Msb;) for money, (S, 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 كَسْمِكَّة 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 كَيْسَة] that which is tied up, of leather, and of pieces of rag, is not called thus, but is called خَرِيطَة (Msb:) pl. [of pauc.] أَكَيِّسَة (S, Msb, K) and كَيِّسَة. (K.) ___ Hence, (TA,) The membrane that encloses a child in the womb; syn. مشيمة. (K, TA.) ___ [Hence also, The scrotum.]

كَيِّس (S, A, Mgh, Msb, K) and كَيِّس (TA:) [like هِئٍ and &c.,] Acute, or sharp, or quick, in intellect; clever; ingenious; skilful; knowing; intelligent: (S, A, Mgh, Msb, K, TA:) fem. كَيِّسَة: (S, A:) and كَيِّسَة, applied to a woman, is syn with كَيِّسَة, and is, as also كَيِّسَة, [each originally كَيِّسَة, كُوْسَيْ, [fem. of أَكِّيْسَة: (S:) [whence it appears that this last word is accord. to J syn. with كَيِّس: i. e., a simple epithet, like its contr. كَيِّس: but it has another signification, for which see below;] or, accord. to Kr, كَيِّسَة and كَيِّسَة are pls. of كَيِّسَة: كُوْسَيْ: and there are no similar instances except ضَيِقَى, pls. of ضَيِقَى, ضَيِقَى, and طَبَّي, pl. of طَبَّي, ضَيِقَى: but ISd holds them to be fems. of the measure أَفْعَلَي: [TA: see ضَيِقَى in art. ضَيِقَى: ] the pl. of كَيِّسَة is كَيِّسَة, كَيِّسَة, كَيِّسَة, (A, K, TA [in the CK, erroneously, حَمْفَيْ, كَيِّسَة],) like كَيِّسَة, كَيِّسَة, كَيِّسَة: (A:) having this latter form in order that it may resemble its contr., كَيِّسَة, كَيِّسَة, كَيِّسَة: (A, K, TA) and كَيِّسَة, كَيِّسَة: (A, K, TA) [and كَيِّسَة is app. pl. of كَيِّسَة: see an ex. voce طَطِشَة.] You also say, كَيِّسَة, كَيِّسَة, كَيِّسَة, كَيِّسَة: A man acute or sharp or quick in intellect, &c.: (S:) or [acute &c., and] described as being so; or having the attribute of كَيِّسَة ascribed to him: (A:) or كَيِّسَة كَيِّسَة رَجُلٌ كَيِّسَة مُكَيِّسَة رَجُلٌ كَيِّسَة مُكَيِّسَة, meaning, A man acute or sharp or quick in intellect, &c.: (S:) or [acute &c., and] described as being so; or having the attribute of كَيِّسَة ascribed to him: (A:) or كَيِّسَة كَيِّسَة رَجُلٌ كَيِّسَة مُكَيِّسَة رَجُلٌ كَيِّسَة مُكَيِّسَة.
A woman well educated, or well bred. (TA.) A man good in action or conduct. (TA.) He built an elegant house; syn. (TA.) [The dim. ﺔِﺴِّﻴَﻛ, more properly ﺔِﺴِّﻴَـﻴَـﻛ, or ﺔِﺴِّﻴَـﻴِﻛ, is much used in the present day as signifying Elegant, pretty, or beautiful.]

A woman well educated, or well bred. (TA.) And A man good in action or conduct. (TA.) And A woman who brings forth children acute or sharp or quick in intellect; shrewd, clever, ingenious, skilful, knowing, or intelligent: (TA:) and ﺔِﺴِّﻴَﻛ, who does so
usually; contr. of XKMIa, who does so most generally: see an ex. of this under 4.

KIIS: see MKIIS and 4.

KIIS: see MKIIS.

MKIIS: see MKIIS.

KIIS Intelligent; ingenious, clever. (S, Msb, K.) [Plur. KUSI:] also KUSI. (Msb.)

KIIS a metonymical name of The knee, in the dial. of El-Azd. (TA, art. }
كتب

: see دنيق.
کيف، used by the Muslim theologians, (K, TA,) verbs derived from كيف, (TA,) [signifying I specified by the ascription of its quality and it became so specified,] are formed in accordance with analogy, not heard from the Arabs. (K, * TA.)

كيف: see what next precedes.

كيفية Quality as answering to how?; mode, or manner, of being.

كيفية: see كيفية.
کیل

کیل [A measurer of corn and the like]. (A, art. بخس.)

مکیال A measure with which corn is measured; (S, Msb, K;) as also کیل ; (Msb;) a measure of capacity.
كون

كون: see استتان in art. and see art.

(also written كينة, K, voce): see بظر.
A large, or bulky, she-camel: see the last sentence in art.
The twenty-third letter of the alphabet; called لَاَم. It is one of the letters termed مُجْهِرَة, or vocal, and also belongs to the class of دُوَلَقْيَة, or 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 لَا لَل, &c., see Supplement.

We have a claim, upon the sons of such a one, to blood, lit. bloods. (S in art. خَبِيلٍ لَهُ أَن يَفْعَلْ كَذَا) He shall have a right to do such a thing: see "I saw it to have a glistening: and سَمِعَتِهُ صُوتًا I heard him, or it, to have a sound proceeding from him, or it; or rather, I heard a sound attributable, or to be attributed, to him, or it; meaning, I heard him, or it, utter or produce, a sound; or I heard in consequence of it, &c. (see لَّتۡفَعُ مُعَطَّ بِكَذَا كَذَا) often means Such a thing appertains, or is attributable, to him, or it. مَا لَنَا أَثْبَتٍ كَذَا What object have we in that we should not fight? or, in our] not fighting? (Bd:) And مَا لَنَا أَثْبَتٍ كَذَا What excuse have we in that we should not rely upon God? or, in our] not relying upon God? (Bd.) [may be rendered What reason, or motive, have we that we should not do such a thing? or, in that, &c.? or in our not doing &c.? for] the original form of the phrase is مَا لَنَا فِي أَن لَا نَفَعَ كَذَا (Mugh, voce مَا لَنَا فِي أَن لَا نَفَعَ كَذَا) Often is omitted, but meant to be understood: you say also, مَا لَنَا أَثْبَتٍ كَذَا What reason, or motive, hast thou that thou dost such a thing? or what aileth thee &c.? It is often like مَا لَنَا أَثْبَتٍ كَذَا بِصُوتِهِ ضَعْىُف It (a bird) warbled with a feeble voice peculiar to it. مَا لَيْلِبُكُمْ وَبَعْضُكُمْ مَا لَيْلِبُكُمْ وَبَعْضُكُمْ What hath happened to me that I see thee doing
such a thing, or thus? See an ex. in conj. 3 of art. I am for it; i.e., I am the man for it; meaning a war, or battle, which is of the fem. gender. Often occurring in old Arabic stories. ل in the sense of: see Msb, voce Un Darkness. For exs., see עיר, see a verse cited in art. L in the sense of: see a verse of Tarafeh voce Verily, or now surely, he is a generous man. This ex. occurs voce ل means How excellent, or elegant, in mind, manners, address, speech, person, or the like, is Zeyd! syn. لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ L means Excellent indeed is he, or it. لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ لعفأ L means, accord. to the Koofees, the being redundant, to corroborate the negation: accord. to the Basreens, لعفأ لعفأ لعفأ لعفأ L is, I think, best rendered by Then; or in that case: see exs. voce لعفأ L is not a particle denoting swearing, but merely] a corroborative of the inchoative; the enunciative of which, i.e. לעפכ, is understood. (S, art. לעפכ, and El-Ashmoonee on the Alfeeyeh. It seems that where the لعפכ is a contraction of לעפכ, it is not
connected with the word following it,

‫ َ�َل‬is generally, if not always, for ‫ ;َ� آَل‬and so sometimes when it is connected. See ‫َ�َل‬

ٌ ‫ﻋََﺠ‬. See also De Sacy's Gr. Ar., 2nd ed., i. 476, note.
‫ُﻏَﺪَر‬, voce ‫َﻏﺎِدٌر‬, and see ‫ﺐ‬

‫ َﻻ‬, the negative, does not necessarily restrict to the signification of future time a marfooa aor. following it: in a case of this kind, ‫ َﻣﺎ‬is
ُ ‫َﻻ ﻳَـْﻌِﺮ‬, in the TA, art. ‫ ;ﺑﺮ‬and the aor. is
often substituted for it in the explanation of a phrase; as in the instance of ‫ﺮ‬
ٍِّ‫ف ِﻫﱠﺮا ِﻣْﻦ ﺑ‬
ٌ ََُ
more properly rendered by the present than by the future. ___ ‫ َﻻ رﺟﻞ ﻗَﺎﺋﻢ‬There is not any man standing:
ِ
(Mugh:) but when the subst. and epithet are both simple words, and not separated, the latter may be used in three different ways; as

َ ‫ َﻻ َرُﺟَﻞ ﻇَِﺮﻳ‬and ‫ ﻇَِﺮﻳًﻔﺎ‬and ‫ﻒ‬
ٌ ‫ ;ﻇَِﺮﻳ‬otherwise it must be marfooa or mansoob, but not mebnee: this relates to ‫ ﻻ‬used ‫ﻟﻨَـْﻔِﻰ‬
‫ﻒ‬
ِ
‫ﺲ‬
ِ ْ‫اﳉِﻨ‬. (Ibn-'Akeel, p. .) ___ ‫ﻻ‬, also, Lest. See ‫___[ َﻻ ﻟَﻪُ َوَﻻ ﻋَﻠَﻴِْﻪ‬. ُ‫ َرَﻛﺒَﻪ‬There is nothing due to him,
َ ‫َﻣَﻠ‬, in three places.) For]
nor anything to be demanded of him. (Thus I have rendered this phrase, voce ‫ﺴﻰ‬
in

َ ْ�َ ‫ ;َﻻ‬and
َ ْ‫َﻻ ﻋَﻠَﻴ‬, for ‫ﻚ‬
َ ْ‫س ﻋَﻠَﻴ‬
‫ ﻻ‬is a general negative, the context renders it allowable to suppress its subject, as in ‫ﻚ‬
َ َ
َ ْ َ ‫َﻻ‬: see art. ‫___ َﻛَﻼ َوَﻻ‬. ‫ﻟﻮش‬
َ
sometimes the predicate, when known, is suppressed, as in ‫َﻻ �ْس‬. (Msb.) ___ ‫َﻻش‬, for ‫ﺷﻰء‬
َ
َ
ْ
[As the time occupied in saying ‫]َﻻ وَﻻ‬. See an ex. in the TA, voce ‫ ___ َﻻ وَﻻ‬. ‫ ﻟﻮذَ ان‬Olive-oil: in
when

allusion to the words in the Kur xxiv. 35, occurring in a trad. ___
Page 3007

ََ
ََ
ِ‫َﻻ ﻳـْﻘﺮأ‬, as a prohibition, and ُ‫ ﻻ ﻳـْﻘﺮأ‬as an enunciative with the same meaning: see a trad. thus commencing in the Jámi' es-Sagheer:
ٌ َ ‫___ َﻻ أََﻏﱡﺮ َوَﻻ‬. ‫َرْﻫٌﻦ‬: see ‫___ َﻻ‬. ٌ‫ َ�ﻴﻢ‬in a case of pausation pronounced ْ‫َﻷ‬:
and see the Kur lvi. 78: and see an ex. voce ‫�ﻴﻢ‬
ِ
ِ
‫ا‬

see art. (near the end).

3


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.) 

The fire burned brightly: (K) and it blazed. (TA.)

He let fall the tears (K) upon his cheeks like pearls. (TA.)

She (a woman) opened her eyes wide, and looked intently. (K.)

He (a bull, or a wild bull, TA, or an antelope, K), wagged his tail. ___

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.)

The she-goat, or doe, desired the male. (K.)

A pearl: pl. لوألوه (S, K) and لولوة (S): [or rather, لوألوه is a coll. gen. n., of which لوألوه is the n. un.]. Also, A wild cow; syn. بقرة وحشية [a species of bovine antelope]. (K.)

[The she-goat, or doe, desired the male.] (K.) Ibn-Ahmar uses the former epithet as a fem. (TA.)

: see preceding paragraph; and.

[contr. to analogy, unless the radical letters be لأل.] The trade of a seller of pearls. (K.)

: see لأل, below.

(Lh, S, K) and (K), all contr. to analogy [if the radical letters be لأل], and the last a strange form, mentioned by few authors, and disapproved by most: (TA:) the regular from would be لولوة; not لوألوه, as J asserts it to be, [unless the radical letters be لأل], nor لأل (K) [unless it be from a triliteral root, augmented, and thus rendered a quasi-quadriliteral-radical; (see a
remark at the head of this art.; and see حَمیة;) 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.)

Also, A perfect, or complete, rejoicing. (K.) [It may be an inf. n.]
He sent. (Msb in art. алк) ألقك إليه. 

1:10 استألك: see ملاك.

1:10 see استألك.
لَأَلْ

لَأَلْ: see art. لَا.

لنَالَة: see art. لَا.

لَنَالْاٰ: Lest; in order that not.
1. *He was base, base-born, low, ignoble, ungenerous, mean, sordid;* (S:) contr. of *كَرَمَ* (K.) See *لَيْمَ_لَامَمَ* see also *ظَاهرَ.

3. *I reconciled the people,* (S, Msb,) and brought them together. (S.)__ *لَآَؤَمَ* He was suited to him as a companion: see 5 in art. (food, T, and an affair, M) suited him. (T, M.) __ And i. q. (T.) __ And *لَآَؤَمَ* It coalesced, or united, with it.

8. *It (a wound, and a crack) became coalesced, consolidated, closed, or closed up:* (S:) *لَآَؤَمَ* (a hole, or rent,) became repaired. (Msb.) __ *لَآَؤَمَ* They (two things) agreed together, or became consistent. (S, Msb.) __ *لَآَؤَمَ* It drew, and stuck, together; coalesced; or consolidated. (Mgh.)

9. *لَؤُمَةَ_لَؤُمَةَ* see *لَؤُمَةَ.

*لَؤُمَةَ,* (S, K,) or *لَؤُمَةَ,* (M, IB,) The whole apparatus, or gear, of the plough: (AHn, S, M, K:) or *بَلَئَانَ_بَلَئَانَ* or its iron [or share] and its wooden parts: (M) or the *سَنَةُ_سَنَةُ* or ploughshare] with which the earth is ploughed up, and which, when upon the plough, is termed *عَيْبَانُ_عَيْبَانُ* pl. *عِيْبَانَ, عَيْبَانُ:* (IAar, TA:) the *سَكْكَةُ_سَكْكَةُ* (IB, TA.) See *عَيْبَانَ.

*لُئِيمَ_لُئِيمَ* Mean; ungenerous; sordid; ignoble; base; base-born; contr. of *كَرَمَ* (K, &c.) See *لَؤُمَةً._لَؤُمَةً.*
Baser, and basest; &c. see an ex. voce.
After difficulty, &c. (Lth, TA.) See an ex. cited voce بَعْدَ لَأَي With difficulty, trouble, labour, or exertion.
1. Originally, لَبُبُ (S, K) the most common form of the verb, (TA,) and لَبُبُ (originally حَبُّ, q. v.,) sec. per. لَبُبُ, aor. لَبُبُ (S, K,) in the dial. of El-Hijáz, deviating from rule as aor. of the latter form of the verb; (TA;) inf. n. لَبُبُ (S, K) and لَبُبُ, and لَبُبُ, in the dial. of Nejd; like فِرْرُ, aor. فَرُرُ (TA;) and [لَبُبُ], sec. pers. لَبُبُ, aor. يَلَبُبُ [contr. to analogy;] (Yz;) and [لَبُبُ], sec. pers. لَبُبُ, aor. يَلَبُبُ; [agreeably with analogy;] (YoO;) He was, or became, possessed of لَبُبُ, i. e., understanding, intellect, or intelligence. See لَبُبُ (S, K.) It has been said by some (as the authors of the T, the S, &c.) that لَبُبُ, aor. تَلُبُبُ, has not its like among the class of reduplicative verbs; i. e., in being of the measure فَعُلُ in the pret., and فَعُلُ in the aor.: but three similar verbs have been mentioned; namely، دَمَتُ، شَرَّتُ، and عَزَّتُ، دَمَتُ، شَرَّتُ (meaning the ewe, or goat, became scant in her milk.).

(TA.) [This, however, is a mistake: the assertion relates to لَبُبُ having for its aor. (regularly) تَلُبُبُ: see لَبُبُ، aor. تَلُبُبُ، and لَبُبُ.] He (a goat, and sometimes لَبُبُ is used in the same sense with reference to a buck-antelope,) uttered a cry, or sound, at rutting-time. (TA.) لَبُبُ الْفَوْزُ He broke the almond and took forth its kernel. (TA.) لَبُبُ (K,) sec. pers. لَبُبُ, aor. لَبُبُ، inf. n. لَبُبُ (S,) He struck him upon the part called the لَبُبُ (S, K) i. e., the pit above the breast, between the collar-bones; the place where camels are stabbed. (TA.) لَبُبُ، aor. لَبُبُ، It (a house) faced, was opposite to, or stood over against, another house. (Kh, S, K.) See 4.

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2. لَبُبُ، inf. n. لَبُبُ، 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.

[Verily we, when a caller comes seeking a kind office, and puts his quiver &c.]:

(Lth.) or لَبَّ بَيِّنَتْ لَبَّ ترَبَّدَ: see above. (TA.) He drew together his garments at his bosom and breast, in altercation, or contentation, 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 لَبَّ لَبَّ لَبَّ لَبَّ لَبَّ لَبَّ لَبَّ لَبَّ لَبَّ لَبَّ لَبَّ L (grain) got a لَبَّ or heart, (S, K,) an edible heart. (TA.) لَبَّ, inf. n. لَبَّ, He went backwards and forwards, or to and fro; went and came: syn. لَبَّ. (K.) ISd says, This is related, but I know not what it is. (TA.) See below.

He remained, stayed, abode, or dwelt, in the place; (S, K;) kept to it. (S.) Hence, says Fr., the expression لَبَ لَبَ لَبَ لَبَ لَبَ L q. v. infra. (S, K.) He kept to the thing, or affair. (TA.) لَبَ لَبَ L had, bore, or produced, the edible substance in the grain: like لَبَ لَبَ لَبَ L The thing appeared to him: syn. لَبَ لَبَ L I made a لَبَ (or breast-leather) to the saddle. (TA.) لَبَ لَبَ L I put a لَبَ (or breast-leather) on the beast of carriage; (S, K;) as also لَبَ لَبَ L. (K.)

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.) 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 لَبَّ: 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. حَرْمٌ) The two men seized each other at the part called لَبْ، (TA.) The two men seized each other at the part called لَبْ، (TA.) The two men seized each other at the part called لَبْ، (TA.)

He took his way through the valley: and, in like manner, لَبْوا and they took their way through it. (A.)

10 He made trial of his understanding, or intelligence. See لَبْ. And see 5.

R. Q. 1، [inf. n. of لَبْ] The being tender, affectionate, kind, or compassionate, to offspring. (S, K.) لَبْتَ عَلَى وَلَدَهَا، 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 لَبْ. (TA.) See 1. لَبْ عَلَى، 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.) لَبْ لَبْ

It was separated, dispersed, or scattered. (AA, T, K.) (The inf. n., لَبْ، is explained by تَفْرَقُ: but I think it not improbable that this is a mistake for تَفْرَقُ; and that the meaning is, He was gentle, courteous, or kind.)

لَبْ لَبْ [At thy service! lit., Doubly at thy service!] (S, K, &c.) and لَبْ لَبْ [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. لَبْ لَبْ is derived from لَبْ which [or rather لَبْ and means I wait intent upon thy service, or upon obedience to thee: (Fr, S, K;) waiting [at they 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 َلَبِإِبَ لَكَّ; but it is put in the dual number for the sake of corroboration; meaning [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 لَبِإِسْعَدِكُهُ.] Or لَبِإِيِدِكَ 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 َلَبِإِبَلَانَ; and in the acc. and gen., َلَبِإِلَيْبَانَ; and the original meaning of َلَبِإِيِبَكَ is I have obeyed thee, or served thee, twice: [or I do obey thee, &c.:] the َلَبَيْبَكَ being elided because of its being prefixed to the pron. (IAar.) Or لَبِإِيِبَكَ is from the saying ُراَد ٍنَﻼُﻓ ﱡﺐُﻠَـﺗ ىِراَد 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 َلَبَيْبَكَ 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 اِمْرَأَةُ لَبَيْبَكَ [a woman loving (and affectionate, TA,) to her husband]: so in the K: but the expression, as related on the authority of Kh, is َلَبِإِيِبَكَ; which is confirmed by a verse that he cites. (TA.) Or the meaning is [My sincere service, or the like, (is given) to thee;] from the expression pure nobility, or the like. (K.) Accord. to Yoo, لَبِإِيِبَكَ is a noun in the sing. number with the pron. annexed to it: this noun is originally حَسْبُ لَبَيْبَكَ [of the measure ﱡبَلَبُ, because this is rare in the language:] the the last بَلَبُ is changed into َلَبِإِيِبَكَ to avoid the reduplication; and thus it becomes َلَبِإِيِبَكَ: then the َلَبِإِيِبَكَ, being movent, and immediately preceded by fet-hah, is changed into َلَبِإِيِبَكَ; and it becomes َلَبِإِيِبَكَ [or َلَبِإِيِبَكَ for the َلَبِإِيِبَكَ in this case is called َلَبِإِيِبَكَ]: then, being conjoined with لَبِإِيِبَكَ and َلَبِإِيِبَكَ, and with َلَبِإِيِبَكَ, its َلَبِإِيِبَكَ is changed into َلَبِإِيِبَكَ; after the same manner as you say َلَبِإِيِبَكَ and َلَبِإِيِبَكَ. (TA.) [But see what here follows.] َلَبِإِيِدِكَ is a phrase exactly similar to َلَبِإِيِدِكَ, meaning At the service (or, lit. doubly at the service) of thy hands! and this is said, in the S, art. َلَبِإِيِدِكَ to be at variance with the opinion of Yoo, given above; for, if َلَبِإِيِدِكَ were similar to َلَبِإِيِدِكَ, being prefixed to a noun, not a pron., it would be َلَبِإِيِدِكَ, َلَبِإِيِدِكَ, not َلَبِإِيِدِكَ.] Accord. to El-Khattá- bee, َلَبِإِيِدِكَ signifies
May thy hands be safe and sound! the desinential syntax being disregarded in the saying يديك which rightly should be يدك in order that يديك may match in sound with لبيك: 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 لبيزد [At the service (or doubly at the service) of Zeyd]. (Msb.) See art. لبي, with kesreh for its termination, like غاق, is also related as having been used: (Sb:) [and it is still used in some parts, as signifying At thy service!].

keeping, or adhering, [to a thing]: remaining, or staying. (K.) A camel-driver who keeps constantly to the work of driving the camels, not leaving them. (TA.) رجل لب A man who keeps to a thing, or affair, or business; as also لبيب: (S, K;) a man who keeps to his art, or craft, or trade, not ceasing from it. (TA.) A man who keeps to business, [and is skilful, expert, clever, or intelligent]. (S, TA.) One who renders himself near to people by affection and friendship [or is friendly and affectionate to them; courteous, polite, or affable: fem. امرأة لبي: pl. لباب. (TA.) A woman who renders herself near by affection and friendship, 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 لبيب, above. (TA.)

What is in the inside: (S;) the heart, or kernel: (K;) of a palm-tree, the heart, or pith, called قلب. (S, K;) Pl. of the former قلاب. (S.) لبيب (S, K) and لباب (Msb) of a nut, an almond, and the like, لبيب: (S, K) and لباب (Msb) of a nut, an almond, and the like,
What is pure, or the choice, or best, part, of anything: (S, K:) pl. of the former لُبُبُ اَلْبَابُ (A’Obeyd.)

The purest substance of wheat: see لُبُبُ اَلْبَابُ البر (T, L, art. فَلُدُذ) [also called لُبُبُ اَلْبَابُ البر, acc. to Sprenger, Life of Mohammad, (Allahabad, 1851,) p. 24, note 1.] (Hence,) لُبُبُ اَلْبَابُ البر of a man, (TA,) Understanding; intellect; intelligence; or mind; syn. عُقَل: (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 عُقَل: so in the Keshf el-Keshšáf: (TA:) pl. لُبُبُ اَلْبَابُ, and sometimes لُبُبُ اَلْبَابُ is pl. of اَلْبَابُ, and نعَمْ اَلْبَابُ; (S,) and نعَمْ اَلْبَابُ; (S,) and لُبُبُ اَلْبَابُ the last being used, without incorporating the second ب into the first, in case of necessity in poetry. (S.)

Certain veins in the heart; the sources of tenderness, affection, kindness, or compassion.

[S, K: ] تَأَبَّ لَهُ ذَلِكَ بَنَاتُ أَلْبِيّهِ [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.)

 عليه بنات ألبية He loved it. (L, art. شر.) The following words of the poet,

* قَدْ عَلَمَتْ ذَلِكَ بَنَاتُ أَلْبِيّهِ *

signify, accord. to the M, My intellect knew that. (TA.) El-Mubarrad read أُلْبِيّهِ 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.] لُبُبُ اَلْبَابُ, it is لُبُبُ اَلْبَابُ أَوْلِوُأ, أَلْبُبُ أَوْلِيَاءُ اَلْبَابُ (S,) and the dim. n. is مُلْبُبُ لُبُبُ. (S.)

Possessing, having, or a person of, understanding, or intelligence: pl. أولوا لَبَابَاتِ اَلْبَابُ [persons of understanding, S]. (TA.) See also مُلْبُبُ لُبُبُ and لُبُبُ The self, substance, or essence, of anything. (TA.) Poison: (K:) the poison of the serpent is sometimes thus called. (Abu-I-Hasan, L.)

A Hei not to exist in other countries. (TA.)
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. لَبَابٌ فَلَانُ فِي لَبَابٍ رَخْيٍ. Such a one is in ample circumstances (S,) in the enjoyment of abundance and security. (TA.)

Having a dilated bosom, or heart: syn. وَاسِعُ الصَّدْرِ. (TA.) 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 لَبَابٌ كَتِبُ signifies the fore part of a sand-hill. (TA.) El-Ahmar says, The largest quantity of sand is called عِنْقَنْقُل; what is less than this, كَتِبُ; what is still less, عَوْكَل; what is still less, سَقَط; what is still less, عَدَاب; and what is still less, لَبَابٌ. (S.)

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 لَبَابٌ) 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 لَبَاتٍ (S) and لَبَابٌ; and of the latter لَبَابٌ. (TA.) Also, both words, (the latter accord. to the S and K, and the former accord. to the TA,) and لَبَابٌ. (TA,) The place of the breast where the necklace 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 لَبَابٍ. (S.) Lh mentions the phrase إنَّهَا حَسْنَةُ الْلَّبَاتِ [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.)

A little of pasture, or herbage; (K;) what is not extensive
thereof. (AHn.) لَيْبَب لَيْبَب, said by the Arabs to a man on the occasion of becoming favourably disposed towards him, (Yoo.)

No harm, No harm. Syn. لا يَلْبُس. (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 نَزَال &c., meaning keep with me, and fear not]. (TA.)

He is the choice one, or best, of his people: and in like manner, هم لَيْبَب قُوَّمهم: The best of the camels. (A.) لَيْبَب الدَّقِيق The best and purest of flour; which is white flour. (TA, voce لَيْبَب) Finely-ground flour, or meal. (TA.) See لَيْبَب حَسَب لَيْبَب Pure nobility, or the like. (S, K.)

لَيْبَب A person of understanding, or intelligence: pl. لَاَلْبَاء. (S, K.) No other broken pl. is formed from it.

(Sb.) Fem. with لَيْبَب, and لَيْبَب. In the following verse of El-Mudarrrib Ibn-Kaab,

فَقَلَتْ لَاَفِي إِلَيْكَ فَاثَي حرام وإن بعد ذاك ليب

by is meant لَيْبَب and by لَيْبَب مَلَبْمَل, (remaining, or staying,) or, accord. to some, لَيْبَب: see art. لَيْبَب لَيْبَب: see لَيْبَب.

(Lb.)

لَيْبَب What is worn by the المَلَبْمَل [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.]

لَيْبَب A certain garment, like the بَقِيرَة, q. v. (S, K.)
Kind, and beneficent, to his family and his neighbours. (K.)

He loves him with the tenderest affections of his heart]. (TA.)

The confused noise, and cries, of sheep or goats. (S, K.)

A word imitative of The sound which a he-goat makes at rutting-time. (K.)

A certain herb: syn. حشيقة. (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 لخاف, from لف; or from the love with which it seems to embrace the tree; whence it is also called عشقة [q. v.], and is a symbol of love which endures after death.] A well-known herb, or leguminous plant, (بقلة, q. v.,) used medicinally. (TA.) See عصر.

A large quantity of water, which, when the aperture (مفتتح, as in the T; or فتح, as in MS. copies of the K; in the CK مفتتح;) [mean-

ing the aperture of the tank or the like] carries off thereof what it can, and the hole by which it runs out (صبورة, meaning the مشعب 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 لول, 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 لَبْ (accord. to what is said of مَلْوَلَم in the S, K); or rather, (accord. to its derivation from the Pers.,)

*اللَلْوَلَم* (TA.)

[and also, accord. to Golius, أَلْبَوَب] The *kernel of the stone of the* نَبَق [or, *fruit of the lote-tree*]. (K.) It is sometimes eaten: (TA:) and is also called صَلَام. (TA in art. صَلَام.)

مَلْبِ: see next paragraph.

مَلْبِ and مَلْبِ (K: the former on the authority of ISk; but Ibn-Keysân says that it is wrong; and that the latter is the right: S:) and

مَلْبِ (IAar, K) A beast of carriage furnished with a لَبْ, or breast-leather. (S, K.)

مَلْبِ Characterized by understanding, or intelligence. (K.) ___ See preceding paragraph.

تَلَّيِّبِ The *portion of the clothes that is at the part called* لَبْ: a subst., like تَمَيِّنُ. (K:) pl. أَخَذَ تَلَّيِّبِهْ. (TA.) He drew together his clothes at the bosom, and seized him, dragging him along; (T:) he took him by the لَبْ: you also say أَخَذَ بِتَلَّيِّبِهِ. (TA.) See also 2 and 5.
He milked her; (K) i. e., a ewe: (TA:) or he milked the biestings from her. (S, L.) He milked the biestings. (TA.) (in some copies of the K, erroneously, TA) and 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.) 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, He prepared biestings for them. (TA.) He prepared (TA) and cooked (K) biestings. (K, TA.) 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.)

She (a camel, TA) had biestings in her udder. (K.) See 1. Such a one took much of this food. (ISh.) The latter is the original word: (S:) the former thought to be used, agreeably with several cases, as more elegant. (Fr, S.)

She (a ewe, or goat, M, TA,) excerned, or yielded, or emitted [either into, or from, her udder] her biestings. (M, K.) Their biestings became abundant. (S.) See 1, in two places. He supplied a person with biestings as a travelling-provision. (K.) 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. ) 

He poured his saliva into his mouth, as the first milk is poured into the mouth of an infant. (TA.)

It (a young one) sucked its mother. (S, K.) The latter is said of a kid when it sucks of its own accord. (S.)  

He drank biestings. (TA.)

The sons (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. خبر.]

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 فِصْح: (TA:) it is at most three milkings, and at least one milking. (AZ.) [See also إنفحة.]

A lion: (L:) but almost obsolete, or rarely used. (L, TA.)

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 لِيوة, TA,) ليوة [or this is a quasi-pl. n., or a coll. gen. n.] and (of [لياَت] وة, (TA,) ليوة (TLah, S, K, the most approved form, Yoo,) and ليوة and ليوة and ليوة and ليوة (ISk, S, K, in the dial. of El-Hijáz, TA,) and ليوة and ليوة and ليوة and ليوة (K) and ليوة 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 لِيوة, TA,) ليوة [or this is a quasi-pl. n., or a coll. gen. n.] and (of [لياَت] وة, (TA,) ليوة [or, app., accord. to the L, (a passage from which, quoted in the TA, seems to have been there corrupted by the copyst,) if ليوة be a word of a particular dial., not formed by alleviation of hemzeh from ليوة, its pl. is ليوة, ليوة, and (of [لياَت] وة, (TA,) ليوة and (of ليوة, (K, accord. to the TA, but accord. to MF ليوة, ليوة, and ليوة ليوة, ليوة (K, accord. to the TA, but accord. to MF ليوة, ليوة, and ليوة ليوة, (K) accord. to the TA, but accord. to MF ليوة, ليوة, and ليوة ليوة, (K) accord. to the TA, but accord. to MF ليوة, L. 

These plurals, with their corresponding singulars, are thus given in the TA &c. In the CK, the pls. are given as follows: ليوة and ليوة and ليوة. Each of the singulars may have a perfect, or sound, pl., ending with ليوة. (MF.)
A camel (TA) having biestings in her udder. (K.)

Camels near to bringing forth. (S, K.) [See عشراً.]

There is fellowship and confidence between them; one not concealing from another. (El-Ahmar.)
(aor., inf. n., لَبَتَ, تَك.) \(\text{لَبَتَ فَلَانَاّ} \) He twisted, or wrung, his hand, or arm. (L, K.)

(\(\text{لَبَتَ فَلَانَاّ} \)) He struck, or beat, such a one on his chest and belly and flanks, with a staff or stick. (K, TA.)

dial. of Himyar for لَا بَأَسَ. (Sh, T.)
1. لبث aor., inf. n. لبث (which is contr. to analogy, because the inf. n. of an intrans. v. of the measure فعل is, accord. to rule, of the measure فعل, S.) and لبث (agreeably with analogy, occurring in a verse of Jereer, S.) and لبث (S, K) and لبث (which is the first form given by ISd) TA, [and the most common,] and لبث and لبث and لبث, (K,) which are all contr. to analogy, (TA,) and لبث, (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 سبحان,] or لبث and لبث are substs., (Msb,) 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, Msb;) as also تلبت (Msb;) or تلبت signifies he waited; or paused; syn. ملبت أن فعل كذا وكذا توقف. He delayed not, or was not slow, to do, or in doing, such and such things. (TA, and the other lexicons passim. ___

2. لبث see 4.

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4. البث; and البث, inf. n. تلبت; البث He made him to tarry; to tarry and wait, or expect; to be patient, and tarry, and wait, or expect. (S, K.)

5. تلبت see 1.
He deemed him, or it, slow, or tardy. (K, TA.)

A tarrying; a staying; a stopping: (Msb:) and a loitering; tarrying; staying; waiting; pausing in expectation. (K.) [He tarries, or stays, little]. (A.) [When water remains long stagnant, its corruptness, or impurity, or foulness, becomes apparent]. (A.)

Slow; tardy; late. (Fr.)

A single act of tarrying, staying, or stopping. (Msb.)

see لَبَث.

A mode, or manner, of tarrying, staying, or stopping. (Msb.)

see لَبَث.__ فَرْسُ لَبَث A slow horse: so in some copies of the K: but correctly, قُوُسُ لَبَث, as in the L, a slow bow, accord. to AHn. (TA.)

are said conjointly: so in the K: or خَيْبَتُ لَبَث: so in the L. (TA.)

A company, or an assembly, of people of different tribes; (K) [as also لَوِيْحَة].

Tarrying; tarrying and waiting, or expecting; being patient, and tarrying, and waiting, or expecting: (S, K;) the former word is the more approved. (Fr.)
لَيْجَ

1. لَيْجَ He beat, struck, or smote, another with a staff, or stick: (K:) or he beat, struck, or smote, continuously, but softly. (TA.)

ٌلَيْجَ َبِهْ َبَرْأَ ُهَمَّهَ َوَلَيْجَ aor. __ He threw him down upon the ground: (S, K:) like لَيْجَ َفِنَصَّهُ __. (S.) __ لَيْجَ ِبَطُ He (a camel) fell down upon the ground. (TA.)

ٌلَيْجَ ِهِسْفَـنِب He threw himself down upon the ground and slept. (AHn.)

ٌلَيْجَ ِهِبَضْرَأَ َمَاَنَـفَ He threw himself down upon the ground and slept. (AHn.)__

ٌلَيْجَ ِيْلَعَ, [pass. in form but neuter in signification,] K, inf. n., لَيْجَ TA,) He became prostrated, or fell down in a fit of epilepsy, syn. صَرِعَ; (S, K;) fell down from a standing posture: as also لَيْجَ __, (like __ لَيْجَ ِبَطُ __. (S.) __ لَيْجَ ِجِبُلَ, (a camel, or a man,) fell down upon the ground by reason of disease or fatigue. (TA.)

ٌلَيْجَ ِيْلَعَ A man, or a camel, falling, or fallen, down upon the ground by reason of disease or fatigue. (TA.)

ٌلَيْجَ ِيْلَعَ َبَرْكَ لَيْجَ 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.)

ٌلَيْجَ ِيْلَعَ Remaining, staying, abiding, or dwelling. (AHn.)
The persea 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 Ansinè, in Upper Egypt, as a kind of large tree, resembling the دلب [or plane-tree], having a green fruit, resembling the date, very sweet, but disagreeable, excellent for pain in the teeth: when it is sawn, it 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 deenárs: 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-Beytär 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 أَنَاْبَّة, or greater, the leaves of which resemble those of the walnut-tree زوجا, having a fruit like that of the حَمَاط, 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 لْبَيْحَ, with fet-h to the ل and ب.] [The name of لْبَيْحَ is now given in Egypt to a kind of acacia; the mimosa lebeck of Linnaeus; and لْبَيْحٌ الجِبِل, to the menispermum leæba of Delile; the leæba of Forskal. See also لْبَيْح.]
Fleshiness of the body. (K.)

A fleshy man. (L, K.)

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 the great tree called لِبَخ، or لَبَخ، or the name of a place. (S, L.)
It (a thing) stuck, clave, or adhered. (Msb.)

He (a bird) lay upon his breast, cleaving to the ground. (S, L, K.)

He clave to the ground, concealing his person. (A.)

He remained fixed, or steady, and looked, or considered. (A.)

He remained, continued, stayed, abode, or dwelt, in the place; (S, L, K; *) and clave to it. (L, K; *)

He leaned upon his staff, remaining fixed to his place. (L;)

He became choked by eating much of the plant called صلى الله عليه عصاه, suffering a contortion in the part of the chest called حبوزوم and in the part of the throat called غلصم. (ISk, S, L, K; *) or had a complaint of the belly from eating of the [tragacanha]. (AHn, L;)

He stuck it, one part upon another, so that it became like [felt].

He made the wool into لَبَدَ الصَّوْفَ [i.e., a compact and coherent mass]; or felt. (A.)

He, or it, rendered the wool coherent, compact, or matted.]

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;)

He (a pilgrim, S, L, Msb, in the state of حَرَامِي) put upon his head some gum, (A 'Obeyd, S, L, K;) or خُطْمٌ or the like, (Msb;)

It (a thing) stuck, clave, or adhered, to the ground. (S, L;)

He (a bird) lay upon his breast, cleaving to the ground. (S, L;) and He clave to the ground, concealing his person. (A.)

Hence the proverb تَصِيدِ تَصِيدَ, [for تَصِيدِ تَصِيدَ,

Cleave thou (addressed to a female) to the ground: thou wilt take, or catch, or snare, or entrap, game). (A.)

Hence also, تَلَبَّدَ He remained fixed, or steady, and looked, or considered. (A.)

He remained, continued, stayed, abode, or dwelt, in the place; (S, L, K;) and clave to it. (L, K; *)

He leaned upon his staff, remaining fixed to his place. (L;)

He became choked by eating much of the plant called صلى الله عليه عصاه, suffering a contortion in the part of the chest called حبوزوم and in the part of the throat called غلصم. (ISk, S, L, K; *) or had a complaint of the belly from eating of the [tragacanha]. (AHn, L;)

He stuck it, one part upon another, so that it became like [felt].

He made the wool into لَبَدَ الصَّوْفَ [i.e., a compact and coherent mass]; or felt. (A.)

He, or it, rendered the wool coherent, compact, or matted.]

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;)

He (a pilgrim, S, L, Msb, in the state of حَرَامِي) put upon his head some gum, (A 'Obeyd, S, L, K;) or خُطْمٌ or the like, (Msb;)

It (a thing) stuck, clave, or adhered. (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 frowzy, or dusty, (S, L, Msb,) or lousy, (A ‘Obeyd, L,) *during the state of* āḥāram, (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,) عَجِجَأَتُهُ: see art. 4

لِبِدَ شَيْءًا بَشِئٌ **He stuck a thing to a thing;** (K,) 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. لِبِدَ __.)* نَفَحُ __لِبِدٍ 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,) __لِبِدَ بِصَرَعٍ **His sight, or eye, (meaning that of a person praying,)* remained fixed upon the place of prostration. (K,) __لِبِدَ __He lowered, or stooped, his head, in entering (A, K) a door. (A.) __لِبِدَ السَّرْجٍ (S, IKtt, K,) and __لِبِدَ، لِبِدَ __He made for the saddle a لِبِدَ [or cloth of felt to place beneath it]: (S, IKtt, K,) and in like manner, لِبِدَ الفَرْسَ __لِبِدَ __he made a لِبِدَ [or lining of felt?]* for the boots. (IKtt,) __لِبِدَ __He bound upon the horse a لِبِدَ [or saddle cloth, or covering of felt]: (S, K,) or put it upon his back. (A.) __لِبِدَُ الْبَلَّةِ __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] (S, L) as though they put on [or felt coverings]. (L)  

He put the water-skin into a [or sack] (K) or into a [or small] (S) the [or covering of felt] which is sewed upon it. (L)  

see 1.  

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  

(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 He hid, or contracted, himself, by reason of fear, or for the purpose of practising some act of guile.]  

The tree became dense, or abundant, in its foliage. (S, L, K)  

The leaves became commingled, and compacted together. (S, L, K) See 5.  

Hair or wool commingled, and compacted together, or coherent; [felt;] (L, Msb, K) as also  

(L, K) or this is a more particular term; [meaning a portion of such hair or wool; a piece of felt;] (S, Msb;) and [or of] (L, K) pl. of [and] (S, A, L, K) and [or of the] (M)  

A well-known kind of carpet [and cloth, made of felt]. (L, K)  

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)  

Wool. (S, K) Hence the saying 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 [app.]

لَبَد [app. لَبَد] Compact, or cohering, ground, upon which one may walk, or journey, quickly. (L.)

لَبَد (S, K) and لَبَدُ (S, A, L, K,) the former of which is preferable, accord. to A’Obeyd, (S,) One who does not travel, nor quit his abode, (S, K) or place, (A,) nor seek sustenance. (L, K,) Hence, (A,) the last of Lukmán’s [seven] vultures [with whose life his own was to terminate] was called لَبَدُ (S, A, L, K,) because he thought that is 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 لَبَد A man who does not quit his camel’s saddle. (L,)

لَبَد (S, L) and لَبَدُ (S, A, L, K,) which is pl. of لَبَدُ (L,) and لَبَدُ (S, K,) and لَبَدُ (L,) and لَبَدُ (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 Kur., bxii., 19: (L:) or لَبَدُ signifies collected together like locusts, (T, L,) which are app. thus called as being likened to a congregation of men; (ISd, L,) pl. of لَبَدُ (L,) which signifies a locust. (K,) [See a verse cited voce لِلَّمِ بَٰلَ يَّدَن كَّبَٰرَةَ لَبَدَ] ...[S, A, K, &c.,] and لَبَدُ (S, K, &c.,) and لَبَدُ (Aboo-Jaafar, K,) and لَبَدُ (El-Hasan and Mujáhid,) and لَبَدُ (Mujáhid,) Much wealth; (S, K, &c.,) so in the Kur., xc., 6; (S, TA,) as also لَبَدُ (K:) or wealth so abundant that one fears not its coming to an end: (A, L:) some say that لَبَدُ is a pl., and that its sing. is لَبَدُ: others, that it is sing., like لَبَدُ حَصَمَ أَمَٰوَالٍ قَطَنَهُ فَخَمَسُ لَبَدُ (S, A, K, &c.,) and لَبَدُ (El-Basáïr:) also, لَبَدُ مَالُ لَبَدُ (Salih, K) which is accord. to the reading of Zeyd Ibn-Alee and Ibn-'Omeyr and 'Ásim, signifies collected wealth; لَبَدُ (L,) being pl. of لَبَدُ (TA,) See لَبَدُ.

لَبَدُ The mass of hair between the shoulderblades of the lion, (S, A, K,) intermingled, and compacted together: (A:) and the like upon a camel’s hump: (T, L,) pl. لَبَدُ (S,) Hence the proverb, هُوَ أَفْعَلُ مِنْ لَبَدِ الأَمْسَدُ [He, or it, is more unapproachable, or inaccessible, than
the mass of hair between the shoulder-blades of the lion). (S, A.) Hence also لَبَدَةُ ُلِبَدَةُ is an appellation of the lion; (T, S, A, K;) and so لَبَدَةُ. (T, A, __) See لَبَدَةٌ and لَبَدَةً.

A she-camel choked by eating much of the plant called نَابِيْلَةُ: pl. [see لَبَدَةٌ or لَبَدَةٌ], and لَبَدَةٌ, camels having a complaint of the belly from eating of the [or tragacantha]: and in like manner you say لَبَدَةٌ. (AHn, L.)

A maker, or manufacturer, of لَبَدَةٌ [i.e., hair or wool commingled, and compacted together; or felt]. (K.)

A garment of felt لَبَدَةٌ (لَبَدَةٌ من لَبَدَةٍ, S, or لَبَدَةٌ, L, K,) worn on account of rain, (S, L, Msb, K,) to protect one therefrom: (TA:) a garment of the kind called قَبِيْلَةٌ. (L.)

A horse لَبَدَةٌ having a لَبَدَةٌ (لَبَدَةٌ, or لَبَدَةٌ, or لَبَدَةٌ, or لَبَدَةٌ, or لَبَدَةٌ) bound upon him. (S.) __ See لَبَدَةٌ, and لَبَدَةٌ, and لَبَدَةٌ, and لَبَدَةٌ, and لَبَدَةٌ.

A camel لَبَدَةٌ 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.)ٌﺪِﺒْﻠُﻣ, or مبلد, applied to a tank, or cistern: see مبلد.

ٌﺪِّﺒَﻠُﻣ, Scanty rain [that renders the soft ground compact, so that the feet do not sink in it]. (L.)

ٌدﻮُﺒْﻠَﻣ, and ملبود, A pair of boots made of لبد [or felt]. (A.) See also 4.

ٌدﻮُﺒْﻠَﻣ, A he-goat compact in flesh. (L.) See preceding paragraph.
Lebs

Lebs al-thawb

Sibl, aor. n., (S, M, A, Msb, K) and Sibl, (M,) [He put on, or wore, the garment.]

You also say, [Put on thee thy garment.] (M.) And [He wore, or put on, the weapon, or weapons.] (S, K, in art. Sahl, &c.) [See also S.] [He put on pudency as a garment;] he protected himself by pudency. (Ikt.) ___

Leb you say, [He had the enjoyment of a woman, or wife, [meaning, of her converse and services,] for a long time. (K, TA.) And Leb na'am He had such a girl, or woman, with him during the whole period of his youth. (K, TA.) And Leb na'am He lived with the people. (A.) And Leb qomma He lived, or enjoyed, a period of time, or a long period of time, with the people. (K, * TA.) [And Leba 'ayah which is explained in the TA by melhe, 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 melhe, 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-Ahmar cited voce la'bi in art. See also a verse of El-'Ajaj cited voce melha. You say also, I took, or chose, such a one particularly, or specially, as a friend or companion. (Er-Raghib in TA art.) ___

And Leb na'am Consort thou with men [according to their natural dispositions]. (A, TA.) And Leb you say, I tolerated such a one, and accepted him, [and continued to associate with him, notwithstanding what was in him.] (A, TA.)
He made, or rendered, the thing, or case, or affair, confused to him: (S, M, Msb, K:) and He concealed the thing, or case, or affair, from him: (R, MF:) and [in like manner] ُﻪﺴّﺒﻟ ِﺖَﻠْﻴِسَ is syn. with ُﺖَﻠْﻴِسَ, (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 ُﻪﺴّﺒﻟ: 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 Kur., [vi. 9,] And we would make confused to them what they make confused: (S, Msb:) 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,] And do not ye confound the truth with falsity. (Ibn- 'Arafeh.) And again, [vi. 82,] And have not mixed up their belief with polytheism. (TA.) And again, [vi. 65,] Or to confuse your case, making you to be of different parties, with the confusion of discordance and of agreement. (TA.) You say also, ِﲎَﺴَﺒَﻟ, meaning, He, or it, made me to become confounded, or in doubt, (َْﱂَو اﻮُﺴِﺒْﻠَـﻳ ْﻢُﻬَـﻧﺎَﳝِإ) or ِﰐَـْﻠَـسَ, respecting his case, or affair. (TA, from a trad.)

2 ِئيسَ لِبَسَ see 4: ___ and see also ِئيسَ لِبَسَ, in three places. [ُﺖَﻠْﻴِسَ, alone, often signifies The involving a thing in confusion, or doubt: and the practising concealment, or disguise.] See also 8.

3 َسائر ِرَٰجِلَ He mixed, consorted, or held social intercourse, with the man: syn. َلِبْسَ ِمَلاَبِسَةَ, َلِبْسَ ِمَلَابِسَةَ, َلِبْسَ ِمَلَابِسَةَ (M, A, Msb.) [Hence, app., it is said that] َلِبْسَ ِمَلاَبِسَةَ signifies, (K,) or is from ِمَلاَبِسَةَ, which signifies, (Ibn-'Arafeh) The mixing one's self and congregating: or the being mixed and
congregated. (Ibn-'Arafeh, K.) You say, لا يَسْتَب ﱠﲏَﺣ ُﺖَﻓَﺮَﻋ ُﻪَﺘَﻠْﺧُد I mixed with him until I knew his mind, or inward state or circumstances. (A.) And لا يَسْتَب [alone] signifies I knew his mind, or inward state or circumstances. (S, K.) لا يَسْتَب ﱠﲏَﺣ ُﺖَﻓَﺮَﻋ ُﻪَﺘَﻠْﺧُد (M.) You say, لا يَسْتَب ﱠﲏَﺣ ُﺖَﻓَﺮَﻋ ُﻪَﺘَﻠْﺧُد [alone] signifies I knew his mind, or inward state or circumstances.

A close, or an intimate, connexion between two things. See also 8.

4 He put on him, or clad or decked him with, the garment, and so, vulg., لَبَسَهُ الْبَلْوَى لَبَسَهُ الْبَلْوَى [lit. mixed himself, being explained by طَلَتْخَإ,] with the garment. (M, Msb.) لَبَسَهُ الْبَلْوَى also signifies He, or it, covered him, or it: (K) or overspread him, or it; i. e. covered the whole thereof. (A.) You say, حرّةُ الأَرضِ الَّتِي أَلْبَسْتَهَا حَجَّازةُ سُودّ. [The] حرّة is ground which black stones have covered, or covered the wholly. (TA,) And أَلْبَسْتُ السَّمَاءَ السَّحَابَ, لَبَسَهُ الْبَلْوَى السَّحَابَ (TA,) or أَلْبَسْتُ السَّمَاءَ السَّحَابَ (AA,) [The clouds covered the sky], &c.; but you do not say, لَبَسَهُ الْبَلْوَى السَّحَابَ (AA,) [The night covered us, &c.]; but not لَبَسَهُ الْبَلْوَى السَّحَابَ (AA,) [The clouds covered the sky]. See 1 in art. غَطَى أَلْبَسْتَ الأَرضَ غَطِيَ The land became covered by plants, or herbage. (M.) see 5 in art. وَطَغَى and لَبَسَهُ الْبَلْوَى غَطِيَ The land became covered by plants, or herbage. (M.) See also 8.

5 He clad himself [lit. mixed himself, being explained by خَلَتْخَإ,] with the garment. (K.) You say, لَبَسَهُ الْبَلْوَى and لَبَسَهُ الْبَلْوَى [He clad himself with goodly clothing]. (A, TA.) لَبَسَهُ الْبَلْوَى [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] لَبَسَهُ الْبَلْوَى, لَبَسَهُ الْبَلْوَى (S, K) [and تَلَبَسَ بالْأَمْرّ, تَلَبَسَ بالْأَمْرّ (K) and تَلَبَسَ بالْأَمْرّ, تَلَبَسَ بالْأَمْرّ (S, K) [and تَلَبَسَ بالْأَمْرّ, تَلَبَسَ بالْأَمْرّ (K) and [in like manner] لَبَسَهُ الْبَلْوَى, لَبَسَهُ الْبَلْوَى, لَبَسَهُ الْبَلْوَى, لَبَسَهُ الْبَلْوَى, لَبَسَهُ الْبَلْوَى, لَبَسَهُ الْبَلْوَى, لَبَسَهُ الْبَلْوَى (K) and تَلَبَسَ بالْأَمْرّ, تَلَبَسَ بالْأَمْرّ (S, K) [and تَلَبَسَ بالْأَمْرّ, تَلَبَسَ بالْأَمْرّ The food stuck to the hand. (K.) and تَلَبَسَ بالْأَمْرّ, تَلَبَسَ بالْأَمْرّ The food stuck to the hand. (K.) and تَلَبَسَ بالْأَمْرّ, تَلَبَسَ بالْأَمْرّ The thing, as, for instance, love, mingled with me, and clung to me. (M.) See an ex. in a verse cited voce "عطفة." [See 8.]

8 It (spun thread) became entangled. (Lth, Az, Sgh, in TA, art.ouser.) عَجَرَّ It (a thing, or an affair, or a case)
became involved, complicated, confounded, or confused; (S, M, Msb, *), and dubious; (S, Msb;) as also (TA,;) and which last belongs to the class of بين in the phrase.

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 لهاق. And جعلني أنتيس في الأمر The thing, or affair, became confused and dubious to him. (S.) And في الأمر He, or it, made me to become confounded, or in doubt, respecting his case, or affair. (TA.) And لم ينتس في*S* I was, or became, disordered in my mind. (K, * TA, from a trad.)

The horsemen overtook him. (A, TA.)

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 is explained by some as being: by others, for the melm&la; and the melm&la;: all of which signify nearly the same. For instance, it is said in the Mgh, art. جَوَت that in the phrase *تُمِلْسَيْنَ بَلْتِيْجَان* the effigies with the crowns upon pieces of money, بلتيتان is used as a denotative of state, meaning مملسة بلتيتان accompanied with the crowns, as their attributes: and مقرونة معها we declare thy remoteness from evil, with the praising of Thee, in the Kur ii. 28, is explained by Bd and others as meaning، مملتيسين محمدكmaking the praising of Thee to be as an accompaniment, or an adjunct, to our doing that: and نسيب بلتيتان growing, with oil, in the same, xxiii. 20, as meaning، مملتيسا مملتيسا having oil as an accompaniment to its growth. Sometimes, in such instances, we find مملتيسا مملتيسا، and مملتيسائين مملتيسائين in the places of مملتيسا and مملتيسائين: see 5.]
Confusedness of a thing or an affair or a case; as also have the same, or a similar, signification.] You say, In his judgment, or opinion, is confusedness. (K.) And In the thing, or affair, or case, is confusedness, and dubiousness; (S, M, Msb, K;) obscurenness, or want of clearness. (S, A.) And In his discourse is confusedness and dubiousness; it is not clear. (TA.) And In his language is confusedness and dubiousness. (M.) Also, The confusedness of darkness, or the beginning of night. (S.)

A man possessing clothing, dress, or apparel: a possessive epithet. (Sb, M.)

A single art of putting on, or wearing, a garment. You say, I put on, or wore, the garment once. (TA.)

A mode, or manner, of putting on, or wearing, apparel; or of dressing one's self. (IAth, K.) 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
(K) and (S, K;) or the last signifies garments, or pieces of cloth: (M:) the pl. of the first is لباس, like as ملابس, pl. of لباس, al-wudhūj, (Msb,) or لباس الكعبة, (Msb,) or لباس الحودج, (S, M, A, K,) The clothing, (S, Msb, K,) or covering of pieces of cloth, (M:) of the Kaabeh, and of the [camel-litter called] حودج. (S, M, Msb, K,) And لباس النقوى, 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. الحيا: (S, M, A, K;) or righteous conduct: (TA:) or faith. (Es-Suddee, K,) And لباس العظم, (K,) written by Sgh لباس العظم, (TA,) or لباس العظم, (A, TA,) i. q. 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 thing pellicle that is between the skin and the flesh. (TA.) ___ The covering of anything. (M:) Hence، لباس النور The outer coverings, or calyxes, of flowers. (M:) It is said in the Kur [lxxviii. 10,] وجعلنا نقيل لباسا [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 إزار: (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 (ُسِبَﻼُﻳ) the other: (Zj, M, Bd, * TA:) from الملايسة, signifying the mixing one's self and congregating, or the being mixed and congregated: (Ibn-'Arafeh, TA:) or because each conceals the state of the other, and prevents the other from acting viciously. (Bd.) ___ لباس الجوع 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,] فذوقها آلل لباس أجلس وأخوف: (S, * K TA. [See also 4 in art. ذوق.] So God made her to taste the utmost degree of hunger and of fear.
A coat of mail: (S, M, K;) in which sense it is fem: (M:) and, like درع, sometimes masc.: see an instance voce مسرود.] 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 لباس.

Much, or often, worn: (Msb;) or worn-out: (M, A, K;) applied to a garment: (M, Msb, K;) and to [the kind of garment called] a ملحة: (M:) and to [the kind called] a مالها: (A, TA;) without ذ: (M, * A, * TA;) and to [a leather water-bag such as is called] a مزادة: (M, A;) meaning used until worn-out: (M:) and to a rope; meaning used: (AHn, M;) and to a house (دار;) [meaning impaired by time;] likened to a worn-out garment: (M:) pl. لبس; and, when the sing. is applied to a مزادة, the pl. is لبس. (M:)  

A like: (K:) from الملاسة, signifying the mixing, or consorting. (Aboo-Málik.) You say, لبس له لبس، or it, has not a like. (K.)

A man having many clothes; (K;) as also لباس: (M, TA;) or who wears much clothing; syn. كبير اللبس: (so in the K accord. to the TA;) or who confuses, or confounds, much; syn. (so in a copy of the K [and this signification seems to be implied by what immediately precedes, and by what follows, لباس in the S: in the CK, which is evidently a mistake:}) you should not say لباس: (S, K;) for this is vulgar. (TA.)

He came feigning himself inattentive, or heedless. (M.) [Contr. of ناسرا أذنه.]

There is no profit in such a one, (S, M, A, [but in the M and A, ما is omitted, and the only explanation is the word which I have given in Arabic.])  

Verily in him is no pride, or greatness; expl. by كبير ما به كبير, accord. to different authorities [and different copies of the K:] this explanation is by AZ. (TA.)  

Aurat بثaabUPERI(UPRE,UPRE,UPRE,UPRE)
Siblum: see Milis. 
Silthum: see Milis. 
Siblum: see Labas. 
Labas: see Milis. 

A confounded, or confused, and dubious, thing affair, or case; as also ملتبس. (K., TA. [In the CK، بالامر، وامرأ ملتبس wrongly inserted after ملتبس.]) See 8. And see also ملتبس. 

Milis. Sugared almonds, &c.
See: لبع

See: ضبع: لبعا.
ปรากฏ

وقال: عبقة لقبة. see عبقة لقبة.

وقال: لقب بالقلوب. see عذقه.

وقال: إبقاء. see إناقة in art.
لِبَّك like رِبَّكُهُ لِبَّكُهُ

عَبِّكَةَ لِبَّكُهُ see رِبَّكَهُ
للب

حليب or حليب: see حليب or حليب.
The small guts or intestines, in which originate the lacteals; [app. The small guts or intestines, in which originate the lacteals;] the intestines in which is the milk. (M, K.) See n. un. of [n. un. of لَبَنَةٍ اِنْتَبِلْتِ. (Az, in TA, art. X.).]

Bricks; (T, S, M, Mgh, Msb, K;) crude, or unburnt, bricks. (MA.)

The frankincense-tree is a tree of the kind called عَضْاءُه, having a fruit resembling the pistachio-nut, and a resin like the كندر, [which is said in the S and TA to be the same as the لَبَنَةٍ اِنْتَبِلْتِ, when it concretes: (O and TA in art. X.) It is also, and more commonly, applied to the resin itself, i. e. frankincense, or olibanum: the tree that produces it is now known to be of the genus Boswellia, found in Hadramowt and other parts of Southern Arabia, and also in the opposite (eastern) region of Africa, and in India: it was formerly erroneously supposed to be the Juniperus Lycia. حُصُيصُ لَبَنَةٍ: see K, voce مَحْسُأ; and see art. حُصُصَ.

The sucking of milk or of the breast: (S, Msb, K;) see an ex. in a verse of El-Aashà cited voce مَحْسُأ: and see 1 in art. غَذَوَ.

A male camel that has entered upon his third year: (S, Mgh, K;) or entering upon his third year: (Msb;) or in his second year. (K.)

عُسَرُ اللَّبيَنِ [now applied to Storax, or styrax] sometimes used for fumigation. (TA.)
See art. عسل.

فْرَيْبَنَ: لِبَانَةٌ مَغْرِبَةَ.

لِبَانَةُ: Food made with milk: so in modern Arabic: see خُطَيفَة.

لِبَانَةٌ: A little milk: dim. of لِبَانَةٌ, n. un. of لِبَن: see رَثَا.

لِبَانَةٌ: A thing like the لِبَانَةٌ, upon which bricks لِبَنَ are carried from place to place.

(M.) See فِتْحَا.
لَيْتَ (MA.)

He said to him

[inf. n. طلبية] لَبِّيْكُ (MA.)

لَبِّيْكُ، لَبِّيْهِ، لَبْيُكُ، لَبَيْكُ، see art. لَبِّيْكُ, لَبِّيْهِ, لَبْيُكُ, لَبَيْكُ, see art.
1, (aor. , TA,) inf. n. , 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., , 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. . (Sgh, K.) , inf. n. , He moistened the with a little water, [or clarified butter, or fat of a sheep's tail, &c. (see )]: (Msb:) it signifies less than : (Lth, Msb:) he stirred it about with water &c. until they became of a uniform consistence; or stirred it about with a ; i. q. : (S:) and in like manner, the and the like: (TA:) or [simply] he moistened the : (Lth:) or he moistened the in the manner termed , with water and the like: (TA:) [accord. to present usage, he moistened, and beat up, or mingled, the with water &c.] , [aor. , ] inf. n. , It (a rain) wetted his clothes. (A.) , (aor. , S,) inf. n. , He bound a thing. (As, S, K.) Such a one was joined, connected, coupled, or associated, with such a one; expl. by .

(S, K.)

What is crumbled, or broken into small pieces, with the fingers, (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 or or . (TA.) Esh-Sháfi'ee is related to have pronounced the performance of therewith
not allowable. (TA.) 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. غموس (IAar, Sgh, A, K.)

An oath, occurring in the Kur [liii. 19.] (TA,) so accord. to the reading of Ibn-'Abbás and 'Ikrimeh and some others, (K,) and so originally accord. to Fr.: (TA:) afterwards contracted into اللات: (Fr, K:) which is the common reading: (Fr:) A certain idol; thus called by the appellation of a man who used to moisten قيوس 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 قيوس 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'e; 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 قيوس 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 Thakeef; and that when he died, 'Amr Ibn-Loheí (أحمي: 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 اللات: 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 اللات, 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 Thakeef 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 اللات; 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 ﺍًﺕ. AM says, that the manner in which Ks pronounced it in a case of pause shows that he did not derive it from ﺍًﺕ. The polytheists who worshipped this idol used to compare its name with the name of ﺍًﺕ. ﺍًﺕ. al-‘laat. It is also said, that ﺍًﺕ، without teshdeed, is of the measure ﻓَـﻉَـﻑَـأَـ] from the root لوى; [and that the said idol was so called] because they used to compass it, or perform circuits round it. (TA.) [See art. لوى; and see also arts. لوى; ﺍًﺕ; and ﺍًﺕ; ﺍًﺕ; in art ﺍًﺕ.]}
He thrust him on his breast. (K.) He hit, struck, or hurt; syn. أصاب, (TA.) He shot an arrow. (K. * TA.) He cast a stone at him. (S, K. *) She (a woman) brought him forth. (S, K. *) God curse the mother that cast him forth (from her womb) ! a tropical expression, from casting a stone, or shooting an arrow. (TA.) Inivit feminam. (S, K.) He lessened, or diminished; syn. نقص. (K.) Pepedit. (K.) Excrevit merdam. (K.) He, or it, passed, or went away; syn. مضى. (CK.) He looked intently. (K.) He looked intently at him. (S.) 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 متلثم; which is for متلتم ; like متلتم for متلمى.]
Lēb

1. لَبَبَ, aor. — لَبَبَ, inf. n. لَبَبَ and لَبَبَ, He, or it, was, or remained, fixed, settled, or firm: (As, S, K.) adhered, clave, or stuck. (K.) لَبَبَ, inf. n. لَبَبَ and لَبَبَ, He bound, tightened, or made fast. (K.) لَبَبَ عليه ثيابه He bound his clothes upon him. (TA.) Also, inf. n. as above; and لَبَبَ عليه ثيابه He put on his clothes. (K.) لَبَبَ عليه ثيابه He put on his garment, as though he did not desire to take it off. (TA.) لَبَبَ اَلْجَلَّ عَلَى الْفَرْسِ He bound the covering upon the horse. (K.) لَبَبَ في منْحِرِ النَّثْقَةِ He stabbed, or stuck, the she-camel [in the part immediately above the breast-bone]: like لَمُبَ. (S.)

2. لَبَبَ see 1.

3. لَبَبَ عَلَيْهِ He imposed it [a thing, or affair, TA] upon him, as obligatory, or as a thing that must be done. (K.)

4. لَبَبَ see 1.

5. لَبَبَ Being, or remaining, fixed, settled, or firm: adhering, cleaving, or sticking: (As, S:) i. q. لَبَبَ ضَرِبَةٌ لَأَزْبِ لَبَبَ ضَرِبَةٌ لَأَزْبِ. (Fr.) See art. لَبَبَ. لَبَبَ i. q. مُلْلَبَ One who keeps to his house, or dwelling, avoiding seditions, or disturbances. (K.)

6. مَلْلَبَ Worn-out garments of the kind called جَبْاب, pl. of جَبْابَ (K) or garments of the kind so called, and worn-out garments. (Lth.)
لُحِّ، aor. لُحِّ (inf. n. لُحِّ، S.) He hungered; was hungry. (S. K.)

ُنُحِّان لُحِّان Hungry: fem. لُحِّان. (S, K.)
1. [aor. ﴿،﴿, inf. n. ﴿.﴿ (K) and ﴿ (in the T ﴿,) inf. n. ﴿; (As, S, K) He remained, stayed, abode, or dwelt; (As, S, K) ﴿ in a place; (As, S) and quitted it not. (TA.) So in the words of a trad., ﴿, (S,) [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.) ﴿, [aor. ﴿, inf. n. ﴿, (K) and ﴿; (S, K) It (rain) continued (S, K) for days, incessantly: (S:) and in like manner a cloud. (TA.) ﴿, [aor. ﴿, inf. n. ﴿; (K) It fell upon the trees. (K) The noun is in the acc. case. (TA.) ﴿, [aor. ﴿, (K) and ﴿, inf. n. ﴿; (AA, S, K) and ﴿, inf. n. ﴿; (K) He importuned him; was urgent with him. (AA, S, K)

see 1, in three places.

R. Q. 2. ﴿ He became withholden (ثَبَس) in the place, and tarried, or remained, in it. (TA.) ﴿ in his affair. (TA.) See R. Q.

1. ﴿ He rolled himself over in the dust. (A'Obeyd, S, K)

Dew; or day-dew; syn. ﴿. (K)

so in the K, but in the L and other lexicons ﴿,TA,) and ﴿ 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.)

[Clouds continuing to pour down rain]. (TA.)

The gum. See art.
لَنَأُ 1

لَنَأُ، aor. — He (a dog) put his muzzle into a vessel &c., and lapped. (K.) Omitted by J because held by him incorrect. (TA.)
The changing, in pronunciation, س into ث, or غ into ل, and the like: (S, K, Msb,) and the like: (Msb:) or, one letter into another. (Az, in Msb, K.) Also, A word mispronounced; as when a word is said to be a dialectal variant or a word mispronounced.
The stones wounded the camel's foot, and made it bleed. 
(S.) ___. 
She muffled herself with a لثُمَث. (K.)

A kind of muffler for the mouth. (K.)
The gingival letters: [these are ذ ث ظ (TA, commencement of بث).]
1. He persisted, or persevered, 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, (inf. n. ملاجٍة: S:) or he contended, litigated, or wrangled. (K.) [Hence، فمحا، a prov.: see art. حج.] See also, for an ex., 8 in art. عود. See 4.

He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; he was persevering, or assiduous, in the affair. (Msb)

2. It (a ship, S) entered the [or main sea, or the fathomless deep, or the great expanse of sea of which the limits could not be seen]. (S, K.) [perhaps a mistake for] They entered the [or main sea, &c.]. (A, TA:) and so They embarked upon the [or main sea, &c.]. (TA)

3. See 1. [The tongues persisted in wranglings, quarrellings, or contentions]. And فلأج [He wrangled, quarrelled, or contended, with such a one]. (AHeyth, K in art. غرو.)

4. He continued him, or made him to persevere, or persist, in a thing: accord. to Lh.: for he explains لاجَتَ في الأَمْر [in the Kur, ii., 14, by بلحِيم، يَمْدِهِم; but ISd doubts whether he had heard this from the Arabs: and adds, that he, himself,
The people cried out; raised a cry. (TA.) Also, and The people uttered confused cries. (TA.) The camels uttered cries: (K.) and in like manner, the sheep or goats. (TA.) See 2.

It (a thing) fluctuated in his bosom, or came and went repeatedly. (Msb.)

The wrangling, quarrelling, or contending, one with another. (KL.) You say, [They wrangled, &c., each with the other.] (M in art. شق.)

The waves became great and confused. (TA.) The sea became tumultuous, its waves dashing together: (TA;) the main part, or fathomless deep, of the sea became vast, and very tumultuous. (A.) The voices, or sounds, were confused: (S, K;) or, rose high, and were confused. The darkness became intricate and confused. (TA.) The affair became great and confused. (TA.)

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, (رَدْدُهُ) in his speech; as also. (S, K.) He moved the morsel of meat backwards and forwards in his mouth, to chew it. (S.)
The side of a valley. (K.) ___ The side, or shore, of a sea. (L.) [See also جَحَّة.] ___ A rugged part of a mountain. (K.) ___ A sword: (S, K:) app. from جَحَّة 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 Teiy; or of Hudhey, and of some of the people of El-Yemen. (TA.) ___ Also جَحَّة,

A mirror. (K.) ___ And Silver. (K.)

جَحَّة Voices, cries, clamour, confused noise, or a mixture of voices, (S, K,) of men, (S,) and sometimes of camels. (TA.)

جَحَّة and جَحَّة 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, جَحَّة (TA) and جَحَّة (L) a great expanse of water, or sea, of which the extremities cannot be seen: (L, TA:) pl. جَحَّة واسعةSuch a one is a wide fathomless deep]: a phrase by which one is likened to a sea, in amplitude. (TA.) ___ كَانَ

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الطَّعَمٌ As though his eye were a fathomless sea]: i. e., intensely black. (L.) ___ تَسَسْحُ السَّرَابُ جَحَّة The women in the camel-litters swim in the great expanse of mirage. (TA.) ___ جَحَّة العُلُقُ The depth of the darkness. (TA.) ___ جَحَّة الظُّلّم The depth of night; its intense darkness and blackness. (TA.) ___ جَحَّة أَهِمَّ A deep black, or intensely black, camel. (K.) ___ جَحَّة and جَحَّة A numerous assembly, company, troop, or congregated body: (K:) from جَحَّة with reference to the sea. (TA.) ___ جَحَّة أَمْر The main part of an affair. (TA.)

جَحَّة: see جَحَّة.
A vast and deep sea. (S, L, K.) In ُّﺊِِّﳉ (K,) and ُّﺊِِّﳉ (L,) the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.)

And ُّﺊِِّﳉ (K,) and ُّﺊِِّﳉ (L,) see ُّﺊِِّﳉ.

And ُّﺊِِّﳉ (K,) and ُّﺊِِّﳉ (L,) see ُّﺊِِّﲨ.

A mixture, or confusion, of voices or sounds. (L.)

One ُّﺊِِّﳉ (K,) and ُّﺊِِّﲨ (L,) A vast and deep sea. (S, L, K.) In ُّﺊِِّﳉ, the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.)

And ُّﺊِِّﳉ (K,) and ُّﺊِِّﳉ (L,) see ُّﺊِِّﳉ.

And ُّﺊِِّﲨ (K,) and ُّﺊِِّﲨ (L,) see ُّﺊِِّﲨ.

A mixture, or confusion, of voices or sounds. (L.)

One ُّキング (A, K, M, K, &c.) The first is a masc. and fem. epithet: and is applied to a human being and to a horse. (TA.)

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.)

A vast and deep sea. (S, L, K.) In ُّキング, the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.)

And ُّキング (K,) and ُّキング (L,) see ُّキング.

And ُّERING (K,) and ُّERING (L,) see ُّERING.

A mixture, or confusion, of voices or sounds. (L.)

And ُّERING (K,) and ُّERING (L,) see ُّERING.

And ُّERING (K,) and ُّERING (L,) see ُّERING.
who reiterates, or stammers, or stutters, (رئّد) in his speech: or, as some say, whose
tongue rolls about between the sides of his mouth. (TA.)

An eye intensely black. (K.) __
Land intensely green, (K,) whether
its herbage be tangled or not: or land of which the herbage is compact and tall
and abundant. (TA.) __
Land of which the leguminous plants are
compact, or dense. (TA.)

and and and and and and and [all three imperfectly declinable, as being generic
proper names and of foreign origin, borrowed from the Persian language,] and [which last is
omitted in the CK] and and and (TA,) Aloes-wood; syn. عود الطَّبِّي (L,) or 
the wood of another tree with which one fumigates: (L:) a certain wood
with which one fumigates. (S.) The and in and and and [&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. (LJ.) Lh uses and
and and as epithets, writing and &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.)
1. َأَأَجْلَأ ِهْيَلِإَِّ, (S, K,) inf. n. َأَأَجْلَأ ِهْيَلِإَِّ, (TA) or َأَأَجْلَأ ِهْيَلِإَِّ; (S) and َأَأَجْلَأ ِهْيَلِإَِّ; (TA) and َأَأَجْلَأ ِهْيَلِإَِّ, aor. َأَأَجْلَأ ِهْيَلِإَِّ, (K,) inf. n. َأَأَجْلَأ ِهْيَلِإَِّ; (TA) and َأَأَجْلَأ ِهْيَلِإَِّ; (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. ___ َأَأَجْلَأ ِهْيَلِإَِّ, and َأَأَجْلَأ ِهْيَلِإَِّ, and َأَأَجْلَأ ِهْيَلِإَِّ, He relied upon, and sought aid from, him. (TA.) َأَأَجْلَأ ِهْيَلِإَِّ, and َأَأَجْلَأ ِهْيَلِإَِّ, He declined, or turned away, from him, َأَأَجْلَأ ِهْيَلِإَِّ to another, (and had recourse to the latter.) (TA.)

2. َأَأَجْلَأ ِهْيَلِإَِّ, inf. n. َأَأَجْلَأ ِهْيَلِإَِّ, 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.) َأَأَجْلَأ ِهْيَلِإَِّ 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. (ISh.) َأَأَجْلَأ ِهْيَلِإَِّ He so left his property. (ISh.) See 4.

3. َأَأَجْلَأ ِهْيَلِإَِّ, He referred, or committed, his affair to God. (S, K.) َأَأَجْلَأ ِهْيَلِإَِّ He protected him, defended him. (K.) Also said of a place, [It protected him; afforded him refuge.] (K, art. َأَأَجْلَأ ِهْيَلِإَِّ حَرْز َأَأَجْلَأ ِهْيَلِإَِّ, He caused him to have recourse to a thing, as to a place of refuge]. (TA.)
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 ↓ second is sometimes elided; and this is done to assimilate the word to منَجا, when it is used therewith; like as منِجا is written with hemzeh to assimilate it in the like case to مَلِجا. mekja is often applied to a man: and you say also, [Such a one is a good person to whom to have recourse for protection or concealment]. The pl. of مُلِجا is ملِجا. (TA.) مِلِجا 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 ء. (K.) The جَثَة of the sea is asserted to have a tongue in its breast, and to kill the animal that it strikes. (Dmr.)
1 جَبُّ, aor. ﭰ, inf. ﭰ جَبَّ, It [a number of men] cried out, or vociferated; raised a clamour, or confused noise. (S, K.) See also art. جَبَّ, inf. ﭰ, جَبّ, It (a clamour, or confused noise,) rose. (TA.) جَبَّ, inf. ﭰ جَبَّ, It (the sea) was agitated, or in commotion; its waves conflicting, or dashing together. (K.) جَبَّ, aor. ﭰ, (inf. ﭰ جَوَّة, TA;) and جَبَّ جَبَّ, inf. ﭰ جَبّ جَبّ; 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 جَبّ. In a trad. respecting Moses and the stone, occur the words، فِلْحِتَهُ ثَلاَثَ جَبَّاتٍ [And he struck it three blows]. (TA.)

جَبُّ 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.) جَبْرُ ذِو جَبّ A roaring, tumultuous, or boisterous, sea. (S.)

جَبْحُ A clamourous, 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.)

جَبْحَاتٍ جَبْحَاتٍ جَبْحَاتٍ جَبْحَاتٍ [but see what is said respecting the last of the pls. mentioned below] and جَبْحَاتٍ جَبْحَاتٍ جَبْحَاتٍ جَبْحَاتٍ (K) the last two from Th. (TA.) A sheep or goat (شَاة، 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,

* عجبت أنينأنا من فعلنا *
* إذ نبيع الخيل بالمعزى اللجاب *

[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 حاشكة لجبة and 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 جبة لجاب (S, K) and لجبات (this being allowed by Mbr, agreeably with analogy, TA) and لجبات (S, K): the last dev. with respect to rule; for by rule it should be لجبات; unless it be originally a subst. used as an epithet, like as one says لجة بجبة كلبة; or unless لجبات be a syn. of the sing. (S.) Sb says, that لجبات is used as pl. because some of the Arabs used لجة as sing. (TA.) لجب (app. a quasi-pl. n.), occurring in the following words of a trad., فبذو أمثال اللجب من اللجب باللهب, is said to be pl. of لجة or it is pl. of قصعة (TA.) In a trad. respecting Ed-Dejjáli, according to one reading, occur the words,בלحبטי الباب: but Aboo-Moosà says, that the right reading is with before it: i. e. بلحبطي الباب: بلحبطي الباب: بلحبطي الباب: بلحبطي الباب: see art. [جف]. (TA.)
An arrow feathered, but without the point: (K:) pl. تا (TA.) 

is the more common word; and the ل appears to be substituted for the ن. (ISd.)
A thing in the lower part of a well, and of a valley, like what is called a دَحْل
(S, K) or, in the lower part of a well, and of a mountain, like a نَقَب (L) originally جِحَح, from which it is formed by transposition: (T) pl. جَحَاحَ (L)
لجد

See لجد
(L, K,) (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, (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, signifies i. q. [he plucked it with the fore part of his mouth.] (S, L,) He licked: in this sense, the inf. n. is (K:) you say, (K,) the dog licked the vessel (AHät, S, K) inside: (L:) [I says,] I have transcribed it from the Kitáb el-Abwáb, without having heard it: (S:) and the dog put his tongue into a vessel and lapped; as also (AA, L,) He took little. (L, K,) He asked often after having been given once: (K,) 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.)

Glue; syn. [for which Freytag seems to have read [عراء غراؤه]. (K.)

A beast of carriage that takes the leguminous herbage with the fore part of its mouth, (K,) and the extremities of its teeth. (TA.)

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.)
جلف

قصاب : see جلف.
He bridled a beast; agreeably with an explanation in the K: and sometimes he bitted him; as expl. in the Msb.

A thing from which one augurs evil; an omen, or a bodement, of evil: because it refrains one from a thing that he wants. (A, art. عطوس, جام, which is originally the plural of both, is also used as a sing. (A, ibid, where see an ex.) See عطوس and عطوس.

A bit; i.e., the iron appurtenances of a bridle. To the جام belong pieces of iron which are fastened one to another; as the عضاداتان, and the مسحل, and the فأس and its extremities of iron. (Az, in TA, voce ْقَرْطَ.) The above explanation is incomplete: it means the bridle, or headstall and reins, with the bit and other appurtenances; like its Persian original, لکام: see قرط. It signifies The piece of iron in the mouth of the horse: thus, by extension, applied to this with its thongs, or straps, and apparatus: it comprises the شکيمة, which is the transverse piece of iron in the mouth; and the فأس, which is the piece of iron standing up in the mouth; and the مسحل, which is the iron beneath the حنك; and the خطافان, which are two bent pieces of iron in the مسحل and the شکيمة, on the right and left; and the فرآشتان, which are two pieces of iron wherewith are fastened the extremities of the حنك, of silver or iron or thong. (IDrd, in his Book on the Saddle and Bridle.) See جام.
للمزيد:

جَنَّ: 1

تَلْجَنُ النَّبَاتَ: 5

see جَنَّ1

see تَلْجَنُ النَّبَاتَ5
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: (L:) the former is one of those verbs which retain their original forms, like ضبّ البَلد, with the reduplication distinct: (S:) also, حََﳊ his eye shed many tears, and its lids became thick, or rough; like حََﳊ. The relationship between us was close. (Aboo-Sa’eed, K) See حََﳊ.

It [a cloud] rained continually, or incessantly. (S, Msb, K) Hence the phrase حََﳊ [q. v. infra]. (Msb) حََﳊ He importuned him; plied him; plied him hard; pressed him; pressed upon him; pressed him hard; was urgent with him; persecuted, or harassed, him, (L:) or, بالمسألة, (S, L) or, في السؤال (K) in asking, begging, or petitioning; like الح على غَرمِه. (S, L, K) حََﳊ He pressed his creditor perseveringly, assiduously, or constantly. (L) And أَحْثَت عَلَى فِلنَّا إِنَّ أَخْلَفْتُهُ in the a٣ب٣با حتّي أَخْتُلفْتِه. (I. S, K, TA in art. ح.) حََﳊ It [a cloud] remained, or stayed, in a place; [and حََﳊ 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 حََﳊ, (As, S) and of a horse and the like حََﳊ.
The beasts of carriage, or the

camels, were fatigued, and became slow; or tardy. (K.)

It (a saddle of the kind called ﺑُﺘَـﻗ, L, K, and a ﻲِﻄَﳌا, and a horse's saddle, L) wounded the back. (L, K.) See ﻢِﻠْﺣَﺎ juegos.

R. Q. 1 They remained fixed, or firm, in their place; did not quit it. (S, K.)

He (a camel) stayed, and remained fixed, or firm. (L.)

They became dispersed; formed by transposition from ﻢِﻠْﺣَﺎ juegos. (L.)

He is my cousin on the father's side, closely related: (S, K;) from the phrase ﺖَﺤَِﳊ ُﻪُﻨْـﻴَﻋ. (S.) Here ﺖَﺤَِﳊ is put in the acc. case as a denotative of state, because what precedes it is determinate. (S.)

And you say He is a cousin on the father's side, closely related, (S, K;) in an indeterminate phrase employing ﺖَﺤَِﳊ as an epithet to ﺔَﻟَﻼَﻛ. (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,] ﺔَﻟَﻼَﻛ ﺔَﻟَﻼَﻛ ﻰِّﻤَﻋ ﺔَﻟَﻼَﻛ and in like manner: (L.) When the phrase is not in the state termed ﺖَﺤَِﳊ, but is of the state termed ﺔَﻟَﻼَﻛ, you say: (S, K;) [See also ﺔَـﻴْـﻧِد, and the contr., ﺔَـﻴْـﻧِد.]

A strait, or confined, place. (S, K.) Also, ﺔَﻟَﻼَﻛ, 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 لَحَخُ، with خ. (L) [See لَحَخُ.]

More, and most, importunate, pressing, persevering, &c. (TA, art. خندفس; see the same article in the present work.)

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)

A cloud continually, or incessantly, raining. (L) ___ A man [very] importunate, pressing, persevering, assiduous, or constant, in asking, begging, petitioning, or seeking. (L) ___ A mill-stone that presses hard upon that which it grinds. (A) ___ A saddle of the kind called بَتَـﻗ 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)
He trod, and passed along, a road, such as is termed (S, K,) or simply, a road. (TA.) So also He smote him with a sword: (K:) or wounded him with it. (Th.) He made a mark, or impression, upon it. (K.)

He flogged him with whips, and made marks, or scars, upon him. (TA.) He cut it (i. e. flesh-meat) lengthwise. (K.) 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. He made a road conspicuous, or clear. (K, TA.) So in the saying of Umm-Selmeh to 'Othmán, Do not thou efface a road which the Apostle of God, &c., made conspicuous, or clear. (TA.) Inivit feminam. (K.) See He threw him down prostrate upon the ground. (K.) 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.) He (a man) became emaciated by reason of old age, (S, K,) and weakness. (TA.)

See 1.

See 1.
and 

(S, K: the latter word of the measure 

( K) A conspicuous road: (S, K:) a wide, extended, road, that is not interrupted. (TA.)

A she-camel having little flesh in her back: (A'Obeyd, S, K:) originally, it seems, in the sense of 

as though meaning peeled by travel; and afterwards, its original attributive character being forgotten among a people, used without

[when not preceded by the noun which it qualifies, as when preceded by that noun]. (TA.)

A great reviler, or vilifier, of obscene tongue. (S, K.) 

A chaste, or an eloquent, tongue. (T.)

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 .] ___ A man of little flesh; emaciated: as though peeled. (TA.)

Cut in pieces: syn. (S.) ___ See .
This is a man than whom none will be more useful to thee in the trimming of verses: He beat, struck, or smote, a person with a staff, or stick. (K.) He peeled, or unbarked, a staff, or stick: (K:) or sawed it, and peeled, or unbarked it: as also (IAar.) This is a man than whom none will be more useful to thee in the trimming of verses: (TA, app. from IAar.) He trimmed him with reproof: a phrase similar to that immediately preceding. He took what he had, leaving him nothing: as also (TA.) Inivit puellam: as also, but this latter is not so well known. (TA, art.) 

is here a mere imitative sequent. (TA.)
الحَجَّ

١. aor. _, (inf. n. سَيْفَ، كَ، or other thing، S) stuck fast in the scabbard, (S، K,) and would not come forth; like لَصِبُ السَيْفِ ﻃَارَهَ ﺎَﻟِإِبِ. The sealring stuck fast upon his finger. (A.) حَجَّ ﺞُرْدَـنَ ﻃَبْـنَهُ ﺎَـبِ ﺞُرْدَـنَ. Evil stuck fast between, or among, them. (TA.) حَجَّ ﺞُرْدَـنَ ﻃَبْـنَهُ ﺞُرْدَـنَ. He clave fast to a place; kept fast, or close, to it. (TA.) حَجَّ ﺞُرْدَـنَ ﻃَبْـنَهُ ﺞُرْدَـنَ.

He entered into an affair and became entangled in it so that he could not extricate himself. (TA.) حَجَّ ﺞُرْدَـنَ ﻃَبْـنَهُ ﺞُرْدَـنَ, aor. _, (inf. n. سَيْفَ، كَ، or other thing، S) and النَحْجَ ﺞُرْدَـنَ ﻃَبْـنَهُ ﺞُرْدَـنَ; He inclined to him, or it. (TA.) حَجَّ ﺞُرْدَـنَ ﻃَبْـنَهُ ﺞُرْدَـنَ, حَجَّ ﺞُرْدَـنَ ﻃَبْـنَهُ ﺞُرْدَـنَ.

(TA.) By the following words of Ru-beh,

أُوَّلَanding ﺞُرْدَـنَ ﻃَبْـنَهُ ﺞُرْدَـنَ. is meant, Or tongues speak of us, and incline from what is good to that which is bad. (L.) [For ﻴَنَاءَ، in the L, I have substituted، منها. It seems to be an inf. n.] حَجَّ ﺞُرْدَـنَ ﻃَبْـنَهُ ﺞُرْدَـنَ, (and ﻳَتَـنَاءَ، Golius, from Ibn-Maaroof،) He had recourse to him or it for protection or concealment. (K.) حَجَّ ﺞُرْدَـنَ ﻃَبْـنَهُ ﺞُرْدَـنَ. It (a thing) became strait, narrow, or confined. (TA.) حَجَّ ﺞُرْدَـنَ ﻃَبْـنَهُ ﺞُرْدَـنَ, حَجَّ ﺞُرْدَـنَ ﻃَبْـنَهُ ﺞُرْدَـنَ. 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.

He caused him to incline to him, or it. (TA.) (K.) and (S, K.)

He constrained, compelled, or necessitated, him to have recourse to, or to do, it, (S, K.)

He represented the affair to him not as it was in his mind. (L.) See 2.

He found the door stuck fast] (A:) [but I think it not improbable that the right reading is; and the meaning, the door stuck fast].

Q. Q. 1 : see 2 and 5.

A strait, narrow; or confined, place. (S, K.)

A place to which one has recourse for protection or concealment; a place of refuge; an asylum. (As, S, K.)

Strait, narrow; or confined, places. (S, K.)

Narrow roads in mountains. (TA.)

A confused and crooked business. (L.)

A lock that is not [or, app., that cannot be] opened. (A.)
declined, or deviated, from the right course: (A, L, K) and also he, or it, inclined: you say *he deviated* (A; and also he, or it, declined, or deviated, from the right course: (A, L, K; and also he, or it, inclined to him, or it. (A, L, K; Some read, [in the Kur xvi. 105,] *The tongue of him unto whom they incline*. (S.) He deviated, or swerved, from the right way, with respect to religion: (S, A, L:) he impugned religion. (Msb.) 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 بِاللَّهَ* so in the K and Basäir; 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. (Msb.) The origin of the phrase is in the text of the Kur [xx. 26.] *مَلْظِبَدَالْحَدَِ،* i.e. *إِخْتَادُ بِظَلْمِهِ،* the being redundant. (S, L,) *حَدَ لِلَّهِ حُدُ،* (A, L, K;) and *حُدُ لَهُ حُدُ،* (A, L, K;) and *حُدُ لَهُ حُدُ حُدُ،* (S, Msb;) *He made a* *حد* to the grave. (S, A, L, K;) *حَدُ لَهُ جَمِيِّعُتَ،* (A, L, K;) and *حَدُ لَهُ جَمِيِّعُتَ حَدُ،* (S, Msb;) *He made a* *حد* for the corpse: or he dug a *حد* for him: (A, Mgh, Msb:) and *دَبَّرَهُ،* he buried him; (L, K;) or put him into a *حد*; and so *دَبَّرَهُ،* he buried him; (L, K;) or put him into a
3 He behaved towards him in a crooked, or perverse, manner, the latter doing the same. (K, * TA.)

4 He disputed; altercation; wrangled. (A' Obeyd, L, Msb, K.)

He brought a reproach upon him, or held him in light estimation, or despised him, and said of him what was false: (K) or he held his clemency, or forbearance, or intellect, in light estimation; or despised it; as also (L)

8 He had recourse, or betook himself, to it, or him, for refuge, protection, concealment, covert, or lodging. (A.)

A trench or an oblong excavation, in the side of a grave; a lateral hollow of a grave; (S, A, L, Msb, K) which is the place of the corpse; what is called and is in the middle: (L) pl. (of the first, Msb) and (of the second, Msb) (El-Basáir) and (A, L, K,) which last is an epithet wherein the quality of a subst. is predominant, (L) Accord. to some, used in this sense is tropical; from signifying he inclined, or declined. (MF.) [The reverse, however, is the case accord. to the A.] [See an ex. in a verse cited voce .]

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: (Msb in art. [and (Msb) [and .] Some apply the appellation of especially to the Bátees ( batâtîyā'a) .]
who assert that the Kur-án 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. (Msb.)

A grave having a made to it. (S, A, L, K.) ___ See .

A place to which one has recourse for refuge, protection, concealment, covert, or lodging: a place of refuge; an asylum: (S, Msb, K;) so called because one turns aside to it.
خصر

خصر 2 see خصر 2.
He looked at him from the outer angle of the eye, (S, Msb, K,) to the right or left, (Msb, TA,) with more turning of the face than is denoted by شر; (Msb, K,) or without turning the face: (TA:) or he watched him with the eye: (Msb:) and hence ملاحظة, of the measure مفاعلة, (K, TA,) explained by Az as signifying a man's looking from the outer angle of either eye. (TA.)

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. راعاه: (S, Msb, TA.) ___ [And He, or it, had a relation, or an analogy, to him, or it.]

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.]
The outer angle of the eye, (T, S, Mgh, &c.,) next the part between the eye and the ear; (T, Mgh, Msb;) as also pl. of the former: of the latter (TA.)

You say, [She captivated his heart with the outer angle of her eye], and [With the outer angles of her eyes]. (TA.)

Like. (K.) You say, He is the like of such a one. (TA.)

A man who has a habit of looking from the outer angle of the eye. (TA.)

Regarded; had in view.

Their states, or conditions, are similar; such as have mutual relation, or analogy. (TA.)
1. He reached him; overtook him; or came up with him. (S, Msb, K.)
2. It overtook him; or ensued to him. Also, and He overtook him; came up with him. He became, or made himself, on a par, or as though on a par, with him. See an ex. voce.
3. It became adjoined, or annexed, to it. It was firmly, or strongly, compacted or coherent or knit together: and its several parts were inserted one into another. (TA.)
4. The price was, or became, obligatory on him. (Msb.)
5. has for its inf. n. as well as ( .TA.)
6. The saddle-camels overtook one another. (S, K.)
Lean, or lank, in the sides. (Ham. p. 496.)

Lank in the belly. (TA in art. رهف)

The rendering a word quasi-coördinate to another word of which the radical letters are more in number than those of the former word. A letter which is added to a word for the purpose above mentioned. See أَلْفُ التَّكْذِير in art. اً حَرْفُ أَلْفٍ التَّكْذِير

A letter of adjunction, or quasi-coördination.

A word rendered quasiradically coördinate to another word of which the radical letters are more in number than those of the former word. مُلْحَق بالرِّبَايِي A quasiquadrilateral-radical word. See مُلْحَق

مُبْرَدُون مُتَلَحَّقُون i. q. مَعَائِن (TA in art. عون.)
He closed up the hole thereof with a patch; meaning a garment, or piece of cloth, and a skin, or hide. (TA in art. مَحْلَمَةٍ: The consolidating of wounds']. (K in art. سبع[أَلْحَمِه عَرَضَهِ. He empowered him to revile, vilify, or censure, him: (S, K, TA:) he made his honour, or reputation, to be to him [as] a حُمَةٍ [or hawk's portion of the quarry']. (Har, p. 392.) It was joined, or knit, together. See K, voce مَخْوَرُ. It coalesced, consolidated, closed up, or became closely united. (TA.) Dates having flesh]. (Msb in art. حَشِفٍ: see تَرِيد, last sentence. A butcher. (Fr, TA in art. سَمْرٍ.) The narrow, or strait, parts of the pudendum muliebre: (TA:) or rather, the...
fleshy parts thereof: the sing. مَلْحَمَة signifying, accord. to analogy, a place of much flesh: see بطان.

The tunica albuginea, or white of the eye: so in the present day]. (K, voce سبيل.)
1. see a verse cited voce

2. He wound a part of his turban under his lower jaw: (S, Mgh:) as also كَنْتُ، q. v.

3. The jaw-bone; (Mgh, Msb;) either upper or lower: (Msb:) and, in a man, (Msb,) the part on which the beard grows. (S, Msb, K.) And sometimes Either lateral portion of the lower jaw: see ذَقَن، the菲尔ب.

4. The jaw-bone is sometimes, by a synecdoche, put for the whole person: see a verse cited voce.

5. عِقَّتِ الْعَيْبّ: see مُسْحُ الْعَيْبّ.

6. Bark; and in particular the bark of a plant, or of a tree, of which ropes &c. are made. The لَحْاء of the date is [its Pulp, pulpy pericarp, or flesh; i. e.] the part that clothes the نَوَاة [or stone].

7. لَوَاحٍ الْشَّيْب، for لَوَاحٍ الْشَّيْب q. v.
His eye shed copious tears, (S, L, K,) and its lids became rough. (L.) His eyelids stuck together, by reason of a white thick matter collected in their corners. (L.) See لح. لح. 

He was obscure and barbarous in his speech. (K.)

Their affair, or case, became confused, or perplexed, to them. (S, K. *)

It (herbage) became tangled, or luxuriant. (S, K.)

Obscureness and barbarousness in speech. (TA.) A dirty, stinking, woman. (K.)

A valley having intricate defiles, or narrow passes: (K:) or, abounding with trees, and intricate; as also ملته : (L:) or, intricate by reason of its trees: (As:) or it is لاخ، without teshdeed, [i. e. لاخ.] or, as its derivation presently mentioned implies, لاخ. (Sh, K,) from لخة، distorted (L, K) [but in the former written لخة] in the mouth. (L.) 

A deep valley. (IAar.)

A man whose speech, or utterance, is characterized by what is termed لخاني، or barbarousness, or vitiousness, &c.: (L:) not chaste in speech, or utterance. (S, K.)
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 'Omán; as when they say, for ما شاءَ الله مشَاءَ الله, Eth-Tha‘álibee:) or is derived from خَلْخَان, the name of a tribe: or, as some say, of a place. (L.)

Such a one looked with the look of barbarians, or foreigners; or, of those who are barbarous in speech. (As.)

A drunken man confused in his intellect, (S, L,) and not understanding anything: (L:) or, full of drink; (K;) as also مرْتَحٌ. (TA in art. خَلْحَانَة.) See لَاحِحٌ.
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. Vehement, or intense, heat. (Lth, K.) [See also: and see.] Thought by ISd to be arabicized. (TA.)
He explained, expounded, or interpreted, it; (S, A, K;) he made it clear; (A, K;) namely, language: (A:) he went to the utmost point in explaining it, expounding it, interpreting it, and making it plain: namely, a thing; as also you say, Explain thou to me thy news, or information, thing after thing. (TA.) And it is said in a trad. of 'Alee, Cعد لتلخيص ما أئتمس عليه غيره 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 التَّقْرِيب; but I incline to think that this is a mistranscription, for the التَّقْرِيب; 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.)

The sum or result or conclusion [of a thing]. (TA.)
Distorted in the mouth. (CK: L, art. kh, but written ـkḥ.)
A garment, or piece of cloth, patched, or pieced; or patched, or pieced, in several places; like
لذب

1. لذَبَّ, aor. لذَبٌ, inf. n. لذَوبُ; and لاذَبَ. He remained, stayed, abode, or dwelt, in a place: (K:) or correctly written with د, unpointed: but IDrd doubts whether correctly with ذ or with د. (TA.) See also لَزَبَ.

3. لاذَبَ see 1.
It (a thing, S) **stretched out**, in a neut. sense: *it roped; or drew out, with a viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, continuity of parts:* syn. ٌجﱡﺰَﻠَـﺗ َﻂﱡﻄََﲤ and َدﱠﺪََﲤ (ٌجَﺰَﻟ and ٌﺔَﺟوُﺰُﻟ (M) and ٌجوُﺰُﻟ (Msb.;) and ٌجّﺰﻠﺗ (M;)) it was, or became, viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, so as to adhere to the hand and the like. (Msb.) __ It adhered to him, or it, as glue or the like; syn. غَرِىٌ. (S, K.) E. g. ىِﻌِﺑﺎَﺻَِ ﺎًﺌْـﻴَﺷ َجِﺰَﻠَـﻓ I ate a thing and it adhered to my fingers. (Msb.) __ And َجَﺰَﻟ ِﻪِﺑ It adhered to him, or it, as glue or the like; syn. ىِﺮَﻏ (ٌجَﺰَﻟ and ٌﺔَﺟوُﺰُﻟ (M) and ٌجوُﺰُﻟ (Msb.;) and ٌجّﺰﻠﺗ (Msb.;)). __ And I ate a thing and it adhered to my fingers. (Msb.) __

It (food, or ointment,) **became** [viscous, glutinous, clammy, cohesive, sticky, slimy, ropy, or mucilaginous,] like َﻂﱡﻄََﲤ or marsh-mallow. (M, &c.) __ i. q. َينْﻠَـﺨَ ِEdward َنَـﻠَـﺨَ Iq. (ٌجَﺰَﻟ and ٌﺔَﺟوُﺰُﻟ (M) and ٌجوُﺰُﻟ (Msb.;) and ٌجّﺰﻠﺗ (M;)) it was, or became, viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, so as to adhere to the hand and the like. (Msb.) __ It adhered to him, or it, as glue or the like; syn. غَرِىٌ. (S, K.) E. g. ىِﻌِﺑﺎَﺻَِ ﺎًﺌْـﻴَﺷ َجِﺰَﻠَـﻓ I ate a thing and it adhered to my fingers. (Msb.) __ And َجَﺰَﻟ ِﻪِﺑ It adhered to him, or it, as glue or the like; syn. ىِﺮَﻏ (ٌجَﺰَﻟ and ٌﺔَﺟوُﺰُﻟ (M) and ٌجوُﺰُﻟ (Msb.;) and ٌجّﺰﻠﺗ (Msb.;)). __ And I ate a thing and it adhered to my fingers. (Msb.) __

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 S, El-'Ajjáj,] describing a pair of asses, male and female, َوِفَرَعًا مِنْ رِغي ما تَلَْزَجا [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 َﻂﱡﻄََﲤ 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 َتَلَْزَجا 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 َتَلَْزَجا. (L.)
See 1.  

His head remained unpurified of its dirt \( (S, \kappa) \) after he had washed it. (Yaakoob, S.)

\( \text{جْرَح} \) (\( S, M, \text{Msb} \)) and \( \text{جِّرَّح} \) (\( M \)), 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. 

\( \text{مُمَّطَّم} \) and \( \text{مَتْمَطَّم} \) (\( S: \)) viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, so as to adhere to the hand or the like: (\( \text{Msb}: \)) Viscous, glutinous, cohesive, sticky, or ropy, phlegm. (TA.)

A sticky raisin. (L.)

\( \text{رَجُلُ لَرَجَة} \), and \( \text{رَجُلُ لَرَجَة} \), A man who keeps to his place, and does not quit it. (\( \kappa \).)

\( \text{مُتَرَجَّح} \) see \( \text{مَرَجَّح} \).
1. **LENS**

He thieved, or stole: (A:) [see "Thieving", and the other nouns mentioned therewith, some of which, if not all, are app. inf. ns. of this verb:] and **تَلْصَّصَّت** signifies the same; or **he was thievish:** (S, * Msb, * TA:) [or he practised theft:] or he thieved, or stole, repeatedly: (A, TA:) and he acted as a spy; syn. **تَلْصَّلَت** (TA.) in the sec. pers. and inf. n. (A, Msb, K,)[in the CK] **تَلْصَّت** (A, Msb, K,)[app. in the sec. pers. and inf. n.] He stole the thing: (Msb:) and **تَلْصَّت** (A, Msb, K,)[ disput. subst. for the [second] ص, and the form of the word changed because of the substitution, or it is a dial. form of **تَلْصَّت**] as also **تَلْصُّت** (K, art. * TA,) pl. of **تَلْصُّت** (M, TA,) and of the first, (A, K,) He made his building firm and compact; or firm and strong; i. q. **تَلْصَّت** (A, K, TA:) as also **تَلْصَّت** (S, K,) which is said by Lh to be of the dial. of Teiyi and of some of the Ansár, and also pronounced **تَلْصَّت** (IDrd, S, Msb, K,) and **تَلْصَّت** (IDrd, S, M, Msb, K,) the latter mentioned by As, (Msb,) but only the former known to Sb, (M,) and **تَلْصَّت** (IDrd, A, K,) A thief; a robber; (M, A, Msb, K,) as also **تَلْصَّت** (IDrd, S, Msb, K) and **تَلْصَّت** (IDrd, K,) **تَلْصَّت** (IDrd, S, M, Msb, K,) and of the first, (IDrd, TA,) and of the first (M, TA)
and second, (M, TA, or) لِصَاصَ (M, TA, or)

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(K) [and in the TA said to be so in the T: but this is probably a mistake for لِصَاصَ for ISd says,] the word has no pl. of pauc.: (M:) and is a quasi-pl. n.: (IJ, M:) the pl. of لِصَاصَ, (M,) or لِصَاصَةَ, (M,) is لِصَاصَاتُ, (M,) and لِصَاصَاتُ, (K,) and لِصَاصَاتُ, (M, K,) which last is extr. [with respect to rule]: (M:) and the pl. of لِصَوْتُ لِصَتْ (M.) لَصَ صَلَ: see لَصَ.

لَصَ Nearness together of the أَضْرَامُ [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 لَصَ. (M, art. لَصَ). ___ 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 رُؤَرُ (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 لَصَ.

لَصَأَ: see what next follows.

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لَصَأَ: see what next follows.
(S, M, K) [in the CK without tesh-deed]) and (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 (M, A, and so in the CK in the place of the form next preceding,) or (as in some copies of the K and in the TA) or (as in a copy of the Msb,) and (as in a copy of the Msb,) and and and and and and and and and and and and and

\( \text{Thieving; or thievishness.} \) (S, M, A, Msb, K.)

\( \text{A man (M, A) whose} \) (A, A) \\
\( \text{are near together (S, M, A, K) so that no interstice is seen between them: (M:) as also \( \text{أَرَصُ} \) (M, A, K, art. رص. \( \text{أَرَصَاء} \) fem. \\
(M.) \_ Also, the masc. (As, TA) and fem., (K,) or (A, A) One \text{whose thighs cleave together,} \\
\text{there being no space between them. (As, A, * K.) [See also \( \text{أَرَصُ} \).
\text{Hence,} (TA,) the Zenjee is said to be \( \text{أَرَصُ} \) \\
(K,) i. e. \text{Having the buttocks cleaving together.} (TA,) And \( \text{أَرَصُ} \) (S, K,) or (A, A) \\
\text{Having the two shoulderjoints near together, almost touching the ears. (S, A.)} ___

Also the fem., applied to a woman, Impervia coëunti; (M;) as also \( \text{أَرَصَاء} \) (M, art. رص. \\
(M.) \_ And, applied to a forehead \\
(K.) \_ And, applied to a sheep or goat, Having one of her horns extending \\
\text{forwards and the other backwards.} (Z, Sgh, K.)

\( \text{A land in which are thieves, or robbers:} \) (S, M.) or in \\
\text{which are many thieves or robbers. (K.)}

\( \text{A closed lock.} \) (TA.)
He associated with him.

An associate; an adherent.

* i. q. (TA;) as also (TA in art. and in that art.:) or [a consociated alien; one residing among a tribe of which he is not a member by lineage. (TA.)

see.
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. ُتاڪَصَه (K;) like ُتاڪَصَه (TA.)

He threw a stone at him; (K;) as also ُتاڪَصَه (TA.) ُتاڪَصَه The affair was difficult, or troublesome, to him. (K.)

It (a load, or an affair,) was heavy or burdensome, and hard, or grievous to him. (L.)

It became corrupt. (IAar, K)

The waves dashed together, or against each other. (K)

Places that are struck ُتاڪَصَه 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.)

Collecting; or a collector; syn. ُتاڪَصَه: (K;) selling; or a seller; or buying; or a buyer; syn. ُتاڪَصَه (AA.)
A pickaxe. (TA.)
He slapped much, or violently. See ظلم, and see K, voce ملحب.

A small camel. (TA, voce نطمح.) Small weaned camels. (TA in art. عسجد.)
Lāṭ

1: see 4. [The inf. n.] Lāṭ is also syn. with طرد [The act of driving away; &c.]. (Ibn-'Abbád, K.)

2, inf. n. of Lāṭ, and, as also تلَاطَوا, irregularly, of لَاطَ: see 4, and 6.

3 [The inf. n.]

4 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 لَاطَ عليه; (M;) and لَاطَ به; (IDrd, M, TA;) [aor., accord. to general rule, —] inf. n. لَاطَ and لَاطَ, (K, TA;) or the latter is a subst. from لَاطَ به; (M, TA;) in the former sense, (K,) and in the latter. (M, K.) You say, لَاطَ بالكلمة He kept to the expression. (M,) And hence, لَاطَ بالكلمة Keep ye in prayer to [the expression] يا ذلي الجلال والإكرام; (S, M, * TA; *) and repeat it often: (TA:) a saying of Ibn-Mes'ood. (S, TA.) Hence also, (S, M,) الملاطة في الحرب 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 المطر The rain continued, (S, M, K, *) and was incessant. (M.)

6 They kept, or applied themselves, perseveringly, assiduously, constantly, or incessantly, to fighting, one with another. (M,) تلَاطَ is also syn. with تلَاطَر: (K, TA;) you say, مرت الفرسان تلَاطَ [The horsemen passed by charging upon, assaulting, or attacking, and fighting, one another]. (TA.)

Lāṭ, (K,) or كَطَّ [The inf. n. K, S, M) A man hard, or difficult, in disposition; (S, K,) as also لَاطَ: (Ibn-'Abbád,
K: or a man hard, or difficult, in disposition, (T, M;) and treated with severity, or rigour; (T,)
or straitened; (M;) as also ملطة is app. an imitative sequent. (M.) You say، لَتَذَاذُّ لَظَّلََلْ نَإْ أَلْظَلََلْ

Verily he is sharp and evil in disposition. (TA.)

 cyclists : see نَذَاذُّ in two places. ___ It also signifies Chaste in speech; or eloquent. (TA.) ___ And sometimes,

(Fr.) A hot day. (Fr, K.)

ملطة Keeping, cleaving, or adhering; (T;) not quitting. (T, S.) You say، هو ملطة يَه. 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 ملطة : (T;) or the latter signifies very persevering, assiduous, or constant. (S, K.)

ملطة Keeping, cleaving, or adhering, fast: applied to a creditor. (TA.) ___ See also لَظَّلََلْ.

ملطة: see لَظَّلََلْ, and ملطة.
عبة

لعب

1. aor. — , inf. n. لعبَ (which is the original [and most common] form, TA) and لعبُ (S, K: the latter of these inf. ns. contracted from the former, Msb) and لعبَ (K: also contracted from the first: not heard by IKt; but authorized by Mekkee, and, accord. to him,

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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 تلعبَ (S, K) and تلعبُ (K; but this last has an intensive, or a frequentative, signification; S;) and لعبَ (K) and تلعبَ (S, K: but this last has a frequentative [or an intensive] signification; S; [and so too has that immediately preceding it;]) and تلعبُ; (K:) He played, sported, gamed, jested, or joked: contr. of جدَّ, which signifies he was serious, or in earnest. (K.) [You say] مهنيبةً تلعبَ بينهم ألعوبةً. Between them is playing, sporting, or the like. (K.) [And so] لعبَها, (inf. n. لعوبةً and لعبة، TA,) He played, sported, gamed, jested, or joked, with her: (K:) the toyed, dallied, or wantoned, with her:] and لعبَ الرجلُ، inf. n. ملاعبَة، I played, &c., with the man. (S) ظعبتُ الربيع بالمنزل لعبَت، تلعبَت، and تلعبَت، [The wind sported with the lighting-place, or place of abode]; i. e., obliterated the traces of it. (TA.) للعبَ بنَا الموح [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.) لعبَ، (and لعبُ، K: aor. — , inf. n. لعبَ; S, K;) and العبَ; (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 العربية الصبي signifies the child became slavering, or drivelling. (S.)
3  
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.

4  
 Naples

5  
He played time after time. (S.) See 1.

6  
The palm-tree produced some unripe dates after its other we
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. (Abū-Sa'eed.)

9  
for

10  
A turn in play, in a game, &c.; a single act of a play or game
&c. (S, K, &c.) [You say] لَمَنْ ِعَلَابةٌ [Whose turn is it to play?] with dammeh to the ﷽, because it is a subst.; (ISK;) [and] ﻪِﺬٰﻫَ ِعَلَابةٌ ْﺪُﻌْـﻗُأ َغُﺮْـﻓَأ ْﻦِﻣ [Sit until I finish this turn of the game]: but accord. to Th, it is better to say ﻪِﺬٰﻫَ ِعَلَابةٌ ْﺪُﻌْـﻗُأ َغُﺮْـﻓَأ ْﻦِﻣ from these عَلَابةٍ, with fet-hah; because what is meant is a single turn in the game. (S.) I played one game. (Fr.) A certain medicine, resembling what is called ﻪِذِﻫَ ِعَلَابةٍ, which fattens. (K.)

 Anything with which one plays, as ﺷَرْطَنْجاٰ and the like, (S, K,) and نَرْد. (S.) See also عَلَابةٍ. __ 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 عِبَر (Abboo-Tálib, in L, art. عِبَر.) See عَلَابةٍ. __ See عَلَابةٍ. __ A mode, or manner, of playing, sporting, gaming, &c. You say, فِلَانَ حَسنَ ِعَلَابةٍ [Such a one has a good manner of playing, &c. (S.)

 لَعَباٰ What flows from the mouth; slaver; drivel. (S, K,) __ [Mucilage of plants. See S, art. لَزِح.] __ لَعَباٰ النَّخَل 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 سَرَاب, or mirage: (S:) it is what is called ﺔَبْطَـشُمَٰس، ﻋَـزَمَ، ﻦَـدَمَ، ﻦَـدَمَ، ﺔَبْطَـشُمَٰس، and ﺔَبْطَـشُمَٰس, ﻋَـزَمَ، ﻦَـدَمَ، ﻦَـدَمَ.
resembling threads, seen in the air when the heat is intense and the air calm: and he who asserts the López of the sun to be the López of the day 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.]

A playful, sportive, or gamesome, damsel: (S:) one who coquets prettily, with affected coyness: (K:) pl. لعاب. (TA.) See also لعاب.

One whose business or occupation is playing, gaming, or the like; a player by profession. (TA.) See also لعاب.

Playing, sporting, gaming, jesting, or joking. (TA.) See also لعاب. [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.)

Thou art only playing]: said to anyone who does what is unprofitable. (TA.)

A thing with which one plays (Mz, 40th نوع.) [See also لعبة.] Also an inf. n. of لعاب. (S, K.)

A place of playing, sporting, gaming, or the like; a place where plays, games, or sports, are performed: (S, K:) pl. ملاعب الویج. (TA.) [pl. The sporting-places of the wind;] places where the wind blows, or has blown, vehemently: syn. تركه في ملاعب الجن. (K:) مدارجها. 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.)

A garment without sleeves, in which a boy plays.

(K.)

Exuding mucilage]; applied to a plant: likened to a foolish person slavering: (TA, in art. حمق).

The garments

A certain bird; (S, K;) found in the desert; (TA;) sometimes called خاطف ظله,

(S, Msb,) [see art. خطف] because of the swiftness with which it pounces down: it has a green (or gray, رضخأ back, white belly, long wings, and short neck. (Msb.) Of two you say

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and of three, جمعه因为她 the appellation becomes determinate. (TA. [But see ظله.])

Teeth, or fore teeth, &c., having slaver or drivel, upon or about them. (S, K.)
He (a man, TA) was heavy and slow. (K.)

A man (TA) heavy and slow. (K.)
لَعْسٌ

1. لَعْسٌ (Ar. aor. n. لَعْسٌ (TA)) [He was, or became, characterized, by what is termed and لَعْسٌ (TA)] he had a blackness, deemed beautiful, in the lip. (K.)

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 (As, A, K, TA) and in the gum; (As, TA;) as also لَعْسٌ [which is likewise syn. with the former word in the other senses here explained]: (A;) or blackness [blending] with redness: and, accord. to El-'Ajjáj, لَعْسٌ is in the whole of the person: Az says, that لَعْسٌ of the complexion is a blackness thereof. (TA.) See also لَعْسٌ.

لَعْسٌ: see لَعْسٌ.

لَعْسٌ: Having a blackness, deemed beautiful, in the lip: fem. لَعْسِ ا لَعْسَة. (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, لَعْسِ (شَفَة), 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, لَعْسِ (بَسْر); so applied by El-'Ajjáj: (TA;) and the fem. to a girl, as signifying having in her complexion the least degree of blackness, and tinging 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, لَعْسُ, لَعْسَة., نِبَاتٌ لَعْسٌ, meaning Abundant and dense herbage; (S, K;)
because such inclines to blackness. (S.)
لعل

: see علطة, in two places.
1. He licked (S, K, TA) his fingers: (TA:) he ate a thing with his finger by taking it up therewith. (Msb.)

2. A linctus. [A spoon; vulgo ملعقة] a well-known instrument. (Msb.)
لُعَلُ [May-be; perhaps]; a word denoting hope and fear. (K.) It governs the subject in the accus. case, and the predicate in the nom. See Ibn-'Akeel, ed. of Dieterici, p. 90; and see لَبِيتُ لَعَلُ. in its original and general acceptation, expresses hope; but in the word of God it [often] expresses certainty, and may be rendered Verily. (Jel, ii. 19.)
A man who is much cursed. (TA in art. خذع.)

The base, or lower part, of a raceme of a palm-tree. (TA in art. عحن.)
said to a camel when it stumbles: see voce: and see the first paragraph of art. last sentence but one.

A hunting bitch. (L, art. عقد.)
لغب

لغب، aor. لَغَبَ (S, K); and لَغَبَ، aor. لَغَبَ (S, K); but this latter is of weak authority; (S, K) but this latter is of weak authority; (S, Lb, K) inf. n. لَغَبَ (K, Lb) which is said to be inf. n. of لَغَبَ, aor. لَغَبَ (TA, S, K) inf. n. of لَغَبَ, aor. لَغَبَ (TA, S, K) and لَغَبَ, (S, K) which deviates from constant rule, like وَضَوَأَ قَبْوَلُ (TA) and لَغَبَ, which is said to be inf. n. of لَغَبَ agreeably with analogy; (TA) He was fatigued, tired, or wearied, 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) لَغَبَة (S, K: in the CK, and app. in most MS. copies of the K, expressly said to be لَغَبَة, with dammeh:) and لَغَبَة (K) [app. inf. ns., of which the verb is لَغَبَ, aor. لَغَبَ], The being stupid, and weak: or [if subs.]. stupidity, and weakness. (S, K.) لَغَبَ عليه (S, K, Lb, S) He spoiled, or marred, their affair, scheme, plot, or the like: syn. لَغَبَ عليهم He spoke ill, or corruptly, to the people: syn. لَغَبَهُمُ حَدَّثَهُمَ حَذَّرَهُمُ. (K.) He spoiled or marred their affairs. (TA.) Also, and لَغَبَ، aor. لَغَبَ، (inf. n. لَغَبَ، S, K) He spoiled, or marred, their affair, scheme, plot, or the like: syn. لَغَبَ عليه [أَمْرُهُمُ، or the like, being understood]. (El-Umawee and S.) لَغَبَ He (a dog) lapped, or drank by lapping. (K.)

لغب داَبَّهُ He laded his beast with more than it was able to bear. (TA.) See 4 and 5.

لغب هُمَّ He fatigued, tired, or wearied him. (S, K.) Also, and لَغَبَ. (K) fatigued, tired, or wearied, him in the greatest degree, or to the utmost. (K) لَغَبَ السَّهَمُ He made the feathers of the arrow to be what are termed لَغَبَ السَّهَمُ. (K)

لغب تُلَبَّهُ: see 4. He chased, hunted, or pursued, long: syn. of the inf. n. طَوَّلَ الْطَّرَدُ، (S, K) A poet says,
[Fortune long pursued me; and when I overcame him, he attacked me with my children; and so fortune overtook me]. (S.) ___

He undertook the management of it, and did it, and was not unequal to it. (TA.) __

He found the beast of carriage to be fatigued, tired, or weary; or so in the utmost degree. (TA.) See 2.

Bad, disordered, or illcomposed, feathers [of an arrow]: syn. (S, K:) as the longer [or wider] lateral halves of feathers [when they have not the shorter, or narrower, lateral halves interposed between two of them]: contr. of لُومَ: (S:) or the feathers termed لُغَب are the longer [or wider] lateral halves; and a single one of them is called لُغَبّ [accord. to which explanation, لُغَب is a coll. gen. n.;] contr. of لُومَ: (S:) or the feathers of an arrow, when not equal, even, or uniform, are thus termed; and when equal, even, or uniform, they are termed لُومَ: (TA:) لُغَب and لُومَ 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 لُغَب and لُومَ are terms applied to those whereof two longer [or wider] lateral halves, or two shorter [or narrower] lateral halves, are next each other. (As.) ___

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 لُومَ: or one that does not go far. (TA.) ___

[I (an arrow) was feathered]
of Ta‘abbata-Sharran: (TA;) incorrectly written by Jُﺵَﻳِّر ُﺐَﻐَﻟ
(K;) ___ كَفِّ عَنَّا لَعْبَكَ. (TA;) ___ لَعْبَكَ مُلَعْبَت. (like
(بَغْوَل, TA) and لَعْبَ). (TA;) ___ لَعْبَ كَتَبُ. The flesh that is between the
ثناءياً, or four front teeth. (K.)

See an ex. voce لَعْبَ. He overtook him. (K.)

سَاغِبُ لَعْبٍ أَخُذَ مَعِهِ رَقِيَّتَهُ. (K.)

لَعْبُ فَتَى لَعْبٍ وَلِيَانُ لَعْبٍ. (TA, art.)

سَاغِبُ لَعْبٍ سَاغِبٍ. (TA.)

لَعْبٌ لَعْبٍ. (Languid winds.) (TA.)

لَعْبٌ لَعْبٍ. (TA, art.)

سَاغِبُ لَعْبٍ سَاغِبٍ. (TA, art.)

لَعْبٌ لَعْبٍ. (Languid winds.) (TA.)

لَعْبٌ لَعْبٍ. (Languid winds.) (TA.)

لَعْبٌ لَعْبٍ. (Languid winds.) (TA.)

لَعْبٌ لَعْبٍ. (Languid winds.) (TA.)

لَعْبٌ لَعْبٍ. (Languid winds.) (TA.)
لغث

لغثٰ i. q., غليثٰ (from which it is formed by transposition, TA,) in its two meanings: (K:) *wheat mixed with barley,* like غليثٰ (TA:) [and *food mixed with poison, by which vultures are killed*.]

لغاثٰ [pl. of لغثٰ] Sellers of wheat mixed with barley; as also غاثٰ. (L.)
Lugal

1. لَدَغَلْ (aor. —, T, L, K, inf. n. لَدَغَلْ, 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.) لَدَغَلْ, inf. n. لَدَغَلْ, He hit, or hurt, his لَدَغَلْ, لَدَغَلْ, or لَدَغَلْ, (Ikt.)

A certain portion of flesh in the حَلَق [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 حَلَق [or fauces]: (K;) pl. (of لَدَغَلْ, S,) and (of لَدَغَلْ, S, and لَدَغَلْ, TA) لَدَغَلْ, (S, K;) or the لَدَغَلْ, لَدَغَلْ, and لَدَغَلْ, are portions of flesh by the حَلَق; also لَدَغَلْ, لَدَغَلْ, لَدَغَلْ, (A'Obeid, L;) or the لَدَغَلْ, لَدَغَلْ, are What resemble redundant portions of flesh within the two ears, inside the mouth; also لَدَغَلْ, لَدَغَلْ, and لَدَغَلْ, (Zj, in his Khalk el-Insán:) [see لَدَغَلْ, لَدَغَلْ, لَدَغَلْ, the parts of flesh that are between the حنك [here app. signifying the soft palate] and the side of the neck; as also لَدَغَلْ, لَدَغَلْ, which is a name given to the لَدَغَلْ, لَدَغَلْ, لَدَغَلْ, (AZ, L;) or the لَدَغَلْ, لَدَغَلْ, is in the place of the نَكَّفَةُ, and the لَدَغَلْ, Lَدَغَلْ, at the root of the neck; also لَدَغَلْ, لَدَغَلْ, and TA:) or the interior of the حنك [here app. meaning as explained above] and the side of the neck; as also لَدَغَلْ, لَدَغَلْ, (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 لَدَغَلْ, لَدَغَلْ, or لَدَغَلْ, 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 the لَدَغَلْ, لَدَغَلْ, and لَدَغَلْ, (AZ, L;) or the لَدَغَلْ, لَدَغَلْ, and لَدَغَلْ,
are the roots of the two jaw-bones. (L.)

[He reviled me until he heated his gills; i.e.,] until he became hot by reason of anger. (A.)

He came in a state of rage. (S, K. *)
لغز

i. q. ضايقته (TA, voce ذاقته). لاذقته 3
1. *لغَر* (لغَر, aor. لَغَرَ, (IF, A, Msb, K,) He turned it from its proper mode or manner; distorted it. (IF, A, Msb, K, TA, TK.)  [Hence,] *لغَرَ جَحْرَتِهَا* (لغَرَ جَحْرَتِهَا, and *لغَرَ جَحْرَتِهَا* (لغَرَ جَحْرَتِهَا, and He (a jerboa) made his burrows winding, or tortuous, and perplexing to the enterer thereof. And *لغَرَ فِي حَفَرِهِ* (لغَرَ فِي حَفَرِهِ, and *لغَرَ فِي حَفَرِهِ* (لغَرَ فِي حَفَرِهِ, and He pursued a winding, or tortuous, course in his burrowing. (A.)

2. *لغَر* see 4.

3. *رَأَيْتُهُ بِلغَرَ وَبِلَامْزَهُ* (لغَرَ, A, K,) and *لغَرَ وَبِلَامْزَهُ* (لغَرَ, S, A, Msb, 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: (A:) or the second, he used parabolical language: (Msb:) 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:

4. *لغَر* see 1, in two places.

*لَمْ رَأَيْتُ النَّسَرَ عَزَّ أَبَنَ دَايَةَ\nوَعَشَتَ فِي وَكِيَهٍ جَأَشَتْ لِهِ 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, 

He practised [equivocation, or ambiguity, (see لغَرْى) or] concealment, by a mental reservation, or otherwise, towards the person sworn to, in his oath: the doing of which is forbidden. (A.)

لغَرْى: see لغَرْى, throughout.
لغَرْى: see لغَرْى, throughout.
لغَرْى: see لغَرْى, throughout.
لغَرْى: see لغَرْى, throughout.
لغَرْى (S, A, K) and لغَرْى and لغَرْى and لغَرْى (TA) A winding, or tortuous, excavation or burrow: this is the primary signification: (IAar, in explanation of لغَرْى:) the burrow of a jerboa, which he makes between the ضَبْب, and of the jerboa, (A, K,) and of the rat or mouse: (K:) pl.
لغَرْى (of the first four) hence, (K,) Winding, or tortuous, roads, or ways, perplexing to him who pursues them. (A, * K.) You say,

إِنَّمَا الصَّادِقَا وَيَاكَ الْأَلْغَرْى [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, A, Sgh, Msb, 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 لغَرْى [which is now the most common form] and لغَرْى (Sgh, K) and لغَرْى (S, K) with teshdeed to the غَرْى, and not a dim., because the ك of the dim. does not occupy a fourth place, but like لغَرْى, غَرْى, (S, K,) like حَمْيرَة, (K), [and app. لغَرْى also, with teshdeed, (see what follows,)] and لغَرْى, (K,) An enigma; a riddle; enigmatical, or obscure, language: (S, A, K: or
parabolical language: (Msb:) pl. (of the first four, K, TA) [لغاز] (S, A, Msb, K.) And in like manner, [لغاز] which he accords to Z, with tashdeed to the [لغاز] mentioned by Sb with [لغاز], or, accord. to Az, without tashdeed, [لغاز] which he regards as the dim. of the form with tashdeed, like as

An oath in which is equivocation, or ambiguity, and concealment [by mental reservation or otherwise]. (TA.)

لغاز: see لغاز.

لغاز 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.)

لغاز: see لغاز, in three places.

لغاز: see لغاز; the second in two places.
He spoke clamorously, confusedly, and indistinctly: (Msb:) 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 لَطَلَّ, aor. inf. n. لَطَلَّ, (S, Ks, K) of the pigeon, and of the [bird called] لَطَلَّ [meaning, It uttered its cry, or cries;] (K:) or of each of these you say, لَطَلَّ, and لَطَلَّ, and لَطَلَّ, لَطَلَّ by الصوتِ, لَطَلَّ, لَطَلَّ before the crying of the katà, [meaning, early in the morning. (TA.) [See also لَطَلَّ.]

2 لَطَلَّ see 1.

4 لَطَلَّ see 1, in two places. لَطَلَّ لَتَنْبَيُ، (L, K,) inf. n. as above, (L,) He threw heated stones into his milk, and so caused it to make the sound termed نَشَيْش. (L, K.)

لغط : see what next follows.

لغط (S, Mgh, Msb, K) and لغط (Ks, K) Clamorous, confused, and indistinct, speech: (Msb:) 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. لغط، (K,) of the latter as well as of the former. (TA.) You say, سمعت لغط القوم I heard the clamorous, and confused, and indistinct speech, &c., of the people, or company of men]. (TA.)
[part. n. of 1]. You say, I came to him before the crying katå], meaning, *early in the morning*: pl. لَعْطَ. (TA.) [See also 1.]
لغام

لغام

لغام : see an ex. in a verse cited voce
He jested, or joked, with him; inf. n. (A, TA.) You say, (A, TA, art. К.)

لاَغَاه  He jested, or joked, with him; inf. n. (A, TA.) You say, (A, TA, art. К.)

نّ изготовлен, تَوَّن أَوْ مَنْ أَرْضَيْتَ, تَوَّن أَوْ مَنْ أَرْضَيْتَ, Tَوَّن أَوْ مَنْ أَرْضَيْتَ, Tَوَّن أَوْ مَنْ أَرْضَيْتَ.

نّ изготовлен, تَوَّن أَوْ مَنْ أَرْضَيْتَ, تَوَّن أَوْ مَنْ أَرْضَيْتَ, Tَوَّن أَوْ مَنْ أَرْضَيْتَ, Tَوَّن أَوْ مَنْ أَرْضَيْتَ.

The genuine language of the Arabs; which is the classical language.

Of, or relating to, the genuine language of the Arabs. A genuine lexicological meaning.

A word of weak authority. (TA, voce باَﺮِج, et passim.)

See KT, voce بَرَج
He folded, or rather wrapped; folded up, or rather wrapped up, or rolled up, a thing in another thing. [app. He involved the enemy (in difficulty), or entangled him.]

said with reference to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him, with the infliction of many wounds. (L, in TA, voce عمت.) But see عمت.

It tangled; became confused, and caught, one part to another: (Msb:) or became luxuriant, or abundant; (S) it (a collection of trees) became luxuriant, or abundant, and close together: (Ahm:) or thickly intermixed: it (a thing) became collected together, and dense; (TA:) best rendered tangled, or luxuriant, or abundant and dense. [i.e. The face of the young man became continuous, or uninterrupted, in its beard]. (TA.) It (an affair) became complicated.

Complication and explication, involution and evolution; i.e., a construction in which two or more words are mentioned, and, after them, two or more other words, as epithets, &c., referring to the former. Involved, or disordered, involution and evolution, is when the order of the latter words is contrary to that of those to which they refer. (TA, passim.) See Har, p. 383.
A thick thigh: see a verse voce.

A wrapper for the leg or foot &c. (S, K.) And A pericarp; a glume, and the like; an envelope: pl. لغائف.

A lock (حصلة) of hair. (S, voce.)

A she-camel having the hump much enveloped with fur: see A lock (حصلة) of hair. (S, voce.)

A man having a well-knit frame; compact in make. (L, art.)
\textit{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.)}

\textit{The cow turns about the fresh herb with her tongue}. (S, from a trad.) [For, as in copies of the S, I have substituted the ੶.""

\textit{He twisted, or wrung, his neck, and broke it; as also and Health (as, in TA, art. ___.) Health took him away suddenly; as also and Health, (T, TA, art. ___.) Health, aor. ___, inf. n. Health, (S, K.) Health, TA, art. ___.) Health, (TA.) So in the Kur, x., 79. (Fr.) Health turned away, averted, or diverted, him from the thing. (TA.)}

\textit{What hath turned thee away, or averted thee, or diverted thee, from such a one (Fr.) Health turned him from his opinion. (S, K.) Health, aor. ___, inf. n. Health, TA, art. ___.) Health turned away, or averted, his face from me. (S.) Health, (TA.)}

\textit{He beat the camels or sheep or goats, not caring which of them he struck. (K.) Health, (TA.)}

\textit{He sent forth, or uttered, words, without caring what might be the meaning. (TA.) Health, (S, K.) Health, Shewa, (aor. ___,) Health, (inf. n. Health, TA.) Health, [See Health, Wirha, (TA.) Health, the luggah, or the shahar, or the majma, or the shad, or the ad. or the rind, from the trees: (K) Health, or, accord. to the A, or, from the twig, or branch. (TA.) Health put the feathers upon the arrow not so that they were well-composed, or equal, or even, or uniform, [i.e., not so that they were what is termed ژً) but as they happened to be. (K.)}
8. 

The half of a thing; syn. شقن: and its side; syn. (S, K) i. e., جانب. (TA.)

Look not towards such a one. (S,) A cow, or bull; syn. بقرة. (K,) A woman who is stupid, foolish, or of little sense. (K,) See also لفت. 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. سلمح [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.)

The having one of his horns twisted upon, or over, the other. Said of a he-goat. (S.)

A man who beats (much TA) his camels or sheep or goats, not caring which of them he strikes. (K)

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 (ضِجْر) 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 لَغَات, mentioned with أَلتَفْت. Accord. to some, A woman in whom is crookedness and contraction; expl. by أَلَتْ فِي هَا النَّوَاءَات. (TA.) ___ A woman Went to calumniate, or slander. (A in art. خَفَفَت.)

A certain kind of gruel [made by straining water [or juice, or a decoction,] of the white colocynth, then putting it into a stone cookingpot, and cooking it until it has become thoroughly done and thickened, and then sprinkling flour upon it: (AHn:) or thickened (IAth, K) or thick of (S) of colocynth; (TA:) so called because it is stirred about and over [سَيْدَة: لَقَدْ نُفِتْتٌ أَيْ تَلْوَىُ: (S:) or бroth resembling حِيس: (K:) i. q. عَفْيَتَة. (TA, art. عَفْيَة.) [See also عَفْيَة.] أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) أَلَتْ فِي هَا النَّوَاةٌ: (TA, art. عَفْيَة.) 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.)  
A woman *having distorted eyes;* syn. (K.)  
*(in the dial. of Keys, S)* *Stupid; foolish; of little sense;* (S, K;) like (S) [and (K;)] so too (K;) or this signifies *stupid, foolish, or of little sense, and of difficult, or stubborn disposition;* (S;) [see also (K;) or, accord. to A 'Obeyd, as mentioned in a marginal note in a copy of the S, and its syn. *are correctly written* and *for in a case of pause they are pronounced* and see *(TA.)*  
*(In the dial. of Temeem, S)* *Left-handed; who works with the left hand;* (S, K;) as also *(TA.)*  
*The highest bone in the place where the head joins the neck. (L.)*
He elicited, and exhausted, what he had, or possessed. (K.)

He consumed the whole of the pasture, leaving nothing of it. (K, TA.)

He accomplished his want. (K)

He concealed the news. (K)

Stupid; foolish; of little sense: (K) like."
He (a man) clave to the ground by reason of sorrow, grief, or solicitude, or of want. (L.) 

inf. n. 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.) 

Necessity constrained me to have recourse to that. (AZ.) 

He became a bankrupt; syn. (S, K) he was, or became, poor: (TA) he became destitute, possessing nothing. (A 'Obeid.)

Also, He was, or became, constrained to have recourse to a thing: or Was in need. (TA.)

Abasement; abjectness. (IAar, K.)

The channel of a torrent. (L.)

A man in a state of bankruptcy: a bankrupt; syn. (S, K) or the former, poor: (ISk) or a bankrupt and in debt: (IAth) or destitute; possessing nothing: (A 'Obeid:) the first extr. [with respect to rule], (S, K,) like from أَحَسَن, أَسْهَب, مَسْهَب. (S) [See مَلْفَجَ.]
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 [i. e. and see 4]. (TA.)
The fire smote, or hurt, his face; as also the fire burned him; (TA;) as also (S, K,) and in like manner the hot wind called (S:) and (M:) are syn., except that the effect of (Z:) or relates to a hot wind; and (S, K,) to a cold, or cool, wind: (As, S:) you also say meaning the blew in his face. (L.) Also , He smote, or struck, him, with a sword, (S, K,) lightly; or slightly: you say I struck him with the sword a light, or slight, blow. (S.)

A burning gust of hot night-wind, and of hot day-wind, smote him. (L.) A blast of heat smote him, and a blast of cold. (A.) You say also [pl. of لَفَاحٍ, and meaning Burning blasts of the sun. (S, K in art. سَفَع.)

A light, or slight, blow with a sword. (S.)

A certain well known plant, (K,) of the kind termed which people smell, (S,) yellow, and of sweet odour, (A, L,) resembling the when it becomes yellow; (S, A;) [accord. to Golius, app. on the authority of Ibn-Beytár, the same which the Syrians and Egyptians call ] Also, The fruit, or produce, (or mandrake, which is called by this name in the present day]; (K;) thus correctly written, with the before the [not بروح, as in the CK and some MS. copies]. (TA.) [It seems that the application of the term لَفَاحٍ to both the mandrake and the Shamam]
has led to confusion, and occasioned Linnaeus to call the latter cucumis dudaim. See also مغد, and ببروح.] لفحة: see لفحة.
لفط

فارطه: لا فطه 3 see
He ejected it; cast it forth; [disgorged it;]

He ejected what had entered between his teeth, of food. (TA.) You say also,

He ejected his spittle that stuck and dried in his mouth; meaning he died; (T, TA;) as also لَفْظَتْ نَفْسَهُ aor. لَفْظَتْ تَجَامَعَ جَاهِدًا وقد دَلَّهَ جَائِمَهُ, [as to the letter and the meaning like قَدَّرَتْ تَجَامَعَ جَاهِدًا.] He came harassed, or distressed, by thirst and fatigue. (Ibn-'Abbád, M, Z, K.) And لَفْظَتْ الرَّحْمُ The womb ejected the seminal fluid of the stallion. (TA.) And لَفْظَتْ البحَرُ The sea cast it forth upon the shore; (Msb, TA;) namely a fish; (TA;) or a beast. (Msb.) And لَفْظَتْ البحَرَ بما فيهَ The sea cast forth what was within it to the shores. (M.) And قَانَتْ الأَرْضُ The earth disclosed her vegetables, and revealed her hidden things. (TA in this art. and in art. قَايَمَا And لَفْظَتْ الأرضِ المَيْتَ The earth cast forth the dead; (T, Msb;) did not receive, or admit, the dead. (M.) And لَفْظَتْ البلادَ أَهْلَهَا [The countries cast forth their inhabitants]. (TA.) Hence, لَفْظَتْ بالكَلَّامِ, لَفْظَتْ بالقَولِ, (S, K,) and يَقُولُ (Msb,) and يَقُولُ (M,) and لَفْظَتْ بالكَلَّامِ (TA,) aor. لَفْظَتْ (M,) He uttered, spoke forth, or pronounced, (S, M, Msb, K,) the saying,
(S, K,) and a saying, (Msb,) and the thing; (M;) as also (S, Msb, K.) It is said in the Kur, [l. 17], [He doth not utter a saying]: where Kh. reads: both forms of the verb being used in this sense [as is implied in the K.]. (TA.)

 tongues. see 1, last signification.

 the thing; as also (M;) and also a collection of words, a phrase, or sentence; (TA.) [each considered as such, without regard to its meaning; a word itself; and a phrase itself;] the latter also called, a compound expression, an expression composed of two or more words. (Expos. of the Ajroomeeyeh, by the sheykh Khálid; &c.) and signifies the same (TA:) pl. of the former ; (S, Msb;) dim. ; (Har., p. 593) and of the latter . (TA.) [Hence, 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 With respect to the actual order of the words, and the order of the proper relative places. And Literally and virtually. And It has no singular formed of the same radical letter: i. e., it has no proper singular: said of a word such as and &c.] See also .

 Of, or relating to, a word, or collection of words, verbal:] opposed to . Loquacious; a great talker: but this is a vulgar word. (TA.)
thrown, away; (M, TA;) as also ﻝَﻔْظَةٌ: the latter on the authority of IB. (TA.)

Leguminous plants [put forth by the earth]. (Sgh, K.)

Ejected; cast forth. (M, K.) [Uttered, spoken forth, or pronounced.]

What is ejected, or cast forth, from the mouth: (S, K;) such as particles of the toothstick, or stick with which the teeth are cleaned: (TA;) and what is cast, or thrown, away, of food: pl. ﻝَﻔَاظَاتٍ: (Har, p. 185) see also ﻝَﻔْظَةٌ. Also, A remain, remainder, or residue, of a thing, (K, TA,) little in quality. (TA.)

Such a one is dying. (TA.) the لَفْظَةٌ فُلَانٌ لَفْظَةٌ 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 لَفْظَةٌ, 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 ﻰ is to give intensiveness to the signification. (S, Sgh.) It has one or another of these significations in the saying, ﺎُمِهِ ﻞِفْظَةٍ ﻣِنُ لَفاَظَةٍ [(More liberal, or bountiful, than a she-goat, &c.,)] (T, S, K;) and أُجُودُ ﻞِفْظَةٍ ﻣِنُ لَفاَظَةٍ [(M, TA) and أُسْخُى ﻞِفْظَةٍ ﻣِنُ لَفاَظَةٍ [which mean the same]. (TA.) Also signifies Any bird that feeds his female, (T,) or that feeds his young bird, (M, K,) from his beak. (T, M, K,) And لَفاَظَةٌ 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.)
see...
لفع

ашتمل: التَّلْفِعُ، see لَمَتْشَ.
A kind of woman's face-veil. See النقاب.
He repaired it; a meaning well known}; (S, Msb, K, TA;) namely, a short-coming; or failing, or falling short, of what was requisite, or due; and an inconsistent act. (TA.) You say, [This is an affair that will not be repaired]. (TA.) And [He repaired their condition by peace, or reconciliation]. (BM, p. 117.) See دقة لفاة: لفاة.
A fissure in a rock. (AA, in TA, voce ٌقَـﻟ ﱢﻖَﺑ and ٌقَـﻠْﻘَـﻟ ﱢﻖَﺑ: see ٌقَـﻠْﻘَـﻟ ﱢﻖَﺑ.)
لقب

لقبٍ بهِ كَذَا 2, 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 لقبٌ. لقب الإسم بالفعلٍ. e., He called the noun by an appellation in which its radical letters were represented by ع, ف, and ل; this appellation being its measure; as when جُربٌ is called. (TA.) [But this signification belongs to the conventional language of lexicology and grammar.]

لقبٍ بِكَذَا 5 He was by-named, surnamed, or nicknamed, so. (S, K.) See لقبٍ.

لقبٌ مِلَّاقِيَة 3, inf. n. مِلَّاقِيَةٍ, He called him by a byname, surname, or nickname; the latter doing to him the like. (TA.)

لقبٌ تَلاَقِبُوا 6 They called one another by by-names, surnames, or nicknames. (TA.)

لقبٌ A by-name; a surname; a nickname; syn. تَبْرّرٌ: (S, K:) a name of reproach; an opprobrious appellation: in this sense forbidden: (Msb:) it is said in the Kur, xlix., 11, لَا تَنَابِؤُوا بِالأَلْقَابِ 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; and

and

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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. (Msb.) [A لقب is distinguished from
The appellation given to a noun by substituting ع, ف, ل for its radical letters. See 2.
1. لَقَتَ [aor.], inf. n. لَقَتَ, inf. n. لَقَتَ, 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 لَقَتَ, aor. لَقَتَ, as well in the above sense as in that here following.]

2. لَقَتَ, aor. لَقَتَ, inf. n. لَقَتَ, He took [a thing] quickly, and altogether. (K.) But this is not of established authority. (TA.)

see 1.


**لَقَسَ**

*لَقَسَ نَفْسَهُ* ١

(S, A, K.) aor. — (S, K.) inf. n. (S, TA.) *His soul* [or *stomach*] heaved; or became agitated by a tendency to vomit; or became heavy; syn. غَلَثَ, [q. v.,] (S, A, K,) and خَبَسَتْ; (S, K;) من الشَّيءِ in consequence of the thing. (S, K.) Mohammad desired his followers to use this expression instead of خَبَسَتْ, which he disliked. (K, TA.) With **إِلَى** the thing 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.]

*لَقَسَة*، as an epithet applied to نفس، is the part. n. of لَقَسَ in the [first and] second of the senses explained above. (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: (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. (Msb.) It is said of a man: and you say also, The bird picked up from the ground the grains. (Msb.) The Arabs say to a calumniator, Verily thou hast a cock that picks up pebbles. (TA.) And it is said in a proverb, 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,) and there asserted to be said of him who finds a thing which he had not sought; or, accord. to Sharafed-Deen, of a thing of the nature of which we may be uncertain.] You say also, I picked up science, or knowledge, from books; I acquired science, or knowledge, from this and that book. (Msb.) And I took off his fingers, by cutting, without the main part of the hand. (Msb.)

A horse's lifting the legs all together in the pace called, (AO, K: *) or, in the pace called, of a horse, it is similar to the being over against, or facing. (K, TA.) You say, His house is over against, or faces, my house. (Lh, K.) And I met him face to face. (IAar.)

Such a one, [picked up, or] took up
from the ground, from this and that place, the dates, or the fruits. (S, K. *)

Also, He collected it. (Msb.) Also 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, I came upon the thing unexpectedly, or unawares; (S, TA:) and (Msa,) I met him unexpectedly: (TA:) in this sense being one of those inf. ns. which are used as denotatives of state. (Sb, TA.)

What is picked up, or taken from the ground, (S, Msb, K,) of a thing; (S, Msb;) as also and and and (K,) or ↓ this last signifies what one picks up, of lost property; as also, with the elided; and like (Msb:) or 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:) I Ath says, that, with damm to the " and fet-h to the " , is often mentioned in trads., and signifies property which is found: (TA:) Az says, that, with fet-h to the " , signifies a thing which one finds dropped, or thrown down, and takes; (Mgh, Msb;) and that all the lexicologists and skilful grammarians say so; (Msb;) and in like manner, A 'Obeyd, on the authority of As and of El-Ahmar; (TA;) only Lth, of all whom he has heard, saying that it is , with sukoon; (Mgh, Msb;) and Fr: (TA:) IF and ElFarábee and others mention only ; and some reckon the pronunciation with sukoon as an error of the vulgar; and the reason is this; that the original word is , 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 " , into , and sometimes, by the
elision of the \( \text{قً} \) into \( \text{لطة} \); and if they made the \( \text{قً} \) quiescent, there would be two alterations in the word, and such double alteration does not exist in chaste language: (Msb:) IB, however, says that \( \text{لطة} \) is correct; and he approves it; because \( \text{فَعْلَة} \) has the sense of a pass. part. n., as in the instance of \( \text{ضَحَّكة} \); and \( \text{فَعْلَة} \) has the sense of an act. part. n., as in the instance of \( \text{ضَحَّكة} \); and that it occurs in poetry: and IAth observes, that some say thus; but that \( \text{لطة} \) is more common and more correct. (TA.) Anything that is scattered, of ears of corn, or of fruit; n. un. with \( \text{ثً} \): (TA:) what is picked up, or taken from the ground, (S, Msb, K,) by men, (S,) of ears of corn; (S, Msb, K;) as also \( \text{لَعْف} \), with damm: (S:) and \( \text{لَعْف} \), like \( \text{بَحْس} \), the ears of corn which the reaping-hooks miss, (AHn, K,) and which men pick up. (AHn.) What is picked up from a mine: (Msb:) pieces of gold found in a mine; (K;) or such are termed \( \text{لْقْط} \); (S:) or \( \text{مُقَدَّن} \) signifies pieces of gold, or of silver, like what are termed \( \text{شُذَر} \) and \( \text{ذَهْب} \), and larger, in mines; which are the best thereof: and one says \( \text{لْقْط} \). (Lth:) and \( \text{مَلْقَط} \), also, signifies gold found in a mine. (TA.) You say also, In this place is some small quantity of pasturage. (S.) And In the land is pasturage not much in quantity for the beasts. (TA.) The pl. is \( \text{لَعْفَأ} \). (TA.)

:\( \text{لْقْط} \), throughout the first sentence. \( \text{لْقْط} \), throughout the first sentence: and see \( \text{لْقْط} \).

:\( \text{لْقْط} \), throughout the first sentence: and see \( \text{لْقْط} \).

:\( \text{لْقْط} \), in the latter part of the paragraph.

:\( \text{لْقْط} \), in three places.
The act of picking up the ears of corn which the reaping-hooks miss; the act denoted in the explanation of لقاط. (JK, K, TA.) You say, 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 لقاط باللاقاط عن لقاط, the meaning of لقاط is The act of missing ears of corn with the reapinghook; as is implied in the K, where لقاط is imperfectly explained: but this I think improbable.] لقاط and لقاط are [respectively] like لقاط as signifying what is reaped ] and حصاد [as signifying the act of reaping ]. (TA.)

لاقط i. q. ملقط; (Msb, K;) i. e. A thing that is picked up, taken up, raised, (Mgh,) or taken, (Msb, K,) from the ground, (Mgh, K,) or from a place where it was not thought to be. (Msb.) And, generally, (Mgh,) A foundling; or child that is cast out, (Az, S, Mgh, Msb, K,) and found by a man, (Az, TA,) or picked up; (S;) 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 ملقط in the sense of the measure مفعول: (Az, TA;) and ملقط signifies the same: (K;) [pl. of the former, لقاط.] Also, A well upon which one lights unexpectedly, or unawares, (Lth, K,) without seeking it. (Lth.)

لاقطة : see لقاط, first sentence, in four places.

لاقطة applied to a man, and to a woman, Low, ignoble, base, vile, or mean; (K, TA;) as also لاقطة applied to a man; (TA;) and so ساقطة لاقطة ساقطة ماقطة لاقطة ساقطة شقيق when alone. (TA.)

لاقاط : see لاقاط.
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: (Msb:) 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. (Msb.) For every saying that falls from one, there is a person who will take it up: (Msb in art. سَقَطْ): 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: (S, * K:) a proverb, (TA,) relating to the guarding of the tongue: (K:) the لَقَائَةً is to give intensiveness to the meaning, (Msb, in art. سَقَطْ), or for the purpose of assimilation: (Msb in that art., and in the present one:) if you say لَقَائَةً, or the like, you say لَقَائَةً لَقَائَةً. (Msb in the present art.) The قَائِصَةُ [meaning stomach, &c.,] of a bird, (S, K,) in which pebbles become collected: (S:) or the omasum (قبةٌ) of a sheep or goat [and the corresponding ventricle of a camel, as is shown in the TA in art. حَصُولٌ: because it conveys thereinto whatever it eats of earth and pebbles; (A, TA;) as also لَقَايَةُ the لَقَائَةُ of a freedman, or emancipated slave: (K:) or the slave of a freedman. (S in art. سَقَطْ, and TA in art. سَقَطْ:) the slave of the سَقَطْ is called سَقَطْ سَقَطْ; and the slave of the سَقَطْ سَقَطْ is called سَقَطْ سَقَطْ: and hence the saying, سَقَطْ سَقَطْ سَقَطْ سَقَطْ: See art. سَقَطْ. ___ See also لَقَايَةُ, which may be a pl. of لَقَائَةً: as in لَقَائَةً لَقَائَةً, which is explained with لَقَايَةُ. لَقَايَةٌ: see لَقَائَةً, in two places: and see لَقَايَةُ.
A small number of men, separated, or scattered, or dispersed. (S.)

Also, perhaps as pl. of لاقط, like as أصحاب is pl. of أصحاب. The refuse, or lowest, or basest, or meanest sort, of mankind, or of people; (K, * TA;) as also [which is doubtless a pl. of لاقط, like as ساقط is of لاقط, and مقاط is of مقاط]. (IAar, in TA, art. خشر.)

A place where a thing is picked up: a place where a thing is sought, or to be sought: a mine: (TA:) [pl. طاقلام نم بدـلما تحـصأ انعـرام]. طاقلام Our places of pasturage became dried up, and destitute of herbage, by reason of the drought.

(A.)

A thing with which, (K,) or in which, (Jm,) one picks up, or takes up, from the ground: (Jm, K;) as also طاقم. (TA.)

The [instrument called] منقاش, (K, TA,) with which hair is plucked up.

(TA.)

Malqot, in two places. IAth explains مال ملقوق as signifying property found. (TA.)

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Also, applied to a thing, i. q. ساقط [Vile, mean, or paltry]. (TA.)
1. A morsel, gobbet, or mouthful: what is swallowed, or eaten quickly, at once, of bread [&c.]; like as جرعة signifies what is swallowed at once in drinking: (Msb:) or what is prepared to be

2. He fed with the food by the mouthful; put it into his mouth by the mouthful: (Msb:) or He put a mouthful of it into his mouth. (TA.)

3. He put morsels into the mouth of [such a one]. See 2. I silenced him in an altercation. (Msb.)

4. He swallowed the gobbet, or morsel, or mouthful, in a leisurely manner. (S, TA.)

5. Hence the verb signifies It embraced, or clasped, a thing: see an instance, voce ﺗَمْمَـلْ. 

6. A morsel, gobbet, or mouthful: what is swallowed, or eaten quickly, at once, of bread [&c.]; like as جرعة signifies what is swallowed at once in drinking: (Msb:) or what is prepared to be
swallowed, or eaten quickly [at once]. (K, TA.) [ٌﺔَﻤْﻘُﻟ ﻰِﺿﺎَﻘﻟا, and ِﺔَﻔﻴِﻠَﳋا ُﺔَﻤْﻘُﻟ: see دْرَوﺎَﻣُز, art. ٌدْرَوﺎَﻣُز, and ٌﺮﱠﺴَﻴُﻣ.]

Same as لِﻘِمَات القَاﺿِي. لِﻘِمَات القَاﺿِي

Same as لِﻘِمَات القَاﺿِي. لِﻘِمَات القَاﺿِي
A thing resembling a Téstést, of صفر [or brass]. (TA.) See إیجانه.
He met him, or it. (Msb.) And He met with, or found him, or it. (Msb.) You say, Thou will find them lions. (Mughnee, voce ُهآلاقه) See also لاقه and لاقه. I came near to him, facing him: came to face his face. near to him (Ksh, in ii. 13.) He encountered with him, or said to him, or did to him, a thing disliked, or hated: (TK in art. جه) like استقبله يمكروه جبه. He made him to experience evil treatment. (TA in art. جدع.) See below; and They shall be greeted with prayer for length of life, or everlasting existence. (Bd in xxv. 75.) He met him face to face; had an interview with him; i. q. (TA.) See 1. He experienced pain &c. See an ex. voce ريبه ولده. He made the two ends of his رازا to meet, and tied it. (A, art. حجز.) He threw it where he would find it. (Er-Rághib.) And hence, conventionally, He threw it in any way: (Er-Rághib:) he threw it on the ground: (Mgh:) [he put it: I put the goods upon the beast. (Msb.) She cast her young one, or her young. also signifies He let fall a thing, a curtain, &c. I did good to him. (TA.) And I offered or tendered to him, or gave or granted him, love, or affection. (TA.) He made his love, &c., to fall, or light, upon him, i. e. he bestowed it upon him. (K, TA in art. رخ.) [See this and three similar exs. voce رخ.]
He offered to him salutation, or submission: see art. ____ of God and of the Devil. (Kull, p. 277, in explanation of ضيـف. [See 1 in art. ضـيف, last sentence but one.]) ____ [And] He dictated it; (Msb;) namely, a writing to the writer. (Msb, in art. دينأ نع مل (___ دينأ نع سر (He revealed to me his secret). (TA, art. نع دينأ نع سر (الليل) ريض (___ دينأ نع بئس (see art. نع بئس (يول, said of night (الليل): see ___. ريض. He put it into his mind; he suggested it: شراشـه شراشـه see art. دينأ نع دينأ نع سر. He put it into his mind; he suggested it: لفظ لفظ. He addressed to him speech.

He received it from him. (TA.) دينأ نع دينأ نع سر. (Bd in l. 16.)

Her vagina and rectum met together in one, by the rending of the part between,] on the occasion of devirgination. (M, in art. آنم.)

He lay, syn. نام, (K,) upon the back of his neck. (JK, S, K.) And It (any. thing) was [or lay] as though
thrown down or extended. (T, JK, TA.)

Muscles of the flesh. (TA, art. دينأ نع دينأ نع سر. بقاع: دينأ نع دينأ نع سر. ضيـح: دينأ نع دينأ نع سر. The facing a thing. [encountering it:] and meeting it, meeting with it, or finding it: and
pereceiving it by the sense, and by the sight. (Er-Raghib, TA.) دينأ نع دينأ نع سر: دينأ نع دينأ نع سر: Its predominant application is
Encounter, i.e. conflict, fight, battle, or war. (Mgh.) دينأ نع دينأ نع سر: The day of encounter in
fight &c.

I experienced this from thee, or on thy part; syn. من من جهنـك. دينأ نع دينأ نع سر. This thing, or affair, is from him; syn. من من عنده. دينأ نع دينأ نع سر. This thing, or affair, is from him; syn. من من عنده. دينأ نع دينأ نع سر. This thing, or affair, is from him; syn. من من عنده. دينأ نع دينأ نع سر.
In the direction that meets or faces. (El-Khafájee, TA.)

You say, [He went towards such a one], and [in the direction of, or towards, the fire]. (K.) And [I sat over against him, or opposite to him. (S.) And

He stopped facing the house. (Msb.)

The narrow, or strait, parts of the pudendum muliebre. (TA in art.

The horizontal slabs in which is the aperture in a privy.

Greetings: see by her, in art. بلله.
He pushed him, or thrust him; like and (As, TA in art. دك. دك.).

A pressing, or crowding: see an ex. voce. عطه.
1, aor. ـًا, inf. n. ـًا, (TA,) He beat a person (K) with a whip. (TA.) He cast him upon the ground. (AZ, S.) [See َأَﻛَز, and ُﻩَأَﻜَﻟ ـ .] He prostrated him. (K.) He gave him the whole of what was due to him: (K,) like ُﻩَأَﻔَﻟ, aor. ـًا, He stayed, dwelt, or abode, (K,) in a place: like َﺊِﻜَﻟ, He kept, or remained fixed, in a place. (K, * TA.)

5 He excused himself to him; he pleaded an excuse to him. (K.) 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.)
A she-camel *compact in flesh*: (K.) or *abounding with fat, and compact in flesh*. (AA, T.)

The *conduct of a pimp*: syn. قِيَادَة (L.)
1. **كثرَان** [aor. ] inf. n. لِكَاث (and لَكَاث, IAar), *He struck, or smote;* (K;) accord. to IAar, 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 لُكَاث, [aor. ],] *He overburdened him.* (K;) ___ لَكَاثَ, aor. , [inf. n. لَكَاثَ], *He (a camel) was affected with the disorder called* لُكَاثَ, or لُكَاث. (K;) ___ لُكَاثَ, aor. , [inf. n. لُكَاثَ], *It (dirt [see لُكَاث]) adhered to it;* (K;) i. e., to the vessel. (TA;) [See also دَكَالَ and عَكَالَ.]

**كثرَتُ The dirt of milk, which congeals upon the edge of the vessel, and is removed with the hand.** (TA.)

لُكَاثَ and لُكَاثَ (as also لُكَاث, TA,) *A disorder in the mouths of camels, resembling pustules.* (Lh, K.) ___ لُكَاثَ, *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.)

لُكَاثَ *A fat she-camel.* (K.)

لُكَاثَ *A shining stone in gypsum.* (Fr, K;) See لُكَاثَ.

لُكَاثَ: see لُكَاثَ.

لُكَاثَ [pl. of لُكَاث] *Preparers of gypsum:* (K;) not those who traffick therein. (TA.)

لُكَاثَ *A man (TA) Very white:* (K;) from لُكَاث as signifying a shining stone in gypsum. (TA.)
لكد

1. (As, S, L, K,) and (L,) aor. ـ (K,) inf. n. ـ (As, S, L,) and (A,) It (dirt) clave, or stuck, to him, or it. (As, S, A, L, K,) _ لَدَكَّ بَقِيَّةٌ 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,) _ لَدَكَّ بَقِيَّةٌ It (his hair) became compacted together, or matted, (L,) by reason of dirt. (A,) _ لَدَكَّ بَقِيَّةٌ, and, (L,) He kept to, or clave to, and did not quit, him, or it. (L,) See also 3.

3. لَدَكَّهُ He kept, clave, or clung, to him. (L)

5. تَلَكَّدَتْ لَكَّ It (a thing) clave together, one part to another. (S, L, K,) _ He became thick (and compact, TA,) in his flesh. (K,) _ See 1. _ تَلَكَّدَتْ لَكَّ He embraced him; put his arms round his neck. (As, L, K)

8. التَلَكَّدَتْ See 1.

A thing resembling a مُدَقَّ [or pestle], with which one bruises, brays, or pounds. (S, L, K)
He struck him upon the breast (AO, S, A, Mgh, Msb, K) with the fist: (AO, S, Mgh, Msb;) and upon the حَنَك [or part beneath the chin]: (A, K) and upon the neck: (K:) or upon any part of the body with the fist: (AZ, S, Msb:) or with the extremities of the fingers: (TA, art. لْر ﺖًر) he pushed, or impelled, or repelled, him: (TA, ibid.:) he thrust or pierced him [with a spear or the like]: (TA, art. لْر ﺖًر) is also syn. with لْر لًَر which has several significations, some of which are identical with some explained above. (K:) You say also, ﺖًر He struck him upon the breast, or the part called حَنَك, with his fist. (A.)

He contended with him in striking upon the breast, or the part beneath the chin, &c., with the fists. (A, TA.)

They two contended in striking each other upon the breast, or the part beneath the chin, &c., with their fists. (A, TA.)

A blow upon the breast, (A, Mgh,) and upon the part beneath the chin, [&c.,] (A,) with the fist. (Mgh.)

A low, an abject, or a despicable, man, who is repelled (A, TA) from the doors. (TA.)
A blow with the fist.
An impotence, or impediment, or a difficulty, in speech or utterance; (Msb;) a barbarousness, or viciousness, and an impotence, or impediment, in speech: (S;) or the not speaking Arabic rightly, by reason of a barbarousness, or viciousness, in the tongue: (K;) or the interposing of [words of] a foreign language in one's speech.

(Mbr, TA.) See {تهتهة; and} عجمة, with which it is syn.

لكن, with the ن quiescent, has no government. ___ It means But after a negative proposition: but not after an affirmative: see إلا.
لللب

لب. 

: لولب

i. q. ملوب (S, K) and the like. (S.) Of the measure مفعول: (S, K;) or, accord. to some, فعول. (TA.)
God rectified, or repaired, and consolidated, what was disorganized, disordered, or unsettled, of his affairs. (S.)

He made a لَمْساً of his hair. (Z, TA in art.)

He came to the people, and alighted at their abode as a guest. (Msb.) See مَّأَلَ مَّبَالِقٍ. And hence, أَطَافَ He knew the meaning. (Msb.) And المَّبَالِقٍ He committed the sin, or offence. (Msb.) And المَّبَالِقٍ He, or it, visited covertly; (Ham, p. 23;) or in a light, slight, or hasty manner. (Idem, pp. 385 and 815.) It became near. (Msb.) It happened. (Ham, p. 385.) He came to him. (Ham, p. 127.) I. q. زَارَهُ غَيْبًا; as also وَبَلَغَهُ مَا ذَا. (TA.)

It was collected, accumulated. النمْؤا They collected themselves; congregated.

I have not seen him for two days. He did not beat. (S, &c.) See also لمْ يَصْرَبَ أَلَّا: see the latter half of art. أَلَّا: as a particle of exception [is equivalent to our But; meaning both except and, after an oath or the like, only, or nothing more than; and] is put before a nominal proposition; as, إنْ كُلُّ نَفْسٍ لَّمْ يَصْرَبَهَا. (Mughnee.) See its syn. إنْ كُلُّ نَفْسٍ لَّمْ يَصْرَبَهَا. [There is not any soul but over it is a guardian, (Kur lxxvi. 4,)] accord. to those who pronounce the م with teshdeed: and before a verb which is literally, but not in meaning, a preterite; as in أَنْشَدَكَ اللَّهُ لَمْ تَفْعَلْتَ [I conjure, or beg, or beseech, thee by God but that thou do such a thing], i. e. ما أَسَأَلُكَ إِلَّا فَعَلْتَ [I do not ask of thee anything save thy doing such a thing]. (Mughnee.) See its syn. إِلَّا. In the
Kur xxxviii. 13, accord. to one reading, it occurs before a verb which is a preterite literally and in meaning. ___ َلَمْا، accord. to Ibn-Málik, is *syn. with* ْذِإ: [and sometimes, like ْذِإ, it means *Since*, or *because*] one may say, َلَمْا أَكْرُمْتِي أَمْسَ َكُتْمَرْكَأ ِسْمَأ َلَمْا. but this is said to mean َكُتْمَرْكَأ ِسْمَأ َلَمْا َضَرِبَ.___

He has not yet beaten. (S, &c.) See also ِمْلَمَثَرَبَلَمْا.

A slight insanity or *diabolical possession*; (Mgh, Msb:) a slight taint or infection of insanity. See َطِيفَ.

A touch, or somewhat [of a taint or an infection of insanity], from the jinn. (S, K.) See ِلَمْا.

Hair that descends below the lobe of the ear. (S, K.) But see َفَرْفِة, and see a tropical use of it in a verse of Kumeyt cited in art. ِمْلَمَثَ.

A misfortune that befalls in the present world. (S.) See an ex. in a verse cited voce ِحَحَجَ.

A boy *having a* َلَمْا. (IDrd, TA, voce ِلَمْا.)
1. He smote his hand upon it, [or laid his hand upon it, or seized it,] openly or secretly. (K.)

2. He took the whole thing; took it entirely. (K.)

3. He glanced, or took a slight look at the thing; beheld it quickly: like. (K.)

4. He (a thief, TA) took it away privily. (K.)

5. He took, or got, possession of it; took it, got it, or held it, within his grasp, or in his possession: syn. استعمل عليه. (S, K:) or the latter signifies he took it away; went away with it. (K.)

6. He got possession of the thing. (L.)

7. 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.)

8. His colour altered, or became altered. (S, ISk, S.)
A place in which a thing is taken (ْرَاوْخُنُ، as in some copies of the K) or found (ْرَاوْخُنُ، as in other copies of the K). A sportsman's, or hunter's, or fowler's, or fisherman's net. (K, TA.)
1. لَمْجَ، (ا.ر. ـ، س، م.) inf. n. لَمْجَ، (س، ك.) He ate: or he ate with the extremity of the mouth: (م:) or he ate with the extremities of his mouth: (س، ك:) or he took fodder, or dry herbage, with the extremity of his mouth: (ت:) AZ says, I know not لَمْجَ except as the act of asses, and it is like لَمْجَ، [probably a mistake for لَمْجَ، or its syn. لَمْجَ،] or signifies more than this latter word. (أهن.) لَمْجَ، inf. n.

Inivit feminam. (ك.)

2. لَمْجَ، inf. n. لَمْجَ، 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 غَدَاءَ: see لَمْجَ، (ت.) And see لَمْجَ، لَمْجَ، لَمْجَ، They did not feed their guest with anything whereby to allay the craving of his stomach before the morning-meal. (س.)

3. لَمْجَ، He ate something whereby to content, or satisfy, himself [so as to allay the craving of his stomach] before the morning-meal called غَدَاءَ: (ك.) [See لَمْجَ، and see also لَمْجَ،] Accord. to AA, it is like لَمْجَ، [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، I saw him searching repeatedly, with his tongue, after the remains of the food in his mouth, &c.]; and As says the like. (س.)

...
signify, app. meaning one who tastes much: and in the L it is said, that رجل لَمْحُ, after the manner of a relative noun, signifies لَمْحِ. See لَمْح.

لمج: see لَمْح.

لمجة: see لَمْح. 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 غَدَاءً. (K.) See سَلْفَة.

لمجة The least (أَدْنَى) of food, or of what is eaten: (S, K.) and sometimes, of beverage. (TA.) أَمَّا تَمْتَعَتْ عِنْدِهِ لَمْجَةٌ I ate not anything at his abode: (L:) and لَمَجِّا أو لَمَجِّا I tasted not anything. (S, L.)

لموج: see لَمْج.

لميج One who eats much; a great eater. (K.) Is qui multum coit: as also لَمْجٌ. (K.) See also لَمْح.

لميج: see لَمْح.

لميجم: i. q. (i. e., S;) The parts around the mouth. (S, K.)

رمج ملَمْجِ A smoothed spear. (K.)
He glanced, or took a light, or slight, look, at him or it; (S;) like लँगा (Nh;) snatched a sight of him or it unawares: (L, Msb, K;) or, accord. to some, लँगा signifies he looked; and लँगा, he made him to look; but the former explanation is the more correct: or लँगा is only said of one looking from a distance. (L.)

I directed my sight towards him. (Msb.)

The sight extended to a thing. (Msb.)

He glanced at him, or viewed him lightly, or slightly, or snatched sights of him unawares, reciprocally. (A.)

He made him to glance, or to take a light, or slight, look; expl. by जुली मह, (K;) and जुली मह. (TA.) See 1.

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.)

His sight was taken away. (K.) See 1.

I will assuredly show thee a manifest, or an evident, thing, matter, or affair. (S, A, K.) [See also art. ब्योः.]
A glance, or light or slight look. (L.) A shining, gleaming, or glistening, of lightning. (S.) In such a one is a likeness, or point of resemblance, to his father: then they said, (S,) signifying likeness, or points of resemblance; forming an extr. pl., (S, K,) as though from another word than مَلِّمَحَة, also signifies What appear of the beauties and defects of the face of a human being: or the parts thereof that are glanced at, or viewed lightly or quickly. (TA.)

لَمِحَة, subst. from لَمِح, (S, L,) A glance, or light or slight look. (L.) مَلِّمَحَة A shining, gleaming, or glistening, of lightning. (S.) In such a one is a likeness, or point of resemblance, to his father: then they said, (S,) signifying likeness, or points of resemblance; forming an extr. pl., (S, K,) as though from another word than مَلِّمَحَة, (S:) they did not say مَلِّمَحَة also signifies What appear of the beauties and defects of the face of a human being: or the parts thereof that are glanced at, or viewed lightly or quickly. (TA.)

لَمِحَة, see لَمِح.
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لَمِحَة, see لَمِح.
He made a sign to him with the eye, or the like, (S, A, * Msb, K,) as the head, and the lip, with low speech. (TA.) This is the original signification. (S, Msb, TA.) Hence, (S, Msb, TA,) He blamed, upbraided, or reproached, him; he found fault with him: (S, Msb, K:) or he did so in his face: (TA:) or he met him with blaming, upbraiding, reproaching or finding fault: (Iktt, 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. (TA.) The two forms of the aor. occur in readings of the words of the Kur., [ix. 58,] And of them are those who blame thee with respect to the division of the alms: (Bd, Jel:) and Ibn-Ketheer reads *كُزِمَلُى* (Bd.) *هَزَملَى* (Ks, S,) aor inf. n. *هَزَملَى* (Ks, T, S, A, K:) said by AM to be the primary signification: (TA:) and he struck him, or beat him. (S, A, K.)

I saw him talking enigmatically with him, or to him, and making signs with him, or to him: or, accord. to the TA, *مِلَامْرَة* is syn. with *مَلَامْرَة* (A, in art. لغز.)

One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually; (S, K;) as also (so in two copies of the S, and in a copy of the A,) or (K:) *لمَزْ* is *سَحَابَ (K:)}
applied to a man and to a woman; for its ٌةَﺰَُﳏ is to denote intensiveness, and not the fem. gender: (TA:) ٌةَﺰَُﳘ and ٌةَﺰَُﴰ 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; (ٌبﺎَﺘْﻐُﻣ) 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:) ٌةَﺰَُﳏٌةَﺰَُﳘ and ٌةَﺰَُﳘ like ٌدْاﱠﺪَﺷ, a frequent, or habitual, calumniator; or slanderer: (TA:) ٌةَﺰَُﳏٌةَﺰَُﳏٌةَﺰَُﳏ and ٌةَﺰَُﳏ 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, (ٌبﺎَﺘْﻐُﻣ) 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 ٌةَﺰَُﲪ. And see the Ksh and Bd in civ. 1.

ٌزَاْﻤَﻟ: see ٌةَﺰَُﳏ.

ٌزَاْﻤَﻟ: One who makes frequent signs with the eye, or the like: fem. with ۃ: see one ex. voce ٌزَاْﻤَر.[ٌزَاْﻤَر] See also ٌةَﺰَُﳏ, in two places.

ٌزَاْﻤَر act. part. n. of ٌزَاْﻤَرٌزَاْﻤَر [its pl.] Persons who speak evil of others, though it may be with truth, (ٌبﺎَﺘْﻐُﻣ) in their presence. (IAar, TA.)
He felt it; or touched it; syn. مَلَأ (IAar, Az, IDrd, El-Farábee, A, Msb, TA:) or he felt it, or touched it, with his hand: (S, Msb, K,) or he put his hand to it: (Msb:) or he felt it with his hand for the purpose of testing it, that he might form a judgment of it; syn. جَسَأ (M, TA:) and is syn. with لَمْسَة (M, TA,) or مَلَأ (TA:) and لَمْسَة (M, TA,) or مَلَأ (A:) لَمْسَة and the 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 (مس) of a thing: (IDrd, Msb:) or, with the hand, it is the seeking for [or feeling for] a thing here and there: (Lth, TA:) which is the same as مَلَأ (K, TA) with the hand; as also مَلَأ (TA:) or a distinction is to be made between them; for it is said that لَمْسَة 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 (مس) of substance upon substance; whereas مَلَأ is mostly mutual feeling or touching, &c., being] the act of two. (IAar in TA.) ____ [Hence,] لَمْسَة (M, A, Msb, K,) aor. — (M) [and —, as implied in the K], inf. n. لَمْسَة (S, M,) Inivit eam: (TAb, S, M, A, Msb, K;) scil. mulierem; (A, Msb;) puellam; (K;) as also لَمْسَة (I'Ab, S, Msb, K) and لَمْسَة (I'Ab, S, Msb, K) and لَمْسَة (I'Ab, Msb,) and he kissed her; by doing which, as well as by the former, one renders necessary the performance of the ablution termed وضوء. (Abd-Allah Ibn- 'Amr, Ibn-Mes'ood.) ____ [Hence also,] لَمْسَة, aor. — (A, TA,) inf. n. لَمْسَة (IDrd, Msb, TA,) He sought, [as though by feeling,] or sought for or after, it, namely, a thing, (IDrd, Msb, TA,) in any manner; (IDrd, Msb;) [as, for instance, by asking, or demanding;] as also لَمْسَة, (S, M, A, * K, TA,) [which is more common,] and لَمْسَة: (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, (A, TA) Seek thou for me such a one. (TA.) And it is said in the Kur, [xxii. 8,] relating the words of the jinn, or genii, 

(سَمَّاَءَ) أوَلَّٰكَ ﺄَ坐着، (كَ * تَاء. * كَ) 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 the secrets of heaven, and sought to hear them by stealth. (K.) And in a trad., من سُلِك طَرِيقًا يَتَلَمَّسُهِ عَلَمًا Whoso pursueth a way whereby he seeketh after knowledge, or science. (TA.) And in another, of 'Áïsheh, فَأَتَّمْتُ عَقْدَي And I sought for my necklace. (TA.) ___ It took away the sight. (A, TA.) And the same, or, accord. to one relation of a trad., التَّمْسَهُ, 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 إنَّمَا is said to signify [ he, or it, put out his eye,] the same as ﻣُﻤْلَمُ. (TA.) للمَّعَسَّةُ 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, (Msb,) I feel, or touch, thy garment, and thou feelest, or touchest, my garment, (Mgh, Msb,) or when I feel, or touch, the thing to be sold, (S,) the sale is binding, or settled, or concluded, (S, A, Mgh, Msb, K,) between us, (S, Msb, K,) for such a sum: (S, Msb, K,) or, accord. to Aboo-Haneefeh, 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, Msb.) For a tropical signification of the verb, see 1.

Permit thou me to feel, or touch, the girl. (A, TA.) Marry thou to me a woman. (A, TA.)

see 1, in two places.

see 1, in four places.

A she-camel of whose fatness one doubts; (O, TS, K;) on the authority of Ibn-'Abbád; (TA:) i. q.
and of whose hump one doubts, whether there be in her fat or not; wherefore it is felt: (M, L;) pl. (M, K.) [Hence,] One whose origin, or lineage, is suspected; syn. dū`i: (K) or in whose grounds of pretention to respect is a fault, or taint. (A, K.)

A woman soft to the feel, or touch; (K.)

A Want: (IAar, Sgh:) or a moderate, or middling, want. (S, M, O, L.)

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, *
act. part. n. of 1. (Msb, &c.) One says, of a woman who commits adultery, or fornication, or acts viciously,

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 Mohammad directed him to retain her, and did not require him to divorce her. \((TA;)\) The like said of a man, \((K,)\) \(فَلَا نَلَوُّدُ يَدَ لَامْسَ

\(A, \text{Msb,} K,)\) means, Such a man has in him no force of resistance, \((A, \text{Msb,} K,)\) nor care of what is sacred, or inviolable. \((TA;)\)

\(املمسٌ\) [A place that is felt, or touched: and it may also be an inf. n.: see \(اململسٌ\).] \((K,)\)

\(إِكَافُ مَلْمِسُ الْأَحْنَاءٍ\) 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. \((A,)\)
1. (S, K,) aor. , (S,) inf. n.  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,) in both senses: (K:) you say also 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: 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 signifies he smacked his lips: (T:) or 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. (Mgh.) [Hence the saying ] Such a one ceased not to busy his tongue with mentioning him, or it. (TA,) inf. n. He tasted the water with the extremity of his tongue. (TA.) See also 2, in two places.

2. , inf. n. ; (TA:) or ; (M as quoted in the TT [being there written without teshdeed; 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. and , (M, TA,) both of which are alike. (TA,) You say also, 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,] (M, K) inf. n. as above; (TA;) and (M, K;) He gave to him (M, K, TA) somewhat (M, TA) of his right, or due. (M, K, TA.)

He put the water upon the edge of his lips, (M,) or upon his lips, or lip. (K, accord. to different copies.) ___ And hence is used to signify The act of piercing, or thrusting, feebly [with a spear or the like]. (M, * TA.)

see 1, in six places.

He ate it: (ISk, S, M, A;) or he threw it quickly into his mouth. (O, K.)

He (a horse) had a , or whiteness upon his lower lip. (S, K.)

A whiteness in the lower lip of a horse, (S, M, K,) not being a part of the [whiteness termed] 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 whiteness upon both the lips, only. (M, K.) Also, Somewhat of whiteness in the fore leg of a horse, or in his hind leg, upon the [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
faith is a whiteliness, and as either increases, so the whiteliness 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.)

Also, A thing which one tastes, (K, TA), and with which one moves about the tongue in the mouth. (TA.) You say, He has not anything to taste, (K, TA,) &c. (TA.) And I have not tasted anything. (S) And He tasted the water with the extremity of his tongue. (S, M, K.*) [See also what next follows.]

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.)

A horse having a whiteliness, upon his lower lip: when it is upon the upper lip. he is termed a white horse. (S, K:) or a horse whose lower lip is white. (Mgh.)

The part around the lips of a man: (M, K,) because he tastes therewith. (M.)

The part of the face by which smiling is expressed: syn. متبتسمٌ. (K. TA) [in the CK, erroneously, متتبسمٌ.] You say, ‘Verily he is goodly in respect of the part of the face by which smiling is expressed.’ (TA.)
It (lightning, &c.) shone; shone brightly; gleamed; glistened. (S, Msb, K.)

He signalled, or made a sign, with his hand or arm, (K, TA,) and with his garment, and with his sword; or did so for the purpose of information or warning; by raising it, and moving it about, [or waving it, or brandishing it, i.e., he waved it as a sign or signal,] in order that another might see it, and come to him; as also لمع بيده, but the former is the more approved; [i.e. Lat. micuit;] and sometimes the verb is used without the mention of the hand or arm[&c.]. (TA.) See a verse cited voce لمع بسيفه.

He made a sign with his sword, and with his garment, waving it about, to make it seen by some one whom he desired to see it. (S, K.)

He sought, or asked, or demanded, it. (S, K.) He sought it out.

A shining, glistening, or glossy, appearance, [or hue,] of the body: (K;) any colour different from another colour [in which it is]; (TA;) [a spot of colour]. [Primarily] A portion of herbage beginning to dry up. (S, Msb, K.)


talimu: see بريق in the K, and my rendering in explaining the latter word, s. v.
An anchoring-place, a harbour, or a port, for ships. (TA.) Occurring in the K art.
1. **ﺐَِﳍ** aor. (inf. n. **ﺐََﳍ**), (S.) _He thirsted; was thirsty:_ (S, K:) [probably, burned with thirst].

2. **ﺐَِﳍ** [same as ** бизَّا**], 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.)

3. **ﺐَِﳍ** (lightning) flashed uninterruptedly. (K.) See also **ﺐَِﳍ**.

4. _He (a horse, As, or other thing that runs, Lh,) was ardent, or impetuous, in his course, or running; (As, S;) as also **أَهْبَ** (As:) or _he ran with energy, or effort, so as to raise the dust:_ (K:) or _he ran violently, raising the dust._ (TA.) Hence, _He spoke rapidly [and with vehemence]._ (TA.) _The thing, or affair, excited him, and inflamed him._ (TA.)

5. **ﺐُِﳍ** (K.) _The fire flamed, or blazed, (S;) [fiercely, or intensely, or flamed, or blazed, burned without smoke, fiercely, or intensely]._ _He burned with hunger._ (TA.) _He burned, and was or became hot, with wrath, or rage._ (TA, art. **وَغَر.** See 8.

8. **ﺐُِﳍ** (K.) _The fire flamed, or blazed:_ (S;) _or flamed, or blazed, free from smoke._ (K.) _He was incensed, or inflamed with anger, against him._
It (any part of the body) became inflamed. ___ See 5.

A gap, or space, between two mountains: (S, K:) or a cleft, or fissure, in a mountain: (Lh, K:) or a small gap, or ravine, such as is termed in a mountain: (K:) or a cleft in a mountain, afterwards widening like a road: a and a are smaller than a; like a small road: (Aboo-Sa’eed-Es-Sukkaree:) or a face of a mountain, resembling a wall, that cannot be ascended: (K:) and similar to this is the of the sky at the horizon: or, as some say, a subterranean excavation, or habitation: syn. spīb fī l-arḍ and hāb, hūb and hīb (S, K) and hābā (K) and hābā (S, K), [inf. ns., of which the verb, hīb, aor. --, does not appear to have been used in the classical ages.] The flaming, or blazing, of fire: (S:) or its flaming, or blazing, free from smoke: (T, K:) or signifies the flame, or blaze, of fire: (S, K) and hīb, its heat. (K:) Dust rising (K) like smoke. (TA.)

A clear white colour: (K) brightness of the complexion, or colour of the skin. (TA.) (in two copies of the S, hīb; but in the K expressly said to be with dammeh;) and hīb, Thirst: (S, K)

[probably burning thirst].

Also, The burning of coals, or embers, without blazing. (T.) The burning of heat upon heated ground. (TA.) Vehemence of heat (K) upon heated ground and the like. (ISd.) A hot day.

Thirsty: (S, K) [probably burning with thirst:] an epithet applied to a man or woman: (S:) pl.
A garment in which a stone is put, and with which one side of the kind of camel-litter called هودج, or one side of a load, is balanced. (Th.)

أُحُوب, a subst., The ardour, or impetuosity, of a horse (&c., Lh) in his course, or running:
(S:) or his energy, or effort, in his course, so that he raises the dust: or a violent run, by which the dust (الْتَهْب) is raised: (TA:) or the commencement of a horse's course, or run. (K.) Also used as an epithet: you say ﺪﺷ أُحُوب [A violent run, in which the dust is raised]. (TA.)

ملْهَب Pleasing in beauty: (IAar, K) and having much hair: an epithet applied to a man. (IAar.)

ملْهَب A garment, or piece of cloth, not saturated with red dye: (K:) imperfectly dyed. (TA.)
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.)
He thirsted; was thirsty: (S, K) or thirst heated his belly, or inside. (L) — он, aor. —, inf. n. —, and —, and —; (S, K) and —, aor. —; (TA:) and —; (K) He (a dog, S, 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: (S, K) or — 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.

Thirst. (K) __ Fatigue. (AA, K) __ The red speck in a palm-leaf, (K) which you see when you split it. (TA:) __ The specks in palm-leaves: (Fr, K) the red specks in palm-leaves, when they are split: (Fr, TA:) accord. to rule, it should be like. (K) The specks in palm-leaves: (Fr, K) the red specks in palm-leaves, when they are split: (Fr, TA:) accord. to rule, it should be like. (K) The severity, or vehemence, of death. (K, TA:) See.

A man (TA) having many red moles (خَيْلَان) on his face: (Fr, K) from —, signifying the specks in palm-leaves. (Fr.)

Manufacturers, with palm-leaves, of the kind of baskets called
In intoxication is a cause, or an occasion, of [i.e., thirst; or putting forth the tongue by reason of thirst]. (TA, from a trad.)
\( \text{حَجَّ} \), aor. ٌحَجَّ (S, K) inf. n., ٌحَجَّ (S) and ٌحَجَّ (TA); 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; (S, K,) and accustomed, or habituated, himself to it. (TA.)

\( \text{طَلَّ} \), inf. n. ٌطَلَّ, He fed them with something whereby to ally the craving of their stomachs before the morning-meal called \( \text{ءآَﺪَﻐﻟ} \). (El-Umawee, S, K.) [See ٌحَجَّ.]

\( \text{حَجَّ} \), 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. ___
\( \text{حَجَّ} \) He (a man) had young weaned camels intent upon sucking their mothers, and persevering therein, (S, K,) and therefore made wooden pins, and tied them to the udders, that the young ones might not be able to suck: (S:) 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 ُفَلَكَة, which is a round thing, like the ُفَلَكَة of a spindle, made of coarse hair ُلْب, 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 ُحَمِيج: and one does
not say أُهْجَرُ الرَّأِعِي. (T.)

11 اِلْمِجَاجَ ُﺖْﺠَْ휜َأ َﻞﻴِﺼَﻔﻟا, inf. n. (anything, S) 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.) __

His eye became infused (lit. mixed) with drowsiness. (S, K.) __

[See also ﻟُجَﺎَﻬْﻠُﻣ.

Q. Q. 1 ﻟُجَﻮَْﳍ ُﻩَﺮْﻣَأ (inf. n. ﺞَِﳍ ٍﺮْﻣَِ, S) He performed, executed, or managed, his affairs in an unsound manner. (AZ, S, K.) __ 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 ﺟَﻮْﻬَﻠَـﺗ. (S.) See 1.

[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, ﺑِرَّـْﳉ ُﺝَِﳍ ٍءْﻰَﺸِﺑ [A man devoted, &c., to a thing]. (M in art. ﺛَـِل.)

ٌﻞُﺟَر ٌﺞَِﳍ ٍءْﻰَﺸِﺑ [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) __ 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)

ٌﻞُﺟَر َمٌَـْ المتحَـْﳉ That with which one allays the craving of his stomach before the morning-
meal called (K.)

ءآَﺪَﻐﻟا (K.)

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: see هـ. هـ.

: see 4.

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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:) ... He jaded his beast of carriage, and rendered it emaciated, or lean, by journeying upon it. (S, L, K,) ... 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. غَمَرَه. (L, K.)

He instigated against him; and aided against him; and acted wrongfully, or injuriously, towards him. (JK:) ... He did, or acted, wrong, wrongfully, unjustly, or injuriously; (L, K,) [as also به. 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
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.

He made, or prepared, the kind of food called... (Kt.)

He held him in light estimation, or despised him: (S, L, K:) or he held his clemency, or forbearance, or intellect, (حلم, S) in light estimation, or despised it; as also... (L, art. حمد, S, L.)

A certain disease which affects camels in the chest; (T:) an opening, or parting asunder, (انفراج, K) 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... (嗪فراج, K) which befalls men in the legs and thighs. (L, K)

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. (L, L) 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)

A kind of food of the Arabs; (L) thin (عصبيدة, S, L, K;) not thin so as to be supped,
nor thick so as to be formed into mouthfuls; thicker than خريقة and سخينة, but thinner than عصيدة [properly so called]. (S, L.)

A man pushed, pushed away, or repelled, on account of his baseness, or despicableness. (S, L.) See also هد. Also, Base, or despicable, held weak, (El-Hawáine, L) and frequently repelled from doors. (El-Hawáine, TA.)
He made him to adhere with one adhesion.
A sharp spear-head: see an ex. in a verse of Zuheyr, cited voce ژح.
angle of the lower jaw: or the ramus thereof: or the flesh upon the hinder part thereof. See مزغم.
He, or it, was cast, or thrown. (TA in art. خشف.)
He grieved for it, or at it; regretted it; syn. he grieved, regretted, and was angry, or enraged, on account of it. (TA.) But see \( \text{ذَرُّسَرُ} \); and see S, voce تَلْهَف. \( \text{ذَلِكَ} \) signifies He felt, or expressed, grief, sorrow, or regret.

\( \text{ذَلِكَ} \) see 1.

\( \text{ذَلِكَ} \) O the grief! see an ex. in art. خطاً, conj. 4.

Greediness; voracity; eagerness.

Greedy; ravenous; eager; or for a thing.
He desisted through timidity, and was cowardly. (T, K. Mentioned in the T among the class of quinqueliterals, TA.)
God directed him by inspiration to that which was good, or to prosperity. He suggested it to him; (in the order of the words, he suggested to him it;) he put it into his mind.

He gulped.

And see Allah.
He became diverted from it, so as to forget it. (S, Msb, K.) See an ex. voce: and see (Msb, K.) and She (a woman) was, or became, cheered, or delighted, and pleased, with his discourse. (M, K.) And so (T in art. رئ.)

The thing diverted me; syn. (Msb.) أُفِّلَاح بالغناة __. (TA:) And He diverted him by singing. (S, art. سمه.)

And He diverted himself. (TA.)

Diversion; pastime; sport; play: or especially, such as is vain, or frivolous; idle sport: (from various explanations:) what occupies a man so as to divert him from that which would render him sad or solicitous, &c.: (TA:) or relief of the mind by means which wisdom does not require: this [it is said] is the original signification: (Et-Tarasoosee, Msb:) a thing in which a man delights himself, and which occupies him so as to divert him, and then ceases. (KT.) It has a more general application than لَعْب for ex., the hearing of musical instruments or the like is لَعْب, but not لَعْب [An instrument of diversion, meaning, of music]. (K voce رباب.)

The uvula; the red piece of flesh that hangs down from the upper (Z), in his Khalk el-Insán.) See also __. (generally expl. as meaning The uvula: or) what is between the end of the root of the tongue and the end of the __ [thus in all the copies of the K that I have seen, an evident mistranscription for __, i. e. hollow] of the upper part of the mouth (K: [app. meaning...
the arches, or pillars, of the soft palate; agreeably with the next explanation here following:] or the furthest part of the mouth: [see غنة:] and, of the he-camel, the تشققة [i.e. bursa faucium]. (JK.)

See also a usage of the pl., توات, in the last explanation of قُلَّت.

What is thrown, [i.e. the quantity of corn that is thrown,] (S, K,) by the grinder, with his hand, (S,) into the mouth of the mill or millstone. (S, K,) And The mouth [itself] of the mill or mill-stone. (Iktt, TA; and S voce آخر.)
The word **لو** see a prov. cited voce ذنب (near the end of the paragraph). And see سوف.

*If*. Ex. لو آن أن [Hadst thou been standing, I had stood]. (K, art. أن.) See Kur, xxxix. 58; &c.

__ لو __ and **لولا** see حضه. __ لولا فعلت كذا __ لولا تفعل كذا means Wherefore didst not thou such a thing? and and لولاmeans Wherefore wilt not thou do such a thing? and in like manner, لولا and لولا and لولا and لولا. See an ex. in the Kur, x. 98, explained in art. إلا لو لولا هذا لكان ذاك Had not this been, or but for this, that had been, or would have been. __ لو is followed by a noun in the nom. case (as in the Kur, viii. 69), or by a verb, as in exs. above.

**لو** see ألت.
لَوَأَ

1. لَأَءَ، aor. لَوَأَ، inf. n. لَوْأَةٍ، app., He was foul, ugly, or deformed, in countenance. [لَوْأَةٍ، accord. to the K, is the same as لَوْأَةٍ، but this is probably a mistake for لَوْأَةٍ، The being foul, ugly, or deformed, in countenance; [which is the signification of لَوْأَةٍ،] (TA.) [See art. لَوْأَةٍ،] (TA [app. from the T.])

This, by Allah, is foulness and ugliness! (TA [app. from the T.])

2. لَوَأَ He looked malignantly with his eyes or countenance. (TA: app. from the T.) لَوَأَ اللهَ بَكَ May God render thee foul, or ugly! (T.)
1 **بَﻻَب** ٌبﻮُﻟ and ٌبَﺆُﻟ (S, K) and ٌبَاﻮُﻟ (S, K) and ٌباَﻮُﻟ (K, accord. to the TA) or ٌنَﻮَﻟ (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.) ٌبْﻮَﻟ 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. (As, K.)

2 **لَوْبَهُ** ٌبﻮُﻟ He mixed it with the perfume called مَالَاب: or he smeared it therewith. (K.)

3 **أَلَاب** ٌبَﻮُﻟ and ٌبِﺋاَﻮَﻟ Camels, or palm-trees, thirsty; far from water. (K.) You say, ترَكْتِها لَوَابٍ 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. (As, S.) [See لَوَابٍ] A piece of meat that turns round in the cooking-pot. (K.) ٌبَﻮُﻟ Bees: (K;) accord. to some, originally ٌبَﻮُن. (MF.) In some copies of the K, خَل is erroneously put for خَل. (TA.)

4 **أَلَاب** ٌتَلَاب A number of black camels collected together: (K;) likened to the tract so called, covered with black stones. (TA.) [See مَفْتَوَاتُهُ.] ٌتَلَاب A stony tract, of which the stones are black and worn: (S, K;) حَرَةٌ and ٌتَلَاب signify a tract of land covered, or strewed, with black stones; and hence a negro is called ٌتَلَاب. (TA.)
and negroes collectively are called لوية and نوبة: the former, however, are evidently the Lybians, the latter, the Nubians:

(A 'Obeyd, S or, as in the TA, A 'Obeydeh:) or a لوية is a very black, rugged, lengthened tract of ground, only at, or by, [so ﷲ 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 لوية and لوبة لابة لوبة: (S:) or لوبة is pl. of لابة: [not, as implied above, of لوية:] (Sb:) for a number from three to ten, the pl. used is لوبة لابة: and more than then are termed لوبة and لوبة: (TA:) [or these last two words are coll. gen. ns., of which لوبة and لوبة are the ns. un.]

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.)

Freehearted; of ample endowments, app. as to wealth, or possessions, and as to mind, or disposition: syn. لوبة 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.)

أسود لوي (and لوى, TA,) [Very black]: derived from لوية, as signifying a tract covered, or strewed, with black stones: (K)
or from the syn. of theثوب, meaning [the Nubians, but see above] a certain race, or nation, of the negroes. (RA.)

i. q. لواب Slaver, or drivel: (K) a chaste word, not formed by mispronunciation. (TA.)

لويبة (K) and لوية (TA) and لوبية (K) [The dolichos lubia of Forskål; a species of kidney-bean]. Accord. to El-Khafájee and ElJawáleekee, not an Arabic word. (TA.) [In Persian, لوبه and لوبه and لوبه in Greek, λόβος.]
Thirsting: [but see the verb:] pl. لَوْبُ like as شاهد is pl. of لَوْبُ (S.).__ لَوْبُ: see بَلَام.

لَوْبُ A Persian word, (TA,) A kind of perfume, (S, K,) like خُلْوَق (S): or saffron. (IAar, K.)__لَوْبُ A kind of perfume, (S, K,) like خُلْوَق (S): or saffron. (IAar.)

لَوْبُ a Persian word, (TA,) A kind of perfume, (S, K,) like خُلْوَق (S): or saffron. (IAar, K.)__لَوْبُ A Persian word, (TA,) A kind of perfume, (S, K,) like خُلْوَق (S): or saffron. (IAar, K.)

لَوْبُ A man whose camels are thirsty; or whose camels are going round about the water, by reason of thirst. (TA.)__لَوْبُ A man whose camels are thirsty; or whose camels are going round about the water, by reason of thirst. (TA.)

لَوْبُ A thing mixed with the perfume called مَلَبَم: (TA:) a thing smeared therewith. (S.)__لَوْبُ A thing mixed with the perfume called مَلَبَم: (TA:) a thing smeared therewith. (S.)

لَوْبُ Twisted iron. (K.) Applied as an epithet to a coat of mail. (TA.)__لَوْبُ Twisted iron. (K.) Applied as an epithet to a coat of mail. (TA.)
1. 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, and the verb belongs to art.]

It was said to ElAsadeeyeh, What is , and she answered, i.e., The concealing a thing that one knows, and telling, or narrating, something different from it. (TA.)

He concealed the news, or information, (K,) and related what was different therefrom. (TA.) [But see above.]

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 As., , and the like is said in the L. See also above. (TA.)

He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object. (S, K, art, q. v.)

see, in art.
Loth

Loth, aor. inf. n. He folded a thing; (IAar, IKt:) and twisted it. (IAar.) These are the original meanings.

(IAar, IKt.:) He turned a thing round twice; as a turban is turned round, and an

(TA.) He bound, or wound round, a turban. (K.) You say لَاثَ العَمَّاءَ عَلَى رأسه, aor. and inf. n. as above, He bound, or wound round, the turban on his head. (S.) He wound the camel's hair round the whirl of the spindle. (TA.) The skins that are bound and tied round their mouths. (TA, from a trad.) He (a man) went round about; syn. دَارَ.

Loth, aor. inf. n. He went round about a thing; syn. طَافَ به , The people collected around him. (TA, from a trad.) The rain laid it, or mixed it, (i. e., a plant,) part over part. (TA.) He was slow, or tardy, in his work, (S,) or in the affair. (K.) He (a camel) was slow, or tardy and languid. (TA, from a trad.)
tedious, in accomplishing my want. (TA.)

He twisted his speech, and did not make it plain by reason of shame. (Ikt, TA, from a trad.) [Similarly, (A.)]

He was slow in speech, and heavy in tongue. (TA.) See 8. He kept to the house. (K.)

He mixed, and steeped, or macerated, in water. (K.) He took refuge in him; had recourse to him for protection or concealment: (S, K:) i. q.

Yaakoob, the th here is a substitute for the th of in the last word. (TA.)

2. He mixed the straw with [the kind of trefoil called] (A.)

He, or it, rendered water turbid. (S.)

He befouled, defiled, polluted, dirtied, soiled, besmeared, or bedaubed, (S, K:) his clothes with mud. (S.) See 1 and 8.

The land produced fresh, or green, herbage, (S,) as in some copies of the K, (or, as in others and in the TA,) among that which was dry. So in the K: but in the L, as follows.

The dried up, and then produced fresh, or green, shoots: and sometimes

nor does one say of the the taking refuge. (TA.) in a verse of El-Ajjáj, He, or it, did not make to delay. (TA.)

It (a garment) was, or became, befouled, defiled, polluted, dirtied, soiled, besmeared, or bedaubed, with mud. (Msb.) [app., He was confused, or perplexed, by the affair]. (Lth.)

It was, or became, collected together. (TA)
It (an affair, TA,) was, or became, confused, (S, K,) intricate, and difficult. (TA.) You say

The affairs became confused, and intricate, to him: (TA:) and

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

A hair became wound about the head, or tip, of the reed-pen: read, erroneously, by Golius, and Freytag, (S.) ___ He became strong, powerful, or vigorous. (K, TA.) ___ He became fat. (K, TA.) ___ He withheld, or restrained; syn. حم: (K:) [but it seems rather to signify he withheld, or restrained, himself; syn. لاق: like لاق.] Accord. to the K, لوث, inf. n. مثول signifies the same; but it is not so: it is the same as the former, only as signifying it was, or became confused, and it became wound about. (TA.)

He loosed, or undid, a turn, or twist, or two turns, or twists, of his turban. (TA, from a trad.) لوث Strength; power; vigour: (S, K, TA:) as also لوث, [as in one place,] or لوث, [as in another]. (TA.) لوث, 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. هوج: (S:) or, the former, a bulky she-camel; yet her bulkiness does not prevent her being swift. (Lth. ) Lوث A strong man. (TA,) لوث, (IAar,) or لوث, (As,) Resolution of mind, (IAar, As,) and strength of mind. (IAar,) Lوث, Evil, as a subst. (K,) Lوث Mutual suits, or demands, with malevolences, or rancours: (K) one says, بينهم لوث Between them are mutual suits, &c. (TK,) لوث Offsets of palm-trees. (AHn.) لوث Wounds; syn. حراكات. (K,) لوث Weak, incomplete, evidence; (Az, in Msb;) resembling what is termed دالة, (Az, K,) not
complete, or perfect, evidence; so accord. to Esh-Shâfi‘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 تَلَوَّثُ as signifying it was befouled, or defiled. (TA.) ___ See لَوَثٌ and لَوَثَةٌ.

لَبِثَةٌ A certain plant (S, K) that winds about: the وٌلَوَثٍ is changed into كَلَٰبٌ on account of the kesreh before it. (S.)

لَوَثٌ, or لَوَثٌ (as in different copies of the S) Languor; flaccidity; in a man. (S.)

لَوَثٌ: see لَوَثَةٌ.

لَوَثَةٌ The gum, accord. to some, belongs to this art., because the flesh of the gums is bound (لَبِثَةٌ) round the roots of the teeth. (TA.)

لَوَثَةٌ: see لَوَثٌ and لَوَثَةٌ.

لَوَثَةٌ Languor, and slowness, or tardiness. (S, K.) ___ رَجُلٌ دُوَّ لُوَثَةٍ A man slow, or tardy, and weak. (TA.) ___ لُوَثَةٌ Weakness: (IAar, K;) as also لَوَثٌ. (TA.) ___ Weakness of judgment, and a repetition, or stuttering, (تَلِمْجَلٍ) in speech. (TA, from a trad.) An impediment in speech.

(Msb.) ___ لُوَثَةٌ (IAar, M, K) and لُوَثٌ (Msb) Stupidity; foolishness; paucity of sense.

(Aar, M, K, Msb.) ___ لُوَثَةٌ A touch, or first affection, of insanity, or diabolical possession. (S, K.) ___ لُوَثَةٌ A state of excitement; syn. هَيِّجُ. (S, K;) لُوَثَةٌ Abundance of flesh and fat, (S, K;) in a she-camel. (S.) [See لَوَثَةٌ.]

لَوَثُ: see لَوَثَةٌ. Lَوَثُ: see لَوَثَةٌ.
A company, an assembly, or a troop, (K,) of men, and of other animals. (TA.)

A company, or an assembly, of people of different tribes; (S, K;) like One who, or a thing which, (in the TA, الدَّر, in the K,) is befouled, or defiled, in anything. (K.)

Flour [of wheat, &c.]

which is sprinkled upon the table, beneath dough; (K,) to prevent the dough's adhering to the table. (TA.)

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.)

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 the لَوْثُون, winding round a turban on the head. (IAth.)

A tangled plant; (K;) a tangled and luxuriant plant: and in like manner, herbage: is originally لَوْثُون, or لَوْثُون لَاث. (TA:) so also a tree. (TA:) The lion: (K;) from لَوْثُون strength. (TA.)

A man slow, or tardy. (M.)
lays, or mixes, the plants, part upon part, (Lth, K, TA;) like as straw is mixed with the kind of trefoil called
سحابة لوثاء A slow cloud: such a cloud is the
CA) disapproved by AM. (TA;) Slow and heavy in tongue; (K;) slow in speech, and heavy in
tongue: fem. لوث A man Weak in mind, or understanding: from لوث as signifying
weak, incomplete, evidence. (Msb.) Stupid; foolish; of little sense; as also ملتثاث (TA;)
stupid, foolish, or of little sense, and cowardly: pl. لوث (IAar.) Languid; flaccid: (S,
K;) applied to a man. (S;) Strong; powerful; vigorous. Thus the word bears two contrary significations. (K.)
A place of refuge; a refuge. [You say,] إِنَّهُ لَنَعَمَّ الْمَلاَتْ لِلضَّيِفَانَ Verily he is an
excellent refuge for guests. (TA;) ملث 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. ملث and ملث and ملث (S, K;) the last used by poetic licence. (ISd.)
A man (S) slow, or tardy, by reason of his fatness. (S, K;) [See also art. ليث ]
[ and رأس ملث: see ملث in art. ]
اًلَّوُث: see ملث.
1. 

ُهَﺟَﻻ

جَوِّلَٔ, aor. (inf. n. جَوِّلَ, تأ.) He turned it about in his mouth. (K.) ___ 

His eyes rolled.

2. 

جَوِّلَٔ: عِنَاه

جَوِّلَٔ, inf. n. جَوِّلَٔ, تأ.) The road became bending to us, or deviating from a straight course. (K.)

[the latter the dim. of the former] A want; a thing wanted; an object of want: (TA:) from as explained above. (K.) ___ There was not a want in his bosom but I accomplished it. (TA.:) ___ I have no want, [nor any little want,] with respect to him, or it. (Lh.:) ___ I have no wants which it is incumbent upon him to supply: حَوِّج being a pl. of حَجِّة; and, irregularly, of حَوِّجاء, in imitation of حَوِّجاء.] (TA.) ___ See also حَوِّجاء, in three places.

لَوْجاء: لَوْجاء.
株洲

لاح، aor. 

株洲، inf. n. 

株洲، It (a thing) shone; gleamed; glistened. (S.) 

株洲 and株洲 and株洲; TA;) and株洲; It (lightning) flashed slightly, not extending sideways in the adjacent tracts of cloud: (S, K;) or株洲 signifies it lighted up what surrounded it. (TA;) 

株洲، (S, Msb,) aor.株洲; (Msb;) inf. n. [ليا株洲 and]株洲 (IAth;) It appeared: (IAth, Msb:) it (a star) appeared, (S, Msb,) as also株洲، (S, K;) [it loomed,] and shone, gleamed, or glistened; (TA;) as also株洲: (Msb, TA;) ISk says,株洲، Canopus appeared; (S;) and株洲 it shone and glistened. (S, K;) 

لاح، He (a man) came forth and became apparent. (A 'Obeyd.) 

Thine affair became apparent and manifest to me. (A.) 

株洲، Hoariness appeared upon his head. (TA;) 

株洲، aor.株洲, He saw him, or it. (K;) 

株洲، He looked at, or towards, such a thing; as a distant fire. (L.) 

株洲، [so in the L.] He saw him, or it, and then he or it became concealed from him. (L.) See 4. 

株洲، He thirsted: (S, K;) or he thirsted in the slightest degree: (TA;) or he thirsted quickly. (Lh.) 

株洲، 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株洲،株洲،: 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.) 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株洲،
as also, (A.)

2. (inf. n. تَلْوَيْح, TA,) He heated (S, K) a thing with fire. (S; see MA, and see 1.) __ Hoariness altered him; (TA,) rendered him white. (K, TA.) ___ See 1, and 4.

4. (الحَوْل, TA,) He was cautious and fearful of the thing. (S, K, * L,) and (لَحَوْلِ بَيْنَهُ, L,) and (لَحَوْلِ بَيْنَهُ, Lh, S, L,) and (لَحَوْلِ 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,) ___ See 1 throughout the first half. ___

4. (الحَوْل, TA,) He made a sign with his sword, (S, K,) and waved it, or moved it about, (لَحَوْلِ لِلْكَلَّبِ, L,) and (لَحَوْلِ لِلْكَلَّبِ, K,) and (لَحَوْلِ لِلْكَلَّبِ, TA,) (لَحَوْلِ فِي غَرْبِهِ, K,) and (لَحَوْلِ فِي غَرْبِهِ, TA,) for the purpose above mentioned]. (TA.) ___ He made a sign to the dog with a cake of bread, and he followed him. (A.) ___ He went away with, or took away, that which belonged to me. (ISk, S,) ___

4. (الحَوْل, TA,) He destroyed him or it. (S, K, *)

8. (الحَوْل, see 1.

10. (الحَوْل, see 1.

He sought, tried, or endeavoured, to see, syn. في الأَمْرِ (K,) نَبْصَرْ, (K,) into the affair, or thing. (TA.)

A look; syn. نَظْرَة; [or rather a glance, or light or quick look;] like لَمْحَة. (K,) See 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. أَلْوَاح, and pl. pl. أَلْوَاح. (K,) A word of this kind has not a pl. of the measure أَفْعَلَهُ because dammeh to the is disliked. (Sb.) ___ أَلْوَاح, q. pl. أَلْوَاح, q. v.
The scapula or shoulder-blade, (T, S, Msb, K,) when it is written upon, or inscribed. (T, Msb, K.)

Any wide bone: (S, Msb;) or any bone of the body, except the bones called of the arms and legs. (Msb.) See also

There remained of him nothing but the wide bones. Said of one that is lean, or emaciated. (A.)

The smooth part of the shoulder-blade, where its projecting part terminates, in the upper portion. (L.)

That [meaning a tablet] upon which one writes. (S.)

[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, 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 willed events, ordained by God: (TA:) or i. q. or a light which appears to the angels, showing to them the things which they are commanded to do, and which they obey. (Msb.)

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. this is its meaning in the phrase 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.)

Thirsty camels. (S, K.)

See: لباح.
A white thing. (S.) The \( \ddot{a} \) is changed into \( \ddot{y} \) because of the kesreh before it. (Fr, S.)

Of a shining, or glistening, white hue. (L.)

Also \( \ddot{a} \) and \( \ddot{y} \). Also both words, The wild bull: (S, K:) so called because of his whiteness. (S.)

The daybreak, or dawn: (K:) so called for the same reason. (TA.)

I met him at the period of the afternoon called \( \ddot{a} \) when the sun was white. (L.)

Burning the [scarf-] skin so as to blacken it. (Zj.)

The parts of a thing that are apparent, and that show the signs thereof. (TA.)

The external parts of a thing. (A.)

The apparent signs of hoariness, occurs in a verse of Khufáf Ibn-Nudbeh, for \( \ddot{a} \) and \( \ddot{y} \). Shining, gleaming, or glistening, weapons; such as the sword, (S, K,) end the like, (K,) and the spear-head; (S;) generally meaning swords, because of their whiteness: (Iṣd:) 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.)

\[ \text{In the evening she is like shining weapons, (so accord. to the S.) or like sword-cases, } \]

(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.)
Large in the body: applied to a camel and to a man: (TA:) or having excellent and large al-wāli meaning [the shoulder-blades, or] any of the wide bones of the body: (Sh, AHeyth:) and al-wāli is said to mean the [or two radii], the [or two tibiae], and the [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. al-wāli. (TA:) _ A beast (S) that quickly becomes thirsty; (S, K;) as also al-wāli; (IAar, K;) the last extr., as though the و were changed into ى because of the kesreh which is near before it, and as though they had imagined a kesreh to the ل. (ISd.) _ A very thirsty wind. (TA, voce مِلَّاح.) [A kind of decoy-bird. See رَامِقٌ.]

Altered by fire, or by the sun, or by travel, [&c.]: 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 مُلْتَاح altered by the sun, or by travel, &c. (TA:)

Mūlāḥ: see مَلَاحً.
Loz

1. aor. (S, A, L, Msb.) inf. n. لوذ (S, L, K) and لباذ (S, A, L, K) and لوذ (L, Msb, K) and لوذ (Msb, K). He had recourse to it, (a mountain [&c.], Msb,) or him, for refuge or protection or preservation; (S, A, L, Msb;) as also لوذ (A;) and لاذ (Msb;) 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 لوذ (L,) inf. n. ملاوذة (L, K) and لوذ (L,) and لاذ (L,) inf. n. as above, in the commencement of the art., (K,) It encompassed, or surrounded, it; (L, K; *) as also لاذ (L,) inf. n. لاذ (L,) or لاذ (L,) You say, لاذ (L,) or لاذ (L,) The road encompassed, or surrounded, the house: (L:) or, reached, or extended, to the house: (Msb;) and لاذ (L,) or لاذ (L,) The house encompassed, or surrounded, the road. (L) See also 3. لاذ (L,) He laboured, or strove, to overcome the people in any way; expl. by the words مز داراهم (T, L,) [Perhaps لاذ is a mistake for المداورة (T, L,) maz darahem: but there is a near resemblance between the significations of المداورة and المداورة.]

2. (S, L,) inf. n. ملذة (S, L, K,) with which لوذ (S, L, K,) 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,) لاذ (L,) is used in the Kur, xxiv. 63: were it from لاذ, it would be لاذ (L,) See 1. لوذ (L,) ملذة (S, L, K,) inf. n. لوذ (K,) He went round about them, or encompassed them. (Msb.) See also 1. لوذ (M, L,) inf. n. ملذة (K,) and لوذ (M, L, K,) He
circumvented, or deluded, him; (M, L, K; *) syn. (M, L) and
لاَذَ ِب ُهوَم _ _ لاَذَ (M, L) and
َْا هم. (M, L) and ُهَغواَر 
(م، ل، ك; *) syn. (م، ل) ُهَغواَر
، (م، ل) He wheeled, beguiled, or deluded, them; syn. ُهَغواَر
 لاَذَ (م، ل) He eluded, and shunned, or avoided, thee; syn. ُةَذَوَﻼُم
 Agreeably with this explanation, or as
signifying مَأَوْذَه، some render لَوُذَا in the Kur, xxiv. 63. (Ibn-Is-Seed, TA.) ___
لاَذَ، (تک،) inf. n.

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(K) and لَوُذَا (ل، ک) He acted contrarily to, or differently from, or adversely to, him; was, or
became contrary to, or different from, or adverse to, him; (ل، * ک، * تک) syn. خَلَفْه، (تک) inf. n.
لاَذَ (ک) Agreeably with this explanation, Zj renders لَوُذَا 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. (ل.)

4 لَوُذَا see 1: ___ and 3. ___ [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]. (ا.) ____________

The she-camel covered, or concealed, the shade with her foot; meaning that the time of
noonday-heat was come. (ا.)

4 لَوُذَا The side of a mountain; and its circuit: pl. لَوُذَا (س، ا، ل، ک) ___ A side, or lateral part or tract, of a
country or region: (ا:) and of a thing; (تا:) as also لَوُذَا : (ک) pl. as above. (ا:) ___ A place of bending of a valley:
pl. as above. (ل، ک) ___ pl. as above. (ل، ک) ___ لَوُذَا He, or it, is in the side of, or part adjacent to,
such a place or thing. (ل) ___ هو لَوُذَا He is near to him or it. (ل.)

لَوُذَا: see لَوُذَا.
Lożanīa, (as in some copies of the K, or in others and in the TA,) Circumvention; delusion; syn.

Mawāya, (K.) See 3.

Malaz and Malaz [the latter thus in the K and accord. to the TA; but in the TT, Malaz; 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.)

Malaz: see Malaz.

Malaz Little good: (S:) or good that comes not save after severe toil or labour: occurring in a verse of El-Katégé: you say, •Malaz The good of the sons of such a one comes not save after severe toil or trouble to procure it. (ISk, T, L.)

M luz: see 3.
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 جْﺰِﻣ, which is that whereof the edible part is not attained save by breaking; by others said to be bruised, or brayed, جْﺰِﻣ; and also called قمروص: 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 شََﳕ, 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 ُ. (S, Msb, K;) [Hence,] الثُّوُزْتَانَ \[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,)

A seller of لوز [or almonds]. (K.)

A land containing, (S, M,) or abounding with, (A, K,) trees of the لوز [or almond]. (S, M, A, K.)
Dates stuffed with [or almonds]; (Sgh, K,) the stones being taken out and put in their place. (TA.)
شَلَّو

اَنَّهُ شَالَّةَ شَلاً، [Nothing]. It is generally used coupled, or connected, with a word of similar form; as in the saying لَاشَىَء، [Nothing], which see in art. موش. (TA.)
لاوص

لاوص 1, intrans.: see 3. لااص عن الأمر: see 3. He turned aside, or away, from the thing, or affair; he declined from it; he avoided it. (Aboo-Turáb, K. *)

لاوص 3, (K,) inf. n. ملاوصة, (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, لاص عنه بعينه, (M, TA,) inf. n. as above,

لاوص, (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 لاص عنه, (M,) inf. n. لوص, (M, A, K,) or the former verb has the signification here first given. (M.) 

لاوص السَّحْر 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. (S, A, K) And hence, فلَان عن كذا Such a one endeavoured to turn me by deceit, or guile, from such a thing. (S, A, K) Hence the saying of 'Omar to 'Othmán, respecting the sentence declaratory of belief in the unity of God, (TA,) 

أَلَاصَ عَلَى كَذَا, (S, K,) and أَلَاصَ عَلَى كَذَا, (M, TA,) he endeavoured to turn him to, or induce him to do, such a thing, 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,) 

يَهَيْ السَّلِيْما أَلَاصَ عَلَى النَّبِيِّ صَلَي الله عَلَيه وَسَلَّم عَمَهُم, (S, TA,) It is the sentence which the Prophet (God bless and save him) endeavoured to induce and entice his uncle to utter; (TA,) meaning Aboo-Tálib, (S, TA,) when
dying. (TA.) And hence the phrase in another trad., "And verily thou wilt be urged with enticement, and solicited, to divest thyself of it." (TA.) [Said by Mohammad to Othmán. See the preceding words of the trad. voce قُمْصُ.

] You say also, أَلَصَتْ أَنْ أَخْذُ مِنْهُ شَيْتًا, inf. n. I desired to take from him, or of it, something; (M, * K, TA; [but in a copy of the M, in the place of أَرَدتْ, I find أُرِدتْ, which I regard as a mistranscription;]) as also أَنَصَتْ, inf. n. (L, TA.)

4 أَلَوْصُ see 3, in five places.

رَجُل مَلَوْصُ A man who behaves in a loving, or affectionate, and blandishing, or coaxing, and deceitful, or beguiling, manner. (A, TA.)

*MALWOCH The sweet food called فَالْوُذْ see مَلُوْصُ. مَلُوْصُ
It (a thing, Msb, or anything, TA) clave, stuck, or adhered, to it. (Msb, TA.) You say, لَآَطْيَ opted. (Msb, 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 لَآَطْيَ بَصَفْرَى (K,) and لَآَطْيَ بَصَفْرَى (S, TA,) This thing, or affair, does not cleave to my heart. (S, TA.) And لَآَطْيَ بَصَفْرَى I do not love him, or it. (TA.) And

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.)__ __ __

He was importunate in, or with respect to, the affair: (Lth, Sgh, K:) because he who is so usually cleaves, or adheres. (TA.) __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ __ …
of Israel used to drink, in the desert, what they collected, in the watering-troughs, from the wells. (TA.) (S, Msb, K) aor. طَلَوْتَ (Msb, TA) inf. n. طَلَأٍ (TA) or طَلَأٍ with ؤ; (Msb) and طَلَـتَ (S, K) [inf. n., app., طَلَأٍ لِّبَاذِلَةٍ] لِبَاذِلَةٍ for it is said in the TA that لِبَاذِلَةٍ is syn. with طَلَأٍ;] and طَلَـتَ (K) He committed the act of the people of لُوطٍ [or Lot]; he did that which is excessively foul, like as the people of لُوطٍ did. (Msb.)

2 لَوْطَ بَلْطِيبَ He smeared him, or it, much with perfume. (TA.)

3 لَوْطَ see 1, last sentence.

4 لَوْطَ see 1.

5 طَلَـتَ see 1, last sentence.

8 النَّاطِ حَوْصِه See 1, in four places. النَّاطِ See 10. He plastered with mud, or clay, for himself, his watering-trough. (K.)

10 استَطَلَّطُوهُ They made him to cleave, stick, or adhere, to themselves; they attached him to, or connected him with, themselves. (S.) استَطَلَّطُوهُ He claimed him as a son, he not being his; as also استَطَلَّطُوهُ He had a right, or just title or claim, to his blood; syn. استَطَلَّطُوهُ استَطَلَّطُوهُ They committed sins for which he who should punish them would be excusable, because they deserved punishment; as also استَطَلَّطُوهُ and أَعْدَرُوا, أَوْجَبُوا, and أَسْتَحْقَهُوا (IAar.)

11 طَلَأٍ A thing cleaving, sticking, or adhering: an inf. n. used as an epithet. (K) Hence the saying, لَوْطٍ لأِنْ أَلْدُ لَهُ فِي قُلُوبِ لَوْطٍ Verily I feel for him, in my heart, a love cleaving thereto; as also لَوْطٍ لَوْطَةٍ; and لَوْطَةٍ. (Lh, Kr.)
and saw: see لَوْطُة.

[ One who is addicted to the crime of the people of Lot; as also لَوْطُ: both used in this sense in the present day; but perhaps postclassical.]

[The crime of the people of Lot]: a subst. from لَوْطُ in the last of the sense explained above: occurring in a trad. (TA.)

[originally لَوْطُ Quick lime, or the like; syn. كَلْس: and gypsum: (K.) because water-ing-troughs, &c. are plastered therewith. (TA.) And, (as being likened thereto, TA,) Human ordure; or thin human ordure; syn. سَلْح. (K.)

[see لَوْطُ]

He is more, or most, closely cleaving to my heart; (A'Obeyd, S; *) as also أَلْوَطُ بَقَلِي. (S.)
Ardour of love: see حب.
دوين

: see 1 in art.
and see: غَوَقٌ غِيَقٌ غُوَقٌ غِيَقٌ.
1. He chewed a morsel: (S, K, Msb:) or chewed *something* hard; (K) *rolling it about, or turning it round, in his mouth:* (TA:) *he* (a child) *mumbled,* or *bit softly,* his finger]: (S, art. *ثﺮﻣ*): *he* (a horse) *champed,* (Msb,) or *chewed,* the bit. (Lth in TA, art. *

4. and as though from * Allaٰك*; see art. * Allaٰك.*

5. * Allaٰك* * ما تَلَوَّكَتْ بَٱلْوُلُوكَ*; see * Allaٰك.*
لوم

1. لَامَ, inf. n. لُوم, He blamed, censured, or reprehended, syn. عَذَلَ, (S, M, Msb, K,) a person, (S, Msb,) [for such a thing]. (S.)

4. أَلِامَ He did a thing for which he should be blamed. (S in art. جَنْف, and L and TA in art. رَيْب.)

5. تَلَمَ, لَمْ تَلَمَ i. q. تَكَلَفَ الثُّؤُومَ. (Ham, p. 356.)

لائمة A thing for which the doer is blamed. (TA.)
It became coloured. (M.)

It (a palm-tree) had dates which had become coloured. (T.)

He varied in speech. (Sgh, K, voce مَخْطَطَ.)

It became variegated, or diversified in colour. And hence, (see تَغْوَل) It varied in state, or condition; it was, or became, variable therein. He assumed various forms, or appearances. Such a one varied in disposition. (Msb.)

Colour: (S, Msb, K:) distinctive quality or property: (M, K:) sort, or species: (S, K:) mood, disposition, or character.

 ألْوَانُ الأَطْعَمَةَ [Sorts, or species, of viands]. (S in art. بَأَج.)

مَتْلُوَنَ Varying, or variable, in dispositions. Unsteady in disposition. (K.)
He waited for him. (Msb.) He went along, not pausing nor waiting for any one. (Msb.) See the Kur-án, iii. 147. He twisted a thing; turned or wreathed it round or about: contorted it; wound it; curled it; curved it: or bent it. (K, &c.) And He, or it, turned him from his course; made him to deviate, or swerve. 

He went round it, or round about it. (Bd, in liii. 20.) He mode his case, or affair, difficult and intricate to him: see He concealed his information. (T, TA.) And He concealed his affair from me. (K, TA.)

He distorted, wrested, or wrung, the language. (M, K.) [Hence, perhaps, He writhed by reason of the pain of beating]. (M, A, K, art.)

It twisted, or coiled, itself: (KL:) it became twisted, or coiled: one says, It said of two serpents [They twist together]: see My want became difficult of attainment.

He acted, or behaved, perversely towards him.
A banner, or standard, syn. علم, (M, Mgh, K,) of a commander, (T,) or of an army, less than the راية, being a strip of cloth, twisted, or wound, and tied to a spear-shaft.

(Mgh.) See رفادة. Respecting the لواء of the Kaabeh, see سدن and فادة.

سواء: see art.

Occurs in poetry for الثواني. (TA in art.)

Very contentious. (K.) See an ex. voce مستمر.
The she-camel was slow. (κ.)

A kind of white grain, resembling the *cicer arietinum*, intensely white, which is eaten. (AHn says, I know not whether it [the plant] have, or have not, قطنية [q. v.]. (TA.)
A quantity of food less than what fills the mouth: (IAar, K:) or a spoonful, that is chewed, or to be chewed. (K, and said to be on the authority of IAar.) Mentioned by IM in art. لواب, and again in the present art. (TA.)
He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object. (S, K.) The Rájiz says, *

* وَلِيْلَةَ ذَاتٍ سَيْرٍ

* ولم يَلَتْ عَنْ سَرَاهَا لِيْتُ

[During many a dark night (or many a rainy, or wet, night, accord. to the reading in the TA, namely ذات نَدِى) have I journeyed;] and no hindrance hindered me from journeying during it: (S:) or the meaning is __ and no averting thing averted me, &c.; لِيْتُ being put for لَآئِتْ: or, nothing made me to repent, and say, Would that I had not journeyed during it! or, no deficiency, nor any impotence, averted me, &c., accord. to the T. (TA.) __ لَآئِتْ حَقَّهُ لِيْتُ, inf. n. لَآئِتْ; and لَآئِتْ; but the former is the more approved; as also لَآئِتْ and لَآئِتْ; He diminished unto him his due, or right: [or defrauded him of part thereof.]. (TA.) It is said in the Kur, [xlix. 14,] the verb may be from تَلَأ or from تَلَأ ( TA.) __ تُبِ أَبْيَتُ الْحَقَّ إِنْ تَلَأَّ (Orweh Ibn-El-Ward, signifies أَهْلَبُهُ and أَخْلَمُهُ; 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,
Praise be to God, whom nothing will escape, (lit., who will not be escaped, and, to whom voices will not be confused, or undistinguishable, one from another!), is from a dial. var. of aor. in the sense of, and signifies unto whom one cannot diminish [aught that is his due], and whom prayer cannot be hindered from reaching: so accord. to IAar: or, accord. to Khâlid Ibn Jembeh, upon whom nothing that any one saith can have any power; (expl. by)

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He concealed a thing that he knew, and told, or narrated, something different from it. He expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him: so accord. to As, and the like is said in the L: but accord. to some, the verb is , aor. inf. n. He concealed a thing. (TA, art. , q. v.) occurring in the Kur, (S,) 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]. is here likened to ; and the name of the agent is understood. (S, K.) So says Akh, accord. to J; but this is the opinion of Sb: so in the margin of some copies of the S. (TA.) Or is originally ; and the is added, as in [in the CK, (El-Muârrij, S, K,) and (El-Muârrij, S.)]

With respect to the proper meaning and etymology of there are four opinions. First, that it is a single word, a verb in the pret. tense: and some say, that it is originally in the sense of, and afterwards used as a negative, like: so says Aboo-Dharr El-Khushanee, in his Expos. of the Book of Sb: others, that it is originally ; that its is changed into , and then the is changed into , because it is movent and preceded by fet-hah: so says Abu-r-Rabeea. Second, that it is two words, the negative, with the fem.

, added to make the word fem., as say IHsh and Er-Radee, or to render the negation more intensive, as is said in the Expos. of the
Katr by the author of the latter work: and this is the general opinion. Third, that it is an independent word, not originally
لا، nor ت ث; which opinion is ascribed to A’Obeyd [as is mentioned in the S] and Ibn-El-Taráweh: the former of whom argues
in favour of this opinion from the fact that ت ث is found so prefixed in Othmán’s copy of the Kur-án; but this is no proof, because there
are found in the writing of that copy things at variance with analogy. (TA.) [however] occurs, without لات، in the following
verse of Aboo-Wejzeh:

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* 

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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?] (S.) The general opinion is favoured by the following facts: that لات is pronounced in a case of pause لاة ت ث and
that it is written separately from حين; and that it is sometimes written لات، with kesreh to the ث، as is mentioned by Z, agreeably
with the fundamental rule with respect to the concurrence of two quiescent letters [when followed by a conjunctive ا]; whereas, were
it a verb in the pret. tense, there would be no reason for its being written with kesreh: it is also written لاث، with dammeh to the ث;
and both these variations occur in readings of the Kur-án: but لاث，with fet-hah to the ث，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 S] 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
لات ث حين مناص [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، لات ث أرى حين مناص [I see not a time of flight]. Second, that it governs in

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the same manner as ﴾إنَّ؛ 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-Radee and IHsh and others. Fourth, that it governs like ﴾ليسِ ﴾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.] ﴾لَاتٌ ﴾[when it has grammatical
government] does not occur without ﴾حَيْنِ ﴾[or, as many say, some word syn. therewith, as ﴾وُقَفَتَ ﴾&c.] (S, 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 ﴾ليسِ ﴾whereas Akh assigns to it no
government [as explained above]. (IB.) But [it is said that] ﴾حَيْنِ ﴾is sometimes suppressed, (in poetry, S, [or in prose,]) though meant
to be understood; as in the following saying of Mázin Ibn-Málik, [respecting 'Abd-Shems, surnamed Makrooa, the son of Saad the son
of Zeyd-Menáh the son of Temeem, and respecting Heyjumáneh the daughter of El-'Ambar the son of 'Amr the son of Temeem, (S, art.
عَرَقُ), who was enamoured of Makrooa,] ﴾وَلَاتَ وَلَاتَ هَنَّتَ وَلَاتَ لَكَ مَقْرُوعُ ﴾[And she conceived a longing
desire; but it was not a time for her conceiving such a desire. And how (O
Heyjumáneh) should Makrooa be thine? See Freytag, Arab. Prov. i. 343 and ii. 525.] (S, K.) This, however, is said to
be not poetry but a prose-example. (TA.) Moreover, it is observed, that ﴾لَاتٌ ﴾, 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 ﴾لَاتٌ ﴾has government,
the subject and predicate cannot both be suppressed. (AHei, MF.)

4 ﴾لَاتٌ ﴾see 1.

4 ﴾لَاتٌ ﴾a word denoting a wish [signifying Would that; I wish that ;] (S, 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, (S, K,) like
﴾كَآَنَّ﴾(or [rather] ﴾إِنَّ﴾, MF) and its coordinates, because it resembles verbs in their force as words, [being composed of at least three letters,
and the last being meftoohah,] and in their admitting most of the pronouns as affixes, and in their meanings. (S.) Ex. ﴾لَاتٌ ﴾زَيدَ
Would that Zeyd were going;] (S;) and [Would that I had done so and so.] (TA.) You say لَيْتِي فَعَلْتُ كَذَا وَكَذَا لَيْتِي and لَيْتِي لَيْتِي لَيْتِي لَيْتِي لَيْتِي لَيْتِي لَيْتِي (S;) but لَيْتِي is more common than لَيْتِي and لَيْتِي is less common than لَيْتِي. (TA.) You also say يا لَيْتِ O, would that .] As to the saying of the poet,

ٍبالغِذ

**意义上的 رواجٍ** {O, would that the days of youth were returning (to us)} وَلَا رَوْجَعَ is put in the acc. case therein as a word descriptive of state: (S;) or it is governed in the acc. case by a verb understood, as عَادَتْ أُقِبِّلَتْ or ولَدْتْ. or some other verb suitable to the meaning: so says Sb: (TA:) or لَيْتِ in the above verse may be used in the manner of وَلَدْتْ [I found], (Fr, S, 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: (S;) you say لَيْتِ زَيدًا شَخْصًا لَيْتِ زَيدًا قَانِمًا [Would that Zeyd were going away, &c.]: (S, K:) this is done to give intensiveness: one says, for this purpose, لَيْتِ زَيدًا قَانِمًا (Would that Zeyd were standing) putting both the subject and the predicate in the acc. case. (Msb.) __ See De Sacy's Gr. Ar. ii. 63. __ See also an ex. of لَيْتِ as a subst. voce سوف.

** لِيْتُ The side of the neck:** (S, K;) or the لَيْتَانَ are the lower parts of the two sides of the neck, upon which the earrings hang down, behind the two projections of the jaw-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; المَحْجَمَان: pl. لَيْتَانَ and لَيْتَانَ [but whether the latter be لَيْتَانَ or لَيْتَانَ is not shown]. (TA.) __ أَصْغَى لِيْتَا __ He inclined the side of
his neck. (TA, from a trad.)
He became related to the Benoo-Leyth. (A.) [See also 5.]

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.) 

He parted, or separated himself, from him; syn. زايلة. (TA.)

He became like the Benoo-Leyth, or, like a lion, in desire; expl. by صار ليث المؤى; (K) and in zeal in the cause of his party: (TA:) he became like a lion; as also إستليث. (L.)

see 5.

Strength: [like لوث] (S, K) and الاثث (K) The lion: (S, K:) said to be from ليث as signifying strength: accord. to Kr, from لوث, as signifying the same: ISd says, that, if so, the ُك is changed from ُو; but that this is not a valid opinion: yet Suh and several others agree with Kr: pl. ليوث, and, as some say, مليثة, like مسيفة and مشيبة: (TA:) fem. ليثة; pl. ليثات. (Msb.)

The lion: (AA, S:) or an animal like the chameleon, that opposes itself to the rider; so called in reference to عفرين, the name of a town or district. (As, S;) One says إن لآشجع من ليث عفرين

Verily he is more courageous than the lion, &c.] (S:) [See also art. عفر.] See عفر.

Eloquent: (K:) strong in dispute: in the dial. of Hudheyli. (TA:) 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; (Lth:) or [a reptile] smaller than the مدلل، that catches flies. (TA.)

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.)

لث، signifying A certain plant that winds about, belongs to art. لوث، q. v. (TA.)

ثيث، A strong she-camel. (K.) See لوث.

ثيثى [Of, or belonging to, or resembling, a lion. (K.)

ثيثة: see لوث.

ثيثة [Lion-like courage]. (TA.)

ثيث and لوث, see art.

ثيث Courageous: pl. ليث. (IAar, K;) as also ليث Stronger, and more hardy; or strongest, and most hardy. (TA, from a trad.)

ثيات: see لوث.

ثيث [accord. to the K and TA; but in the L، مليب Strong; powerful: (K;) or very hard; syn. شديد العرضة (L)

ميلث A strong stallion; likened to a lion. (A.) مليب Fat, and broken, or trained, to obedience; syn. ميلث ملود Loth (JSS, K;) as also ملود 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.) رأس مليب A head of which part
of the hair is black, and part white. (TA.)

[ A camel full of flesh, and abounding with ]وریث, or wool. (TS, K.)
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 لَعَفَ, 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 مَلَعَ for مَلَعَ, (Sb, M,) the ى 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 لَسْتَ: (Sb, M:) what shows it to be a verb, (S, Mughnee,) not a particle occupying the place of مَا, as Ibn-Es-Sarráj and some others after him have asserted, (Mughnee,) though not perfectly inflected like [other] verbs, (S,) is their saying لَسْتَ and لَستَ (S, Mughnee) and لَستَ and لَستَ (S) and لَستَ and لَستَ (S) and like as they say ضَرِبتَمْ ضَرِبتَمْ: (S:) we have not determined its measure to be لَعَفَ, because this is not contracted; nor فَعَلَ, because there is no verb of this measure with ى for its medial radical letter, except لَهُ: (Mughnee:) the Benoo-Dabbeh say لَسْتَ and لَسْتَ in the sense of لَسْتَ and لَسْتَ and لَسْتَ and لَسْتَ: (TA, art. لَوسَ) but Sb says, that the Arabs did not say لَسْتَ, like as they said خَفْتُ, because لَسْتَ 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, لَسْتَ زَيدَ قَانِمًا [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-Aashà [respecting Mohammad].

* لَهُ نَافَلَاتٌ مَا يُغَبُّ نَوَاهَا *
[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, [God has not created the like of him, or it.] (Mughnee.) But it differs from its coordinates in that the prep. ب may be prefixed to its predicate: as in the saying, [Zeyd is not going away]; the ب being a means of the verb's being trans., and also corroborative of the negation: and one may optionally not 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 [شُفِّيت إلَيْك, and شُفِّيت كَمْ] (S.) It also differs from its coordinates in that its predicate may not be put before it: for you may say [مَحَسْنتَ لَيْسَ زَيْدٌ, but not لَيْسَ زَيْدٌ مَحَسْنًا; (S:) or some allow this latter; but others disallow it.

(Ibn- 'Akeel on the Alfeeyeh, section on ناک and its coordinates.) It is also used as an exceptive particle, (S, M, Mughnee,) in the place of [لا، (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, [جَآءَني الْقَوْمُ لَيْسَ زَيْدٌ] [The company of men came to me, except Zeyd]; as though you said, لَيْسَ الْجَآئِيِّ.

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[S, M: but in the latter, instead of جَآئِي, we find ألْيَأَى; and instead of الْجَآئِي, we find الأَلْيَأَى.] You may also say, [جَآئُي الْقَوْمُ لَيْسَ زَيْدٌ] [The company of men came to me, excepting thee]; but the separate pronoun, إِلَيْكَ, is here better. (S.) When the predicate after it is connected with إلا, as in the ex. here next following, Benoo-Temeem make it in the nom. case: thus they say, [لَيْسَ الطَّيْبُ إِلَآ الْمَسْكٌ; It is not perfume, except musk; meaning, nothing is perfume except musk]: which has been resolved is several ways; some holding الطَّيْبُ to be the subject of لَيْسَ: but its being peculiar to the dial. of Temeem refutes the explanations here referred to: some, again, hold لَيْسَ to be here used as a particle; and so
in the saying ْلِيْس خَلِيْقَ آلَّهِ مَثَلُهُ [the 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 put by mistake for (TA:) [so in the saying in the Kur, ii. 194, ْلِيْس عَلِيَّمُ جَنَاحُك, which is the same as ْلِيْس عَلِيَّمُ جَنَاحُك 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 

\[أَينَ المَقْرُورُ وَالْإِلَهُ الْغَالِبٌ\]

[Where is the place of flight when God is the pursuer, and El-Ashram (meaning Abrahah) is the overcome, not the overcomer?]: which has been resolved by supposing to be the subject of ْلِيْس, and the predicate to be suppressed; the latter being said by Ibn-Málik to be an annexed pronoun referring to El-Ashram; so that the meaning is [the overcomer is not he]. (Mughnee.) It is said (M, K) by Fr, (M,) and also by Kh, (TA,) that the original of ْلِيْس is ْلَا ْسَيَأ (M, K [in the latter of which I read ْوَأ ُهَلْصَأ, as in several copies of the K, or rather ْوَأ ﺎَﻬُلْصَأ, as corrected in the TA, instead of ْوَأ ُهْرْنَع, the reading in the CK]), and this, says Fr, is shown by the saying, 

\[ِﻪِﺑ ْﻦِﻣ ٌﺐِﻟﺎَﻐَﻟَا ٌسُيَأ ٌسُيَأَو ٌءِجٌّ, i. e., [Bring thou him, or it,] from where he, or it, is, and is not: (M:) or ِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِاِa

[Come thou to me, or probably, the right reading is bring thou to me him, or it, (as I find in a copy of the K, in which ﺔْبَجَأ has been added in red ink, and in the A I find ِاِاِاِاِاِاِاِa from where he, or it, is, and he, or it, is not: (K:) or the meaning is, منع جِئْهُ لَا وَجْدٌ [from where there is no finding; or no being found, or no existence; or no power, or ability]: (K, * TA:) or ْلَا مَوْجُودٌ [found, or existing], and ْلَا مَوْجُودٌ [not found, or not existing]; and is contracted [into ْلِيْس], (K:) * but the last rendering of ْلِيْس is ْلَا أيَّسٌ لا يَعْرِف أيَّسٌ مِنْ لِيْسٍ he knows not a thing existing from a thing not
existing.] Aboo-'Alee relates, that Sb said, [Bring thou him, or it, from where he, or it, is and is not]; meaning, the fet-hah of the س being made full in sound, on account of the pause. (M.) In the saying of a certain poet,

\[
\text{قد رست الحاجات عند قيس}
\]
\[
\text{إذ لا يزال مولعا بليس}
\]

[Wants have been forgotten as old things (so رست is explained in the M, as used here, in art. رس.) 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.)

\[
\text{ألا}
\]
\[
\text{أليس}
\]

: see the latter part of art.
A state of ease, or plenty, or enjoyment, does not suit him, (AZ, K.)

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. (K.) It is said in a trad., of 'Omar, كَان يَلِيتُ أَوْلَادَ الْجَاهِلِيَّةِ بَابَائِهِمَ He used to class the children of people of ignorance, (the pagans,) as adjuncts, with their fathers; syn. بلْحْقِهِم. (TA.) [See also لِطُهَ in art. لِطُ.]

He stuck it; made it to cleave, stick, or adhere; (TA;) as also لِطُ. (K, TA [but only the inf. n. is mentioned.])

is a pl. of لِبْطُ, (S, K,) as also لِبْطُ and لِبْطُ; (K,) [the last being a pl. of pauc.; or rather, لِبْطُ is a coll. gen. n., of which لِبْطُ 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 لِبْطُ; (K:) or this last word signifies a piece, or portion, of the exterior part of a cane, or reed; (S, 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 لِبْطُ 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 لِبَطَة: (K:) and of a [beetle of the kind called] جَعْل: (TA:) and of anything that is hard and strong; and لِبَطَة signifies a piece, or portion, of the exterior part of any such thing. (L.) Hence, (TA,) The skin: (K, TA:) pl. أَلْبَاطُ. (TA:) The external skin; or exterior of the skin: as in the saying، لَجَرُ ُّوَلَأَل ِطَيْلَلا a man soft in the external skin, or exterior of the skin: also meaning soft to the feel. (TA.) Colour; (S, K, TA;) as also لَيْطُ: (K:) and لَيْطُ: (TA:) and particularly of the sun; as also لَيْطُ. (TA.) You say، َوَهُرَوْـنَأ ْنِم ِطَيْلَ ِسَمْشَلا He is brighter than the colour of the sun. (TA.) And لَيْطُوُهُ وَلَيْطُوُهُ سَمْشَلا َْﱂ ْرَشْقُـي 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.) لِبَطَة: see لِبَطَة, in five places.

لِبَطَة: see لِبَطَة, in two places: and see also art. لُوُط.

لِبَطَة: see لِبَطَة.
لغَ، aor. لَغَ، inf. لَغَنِمَ: see an ex. in a verse cited voce لَغْ 1.
The membranous fibres that grow at the base of the branches of the palm-tree: the best sort is the fibres of the cocoa-nut. (TA.) See ليف is used by Ibn-Mukbil as meaning A she-camel's tail. (TA in arts. بذذ بذذ and لذذ.)
It is not suitable to him, does not befit him, that he should do such a thing. (Msb.)
لِيْك

[. i. e. لِيْكَ لِيْكَ 'with an adjunct alif for the sake of the rhyme,'] for لِيْكَ لِيْكَ 'see art. لِيْكَ لِيْكَ near the end.
Wishes: (T, TA in art. Ibn TA in art.) and anxieties. (TA ibid.) The thief, or robber: (T in art. Ibn TA in art.) and the wayfarer, or traveller. (Er-Râghib in TA in that art.)

A nightfarer: see a verse cited voce عسل.

A night-journey, or night's journey. A night-journey, or night's journey. A night-journey, or night's journey. A night-journey, or night's journey. A night-journey, or night's journey. A night-journey, or night's journey. A night-journey, or night's journey.

Wine: (T in art. Ibn TA in art.) signifying النشوة ليلي.

ليلي: see نحرا.

لايلا is pl. of ليلة. (TA, voce أرض.) 

ليلا من like from اليوم, and مشاهرة from الشهور, &c. (TA in art. ربيع.)
لَن، inf. n. لَن [not لَن as in the CK] and لَنَّ (T, S, M, K.) contr. of لَنَّ (S, K in art., and TK.)

It was, or became, soft, as opposed to rough or harsh; smooth; plain; without asperities; fine to the touch; delicate; tender; supple; lithe; limber; pliant; pliable; flexible; ductile; malleable; soft, or flabby; lax: and he was, or became, soft; tender; pliant; gentle; bland; or mild. Hence لَنَّ __ لَنَّ بَطْنُهُ لَن. His bowels became relaxed. __ لَنَّ He relented.

لاَيْنَهُ بَالْقُول 3 He soothed, coaxed, or wheedled, him with words. (L, art. لَنَّ) مسح ( __ لَنَّ)

(He acted gently towards him; (M, K;) treated him with gentleness, or blandishment; soothed him; coaxed him; wheedled him;) i. q. دَارَاه. (S, M, Msb, voce.) دَارَاه. لَنَّ __ لَن. He was soft, tender, gentle, bland, or mild, towards him. (M, K.)

لاَيْنَهُ بَطْنُهُ 4 [It relaxed his bowels]; said of medicine. (K in art. لَن.) سَهْل

استُخْشَشَن 10: see its contr. لَنَّ.

إِنَّ لَنَّ: see the latter in art. إِنَّ.

لِينُ العِشَّ Softness, delicateness, or easiness, of life.

لِئِنَّ applied to a palm-tree: see art. لَوْن; and see عَجْوَة.

عِشَّ لِئِنَّ Soft, delicate, or easy, life. __ لَجَنَّ.__ لَجَنَّ الْأَعْطَاف; &c.: see art. عَطْف.

مَلِينَ A lenitive, or laxative, medicine.
lehe

لاه: and ٌﺪْﻤَﳊا ِﻩَﻻ: and ﱠﻢُﻫَﻻ: see, and art. In the S; and see an ex. of voce.
The twenty-fourth letter of the alphabet; called ميم. It is one of the letters termed شهية, or vocal, and of those termed شفية or labial: it is a letter of augmentation. As a numeral, it denotes forty.

for the interrogative ما immediately following a prep.: see ما in the S, K; and for the last sentence. __ M for: see an ex., from a poet, voce الله. __ ل: see the latter.

ما when following أي or إن or ك, or having the signification of النذى, is written separately. (El-Hareereee, in De Sacy's Anthol. Gram. Ar., p. 67 of the Ar. text.) __، ما added to certain adverbial nouns is not merely redundant, but gives to them a conditional and general signification; as in ب一定能 Wherever; and حينما Wherever, and whenever; &c.; see Kur, ii. 143, 145, &c.; and see De Sacy's Gram., i. 537 and 538. __ M While; as in ما دمت حيا: and as much as; see Kur, bxiv. 16. __، Because they did transgress; or for that they did transgress. (Kur.) __، اي ك ما وخيرا: See ما is also added to a noun to denote the littleness of that which is signified by the noun; as in Some little want. (IAth in TA, art. م) __، ام ام ارب: (of which latter ام is an instance) I have mentioned in arts. __، ما أنت: (IbrD) and may be rendered What art thou? __، اي شي ثبت لك لlk signifies في ما لك (IbrD) and may be rendered What aileth thee? __، Some particular thing: something. (See رآيه.) Also, Any particular thing? (IbrD.) See an ex. voce ما دام ما داموا, and the like; i.e. As long as: see an ex. voce The form inclines
somewhat to length; agreeably with a rendering voice: see De Sacy's Gr., sec. ed., i. 543 and 539: see also

above: in the Kur xxxviii. 23, مَا is redundant, (Bd,) denoting vagueness and wonder, (Ksh, Bd,) or a corroborative of fewness:

(Jel:) it means somewhat whether great or little in degree or importance. مَا, the negative particle, followed by a pret., often

requires the latter to be rendered in English by the preterperfect: ex. مَا رَأَیتِه مَرَّه يوُمْان I have not seen him for
two days. See De Sacy's Anthol. Gram. Ar., p. 253.
Māmāt 1

R. Q. 1 She (a ewe or she-goat or a gazelle) *uttered continuously the cry* (K.) or (accord. to the Tes-heel) [and this is confirmed by a verse which I have cited voce] (MF:) thus written in his Háshiyeh. (TA.)
ماج

ملأ, aor. ـ (or ملأ, aor, ـ, M), inf. n. مؤوجة, It (water) was, or became, what is termed أجاج (S, K), i. e., salt, (TA,) [or bitter, or salt and bitter, &c.].

ماء ماج (and, as occurring in a verse of Ibn-Harmeh, ماج, without ـ, IB,) Water such as is termed أجاج (S, K,) i. e., salt, (TA,) [or bitter, or salt and bitter, &c.]


**Mad**

1 Mad, aor. دَﺄَﻣ • (S, L, K,) inf. n. دَﺄَﻣ 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 دُﺆَﻣ, aor. دَﺆَﻣ, it (a plant) became succulent, or sappy. (L) It (a branch) is [beautifully] soft, tender, and supple, and quivering. (S, L)

4 Mad It (the imbibing of moisture, L, K, and the [rain or season called] عِﺑَر, 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 أمتاد خيرا He gained, or acquired, good, or prosperity. (S, L, K)

You say لجر ماد • (L,) and دوؤم, (S, L,) A young, and soft, or tender, man: and Moad ماد signifies the same, (K,) applied to a branch; and so مانذ : (TA:) which last also signifies a branch succulent, or sappy; and so مانذ, (L,) and مانذ signifies soft, tender, or supple, applied to anything. (L, K) In like manner, مانذ and مانذ are applied to a man: (K:) and مانذ to a female. (K)
(S, L) and (L) a young, and soft, or tender woman: (S, L') and (TA, K) a soft, or tender, damsel: (K) and (S) and (K) and (TA) a damsel having youthful softness, thinness of skin, and plumpness. (L) The softness, or tenderness, of youth. (L) [A place moist and soft]; (S, L) as also (T, art. art. The moisture that exudes from the earth, before it springs forth: (L, K) of the dial. of Syria. (L)
A sobbing; i.e. an affection like what is termed ٍقاَﻮُـﻓ, as though it were breath heaved from the chest, on an occasion of weeping, and of being choked with weeping. (S, K.)
1. He sustained them; bore the burden of, or undertook, their maintenance; he maintained them. (S, K, arts. and M.)

2. see 1.

Food, &c.; (M;) a dial. var. of مَوْن (q. v.); as also مَوْنَات (Msb.)

Trouble, molestation, or embarrassment; as also مَوْنَات (MA.) The requisite means of subsistence. (KL.) it seems to mean the pudendum muliebre considered as the means of
[The *quiddity*, or *essence*, or *substance*, of a thing;] *that whereby a thing is what it is.*

(KT.) See also مَعْنِيَ, حَقَّيَةَ, جَوْهْرَ, جَذَاتَةَ, and مَعْنِيَّةَ.
It (a cat) mewed.
1. He extended, or stretched out, (S, K,) a rope, &c. (TA); i. q. مَتَّمَّدَ (S, K) and مَتَّمَّدَ في السَّيِّرُ (TA); i. q. مَتَّمَّدَ, aor. — , inf. n. مَتَّمَّدَ. (TA.) مَتَّمَّدَ, He drew [water], or drew up [a bucket], without a pulley. (S, K.) مَتَّمَّدَ, i. q. مَتَّمَّدَ (TA.) مَتَّمَّدَ, 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, (توَسَّلَ) by relationship, (S, K,) or by what is termed حرَمَة, [see مَأْتِه, 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 دَائِلَة] [or blandishment, &c.] (L.) مَتَّمَّدَ, He sought to bring himself near to him, &c., (توَسَّلَ إليهِ) by the thing. (M.) مَتَّمَّدَ, He sought to bring himself near, &c., [to another,] by affection, or love, or by relationship. (IAar.) لا تَمَّدَّنَّ لِلَّهِ بِحَبْلٍ وَلا تَمَّدَّنَّ لِهِ بِسَبْبٍ [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.) طَلَّبَ إِلَيْهِ الْمَنَاتَ, i. q. طَلَّبَ إِلَيْهِ الْمَنَاتَ, q. v. infra. (L.) مَاتَ فَلَنَا 3 He reminded such a one of what are termed مَوَاتِ, [pl. of مَأْتِه, q. v.]. (A.)

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5. He bore, which has not been heard, (like تَظْلَّنَّ تَظْلُّى للحِبِّ,) i. q. تَظْلَّنَّ في الحِبِّ. (K.) مَتَّمَّدَ في الحِبِّ. (TA.) مَتَّمَّدَ, He bore upon the rope in order to break it, (K,) or to stretch it out. (TA.) See also art. مَتَّمَّد. R. Q. 1 مَتَّمَّدَ: see 1, in two places.
Allām ṭiṣāl al-‘ātālāl māti ‘uḥudhā

[Didst thou not ask the remains of the dwelling, when were their times?] Aḥāt asked.

As respecting māti in this hemistich, and he answered, I know not. Aḥāt thinks that it is for māti: or that it may be for mina, inf. n. of mīt; 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.)

māta signifies māta ḍīmāta: (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 māta, which signifies the same.]

mātta i. q. mātta wa‘sidat, and ḍīmātta: [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. mātattu‘. (S.) [See also mātattu‘, which signifies the same.] (L.)

Between us is a near relationship. (L.)
1. **Hea** a person with a staff or stick. (S, K.) Also, inf. n. **He extended,** or stretched out, a rope: (S, K:) a dial. form of **Hea.** [See art. **Wta.**] (S.)
He drew water: (S, Msb, K:) or he drew up water by means of the pulley and its appertences. (L.)

He drew out the bucket: (Msb:) 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 Pepedit. (S, K.)

Alvum deject; (S, K:) as also The day advanced, the sun becoming high: (S, K:) a dial. form of متَّحم, (S:) became prolonged. (TA.)

A day, and a night,) was long, or prolonged. Said of a summer-day and of a winter-night. (As.)

4.  

The camels move their fore-legs alternately, A, and some copies of the K; in other copies of the K, in going along, (K,) like as the drawer of water moves alternately his two arms. (A.)

8. He pulled out a thing: (Aboo-Turáb and T, art. متَّحم, and K:) as also (Aboo-Turáb and T, ubi supra.)

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. متَّحم. (L. See also متَّحم, and متَّحم. [You say,] متَّحم, متَّحم, متَّحم in the CK] We proceeded a long march. (S, L, K, *) متَّحم, متَّحم, متَّحم, متَّحم, متَّحم. Between us is a
long league. (L.) A long night. (S, K.)

A day in which travelling is prolonged until the evening without intermission or alighting. (L.) See مَاتِحٌ.

Mَاتِحٌ: see مَتَاحٍ. فَرْسُ مَتَاحٍ: مَتَاحٌ A long horse, (A, TA,) that stretches himself out much or takes long steps, (A, K,) in going along. (TA.)

Mَاتِحٌ and مَتَاحٌ 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 مَتَاحٍ. (L.) A camel that draws water: pl. مَاتِحٌ. (L.) [See an ex. in a verse cited voce تَمِذَةٍ.] See مَتَاحٌ.
The day became advanced, the sun being high, (S, K.) before the declining of the sun from the meridian. (K.) 

He (God) made him to live. (Bd in xi. 3.)

See [He gave her a gift after divorce. (K.) And] مَتَّعُهَا بِكَذَا مَلَا. مَتَّعُهَا]

And [He gave her (a divorced wife) Such a thing. (Msb.)]

He became provided with متاع, or utensils and furniture for the house, or tent. (TA, voce متاع, q. v.)

He enjoyed it: (MAs.) so in many cases in the Kur, &c.

See 5.

He benefited or profited by such a thing. (Msb.)

See 5.

Enjoyment; a subst. in the sense of متاع; (S, Msb, K;) syn. نوعمة. (Jel, xlvi. 26.) See an ex., in a verse of Lebeed, voce
A gift to a divorced wife. (Msb, K.) See مَتَّعٌ [i.e. مَتَّعٌ] أَوْلَاهَا. (TA)

 Anything useful or advantageous; as goods: such as the utensils and furniture of a house or tent, or household-goods: any utensils, or apparatus: chattels: a commodity, and commodities: (Mgh, &c.;) generally best rendered goods, chattels, household-goods or chattels, or utensils and furniture. مَتَّعٌ [signifies الفَرْجُ;] a woman's pudendum: (TA:) [see جَهْوَةٌ, in art. جَهْوَةٌ:] and] the penis. (Mgh.) مَتَّعٌ also applies to Food, the necessaries of life: see two exs. voce مَتَّعٌ حَفْفٌ for a divorced wife, A provision of necessaries, such as food and clothing and household-utensils or furniture: see عرف, and Bd in ii. 242: i. q. مَتَّعٌ, and Bd in ii. 237. (Bd in iv. 79;) generally best rendered Enjoyment, in the Kur iv. 79 and ix. 38 and similar cases. See مَتَّعٌ.
2

He made it, or rendered it, strong, stout, form, or hard. (TA.)

He seasoned a skin with rob, or inspissated juice. (K.)

The erector spinae muscle, which consists of the sacro-lumbalis and longissimus dorsi and spinalis dorsi. The back: (M, Msb:) or, as also (M,) or (M.) or

(T, two portions of firmly-bound flesh between which is the back-bone, [or that confine the back-bone,) rendered firm by being tied (K.) or (M.) or the are the two sides of the back. (M.)

The two portions of flesh and sinew next the back-bone, on each side. (S.)

[The broad side, or the middle of the broad side, of the blade, of a sword;) the part in the middle of which is the ridge called, (En-Nadr, in L, voce [K, voce [K, voce [K, voce (K, voce)

The part between two poles of a, (M.) or two poles, or tent. (AZ in TA, art. (M.) or hard and elevated ground. (S, Msb, K.)

One of the four bright stars in Pegasus, that at the extremity of the neck: see i. q. The place of. A tradition of Mohammad, or of another, namely a companion of Mohammad, &c. (IbrD.)
**Mithn**: see *Nīnta*. 

*Mithn* Strong; stout; firm; hard. *(S, K, Msb.)* [Well seasoned. Possessing any quality in a strong degree.]

*i. q. ًةَوَﻼَﺣُː* More sweet. *(TA, voce ٌْﱳَﻣْ‏ فَمَأَوَْ‏أَنْثَٰٓальнَمَأَوَْ‏أَنْثَٰٓальнَمَأَوَْ‏أَنْثَٰٓальнَمَأَوَْ‏أَنْثَٰٓальнَمَأَوَْ‏أَنْثَٰٓальнَمَأَوَْ‏أَنْثَٰٓالتَّْ‏*)

*Thītan*: see *Nīnta*. 

*(a subst., properly speaking, like ٌﺐﻴِﺒْﻠَـﺗ, q. v.) and* The threads, or strings, of tents. *(K.)*
signifies *When?* and *when* used to denote a condition: see *أين متى* and *أين متى* *Until when? how long?* and also *until the time when.* See Freytag’s Arab. Prov. I. 382.
1 It (a bone) distilled, or let flow, the only matter that was in it: (TA:) [like].

2 He exuded [its butter]: as also (S, K.) You do not say of it He sweats like the butter-skin. (TA, from a trad.)

3 He came in a fat state, and looking as though he were anointed. (TA.) 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 and (S, K, aor. inf. n. TA,) and (K,) or, as in some copies of the K, (TA,) It (a bone) distilled, or let flow, the only matter that was in it:

4 He removed the purulent matter from the wound: (Aboo-Turáb, K:) or he anointed the wound; as also (Aboo-Turáb.) He wiped his hand (or fingers, TA,) with a napkin, or with dry grass, (S,) or the like: (TA:) a dial. form of He saturated a wick with oil. (K.) He immersed [a thing] in water: (K.) He mixed, or confounded. (S, K,) You say He confounded their affair. (S.) He moved it, or shook it, about; (S, K;) like

5 Addition: (As, S:) you say He took it, and moved it, or shook it, about, and went forwards and
backwards with it. (S.) ___ A poet says,

\[
\text{مَثُّ أَسْتَحْتُ دُرْعَةُ أَسْتَحْتَنَا}
\]
\[
\text{نَكْفَتْ حِيثُ مِثْمَثُ المِيْثَانَا}
\]

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

(أِصَابُ) a confused track. (S, app. from As.) [It seems to me, that he is speaking of the track of a viper.] مَثُمْثَ, with kesreh, is

the inf. n.; and مَثُمْثَ, with fet-hah, is the subst. (S, K.) [By the subst., is here meant the ideal subst., or abstract noun, (like رَلْزَلُ]

and قَلْفَالٌ, as dis-

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tinguished from رَلْزَلُ and قَلْفَالٌ (K,) or مَثُمْثَ, مَثُمْثَ, مَثُمْثَ, Mixture, or confusion. [Mishmash, Mishmash, Mishmash, R. Q. 1,]

i. q. لَتْلَتْوَا (K.)

A moist plant. (TA.)

Mishmash: see R. Q. 1.
**Methal**

1. **Methal** aor. — inf. n. He stood erect; before him. (S, M, K, &c.) and He mutilated him; castrated him; namely, a sheep or goat. (TA in art. ١١٢، from a trad.)

2. **Methal** : see a verse of Kutheiyir in art. ١١٣، conj. ４. __ See Methal.

3. **Methal** i. q. Methal. (TA.)

4. **Methal** He set up: from Methal he stood erect. __ He set up a butt or mark: see an ex. voce عُرْض. __ See Methal.

5. **Methal** He affected to be like, or imitated, such a thing; i. q. Methal. __ Methal anbiyet __ He used, or applied, the verse as a proverb, or proverbially. (MA.) __ See Methal.

6. **Methal** He became nearly in a sound, or healthy, state; or near to convalescence: (K) or he became more like the sound, or healthy, than the unsound, or unhealthy, who is suffering from a chronic and pervading disease; (TA,) or so Methal mubin __ Said also of a wound: (T, S in art. ١٣٠، and of a disease; like Methal形状 (M, K in art. ١٣١، and Methal形状 __ See Methal.

7. **Methal** He followed his command, order, bidding, or injunction; did like as he commanded, ordered, &c.; (Mgh;) he obeyed his command, order, &c. (Msb.)

8. **Methal** A like; a similar person or thing; match; fellow; an analogue. (K, &c.) See Methal and voce بدل. __ A likeness, resemblance, or semblance; see Methal. __ An equivalent; a requital.
like a description by way of comparison. You say also, \( \text{He made it (an expression or the like) to be descriptive, by way of comparison, of such a thing}. \) (TA passim.) [And \( \text{مثل} \) means An expression denoting, by way of similitude, such a thing.] As indicative of resemblance to something. See \( \text{بدل}. \)

\( \text{مثال} \) Quality, made, manner, fashion, and form; (Msb;) a model according to which another thing is made or proportioned; a pattern, (مقدار) by which a thing is measured, proportioned, or cut out: (T:) an example of a class

of words, of a rule, &c. [Without there having been any precedent]. (Msb in art. قرح, &c.) [A bed:] \( \text{The daughters of the bed}; \) meaning \( \text{women}. \) (T in art. بني.)

جوز مثال: see جوز.
in the following hemistich of Ibn-Ahmar,

\[
\text{\ُﻞﻴِﺛﺎََﲤ}
\]

signifies

\[
\text{\ُﺐُﺗﻛ ﺎَﻬَـﻧﻮُﺒُـﺘْﻜَﻳ}
\]

(L, in TA, voce ﹰﲮِﲮِﲠِﲠِ, as signifying a light, or active, camel.)
He cast it forth, or ejected it, or spirited it, from his mouth; meaning beverage, or wine, and spittle: or, accord. to some, water only: or a thing: (L:) or, properly, something 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 [which is trans. by the same means]. (MF.) The bees ejected the honey from their mouths. (TA.) The vein ejected, or spirited forth, blood. (TA.) The sun ejected its spittle; meaning the filmy substance described in the explanation of لعاب الشمس This is language which the ears reject. (MF.) 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.) A drop [of ink] became spirited from the reed-pen.
R. Q. 1

He was not explicit in his information. (S, K.) [See also He made the writing indistinct in its letters: (S, K.) or he rendered the writing confused, and marred it with the pen. (Lth.) He made his handwriting confused. (A.) He pursued an indirect course of speech with such a one, and turned him back from one state to another: (Shujáa Ees-Sulamee, K;) as also (Shujáa.)

The grain of the Arabs and called by the Arabs a kind of grain resembling the lentil, (but more round, TA); an arabicized word; in Persian and accord. to El-Jawáleeke, it is Arabic: accord. to A Hn, what is called [n. un. of مَجَّمَح n., see مَجَّمَح], is a sour or salt, or salt and bitter, plant, or tree, (مَجَّمَح) resembling the طَحَمَآء, but more delicate, and smaller. (TA.) See مَجَّمَح.

Drunken men. (K.) Bees. (K.)

Spittle, or saliva, that one casts forth from his mouth: (S, K;) or the latter, [and so, app., see مَجَّمَح a portion of such; a gob of spittle. (TA.) Girl's saliva, or spittle. (TA.) The ejected spittle of the bees], (S, K;) honey. (S, K;) The slaver of locusts. (TA.) The slaver of little locusts. (L.) [The ejected spittle of the clouds; i. e.,] rain. (S, K;) also signifies the expressed juice of a thing. (S.) What flows of the expressed juice of grapes. (TA.) See مَجَّمَح.

A writer: so called because his pen emits ink. (TA.)
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., [meaning the same]. (TA., art. حمضة.) [See also حمضة.]

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 ماج، meaning a stupid, or foolish, drivelling, or slavering, fellow: (S:) and so, simply، ماج: or stupid, or foolish, and decrepit: fem. with ء: (TA:) and pl. ماجون (IAar) and ماماج: (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 ء: (TA:) and pl. مجها. (IAar.)

A saying which the ear rejects. (TA.)
مَجِح

مَجِح : see مَجِح in art.
He (a man, S) was, or became, possessed of, or characterized by, [or glory, honour, dignity, nobility, &c.; he was, or became, glorious, in a state of honour or dignity, noble, &c.: see 

The camels fed in a land abounding with pasturage, and satiated themselves therewith: (AZ, L,) or, lighted upon abundant pasturage: (IAar, L, K,) or,

obtained of fresh herbage, (S, K,) or of herbage, (L,) nearly as much as satiated them, (S, L, K,) and their bodies made this known. (L.) See 4.

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 and given in the commencement of this art.]

He attributed, or ascribed to him, [or glory, honour, dignity, or nobility, &c.; he glorified him; honoured him; &c.;] he magnified him, and praised him; as also He (God) honoured his (a man's) deeds, or actions: or may He honour his deeds, or actions! (A.) He made it (a gift) large, or abundant. (L, K.) See 4.

He vied, or competed, with him in [or glory, honour, dignity, nobility, &c.]. (L, K,) You say, (aor. of the latter —, S, L,) I vied, &c., with him in glory, &c., and overcame him therein. (S, L, K.)
They alighted at their abode as guests, and they entertained them honourably. (A.)

He chose [noble or generous] mothers [whereon to beget his children; and thus caused his children to be noble or generous]. (A, TA.)

Such a one gave us a sufficient and superabundant entertainment. (L.)

He reviled and dispraised him much. (Iktt.)

He filled the camels bellies with fodder, (AZ, I'Aar, L, K,) and satiated them: (AZ, L,) or he fed the camels upon abundant pasturage: (I'Aar, 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] زيد: (L,) or he half-filled their bellies with fodder: (K,) the people of El-'Aliyeh say.

He gave the beast of carriage much fodder. (As, L.)

He had [or glory, honour, dignity, nobility, &c.,] attributed, or ascribed, to him. (L.)

He mentioned his [i.e. his own] [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.)

The people vied among themselves, or
competed, for, or in, ماجد [or glory, honour, dignity, nobility, &c.], each mentioning
his own ماجد. (S, * L, K. *)

He desired, or sought, ماجد, or glory, honour, dignity, nobility, &c.; he
gave largely from a desire of ماجد. (S, L) ___ It is said in a proverb,
"In all trees is fire; but the markh and 'afár 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 ماجد. (S, L.) See ماجد, and ماجد.

Glory; honour; dignity; nobility; syn. عز (Msb) and شرف [q. v.] (L, Msb) and كرم: (S, L, K:) or ample glory, honour, dignity, or nobility: (L:) or the acquisition of glory, honour,
dignity, or nobility; syn. نيل شرف: (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 ماجد and
شرف are [transmitted] by one's ancestors; but حسب [q. v.] and كرم 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. كرم (S, L, K) and مخا ء: (L:) or manly virtue or moral
goodness; syn. مروة. (L:) [Accord. to the A, ماجد thus used, and consequently each of the words in this art. derived from it, is
tropical: but if so, it is a حقيقة عرفية, or word so much used in a particular tropical sense as to be, in this sense, conventionally
regarded as proper.]

ماجد (from ماجد, L) and ماجد (from ماجد, L) A man ماجد possessing, or characterized by, ماجد [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 gloriouness 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, أُمِّدُ (L;) магед [More, or most, glorious, honourable, noble, &c.]: pl. أَمَّاجِدُ أَمِّمَادٍ (A.)

The Glorious, or Great, or Great in dignity, who gives liberally, or bountifully: or the Bountiful and beneficent: (L, TA:) and أَمِّمَادُ (L;) магед is applied in the same manner: (L;) or the former, He who is glorified for his deeds. (T, L.) أُمِّمَادٍ is also applied in the Kur as an epithet to the throne (عَرْش) of God; and to the Kur-án; (L;) and signifies exalted; sublime; (IАаr. L, K;) noble; (Zj, L, K;) when thus applied: (IАаr, Zj, L, K;) but in ch. bxxv., v. 15, for ذو العرش المجيد, some read ذو العرش المجيد, making an epithet of ذو العرش المجيد; and in the same ch., v. 21, for هوقرآنمجيد, some read هوقرآنمجيد, making an epithet of God. (L;) أَمِّمَادُ alone also occurs in a trad. as meaning the Kur-án. (L.)

Also, applied to a camel: see أُمِّمَادُ. Much; abundant; syn. (K, TA.) [In the CK, ليست بعثا للطعام ولا للشراب She does not eat or drink much. Said by Aboo- Habbeh, describing a woman. (L.)

أُمِّمَادٍ هو أَهْلُ النَّماجِدُ He is a fit, or deserving, object of praises for مجَد [or glory, honour, dignity, nobility, &c.]. (A, TA.)
,**{**

**See** محجر; and as an imitative sequent see art.

**app. an imitative sequent to** محجر. See دعير.

محجر 1, inf. n. محاجر, He practised usury with him; syn. راباه. (K.) See also 4.

محجر 1, app. an imitative sequent to دعير. See دعير.

محجر 3, inf. n. محاجر, He practised usury with him; syn. راباه. (K.) See also 4.

محجر 4, (S, Msb, K,) inf. n. محاجر, He practised what is termed محجر 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 محاجر; محاجر, inf. n. محاجر, the practised usury: see 3. [TA.]

محجر What is in the belly of a pregnant animal, (IAar, 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 محجر [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. محاجر [or the sale of corn in the ear for wheat-grain]: (IAar, Msb, K,) and محاجر [or the sale of dates on the tree for dates by measure]: and a game of hazard; syn. محاجر and محاجر; (IAar, K) it is a subst. from محجر, محجر, (S,) or محجر, (TA,) is forbidden in a trad. (S, TA.)

Perhaps محجر may be termed محجر in this trad. tropically. (TA.) A great army (see a verse cited in art. دهم).
He made him a Magian: he taught him the religion of the Magians.

He became a Magian; he became of the religion of the Magians.

The Magians; a certain nation: it is a Persian word: [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 مجوس (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 *مجوسية*, q. v., (S,) and is an epithet applied to a man: (K;) has the article آل only because it is used as a pl., (Aboo-'Alee, S, M, L,) for المجريسون; (ISd, L;) for otherwise مجوس 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 قبيلة, not the حي; and the same is the case with respect to يهود: (Aboo-'Alee, S;) [i. e.,] each of these two words is imperfectly decl. because they mean thereby the قبيلة [so called, so that it is a fem. proper name].

A certain man with small ears, who instituted a religion (K) for the Magians, (TA,) and invited [them] to it: (K;) so says Az: he was not Zaradusht [or Zoroaster] the Persian, as some say, because he [Zaradusht] was after Abraham, whereas the religion of the Magians is [more] ancient; but Zaradusht revived it, and published it, and added to it: (MF;) the name is arabicized, from مَهْيَكْ اوش, or مَهْيَ كِوش, or منْيَكْ اوش, or منْيَ كِوش, (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 ﷽,] and the former
meaning short. (TA.)

The religion of the Magians. (S, K.) Mohammad said that the قُرْدُیَةُ were the قُرْدُیَةُ 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 قُرْدُیَةُ ascribed good to God, and evil to man and the devil. (TA.)
His hand became blistered, or vesicated, by much work. (Mgh.)
He cared not for what he did (S. Mgh, K *) nor for what was said to him. (Mgh, K. *)

The epithet is ماجن. (S, Mgh, K.)

[A stage of a journey, or a march or journey from one halting-place to another,] that is far, or distant, or long. (ISK in TA, voce باسطة.: but it is not quite clear in my copy of the TA whether it be هجون or مجون.)

The gift of a thing without price. (IF, Msb.) I did it without compensation. (Msb.) This thing is for him without an equivalent. (El-Farábee, Msb.)

ماجن : see 1.
مجنق

مجنقوا 1 : see art. منتقى.
It (a garment) became old and worn-out. (S, K.) ___ It (a dwelling) had its vestiges obliterated. (L.) ___ It (a writing) became obliterated. (L.)

The liar pleased, or contented, with his words, but did, or performed, nothing: or lied, from whatsoever place he came]. (L)

see 1.

An old and wornout garment. (S, K.)

The purest, best, or choicest, part of anything. (K.) ___ The yolk of an egg; (S, K;) as also : (ISh, K;) or the entire contents of an egg; (K;) the yolk and the white. (ISh.)

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)
It (a day) was violently hot: (S:) or was hot. (K.) I will assuredly fill thee with anger. (K.)

Strong; vehement; violent; or intense; syn. شديد; (S, K:) as an epithet applied to anything. (S.)

A day violently hot; like: (S:) or a hot day. (K.) [A night vehemently hot: or a hot night]. (TA.)

Intelligent: or acute in mind; (K:) or of full strength of heart, and acute in mind: (TA:) pl. محت and محتة; (K:) the latter as though formed from the imaginary sing.

Pure; free from admixture; genuine. (K.) A pure, or genuine, Arab. (TA.) [See also محتة.]
One who mixes with people, and eats and converses with them. (MF, from the Námos of [the Mulla 'Alee] El-Káree: [but SM expresses some doubt of its correctness, or whether it be correctly).
محر

محر

محر، حور، to which it belongs accord. to As and others: Lth mentions it in art. محر. (TA.)
1. (an inf. n. of which the verb is app. ) A thing's becoming, or being, clear, pure, or free from admixture. (TA.) See also 5, throughout. َﺺَُﳏ, aor. , (S, K) inf. n. َﺺَُﳏ, (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 َﺺَُﳏ, *app. for* َﺺَُﳏ, (TA.) And hence, (TA,) said of a man, He exerted himself, or was vigorous, in journeying. (K, TA.)

2. He rendered it clear, pure, free from every admixture or imperfection or the like; as also َﺺَُﳏ, aor. , (Az, A, TA.) You say, َﺺَُﳏَْ, (A, TA:) or َﺺَُﳏَْ, (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,) 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,] َﻦﻳِﺬﱠﻟٱ اﻮُﻨَﻣٱ َﺺَُﳏ ﺎَﻤَﻛ 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, َﺺَُﳏ ُﺐَﻫَذ ِنِﺪْﻌَﳌا َﺺَُﳏ ُسﺎﱠﻨﻟا ﺎَﻬﻴِﻓ ﺎَﻤَﻛ, 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.) signifies The purging of sins. (TA.) And you say, َﺺَُﳏ, 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 َﺺَُﳏ ُّٰ ﺎَﻣ َﻚِﺑ, i.e. May God remove, or put away, what is in thee. (TA,) [Hence, also,] He tried, proved, or tested, him: (S, IAth, K:)

and accord. to Ibn-'Arafeh, the verb has this meaning in the phrase quoted above from the Kur: [but he adds,] because the trial of the
Muslims diminish their sins: for (TA) also signifies The **diminishing** [a thing]. (Ibn- 'Arafeh, K.) You say, 

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 أَمْئَحَٕ see 5, throughout. 

5 أَمْئَحَ  It became clear, pure, free from every admixture or imperfection or the like; as also أَمْئَحَ, أَمْئَحَ; أَمْئَحَ; أَمْئَحَ, q. v. ] ___ [Hence,] أَمْئَحَذُوُّهِ His sins became purged away]. (A, TA.) 

And أَمْئَحَتَ الطَّيْنُ The darkness became cleared away, or removed. (A, TA.) And أَمْئَحَتَ الشَّمْسَ The sun appeared, and became clear, after an eclipse. (K, TA.) And أَمْئَحَ الرَّجُلَ The man recovered from his disease. (Ibn-'Abbád, K. *) 

7 أَمْئَحَ see 5, in two places. 

8 أَمْئَحَ see 1. 

One whose sins are put away from him: mentioned by Kr.: but he says, I know not how this is; for that which is أَمْئَحَ is the sin [itself]. (TA.)
1. He gave him to drink milk such as is termed

2. see above.

3. see, throughout.

4. He fed the beast of carriage with a kind of trefoil, or clover. (Ikat.)

8. see.
He asked for, or demanded, milk such as is termed مَحَضٌ. (A.)

[In a copy of the A, it has also assigned to it the signification given above to مَحَضٌ and مَحَضٌ; but in this instance I think it a mistranscription for مَحَضٌ.]

مَحَضٌ 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, Msb;) whether sweet or sour;

no other milk being so called: (S;) but it occurs repeatedly in trds. as meaning milk absolutely: (TA;) pl. مَحَضٌ. (K.) It is said in a trad. Do Thou bless them in their [the beasts'] pure milk and churned milk. (TA.) And in another, And betake yourselves to a ewe, or she-goat, fat, and abounding with milk. (TA.) [See also an ex. voce دَبُزٌ; and another voce حَرْصٌ.

Anything (Az, TA) pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (Msb, TA;) that is not mixed with any other thing. (Az, Msb, TA;) You say, فَضْصَة مَحَضٌ and مَحَضٌ, (A, K;) and مَحَضٌ, (K, TA;) Pure, unmixed, unalloyed, silver: (A, * K;) so says Sb: but you say, هَذِهُ الفَضْصَة مَحَضٌ [This is silver in a pure state]; putting the last word in the accus. case, used as an inf. n. (TA.) And An Arabian of pure, or unmixed, race, or lineage, or parentage: (S, A, Msb: *) [a genuine Arabian:] and the epithet is the same as fem. [and dual] and pl., (S, Msb,) accord. to the more approved usage; (Msb;) [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] هو مَحَضٌ الحَسُب he is pure, or unmixed, in race, or lineage, or parentage: (K, TA;) and مَحَضٌ الْمَيْضِرَة rendered pure in nature, or disposition; (Az, O;) freed from faults or vices: (Az:) and مَحَضٌ الحَسُب pure in grounds of pretension to respect: (TA:) and مَحَضٌ الحَسُب rendered pure therein: (O, K:) the pl. of مَحَضٌ thus used is, أَحْبَاكَ حَبَا مَحَضٌ [I love thee with
a pure, sincere, or true, love). (A.) And occurs in a trad. as meaning Pure faith or belief.

(TA.) Also, i. q. [A kind of trefoil, or clover]. (IKtt)

A man who loves milk such as is termed; like as one says, شحم, meaning one who loves fat and flesh meat: (O:) or one who eagerly desires; as also: (K:) each is a relative epithet; (TA:) or ↓

the latter signifies a possessor of; (S, K:) similar to and أابن (S:) and the former, a drinker of.

(TA voce نِلع, q. v.)

: see ماحض, in two places.

True, or sincere, advice. (K, TA.)

: see ممحوض, in four places.
قيق

1. محق, aor. , inf. n. , He rendered a thing deficient, and deprived it of its blessing, or increase: or [the annihilated, annulled, or obliterated, n.] he did away with it wholly, so that no trace thereof remained. (Msb.) __

2. محق see 1.

دلعجاء دادآ see and لباني المحقق
The stars set aurorally and brought no rain. (S, K * in art. خوی.)

I laboured to acquire property without price: (Msb:) or, accord. to Az, means he laboured, and exercised art or management, in seeking to acquire property. (TA.) See also تعلَّث.

Drought, or suspension of rain, (S, K, Msb in art. جداب,) and dryness of the earth (S, Msb ubi suprà) depriving it of herbage; (S, TA;) and i. q. جداب. (K.)

Sour milk upon which much fresh is milked: see قارص.
A trial, (S, Msb, K,) or trying affliction: (S:) pl. محن (Msb.)

(not محة): see art. حين.
He effaced, erased, rased, obliterated, or cancelled, it; removed, or did away with, its impression or trace. (K.)

The wind made to pass away, or dispelled, the clouds. (TA.)

Daybreak dispelled the night. (TA.)

God removed from him diseases and sins; as though He cancelled them. (Msb in art.)

Beneficence effaces, obliterates, or cancels, evil conduct. (TA)
He extracted the marrow from the bone. (S, K.)

It (a bone) was, or became, marrowy; 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.)

It (a branch, or twig,) became sappy, and succulent. (L, K.)

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.)

Softness, &c.: or soft, &c. (So in different copies of the K.)

The marrow (نَقَّى, in the CK نَقَّى), 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: (Msb:) pl. مَخَّثَةٌ (S, K) and مَخَّثَةٌ [Any kind of pulp.] 

It is a more special term than مَخَّةٌ (S,) signifying a portion, or piece, of marrow. (L.)

It is an evil thing that compelleth thee to have recourse to the marrow of a hock]. A proverb. (S.)

Also signifies (sometimes, S,) The brain. (S, K.)

Also, The bulb (lit. fat, شَحَمةٌ) of the eye. (A, K.)

Mostly used in this sense in poetry. (TA.)

Also, Good, profit, or advantage. Ex. لا أرى لأمرك مخا I see no
good, or profit, or advantage, pertaining to thy affair. (A.)

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Also, the purest, choicest, best, or most excellent, part of anything: (S, A, L, K:) and َنَخْحاَشَةَ (A, L) and َنَخْحاَشَةَ, These are the best of the people. (A.) And الدَعاَةُ مَعَ الْقَوْمِ, The d’iawāt, and the affairs of the people.

Supplication is the purest, or best, part of religious worship, or devotion. (L, from a trad.) And ِنَخْحاَشَةَ, This proceeds from the purest, or best, [affections] of my heart. (L.)

ماَخَةَ: see َنَخِحَ.

A bone containing marrow. (K.) --- مَخْيَخَةٌ A ewe, (L, K,) and a she-camel, (L,) having marrow in her bones. (L, K.) --- Also, the latter, An excellent she-camel: (TA:) pl. َنَخْحاَشَةَ. (K.)

ماَخَةَ What one sucks from a bone; (L;) what comes forth from a bone into the mouth of him who sucks it. (K.) --- See َنَخِحَ.

َنَمَتَةَ, َنَمَتَةَ, act. part. n. of َنَمَتَ. (L; بَيْنَ الْمَخْيَخَةَ وَالْعِجْفَةَ) Between the fat she-camel or ewe, and the lean]. A proverb. (S, A, L.) Said of a thing which is of a middling sort. (A.) --- لِسانٌ مَخْيَخٌ A sharp, or ready, tongue, powerful to speak: and a tongue that intercedes well. (A.) --- أَمْرٌ مَخْيَخٌ (A, L, K) and َنَمَتَةَ, (A,) A thing, or an affair, in which is excellence, and good: (A:) or, that benefits;

syn. طَالِطَ: (L) but accord. to the K, long; " syn. طَوْيِلُ. (TA.)

ماَخَةَ: see َنَخِحَ.
1. He drew the bucket, and dashed it in the water, in order that it might fill: (Lh, S, K:) or he agitated, or moved about, the bucket, &c. (TA.)

2. He agitated the water of the well violently: and he plied the well with the large bucket. (TA.) [Hence,] Inivit feminam. (As, S, K.)

3. He agitated the water; put it in motion, or into a state of commotion. (A’Obeyd, K.)

4. see 1.

5. see 1.
The ship clave the water with its stem, and ran: (AHeyth:) or clave the water with a noise: (A:) or ran, cleaving the water with a noise: (S:) or ran: or faced the wind in her course: (K:) or advanced and retired. (TA.) And The swimmer clave the water with his arms (K, TA.) in swimming. (TA.) The primary signification of is the act of cleaving: and it also signifies the making a noise or sound. (TA.)

He (a horse) faced the wind, (K,) or turned his nose towards the wind, (TA,) for the sake of greater ease to himself; as also . (K.) It is mostly said of the camel: you say, The camels faced the wind, and snuffed it. (TA.) And, met., of a man; as in the following ex.: , app. meaning, I went forth to snuff the wind. (TA.) You also say, I directed my nose towards the wind. (S, A.) And it is said in a trad., . (S, K) When any one of you desires to make water, let him see whence the wind blows, and not face it, that it may not drive back the urine against him, (S, TA,) and cause it to sprinkle him; but let him turn his back to the wind. (TA.) And again, (K,) in a trad. of Surákah, as related by ISH, on the same subject, (TA,) i.e., , (K,) in making water; (TA;) as though, (K: so in the copies of the K; but in the Nh of I Ath, for, TA) when one turns his back to it, he (as it were, TA) cleaves it with his back, so that it passes on his right and left: for though sometimes means the act of facing the wind, yet in this trad. it means the turning the back: (K:) but this is not properly its meaning; for the meaning is, the looking to see whence the wind blows: then the man is to turn his back. (TA.) You say also The camels turned themselves towards the
pasture. (L.)

8 إمتخار

10 إستمخار

شُفِّ تُهُكِإَتْ، (L.) see 5, throughout.

 الشرَّمَتْسِإ، (S.) see 5, throughout.

sing. of مأَخْرَمَة، (TA,) which occurs in the Kur, xvi. 14, (S,) and xxxv. 13, (TA,) meaning, Ships *cleaving the water with their stems:* (K, *TA:) or *thrusting the water with their stems:* (Ahmad Ibn-Yahya:)
or *the sound of the running whereof,* (Fr, K,) *by means of the winds,* (Fr,) *is heard:* (Fr, K)
or *running:* (S:) or *advancing and retiring by means of one wind.* (K)

ٌةَرِخأَم

The *shop of a vintner:* so called by the people of El-'Irák: (L, voce حانوت:) *a place of assembly of vintners:* (TA:) *a place of assembly of vicious or immoral persons:* (S, TA:) *a place of assembly,* (A,) *or a house,* (K,) *which gives reason for suspicion,* or *evil opinion.* (A, K.) And *He who superintends or manages such a house, and leads [others] to it.* (K.) An arabicized word, from [the Persian] مَرْخَرْمَة، (as in different copies of the K,) meaning a winedrinker: so that as a name of the place, it is tropical: (TA:) or Arabic, from مَرْخَرْتُ السَّفينة، (K,) meaning the ship advanced and retired; (TA;) because of men's frequenting it, going to and fro: (K:) in which case also it is tropical. (TA;) Pl مؤَخْرَمَرَمَرَمْ (A, K) and تَمَأَخْرَمَرَمْ (K.) The former pl. occurs in a trad. (TA.)
He churned, or beat and agitated, the milk, (Mgh,) in the phrase: (A, Mgh:) and (A) he took the butter of the milk: (A, K:) or he extracted, or fetched out, the butter of the milk, by putting water in it, and agitating it: (Msb:) or signifies one's agitating the milk wherein is the milk of which the butter has been taken. (Lth.) [Hence,] matters relates also to many things. (TA.) Thus, you say, (TA) He shook, or agitated, the thing vehemently. (K, TA.) It is said in a trad., (L,) or: (O,) [A bier with a corpse was conveyed past him; being shaken, or agitated, quickly; (L, TA;) or being shaken, or agitated, vehemently [like as the milkskin is shaken, &c.] (O, TA.) You say also, (K,) or (Fr, S, O, L,) which latter is the correct phrase, (TA,) or (A,) and (TA,) He dashed the bucket in the water of the well, to fill it: (Fr., S, O, L, K:) or he drew much water with the bucket: (A:) and the last, he drew much with the bucket from the well, and agitated it. (TA.) And [hence,] matters Ra, (A, Msb,) He turned over, or revolved, his idea, or opinion, [in his mind,] and considered what would be its results, (Msb,) until the right course appeared to him. (A, Msb,) And [God caused the years to revolve until that was their issue, or result.] (A, TA.) And said of a camel, He brayed (ةَرَﺪَﻫ) in his (ةَﻘِﺸْﻘِﺷ) [i.e. faucial bag, or bursa faucium. (K, TA.) which latter is the correct phrase, (TA,) or (A,) and (TA,) said of a camel, He brayed in his faucial bag, or bursa faucium. (K, TA.)
aor. of the latter, as of the former, (K;) and (Sh,) but this last is disallowed by IAar; (Ta;) and the generality of Keys and Temeem and Asad say (Sh,) with kesr to the م, [for], and in like manner they do in the case of every [incipient] letter before a guttural letter in words of the measures ْﺖَﻀُِﳐ and ْﺖَﻀَِ treściَ، (Nusayr, Ta;) inf. n. مخضض (Sh, S, A, Mgh, Msb, K) and مخضض (Msb, K) and مخضض (A;) said of a she-camel, (Sh, S,) or of a woman, (IAar,) or absolutely, (A, Mgh,) or also absolutely, (Msb, Ta, *) of a woman, and of a she-camel, and of other beasts, (Ta,) She was taken with the pains of parturition, (Sh, S, A, Mgh, Msb, K,) being near to bringing forth; (Msb;) as also مخضض مخضض, inf. n. مخضض and مخضض (Sh,) and مخضض (K;) and مخضض (Sh, and so in some copies of the K;) each of these last two is correct; (Ta;) and مخضض. (Sh.) And مخضض said of a woman, Her child moved about in her belly, previously to the birth: (Ibraheem El-Harbee:) and in like manner, مخضض بولدها, (S, * Ta,) said of a she-camel, her young one became agitated in her belly at the time of bringing forth: (Ta:) and مخضض [alone], said of a ewe, or she-goat, she conceived, or became pregnant. (As, K.) Hence, مخضض السماة، and مخضض السماة, (Ta,) and مخضض السماة (A, Ta,) [The cloud, or clouds, and] the sky, or heaven, prepared, or became ready, to rain. (A, Ta,) And مخضض البعثة عن صباح سوء, (A,) or مخضض يوم سوء (Ta,) The night had an evil morning. (Ta,) And مخضض الدَّمَر بالفَتَنة مخضض, (K,) 'Amr Ibn-Hassan, one of the Benu-l-Harith-l-Hemmam-Ibn-Murrah, says, (Seer, S,) but the saying is also ascribed to Sahm Ibn-Khaled Ibn-’Abd-Allah Esh-Sheybânee, and to Khâlid Ibn- Hikk Esh-Sheybânee, (Ta,) *


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.)

The milk attained to the proper time for its being churned, or having
its butter taken, or extracted. (S, A, Msb.) In the O and K, it is made to signify the same as: but it seems
that Sgh has inadvertently omitted, after it, the words, and that the author of the K has copied him without
referring to other lexicons. (TA.) Also (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.)

It (milk) was, or became, agitated in the (S, A, TA;) as also (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  and what follows it, to the end of the paragraph.

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.

The pains of parturition; (S, Msb;) as also (Msb.) Applied to she-camels, Pregnant: (AZ, As, S,
ISd, A, Msb, 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 that have been ten months pregnant: (Th, K:) but ISd says, I have not found this explanation of خَضَمَح on any authority beside that of Th: (TA:) [see also خَـثْرَا: it has no proper sing: (S:) a single one is termed خَضَمَح خَفْلَة, (AZ, As, S, A, &c,) which is extr. (K, TA) with respect to rule: (TA:) or خَضَمَح 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 (حتى يهدأ), or, accord. to another relation, until they are left (حتى تغدر), i.e., (ISd,) until he ceases (حتى ينقطع), in the copies of the K, erroneously, (K, TA) from covering: (ISd, K:) a pl. (K) having no sing. (ISd, K) ___ Hence, (S,) ابن خَضَمَح A young male camel, which, (As, S, Mgh, Msb, K,) having completed a year (As, S, Mgh,) from the day of its birth, (As,) has entered upon the second year: (As, S, Mgh, Msb, K:) because his mother, (S, IAth, Mgh, K,) from whom he has been separated, (S,) has become adjoined to the خَضَمَح, (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 خَضَمَح, 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 ابن لبون: (Msb:) 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 بنَت خَـضَمَح; (IAth, Msb, K,) or ابن خَـضَمَح: (S:) the pl., (S, Msb, K,) of both the male and female appellations, (Msb,) is بنات خَضَمَح, (S, Msb, K,) only; like ابن آوَي بنات لبون. (S,) Sometimes one adds to it the article لل, (Msb, K,) saying, ابن المخاض لل, (Msb:) [for] ابن المخاض is indeterminate; and when you desire to make it determinate, you affix the article لل, as above; but this only makes it determinate as a generic appellation. (S,)
see خاخش.

Maakhass: see خاخش in two places.

Maakhass and خاخش (S, Msb, K) and خاخش (TA, vce خاخش, q. v.) [Churned milk:] or milk which has been churned (الذى قد خاخش), and of which the butter has been taken: (S:) or milk of which the butter has been extracted, or fetched out, by putting water in it, and agitating it. (Msb.)

Maakhass, applied to a she-camel, (ISH, IAar, S, K,) and to a woman, and a ewe or she-goat, (IAar, Msb, K,) and any pregnant animal, (S, A, * Msb,) Taken with the pains of parturition, (ISH, IAar, S, A, Msb,) being near to bringing forth; (IAar, Msb, K;) as also خاخش (ISH:) and, applied to a ewe or she-goat, having conceived; as also ↓ the latter epithet; (As, K;) pl. of the former, خاخش (S, Msb, K) and مواخش (A, K.) __ The Arabs say, in one of their imprecations, صب الله عليك أم حبين ماخضا, meaning [May God pour upon thee] the night. (Ibn-Buzurj.)

مَخْطِس Fresh milk (حليب, K,) or churned milk (ليبن خخش, Lth,) as long as it remains in the خاخشة (Lth, K;) or, as some say, milk collected in the place of pasturage until it amounts to the quantity of a camel-load: pl. إحلاب خخش من لين. (Lth.) You say أَمَا خخش من لين. (Lth:) or the former is of ewes or she-

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goats, or of cows; and the latter, of camels. (TA, in art. حليب, q. v.) __ See also خاخش.

A skin; syn.; (K;) as also خخش, which is mentioned by Sb, and thus explained by Seer: (TA:) or a skin
in which is [or churned milk, &c.]: (TA:) or the receptacle in which the milk whereof the butter has been taken is agitated: (Lth:) and [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. (S.)

: see what next precedes.

A she-camel having a quick flow of milk. (JK.)

: see .

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 (in it. (TA.) [But see 10.]
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 [He drew the bow]; (S, Msb, K, in art. عﺰَن) and [He drew water from the well]. (S, K, art. حَتْم) [Hence, app., ﱡﺪَُﲇ] *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.)

We drew, pulled, strained, or stretched, it between us, or together. (L) [But in a copy of the M, it is ﱡﺪَُﲇ] *He lengthened the letter*. (L)

We drew: He extended, or stretched forth, his hand or arm, foot or leg, &c. (The Lexicons passim.)

We drew; He expanded, or stretched out: He elongated it, or lengthened it. (L, K:)

God expanded, or stretched out, and made plain, or level, the earth. (L, K) God extended, or stretched forth, the shade. (A.) See 8. God made
his life long; (S, A, * L;) as also May God make thy life long! (L)
He had his life lengthened. (L) inf. n. He deferred, or postponed, the term, or period of duration. (K) He deferred, or postponed, to him the term, or his term. (TA.)

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. He made him to continue, &c., in his error. (S, L.) And in like manner, God made him to continue, or go on long, in a state of punishment. (L.) See also 3. He made much advance in journeying. (L)

He made it much in quantity; increased it. (L, TA.)

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, Msb) increased; as also; both of which verbs are also used transitively:

(Msb.) or became much in quantity, copious, or abundant, in the days of the torrents; as also: (L:) contr. of [it ebbed]. (Lh, S, M, K in art. Such a valley flows into and increases such a river. (A, L.)

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, Msb) 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, Msb: *) it (a well) fed it, i. e., another well: (L) [see an ex. in a verse cited in art. The market was full of people and of
goods for sale. See the part. n.] [aor. مُأَدُّدِ، (Sh, L.) [inf. n. مُأَدَّدُ] He became an auxiliary to the people: (K:) and مُأَدَّدُناهم, which signifies We became auxiliaries to them: somewhat differing from مُأَدَّدُناهم, which I aided him, and strengthened him, [or increased his numbers and strength,] with an army: (S, * Msb:) and أمَدَّدُناهم بفاكهة The commander aided, or succoured, his army with cavalry and infantry, or with horses and men: and أمَدَّدُناهم جَالَُكَيْرُ He aided them with, or, as some say, gave them, much wealth: (L:) and [It is said in the Kur, lii. 22,] أمَدَّدُناهم بفاكهة And We will increase their provision time after time with fruit: (Beyd, Jel:) or with relation to evil, you say أمَدَّدُناهم بفاكهة; and with relation to good, أمَدَّدُناهم بفاكهة [explained above]: and أمَدَّدُناهم بفاكهة (ElBasâir) [Kur, xix. 82,] We will prolong and increase to them punishment: (Beyd:) but Z relates, that Akh said the reverse, like أمَدَّدُناهم وعَدَ; and the usage of the Arabs, however, does not accord with either of these assertions. (MF.) __

It (anything) became full, and rose. (Sh, L.) [aor. مَدَّ، (A, [inf. n. مَدُّ]) He put oil (or the like, K) into the lamp. (A, L, K.) مَدَّةُ الدُّوَّارِ He put ink into the receptacle thereof; (S, * Msb:) he increased its water, and its ink. (L.) In like manner, and مَدَّةُ الْقَلمِ He supplied the reed-pen with ink. (L.) مَدَّةُ مَدَّةٌ من الدُّوَّارِ, aor. and مَدَّةُ مَدَّةٌ is also allowable; (L:) or simply مَدَّةٌ (A) and مَدَّةٌ (S, A, K;) He gave him a dip of ink from the receptacle thereof with a reed-pen. (S, TA.) مَدَّ، inf. n. مَدُّ, He dipped the reedpen in the receptacle of ink a single time for writing. (Msb.) See also 10. مَدَّ الأرضِ, (A, inf. n. مَدُّ, 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 الْأَبْلِ He manured the land with dung.
He gave مَدْد فِيه (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 مَدْد فِيه signifies, as some say, he fed him with fodder. (M.)

2 مَدْد see 1, first sentence.

I pulled him, he pulling me: (Lh, L:) I contended with him in drawing or pulling, in straining, or in stretching; syn. جَذَبَهُ. (L.) مَدْد فْيْه and مَدْد مَادَهْ He pulled, strained, or stretched, the garment, or piece of cloth with him]. (A.) مَدْد فْيْه He prolonged to him a time. (L, from a trad.) مَادَهْ فْيْه لَمْ تَمْدُدَهُ He prolonged, protracted, or lengthened, the space of time. (IAth, from a trad.) مَادَهْ لَمْ تَمْدُدَهُ He protracted, delayed, or deferred, with him; put him off. (L, K. *) See also 1.

See 1 throughout. مَدْد فْيْه He (God) made it (the means of subsistence) ample: made it (wealth or the like) abundant: increased it, namely, a sea or river. (IKtt.) مَادَهْ فْيْه He made it (anything) to become full, and to rise. (Sh, L.) See also 1. مَادَهْ فْيْه He aided, or succoured: and he gave. (K.) مَادَهْ الْقُوْمِ 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.

مَدْد (inf. n. L, &c.) It (a wound) produced مَدْد, or thick purulent matter. (S, L, Msb. K.) (inf. n. L, &c.) It (the plant called جَفْرَع, S, L, K, and the نَيْنِص, and the طَرَفْيَة, 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 مَدْد: see 8. مَدْد (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. """"

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. """"مطئ. (S, L.) [Both these verbs are commonly used in the present day in the former sense.] See also 4.

They two pulled, strained, or stretched, the garment, or piece of cloth, together]. (A.)

It became expanded, or stretched out. (Msb.) It became elongated, or extended, or long. (Msb.) [It (a time) became protracted.] The journey became long to them. (A, * L.)

It became long. (A.) It (the shade) became extended, or stretched forth. (A.)

It (a man's life) became long. (A.) It (the shade) became extended, or stretched forth. (A.)

It (a disease) spread. (A.) See 1. """"مطئ: (A, L;) and """"مطئ, (L, K,) inf. n. """"مطئ; (S, L, K;) It (the day, S, A, L, K, and the period of morning called """"حفصى لىإ, L;) became high; it became advanced, the sun being high: (S, L, K;) and the former, it (the day) shone forth. (L;) It extended]. (A.) [app. It extended to the answer to it.] (K, voice """"نياب, q. v. in art. بوع.)

He took ink from the receptacle thereof with the reed-pen, for writing: (Msb:) or he took a dip from the receptacle of ink with the reed-pen. (L.) See also 1. """"مطئ منه; (A, L, Msb, K;) He drew breath.] (M,
He asked, sought, or desired [or aid, or succour, in war, &c.].

He asked, sought, or desired, of him (a commander, A) [or aid, or succour, in war, &c.](A, * L.)

R. Q. 1

He fled. (T, L, K.)

The space of the extent of vision; i. q. (S, L, K.) It is said in the K, art. مدّ, that one should not say مدّ البصر, but only مدّا؛ this was originally said by El-Hareeree: but some urge against it the expression in a trad. is: مدّ صوت المؤذن, (MF:) the trad. is, يغفر له مدّ صوته; or, according to another reading, i. e., Verily the muëdhdhin shall be forgiven to the extent of the prolonging of his voice; meaning, largely. (L, TA.)

I came to him at the time when the day, and the morning, was high; or was advanced, the sun being high. (A, L.) مدّ is here an inf. n. put adverbially. (L.)

This is the highest time of day. (A.)

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: *) مدّ and مدّ are here inf. ns. of مدّ, q. v.: (L:) or the first of these phrases is from the pl. of مدّ, a certain measure. (K.) مدّ, app. an inf. n. used as a subst., مدّ, مدّ, مدّ.

A flow of water; a torrent: pl. مدود. (Msb.)

A certain measure with which corn is measured; equal to a pint and one third, (S, L, Msb, K,) of the standard of Baghdád, (Msb,) with the people of El-Hijáz, (S, L, Msb,) and accord. to Esh-Sháfi‘ee; (L:) i. e., the quarter of a صاع; the صاع being five pints and one
third: (Msb:) such was the مَدْمُ of the Prophet; (L, TA;) and the صَعُّ above defined was that of the Prophet: (Msb, art. صَعُّ:) or two pints, (S, L, Msb, K,) with the people of El-'Irák, (S, L, Msb,) and accord. to Aboo-Haneefeh, (L,) who held the صَعُّ to be eight pints: (Msb, art. صَعُّ:) 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 مَدْمُ: (K:) pl. [of pauc.] مَدَاذْمٌ and [of mult.] مَدَاذْمٌ (L, Msb, K) and مَدِّدَمٍ (L, K,) and مَدِّدَمٍ (L, K) and مَدُّمَأٌ (L, K,) pl. of مَدَمُ, or inf. n. of مَدَمُ, see مَدَمُ.

مَدْمُ (S, K, &c.) __ Their affair, or case, is conformable to the just mean; like أُمَمُمِمٌ مَدْمُ and مَمَزَم (TA in art. مَمَزَم). __ 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. مَمَمَمُ only: (Sb, L;) in like manner, مَدَمُ signifies anything wherewith one aids a people in war, &c. (L.) __ [A mystic aid imparted by a وَلِيٌّ.] __ See مَدَمُ.

مَدَمُ A single act of drawing or pulling; of straining; of stretching; &c. (S, L,) __ See مَدَمُ.

مَدَمُ The utmost, or extreme, extent, term, limit, reach, or point, of time, and of place. (L, K,) Ex. هَذَا الْأَمْهَمُ مَدَمُ To this nation, or people, is appointed an extreme term of endurance, or continuance. (L,) __ مَدَمُ A long space of time; or any space of time; syn. بَرَهَةُ: (S, L, K,) a portion of time, whether little or much: (IAth, Msb:) pl. مَدُّمَأٌ. (A,) __ مَدَمُ A dip of ink; the quantity of ink that is taken upon the reed-pen. (S, A, * K,) The vulgar say مَدَمُ and مَدَمُ (TA.)

مَدَمُ Thick purulent matter, (A, Msb,) i. q. فَيْقُح, (S, L, Msb, K,) that collects in a wound: (S, L,) the
An auxiliary soldier. (L.)

Anything that is added in a thing, because of its utility; this is the original signification accord. to old lexicologists. (MF.) Ink; syn. عين (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 acceptation of the word. (MF.)

A) Oil (or the like, K) that is put into a lamp. (A, L, K.)

B) 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.)

A row of trees; not of palm-trees. (IAar, in TA, voce أسْكُوب, q. v.) A mode, manner, fashion, and form. (L, K.)

They built their houses after one mode, &c. (L.)

A certain game (T, K) of the Arabs, (K,) or of children. (T.)

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.)

Sing. of أَمْدَادُ (L,) which signifies The large needles. (M, L, TT; in the CK and a MS copy of the K, مَسَاك) [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.)

Drawn, or pulled: strained: stretched: lengthened: i. q. ممِّدود. (L, K.)

Tall:

(M, L, K,) which preserves its original form [instead of becoming مَدُم] because it does not resemble a verb. (Sb, L.) A man tall of stature, (S, L,) and, of body. (L.)

A tall stature. (A.)
Upon tall pillars. (L.) أقامت مدةٌ مديدة I remained, stayed, abode, or dwelt, a long space of time. (A.) المديد The second metre (بكر) in prosody: (L, K) so called because of the extension of its أواباد and أسباب and أوميد 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. خيط: (Iktt:) and, (K) or as some say, (L) fodder. (L, K)

إمداد see مداد

سوق مادَة A market full of people and of goods for sale. (TA, art. حكر) مادَة شيء The accession, or that which is added, whatever it be, to a thing. ___ You say, دع في الضرع مادَة النبن 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 عينة, last sentence. ___ You also say, الأعراب مادَة الإسلام 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 alms: a phrase occurring in a trad. (L) See also مدادٌ ماذَة بكر [The supply of a sea or great river]. (Az, in L, art. مادَة بكر) مادَة بكر Continuous increase; syn. زيادة متصَلة that whereby a thing is extended: the 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

considered as capable of assuming or receiving form, it is especially termed: as that from which composition commences,

and as that to which resolution reduces a thing, as it is generally written and pronounced: the pl. is

The radical substance of a word, the radical letters, collectively, of a word.]

More or most tall, high, long, &c. He is of the tallest of men in stature. (A) Yes: even the utmost thereof, and the most that could be thereof. Said in reply to the question Hast thou done it? (A.) Higher or louder, or highest or loudest, of voice. (Mgh, art. لقى.)

Custom; habit. (K)

(of the measure مَدْان) 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,) مَدْان (L, K.)

: see مَدْح. Much wealth. (A.)

The place of a rope at which it is drawn, or pulled, strained, or stretched. (A.)

A tent of skin extended, or stretched, with the ropes called أَطْنَاب. It is with teshdeed to denote intensiveness. (S, L.) See مَدْح.
He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation: (S, K) or he described him as characterized by goodliness, beauty, or elegance; opposite of دمّه: and he enumerated his generous qualities or actions; opposite of هِجْاَة: (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 دمّه: accord. to El-Khateeb El-Tebreezee, it is from the phrase تمدّحت الأّرض, the land became ample, or spacious; whence it would seem to signify he amplified his phrase: accord. to Kh, مَدْح relates to an absent person; and مَدْحه, to one who is present: and accord. to EsSarakustee, مَدْح is descriptive of the state, or condition, and external appearance or form; and of nothing beside. (Msb.)

He praised, eulogized, or commended, him reciprocally. (A.)

He affected to be praised, eulogized, or commended; endeavoured, or constrained himself, to gain praise, eulogy, or commendation. (S, K) 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.) The Arabs glory in liberality, bounty, munificence, or generosity]. (A.) See 1. (S, K) and \[ (K) \] The hypochondre, or flank, became distended, expanded, or dilated, (S, K) by reason of satiety; like: occurring in this sense in a verse of Er-Rá’ee, as some relate it; as others relate it, it is His belly became wide, or distended; a dial. form of أَنْدَحَ, (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. (M.F.) Also أمَّدَحتُمُ الْأَرْضَ, and أمَّدَحتُ الأَرْضَ, and أمَّدَحتُ *حَدَْﳕِإ*, (TA,) The land became ample, or spacious. (K) The first and second are formed by substitution of م for ن from أمَّدَحتُ and تنَدَحتُ. (L)

6 They praised, eulogized, or commended, one another. (A.) Praising one another is slaughtering one another. (S, art. ذَبَحُ, A.)

7 and 9. See 5 and 1.

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, مدحُ; (A:) of the second, مدائحُ; and of the third, أمَّدَجُ. (K, A)

مَدِيحٌ: مدِيحٌ/مَدِيحٌ Praising, eulogizing, or commending; or a praiser, eulogizer, or commender: pl.
Praiseworthy, commendable, or good, qualities or dispositions, &c.; contr of

A man much, or greatly praised; (S, K;) as also (TA:) praised by every tongue. (A.)
Mدن

میدان: see art. 

میاذة, said of a skilful guide: see بیضاء.

میانها, said of a skilful guide: see بیضاء.
מדה

 see מדה 1.
 see art.
1. **حَذَم** (aor. حَذَمَ, inf. حَذَمُ, 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 (L:) or the parts between the inner sides of the roots of his thighs (ما بين الرفعتين) and his buttocks became inflated: (K, TA:) [for **قاﱰﺧا**, in the CK, I read **قاﱰﺣا**, as in other copies of the K, and in the TA: see also ___.].

*حُذَم* 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, *حَذَم* He had his testicle much chapped by its rubbing against something. (K) ___ *حَذَمُ,** **مَدَحُ,** **مَدِحُ,** **مَدَحُ,** inf. n. *حَذَمُ,** **مَدَحُ,** **مَدِحُ,** **مَدَحُ,** *حَذَمُ,* The sheep sweated in the inner sides of the roots of the thighs, or the parts called أَرْغَّاع: (L) or, in their thighs. (TA.)

2. **حَذَم** see 1.

3. **حَذَم** His two hypochondres, or flanks, became inflated, or swollen, by reason of his having satiated himself with drink. (K) [See also **تَمَدَّح** and **تَمَدَّح** and **تَمَدَّح** and **تَمَدَّح.**]

A man whose thighs rub each other when he walks. (S) [See 1.]
Milk mixed with much water. (TA in art.

Having diluted marrow]; applied to a soft, or flabby, camel. (O, K in art.

A turbid life. (TA in art.)
The camels became dispersed.
Humorem tenuem e pene emisit vir propter lusum amatorium rel osculum.

Humor tenuis qui propter lusum amatorium vel osculum e pene virili effluit: a discharge of a thin humour from the dense, occasioned by amorous toying or by kissing: [app the prostatic fluid, a discharge from the prostate gland.] (S, Msb, &c.)

app., Is qui multum passus est seminis effluxum ex contactu feminae aut osculo.

See مزکوت. See also مزکوت.

Honey: (K:) or white honey: (S, M:) or fine, or thin, white honey. (AA, TA.)
passed by, or beyond; went; went on; proceeded; passed, or went, along, or through, or over; went away; passed away; syn. جاز, (M, K;) and ذهب, (S, M, Msb, K;) and مضى, (A, Mgh;) as also استمر, (S, A, Mgh, K,) You say, مر الرجل, (TK,) and الدهر, (Msb,) and الأمر, (A, Mgh;) The man, (TK,) and time, (Msb,) and the affair, (A, Mgh,) passed; &c. (A, Mgh, Msb, TK,) The saying in the Kur, [vii. 189,] حملت signifies i. q. استمرت, (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, مر الثوب The wind passed along, or blew.] (S, M, A, Msb, K,) and مر عليه, (S, A, Msb,) but the former is more common than the latter, (Mughnee, voce بت) for which the BenooYarbooa say, مر عليه, with kesr, (TA,) and مر عليه, [respecting which see what follows the explanation,] (M, K,) aor. — (S,) inf. n. مر (S, A, Msb) and مرور (A, Msb;) and أمر عليه, (A, Mgh,) and أمر عليه, (M, K,) He passed, or went, by him, or it; syn. جاز عليه, (M, K,) or مرره, (A,) جازاً وذهب. 1
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 Ye have passed by the dwellings: which shows that he feared to make the verb trans. without a particle: IAar says, that ﴿ﺮَﻣ اًﺪْﻳَز ﴾ signifies the same as ﴿ﺮَﻣ ِﻪِﺑ ﴾. And And 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 ﴿ﺮَﻣ ﻰَﻠَﻋ ِﺮْﺴِﳉا ﴾, of which the aor. is ﴿ٌةﱠﺮِﴰا ﴾: see 4. ﴿ﺮِﻣ ﴾, aor. ﴿ٌةﱠﺮِﲤ ﴾, as trans. of ﴿ﺮَﻣ ﴾, of which the aor. is ﴿ٌةﱠﺮِﲤ ﴾: see 2. ﴿ٌةﱠﺮِﲤ ﴾, inf. n. ﴿ٌةﱠﺮِﳑ ﴾ and ﴿ٌراَﺮِﻣ ﴾, TA,) He passed, or went, or across, it. You say, ﴿َﺮَﻣ ﻰَﻠَﻋ ِﻪِﺑ ﴾ He passed, or went, along, or over the bridge, or dyke.] And 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 ﴿ﺮَﻣ ﻰَﻠَﻋ ِﺮْﺴِﳉا ﴾, of which the aor. is ﴿ٌةﱠﺮِﴰا ﴾: see 4. ﴿ﺮِﻣ ﴾, aor. ﴿ٌةﱠﺮِﲤ ﴾, as trans. of ﴿ﺮَﻣ ﴾, of which the aor. is ﴿ٌةﱠﺮِﲤ ﴾: see 2. ﴿ٌةﱠﺮِﲤ ﴾, inf. n. ﴿ٌةﱠرﺎَُﳑ ﴾ and ﴿ٌراَﺮِﻣ ﴾, TA,) He passed, or went, or across, it. You say, ﴿َﺮَﻣ ﻰَﻠَﻋ ِﻪِﺑ ﴾ He passed, or went, along, or over the bridge, or dyke.] And 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 ﴿ﺮَﻣ ﻰَﻠَﻋ ِﺮْﺴِﳉا ﴾, of which the aor. is ﴿ٌةﱠﺮِﴰا ﴾: see 4. ﴿ﺮِﻣ ﴾, aor. ﴿ٌةﱠﺮِﲤ ﴾, as trans. of ﴿ﺮَﻣ ﴾, of which the aor. is ﴿ٌةﱠﺮِﲤ ﴾: see 2. ﴿ٌةﱠﺮِﲤ ﴾, inf. n. ﴿ٌةﱠرﺎَُﳑ ﴾ and ﴿ٌراَﺮِﻣ ﴾, TA,) He passed, or went, or across, it. You say, ﴿َﺮَﻣ ﻰَﻠَﻋ ِﻪِﺑ ﴾ He passed, or went, along, or over the bridge, or dyke.] And 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 ﴿ﺮَﻣ ﻰَﻠَﻋ ِﺮْﺴِﳉا ﴾, of which the aor. is ﴿ٌةﱠﺮِ предн ﴾: see 4. ﴿ﺰِرِّر ﴾, inf. n. ﴿ﺰِرِّر ﴾, TA,) He, or it, made it bitter; (S, K;) as also: (IAar, S;) or ﴿ٍةﱠرِّر ﴾, aor. ﴿ٍةﱠرِّر ﴾, has this signification, and the first verb has an intensive signification [he, or it, made it very bitter]. (Msb.) He passed, passed by or beyond, went, went away, or passed away, ( ﴿ُﻩّﺮَﻣ ﴾, with him. (K.) See also 4, in five places. He made him, or it, to pass, pass by or beyond, go, go away, or
pass away; (A, Msb, TA;) as also امر ﺍﻟـشـعر [Hence,] He recited the poetry, especially, with fluency]. (K, art. ذبرب (in some copies of the K, امر بـه, but the former is the right reading, TA) [and He made him, or it, to pass, or go, by him, or it, (K.) امر عليه الجسر He made him to pass, or go, along, or over, the bridge, or dyke. (Lh, K.) امر عليه يده [He passed his hand over him, or it]. And امر عليه القلم [He passed the pen over it, or across it]. أمّرت السـكـين (A.) امر عليه الـقلم 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, كعـمار الخـديد على الطـشت, meaning, Like the dragging, or drawing, (in a trans. sense,) of the iron over the copper basin: and in another trad., صوت امـرار السـلسلة [the sound of the dragging, or drawing, of the chain]: or, accord. to the more common relation, صوت مرار السلسلة على الصفا, meaning, the sound of the dragging, (in an intrans. sense) and continuous running, of the chain upon the [smooth] rocks: (IAth, TA:) for مر, inf. n. امر signifies it (a thing) dragged, or became drawn along. (K, TA:) امر He twisted it tightly; namely, a rope, (S, A, Msb,) and a thread. (Msb.) امر ذو نقض وامرأ [Time, or fortune, as it were, untwists and twists tightly]. (A. TA:) [See art. نقض. (A.) امر 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 مر : (S:) or this latter signifies he twisted himself about him, and turned him round, to throw him down; (K,) [for يعـديره, in the K, we find in the L ترديده, 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 مر 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 مر and مر امراته مماره and مر امراته مماره امرار his wife opposes him, and twists herself about him: (A, TA:) and مرار الحرب is explained by As as signifying the striving to obtain the
victory in war. (M.) It was, or became, bitter; (Ks, Th, S, M, A, Msb, K;) as also مayment (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. — (S, M, Msb, K) and — , (Th, M, K,) [whence it seems that the see. pers. of the pret. is both مayment and مayment.] inf. n. مayment, (S, M, A, K,) or this is a simple subst.: (Msb;) and مayment, (A, Sgh, TA.) You say, فد أمر هذا الطعام في فمي This food has become bitter in my mouth: and in like manner you say of anything that becomes bitter. (TA.) You say also, فد أمر عليه العيش, فد أمر عليه And Th cites,

َتْرِرَمَأ اَﺬَﻫ ُمﺎَﻌﱠﻄﻟا ِﰱ ﻰِﻤَﻓ
This food has become bitter in my mouth: and in like manner you say of anything that becomes bitter. (TA.) You say also, فد أمر عليه العيش, فد أمر عليه And Th cites,

[ The land is displeasing to us from our seeing in it man, and the desolate country is pleasing to us]: the poet makes مayment trans. by means of على, because it implies the meaning of I am bitter at one time, and I am sweet at one time. (IAar, M.) [See also 1 in art. حلو.] ___ But مayment signifies He said not. (IAar, S, M,) and he did not, (IAar, M,) a bitter thing, and he said not, (IAar, S, M,) and he did not, (IAar, M,) a sweet thing. (IAar, S, M,) You say, شتممني فلان فما أمرت ولا أحليت Such a one reviled me, and I did not say a bitter thing, nor did I say a sweet thing. (Lh, T.) And فلان ما يمر وما يجلب Such a one does not injure nor does he profit. (M, K, *) а passphrase: see 2.

They two struggled, or strove, each with the other, and each twisted the other's neck, to throw him down. (A, TA.)
1. استمر: 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.]

He became strong to bear the thing. (M, K. [See an ex. in a verse cited voce ّﺮﻤﺘﺳا ُﻩُﺮﻳِﺮَﻣ.)

He became firm; as also: (A:) or his resolution, or determination, became firm, or strong; (S:) or he became strong, after being weak: and his resistance became firm. (TA.) You say also, his resistance 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.,] 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 هِرَمَة, said of food, &c.: see 4.

R. Q. 1. مورم, He murmured; grumbled; as also مورم: he was angry. (IAar, K.) He made water to pass, or go, upon the surface of the ground. (K.)

R. Q. 2. مورم: 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. (Ktt.) It (sand) moved from side to side, or to and fro. (A, K.)
Bitter; (S, A, Msb, K;) contr. of حَلْوَٰٓا and (K;) as also مَرْعَٰٓا and (A:) fem. مَرْعَٰٓا (Msb, TA:) pl. masc. مَرْعَٰٓا, (T, S, M,) and pl. fem. مَرْعَٰٓا, contr. to rule, (Msb,) because مَرْعَٰٓا means حَبَّتَ الطَّعْم [bad-tasted; and the pl. of حَبْتَ is خَبْتَ]. (Msb, voce مَرْعَٰٓا) You say بَقَلَة مَرْعَٰٓا [A bitter leguminous plant]: and بَقَلَة مَرْعَٰٓا [This leguminous plant is one of the bitter leguminous plants]. (T.) And شَجَرَة مَرْعَٰٓا [A bitter tree]: pl. مَرْعَٰٓا the only instance of the kind except مَرْعَٰٓا, as pl. of حَرْثٰٓا. (Suh, in Msb, art. حَرْثٰٓا.) [Hence the saying,] رَعَى بَنِي فَلَان مَرْعَٰٓا (so in two copies of the S,) or مَرْعَٰٓا (as in the K,) The pasturage of the sons of such a one is the [bitter tree called] مَرْعَٰٓا and the [bitter plant called] مَرْعَٰٓا. (S, K,) [For another application of مَرْعَٰٓا, see أَمْرَٰٓا.] [Hence also, (TA,) مَرْعَٰٓا مَرْعَٰٓا Myrrh; (K,) like مَرْعَٰٓا orَّلَوَٰٓا, (TA,) useful for cough, (K,) when sucked [عَسِتَ حَمَالَةٰا فِيِّمَعُودٰٓا] 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 مَرْعَٰٓا مَرْعَٰٓا [A bitter life]: like as one says [of the contr.], مَرْعَٰٓا مَرْعَٰٓا [Afflictions or calamities [Came upon him]. (TA,) فَٰٓا مَرْعَٰٓا A loathing mind, or stomach; syn. مَرْعَٰٓا خَبَّتَ كَارِهٰٓا. (TA.) A surname of Iblees, (S, K,) said to be from a daughter of his named مَرْعَٰٓا [Bitter]. (TA.)}

[Merʿ] A time; one time; [in the sense of the French fois;] syn. تَارَةٰ (Msb:) one action; a single action or act; (M, K;) as also مَرْعَٰٓا (M, K: [but see what follows:)] [a bout; an instance; a case; and a single
temporary offection or attack; a fit; as, for instance, of hunger, thirst, disease, and the like:] pl. مرات (A, Msb) and مرار (S, M, A, Msb, K) and مر [or rather this is a collocated gen. n. of which مرة is the n. un.] and مور; (M, K;) the last on the authority of Aboo-'Alee, and occurring in the following verse of Aboo-Dhu-eyb:

* تَنَكَّرَتْ بعِدَى أَمْ أَصَابَكَ حادِثٍ
* من الْذَّهِرِ أَمْ مَرْتَ عَلِيَّ مور

[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 [I did it once], (A, Msb,) and مرات and مر [several times]. (A.) [And بأمره At once.] And [He met him once]: only used adverbially: (M, K;) so says Sb. (M.) And لقية ذات المرار [He met him many times]: (M, K;) [or this has a different signification; for] you say جلته مرار [I came to him once or twice]. (M, K.)

* مَرَة : see مر.

* مرأة: أَمَرَهُ عَلَى الجَسَرَ, and مرَ عليه, and مرَ به, and مرَ عليه [The act of passing, passing by or beyond, going, going away, passing away, &c.] El-Aashà says,

* أَلَا قِلْ لِيَا قَبِلَ مَرَاحَ آسَمَيْ

[Now say to this damsel, or this little female, (see تا, 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. مر (ISk, K) and أمرار. (K) In the Kur, [liii. 6,] ذو مَرَة is applied to [The angel] Jibreel [or
Gabriel: (Fr, K, * TA:) whom God hath created endowed with great strength. (TA.) You say also رَجَلُ ذُو مَرْأَةٍ A strong man. (A.) And it is said in a trad., لاَّ تَحْلُّ الصَّدَقةُ لَعْنِي وَلَا لَدِى مَرْأَةٍ سَوَىٰ 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 متانة. (TK.) You say إنّهُ لَذُو مَرْأَةٍ Verily he is possessed of intellect and sound judgment and firmness. (TA.) ___ Also, A strand, or single twist, of a rope; and so مَرْأَةٌ Almera. (TA:) pl. مَرَأَةٌ The gall, bile, or choler;] one of the humours of the body; (M, Msb, K,) Which are four; (S, TA:) what is in the مرارة: (S:) or [rather] denotes two of the four humours of the body; [namely, the yellow bile عَرَقَةٌ (الصَّفْرَةٌ) and the black bile عَرَقَةٌ (السَّوَدَاءَ); the other two humours being the blood عَدْنَةٌ (الدَّم) and the phlegm بالغٌ (TA, art. مَرَارَةٌ pl. مرار (Msb.) مرارة مرارة [a coll. gen. n.] A kind of tree; (Msb:) 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 contracted, (S, Msb, K,) and their teeth appear: (K,) n. un. with مَرَارٌ A rope that is slender مَرْأَةٌ مرأة (S, K) and long and strongly twisted: pl. مرأة مرأة (ISk, S:) or that is twisted of more than one strand; as also مرارة مرارة: pl. of both as above: (TA:) or مرارة مرارة signifies a strongly twisted rope: or a long and slender rope: (K,) and a strand, or single twist, of a rope; as also مرارة مرارة. (K, * TA:) [See an ex. voce سَحَلٌ.] See also مرارة مرارة. (Hence,) رَجَلُ مَرْأَةٍ A strong man. (S:) ___ [Hence also, Resolution, or determination: (S, K,) and ↓ the latter, strength عَزْعَةٍ (عَزْعَةَ) of mind. (K.) مرارة مرارة See also 10. See also مرارة مرارة. (a subst., Msb) Bitterness. (S, Msb.) ___ Hence, مرارة التَّنْفِسِ A loathing خِيْبَةٍ وَكَرَاهَةٍ (of the mind) مرارة
or stomach. (TA.) [The gall-bladder;] that in which is the مرارة, (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, Msb, K) and the ostrich (K and some few others, as is well known:)] pl. مرائر. (Msb.) [The camel is really destitute of a gall-bladder, as are several other animals; but] one says of the camel لا مرارة له, meaning He has no daring. (S, O voce طحال, q. v.) مرير: see مرير.

مريري A certain kind of seasoning, or condiment, eaten with food to render it pleasant or savoury; (S, Msb, K;) like كامخ; (K;) or also called كامخ; (Msb;) pronounced by the vulgar without teshdeed. (S.) مرير 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. مرن, (S, L,) being of the measure فعال. (L.) مرم [Marble: or alabaster: in the present day, more commonly the latter:] i. q. رخام: (S, A, Mgh, K) i. e., a kind of soft white stone: (Mgh:) or a hard kind of رخام: (TA;) or a kind of رخام, but harder and clearer than what is commonly so called. (Msb.) See also مرمر.

مرمر [in the L, TA written مرمر, which is app. a mistake, as صفحوق 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 مرمر (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 مَرَامَةٌ and مَرَامَةٌ, (S, M, K,) with مَمَمٍ, (K,) [in two copies of the S written مَمَمٍ] 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.)

سن، م، K,) with مَمَمٍ, (K,) [in two copies of the S written مَمَمٍ], 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.)

and مَمَمَة: see مَرَامَة.

مَمَمَة: see مَرَامَة.

[More, or most, tightly twisted]. [Hence,] فلْانٌ أَمْرَ عقْدًا مِنْ فَلْانٍ Such a one is firmer, and more faithful to his compact, than such a one. (S.) More, or most, bitter: fem. of which the dual is مَرَامَةٌ. (TA.) You say, هَذَا أَمْرُ مِنْ ذَا [This is more bitter than that]. (S.) And خَذْ تَأْمَرَ الْحَلْوَى وَأَعْطَهُ الْمَرَّى [Take thou the sweeter, or sweetest, and give to him the bitterer, or bitterest]. (S in art. حَلْوَى.) And it is said in a prov., (A,) by a certain Arab woman, (S,) صَغِّرَاها 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,

[Poverty and decrepitude: (S, K:) or decrepitude and disease. (A.) Also, Aloes (الصِّرَاح) and أَلْثَاٰءٍ, (A, K,) i. e., mustard: (TA:) so in a trad. (A, TA.) You say also, لَقِيتُ مَنَهُ أَمْرٌ وَأَمْرٌ, (S, T, S, M, K,) with the pl. نَمَرَمٍ, (T, S,) and with kesr to the وَ, (K,) and with kesr to the مَرَمٍ, (IAar, M, M, K,) dual of أَمْرٍ, (M,) with fet-h to the وَ, (K,) and مَرَمٍ, (M,) or مَرَمٍ, (M,) or مَرَمٍ, (M,) or مَرَمٍ, (M,) or مَرَمٍ, (M,) or مَرَمٍ, (M,) or مَرَمٍ, (M,) or مَرَمٍ, (M,) (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.)

A place of مَمَمَةٍ [i. e. passing; passing by; &c.; or a place of passage: see 1]. (S.) You say مَمَمَةٍ [I sat at his place of passing]. (A.) It is also an inf. n.: see مَهَرٍ. [Note](S.)

A rope, (S, M, K,) and thread, (M, K,) tightly twisted: (S, M, K:) a rope well twisted: (TA:) and anything twisted. (M, TA.) See also مَمَمَةٍ. [Hence,] A man, and a horse, strongly, or firmly, made. (A, * TA.)
Overcome by bile; (S;) a man whose bile is roused. (A.)

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

* وَجَدْتِي أَلوَى بَعْدَ الْمُسْتَمِرَ
* أَحْلَمْ مَا حَلَّتْ مِنْ خَيرٍ وَشرٍ

[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-Ás, but it is said to be quoted by him from Artáh Ibn-Suheiyeh: Sgh says, that it is ascribed to El-’Ajaj, but is not his; and to En-Nejásee El-Háritteh; and Aboo-Mohammad ElAárábee says, that it is by Musáwir Ibn-Hind. (TA.)

... A custom constantly obtaining; unvarying. (A, Mgh.)... [in the Kur, liv. 2.] En-chantment 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.)... [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 Safar. (TA.)
A spade; [so in the present day;] syn. (M, K;) with which one works in land of seed-produce: (M and K, voce: al;) or the handle thereof: (M, K;) and in like manner, of the [app. here meaning fire-shovel]: (M:) [see: the thing with which one works in earth, or mud. (Sgh, TA.)]

An anaesthetic herb: see:.
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 Kur, that مريء is 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 هنائي، one says هنائي مريء ومرائي، (Fr, S, K,) aor. —، inf. n.; (Akh, S;) and in conjunction with نئري، ننين، (TA [also mentioned in the S, on the authority of Akh]):) and alone, (i. e. not in conjunction with هنائي،) فأرمي، (Fr, S, K,) inf. n. أرمهة (AZ,) [It (food) was wholesome to me, &c. (see above):] it was light to my stomach, and descended thence well. (TA.) But مريء also occurs in this sense without هنائي، (TA.) [He found the food wholesome, &c.] (S.) (See above.) signifies استمرأ الطعام، (MA.) _، ماري. _، He fed; or ate food. (K.) Ex. ما لك لا تمري What aileth thee, that thou dost not eat? (TA.) _، مري، _، The land was, or became salubrious, in its air. (K.) _، مري، _، (AZ, S, K,) inf. n.; (K,) epithet مريء، (S, K,) He was, or became, possessed of manliness; (TA,) sometimes written and pronounced مروءة; (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-Ahnaf;) 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-Khafájee;) 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: (Msb:) [in a word, virtue; or rather manly virtue or moral goodness.]

Inivit feminam. (K.) He became like a woman, in external appearance, or in talk. (K.)

This makes the food wholesome, &c.] (AZ.) (See مرؤ.)

He affected, or endeavoured to acquire, (تكلف،) manliness, مروحة: (AZ, S, K:) accord. to some, he became possessed of that quality. (TA;) 

He sought to acquire the character of manliness by disparaging them and vituperating them. (ISk, S, K.)

Let not any one of you delight himself in the present world: but accord. to one relation, it is لآ يأرمت، from ظأرُ. [see art. أرم.] (TA.) [See also أئتهن.]

A man, or human being; syn. إنسان: (K:) or a man as opposed to a child or a woman; syn. رجل: (S, K.) You say مره in the nom., مره in the acc., and مره in the gen., (S,) agreeably with analogy. (TA.) And some say مره in the nom., مره in the acc., and مره in the gen.; doubly declining the word. (TA, and some copies of the S.) And مره is said to be of the dial. of Hudhey. It is said that no pl. is formed from مره; but مروهن occurs as its pl. in the
Amend your manners, O ye men!

Whither do the men desire to go?

They are two just men.

A woman: [and a wife:]

A perfect woman:

Indeed thou hast married a perfect woman:

Verily she is an excellent woman:

And thou art a wolf that assaulest on every occasion of carelessness; and
sometimes thou missest therein, and (sometimes) thou attainest thine object. [TA.]

The rel. n. of أمرت (as in one copy of the S) or أمرتي (as in another copy) and أمرتي (S, and El-Ashmoonee and others.) [For the last, Golius, from a copy of the S, gives أمرتي: and in one copy of the S, I find it written أمرتي: but I have not met with any confirmation of either of these two forms.] (TA.)

The rel. n. of ﻣﺮﺘﻢ (as in one copy of the S) or ﻣﺮﺘﻢ (as in another copy) and ﻣﺮﺘﻢ (S, and El-Ashmoonee and others.) [For the last, Golius, from a copy of the S, gives ﻣﺮﺘﻢ: and in one copy of the S, I find it written ﻣﺮﺘﻢ: but I have not met with any confirmation of either of these two forms.] (TA.)

A giving of food on the occasion of building a house, or marrying. [TA.]

The æsophagus, or gullet of a slaughtered camel, or sheep or goat, (S,) and of a man, (Z,) in his Khalk el-Insán, the canal through which the food and drink pass; (S, K;) the head of the stomach; (K;) contiguous, (S,) or adherent (K) to the حلقوم [or windpipe]; (S, K;) through which the food and drink pass, and by which they enter: (TA;) pl. [of pauc.] ﻣﺮ﷼ (K) and [of mult.] ﻣﺮيان (S, K.) It is also written ﻣﺮى (TA.) [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 ﻛﺒﻴﺮ.)

[See art. ﻗﺒﻴﺮ and see 1 in the present art. __ A rain productive of good result. [TA.]

Wholesome herbage. (K.)__ A land salubrious in its air. (K.)__

Manly, &c. (See ﻛﺒﻴﺮ.)

Wholesome food. (S.) [See 4, and ﻛﺒيرة.]
مّرت

1. مّرت, aor. ْبُرى, inf. n. مّروّثة, It (a tract, or land) was, or became, what is termed مّرت [See ___.]

2. مّرت, aor. ْبُرى, He rendered smooth. (A, K.) مّرت الإبل ْبُرى, aor. ْبُرى, He removed the camels from their place. (K.) [aor. ْبُرى] inf. n. مّرت, He broke [a thing]. (TA.)

3. مّرت, [aor. ْبُرى] inf. n. مّروّثة, He broke [a thing]. (TA.)

4. مّرت, (Yaakoob:) or it is written مّرّد. (TA.)

5. مّرت, A waterless desert in which is no herbage: (S, K:) or a land in which no herbage grows: or, in which there is neither little 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:

6. مّرت, (TA:) as also مّروّثة; and مّروّثة, أرض مّرت, (TA,) and مّروّثة, مّروّثة, أرض مّرت, (TA,) and مّروّثة, مّروّثة, أرض مّرت, (TA,) and مّروّثة, أرض مّرت, (TA,) and مّروّثة, أرض مّرت, (TA,) and مّروّثة, أرض مّرت, (TA,)

7. A land, and a place, that is desert, without water and without herbage. (TA.) You say مّروّثة: but land that has been rained upon in the winter is not termed مّرت, because the rain gives hope of its producing herbage. (TA.)

8. مّرت, or مّرت, مرّت الجسد, مرّت العين, مرّت العجم, مرّت الكع، مرّت الكع. A man having no hair upon his eyebrows. (S, K,) [The condition of a land, or tract, such as is termed مّرت: (S, K,) [or, accord. to Ibn-Maarof, as stated by Golius, it is an inf. n.: if so, its verb is مّرت].

9. مّرت: خرّب مّرت.
A certain fallen angel, the companion of ماروت: (TA:) a foreign word; or from المروتة; (K) or from المروت as signifying المروت. (TA.)

A calamity; a misfortune. (K.) Some say, that it is formed from مرميت, by the substitution of ت for س.
He steeped dates in water, and mashed them (S, K) with the hand; (S) syn. (S, K;) sometimes is also used in this sense. (S.) He made a thing soft, (K,) so that it became of such a subsistence that it might be supped, and then supped it. (TA.) He steeped, soaked, or macerated, a thing in water: (K:) he soaked bread in water; as also He steeped medicine &c. in water until it became altered. (A.) He (a child, S,) mumbled, or bit softly, his finger: (S, K;) he (a child) bit with his gums: he (a child) bit and sucked a necklace, or string of beads, such as is called سخاب. (TA.) He [a child] sucked the kind of shells called cowries. (K.) He sucked. (IAar.) He (a child) sucked his mother's breast. (IAar.) He was mild and forbearing, or clement; and patient in bearing altercation. (K, TA.) He beat, or struck, or smote, a man: (K:) or, accord. to A'Obeyd, he threw him, or flung him, upon the ground: or, accord. to Fr, the verb is . 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, He defiled
water, by putting into it his hands foul with flesh-meat, or grease, or the like. (TA, from a trad.)

2, inf. n. ُتَرْيِثٍ, He crumbled, or broke into small pieces, with his fingers. (K.) See 1 in two places.

مرُث: see مرث.
مرثان A single suck, by a child, of its mother's breast. (IAar.)
مرٍث Patient in bearing altercation: (S, K:) mild and forbearing, or clement: as also مَِرْثٍ: (IAar, K:) pl. of the former, مَِْرَث. (S.)
أَرْضٌ مِرْثٍ A land watered by a weak rain, (K,) and so rendered soft, and dissolved. (TA.)
مرج

1. مرج, aor. مر, inf. n. مرج, He (a beast of carriage) fed in a pasture. (Msb.) مرج, (aor. مر, S) inf. n. مرج, 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 مرج, inf. n. مرج, He mixed [a thing with another thing, or two things together]. (K.) مرج, نيرحبلا, 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 Tihâmeh: (Fr:) or, as also مرجأ, 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. (IAar, with reference to the former verb.) مرج, aor. مر, He marred, or spoiled, his affair. (TA.) مرج, aor. مر, inf. n. مرج, It (e. g. a deposit, S, and a covenant, and religion, TA) became corrupt; impaired; spoiled; marred; or disordered. (S, K,) مرج, aor. مر, inf. n. مرج; (S, K,) and مرج; but the former is the more approved; (TA;) It (a ring, on the finger, S, and an arrow, TA) became unsteady; (S, K,) like مرج. (S,) مرج, aor. مر, inf. n. مرج, 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.) مرج الناس The people became confused. (TA.)

2. مرج, see 1, in two places. مرج, 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
سْرِغٌ [or matter resembling mucus] and blood. (S, M, K.) __ He violated a covenant, (K,) and religion. (TA.)

مرجٌ A pasture, pasturage, pasture-land, or meadow; a place in which beasts pasture; (S, K, Msb, 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. مروجٌ. (Msb.)

رحّرُوم مرجٌ; the latter being written thus, with the ٌ 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.)

مرجٌ A camel, and camels, (or a beast, or beasts, TA,) pasturing without a pastor. (K.)

نَاجْرَمٌ مرجٌ, a coll. gen. n.; n. un. with (ة; L;) Small pearls: (AHeyth, T, S, K;) or the like thereof: or large pearls: (El-Wáhidee:) or coral, 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 نَاجْرُمٌ:] the ن is said to be an augmentative letter, because there is no Arabic word of the measure except such as are reduplicative, like خَلْفَالُ. فَغَالُ: but Az says, I know not whether it be a trilliteral-radical word or a quadriliteral: (Msb:) Iktt asserts it to be of the measure. (TA,) __ Also A leguminous plant that grows in the season called الربيع, (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.)
ٌﺮْﻣَأ ٌﺞﻳِﺮَﻣ (S, K,) and مَرِيح (TA,) A confused affair, or case: (Zj., S, K,) or error: so the former signifies in the Kur, l., 5. (TA.)

سَرَج مَرِيح: see سَرَج.

ٌجِرﺎَﻣ Mixture, syn. خُلط: (L:) [as though one of the few inf. ns. of the measure فاعل, like قائم: but it is said in the L to be a subst., like غارب and كاهل, and evidently signifies a mixture, or that which is mixed; syn. مَرِيح. خُلط (من نَار) as occurring in the Kur., [lv., 14,] A mixture (خُلط, L) of fire: (A’Obeyd:) 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 بﺎﺠﳊا نود [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 مَرِيح.

مَرِيح: see مَرِيح. Also, A man who mars, or spoils, his affairs, (K, TA,) and does not execute them soundly, (TA.)

ٌمَرِيح A she-camel ejecting her embryo, or the seed of the stallion, in a state consisting of, or after its becoming, what is termed غُرِس [or matter resembling mucus] and blood. (TA.) A camel that usually does so is termed مَرِيح. (K,)
The water-skin leaked, or let out its water through the punctures made in sewing it. (L.)
The clouds poured forth rain.

His eye became weak. (L, K.)

He, or it, became weak. (L, K.)

You say, (L, K,)

His eye flowed much; (L, K.) and became in a corrupt, or vitiated, or disordered, state; (S, L, K;) and became inflamed, syn. (S, L, K;)

and became inflamed,

or poured forth tears; (L) or shed many tears. (Sh.)

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. (S, L:) or he was very joyful or glad; (S, Msb;) and very brisk, lively, or sprightly: (S:) or he was joyful, or glad: (Msb;) or it signifies also, he became joyful, or glad, (K,) and light, (TA,) and the inf. n. in this sense is, and he was brisk,

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.)

He filled the water-skin with water in order that the
punctures of the stitches might close up; i. q. (S.) Also, He rendered the
water-skin sweet, when it was new, with إذْخَر or with شَيْح. The rendering it sweet with loam or clay is
termed شَيْحُ المَرَّة. He filled the مرَّة with water, when it was new, in order
that the punctures in it, made in sewing, might close up. (T, K.)
He anointed the skin with oil. (K.)

It 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.

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)
and (of the latter, which has no broken pl.,) (L, K.)

A word that is said to one when he hits the mark in shooting or casting; (S, K;) expressing admiration; (S;) as also (K:)
[in the CK, which is wrong]] like as بِرْحَى is said to one who misses the mark. (S.)
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].

A brisk, lively, or sprightly, horse, (S, L, K, *) and she-camel. (L.)

Wine; so called because of its briskness in the vessel. (ISd, L.)

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.)

An eye that sheds copious tears: (S, K:) an eye that is quick to weep. (TA.) See

Very brisk or lively or sprightly; or exceedingly so. (IAth, L, from a trad.)
He anointed his body He smeared with clay his
for water, in order that its odour might become good.

He made dough, or paste, thin, by putting much water to. (S.)

He anointed himself with oil. (L.)

A certain kind of tree that quickly emits fire: it is of the kind
called, 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, and in hard grounds: of
it are made the wooden instruments for producing fire which are called:

Its shade is thin: there is no tree that surpasses the in
yeilding 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: (the ) [the ] [as mentioned by
Freytag.]) It is said in a proverb, [In all trees is fire; but the
markh and 'afár yield much fire']: accord. to AHn, the meaning is, endeavour to strike fire with gentleness;
for that will be sufficient if the . (L.) See also . The , which is the upper [piece of
the two which compose the الزناد; and the مرخ is the lower. (S, L) [See also another proverb at the end of art. دفل١ أرخُرّدَيْناً; يديكٌ وآستيرخٌ إن الزناد من مرخٌ]. A saying used with reference to a generous man who requires not to be importuned. (IAar, TA.)

مرخ (K) and مرخ (L) A man who anoints himself much, (L, K,) and perfumes himself much. (TA.) مرخ: Oil, &c., with which the body is anointed. (K.) مريخ: 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.) مريخ (S, K,) and مريخ, مريخ, مريخ, مرخ, مريخ, مريخ (S, K,) in the fifth heaven, (S,) also called بهرام. The planet Mars; one of the stars called الخنثس, (S, K,) in the
1. 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 he softened bread in water, and crumbled it with his fingers. (As, L.)

He rubbed it (a thing) in water. (TA.)

He crumbled it [namely bread &c.], or broke it into small pieces, with his fingers; syn. He made it (a thing) soft. (L.)

He made it (a thing) soft and smooth; he polished it. (L.) See also 2.

(a child, S, L,) He mumbled (massage) the breast (S, * L, *)

K) of his mother: (S, L,) or sucked it. (Iktt.)

He continued to eat (medicinal) dates soaked in milk until rendered soft. (K.)

It (a branch) was, or became, destitute of leaves. (IAar, L.)

The land was, or became, destitute of herbage, excepting a small quantity. (TA.)

He (a horse) was, or became, without hair upon the fetlock. (Iktt.)

(a youth, or young man,) was as yet beardless: (Msb:) 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, Msb)

(a woman, A, L, Msb, K,) inf. n. (A, L, K) and (medicinal) hair of his face having grown forth.
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 exhorbitant; 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, Msb, 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 مَرَّ ْعَلَى َالْأَمْرَ He was bold or audacious, and immoderate, &c., in the affair: (M, L:) and in like manner, ْعَلَى َالْمَشْرِك, in evil, or mischief: مَرَّ عَلَى ْمَرَّ ْعَلَى َالْأَبْلَق He acted immoderately, inordinately, or exorbitantly, &c., towards us, or against us. (L.) ___ Some explain مَرَدَّ عَلَى ْمَرَّ as syn. with خَبَث [signifying He was bad, evil, wicked, malignant, noxious, corrupt, &c.]. (MF.) ___ مَرَدَّ ْرَمَى ُقَلْبَٰٓۡا Márid hath resisted the attempt to take it, and El-Ablak hath proved strong]: a proverb: (S:) originally said by Ex-Zebbà, the Queen of the Arabs, with reference to two fortresses which she had failed to take. (TA.) مَرَدَّ, (L) inf. n. مَرَدَّ He (a sailor) pushed, or propelled, a ship or boat, with a مَرَدَأ لَيْلَة, (L, K.) __ He drove vehemently. (L, K.) مَرَدَّ عَلَى ْمَرَدَّ, [aor. —], (K,) inf. n. مَرَدَّ, (S, L;) and مَرَدَّ ; (L) He became accustomed, habituated, or inured, to a thing. (S, L, K.) __ He became 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-Rághib, it is from شَجَرَة مَرَدَّ, a tree without leaves; meaning, they have become destitute of good. (TA.) مَرَدَّ عَلَى ْكَلَامَ He became accustomed, or habituated, to what was said, so that he cared not for it. (L)
He stripped it (a branch) of its leaves. (S, A, L.) He stripped it (a branch) of its peel; as also 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.)

see 1 in five places.

Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth; syn. What is fresh and juicy of the fruit of the what is ripe thereof is called what is ripe thereof: (L, K:) what has become black being called or certain red and large things pertaining thereto: n. un. with (Ahh, L.)

see

a pole with which a ship, or boat, is pushed, or propelled: (L, K:) or an oar; syn. (Ikk.)

The neck: (S, L, K:) pl. [of the latter] (K)

see

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: (As, L:) or moistened, and rubbed and pressed with the fingers till soft, in water or in milk; as also (Mgh, art.)

Water with milk. (K:) Anything rubbed and pressed with the hand until it becomes flaccid. (As, L: See
Marad: see.

Marid: see.

Marad [from مراد] and Marid [from مراد] (S, M, A, L, Msb, K) and متمرد (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, Msb, 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 jinnee of the most powerful class: (Mir-át ez-Zemán, &c.) pl. (of the first, M, L;) مراد (M, L, K;) and مراد (M, L, K;) مُدرَم (M, L, K;) signifies the same in an intensive degree. (S, L, K;)

Lofty, high: (L, K;) applied to a building. (TA.) and مارد (L;) and مراد (L;) مراد (L;) Lofty, high: (L, K;) applied to a building. (TA.) One who often goes and comes, by reason of his briskness, liveliness, or sprightliness. (L.)

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, a branch having no leaves upon it: (Ks, S, L;) or the latter expression is not used. (T, L;) A sand that is plain (L;) and produces no plants: (S, A, L, K;) pl. مراد, as though it were a subst. (M, L, K;) أرض مراد An expanse of sands in which nothing grows: pl. مراد [or مرادي مرادي]. (As, T, L;) مراد A youth, or young men, as yet beardless: (Msb;) 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, Msb;) 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. مراد (L;) dim. مراد (A.) You do not apply the epithet مراد to a girl [in
The people of paradise are without hair upon their bodies, and beardless. A woman having no hair upon her pubes. In some copies of the K, for لَا أَسْتَ لَهَا, we find لَا إِسْتَ لَهَا; and the like is found in copies of the A. A horse having no hair upon the fetlock. A building made smooth, and tall or long; or made smooth: or made tall or long. A mountain that opposes obstacles to one's ascent: pl. See مردانج in art.
Marjoram; sweet marjoram; so called in the present day; i.e. q. v.: (S, K:) an arabicized word, (AHeyth, K:) [thought to be so by J,] from [the Persian] saffron: (S, K:) and a certain perfume which a woman puts upon her comb, inclining to redness and blackness. (K.) The vulgar [generally] say مرده کوش. (TA.)
مرز

[an inf. n.] i. q. عيب; as also (Fr in TA, art.) مرز.
MRZQSH

(S, and so in the K in art., or مرزجوش, مرزجوش &c., in some copies of the K in the present art.,) or مرزجوش, (so in some copies of the K in the present art.,) or both, the latter being of the measure عضرفوط, (TA,) [Marjoram; sweet marjoram; called by the former name in the present day;] i.e. q. مردقوش: (S, K:) an arabicized word, from [the Persian] مردقوش [lit. mouse-ear : but see مردقوش]: in [genuine] Arabic, مردقوش: 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 لقوة [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.)
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: (Msb:) he moistened it, (namely, bread, or the like,) in water, and rubbed and pressed it with the fingers until it became soft. (Mgh.) also signifies the rubbing and pressing with the hand: and mixing; or moistening with water or the like. (TA.) He (a child) mumbled, or bit softly, his finger; i. q. (S, K,) of which it is a dial. form; or it is an instance of mispronunciation. (S.) See also He wiped his hand with the napkin. (ISk, S, K.) See also S. He laboured, exerted himself, strove, struggled, contended, or conflicted, to prevail, overcome, gain the mastery, or effect an object, syn. of the inf. n. He did so vehemently; as also he 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.) The sheave of the pulley had its rope sticking fast between it and the cheek. (S, K.)
A stallion possessing strength: (K,) or possessing strength, or vehemence, of labour or exertion; (TA,) and Such a one is a possessor of hardiness and strength, (A,) and, (S, TA,) and A man bearing evidence of strength: (K, * TA:) or of strength, or vehemence, of labour or exertion. (S.)

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. عالجه, مارسه قرهه, (K,) You say, زاوته He strove, contended, or conflicted, with his adversary; syn. عالجه, مارسه عملاه. (A,) And He exercised, or practised, diligently, or plied, a work, or an occupation; he laboured. (L, voce عالجه.) And He laboured, exerted himself, or exercised himself diligently, in the management, or transaction, of affairs. (A,) And He plied, worked, or put to labour, a camel for riding, or carriage. (L, art. عالجه, مارسه.) عالجه, inf. n. as above, (TA,) 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.

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 cheek. (S, K, TA,) Thus it bears two contr. significations, on the authority of Yaakoob. (S.)

It was, or became, strongly twisted and adhering. (M.) See He kept to it constantly, or assiduously; he accustomed himself to it; syn. ضرره, [app. for ضرره, (A, K,)] 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

The cow rubs her horns against the trees to sharpen them. (A.

[In my copy of the A, I find here سُرَْﲤ; but this is evidently a mistake of the copyist for سﱠرََﲤ, or its original form سﱠرَﻤَﺘَـﺗ.]

[Hence, app., He made use of him.] You say, لا يَتَمَرََسْ بِهٍّ أَحَدِ لَأْنَّهُ صَلِبَ لا يَسْتَغِلْ مِنْهُ شَيٍّ [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 متَمَرََسُ.]) ___

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 يَتَمَرََسَ الرَِّجْلُ بِدِينِهِ كَمَا يَتَمَرََسَ البَيْعُ بِالشَّجَرَةُ (A, TA *) meaning, The man will play, or sport, with his religion, [like as the camel eats 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. مَارِسَهُ; whence the saying, فَلَانُ تَمَرََسَ بِالْتَّوَائِبِ وَالْحَصُوْمَاتِ [app. meaning, 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  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. (A, K) in the war: (A:) and [in like manner] you say also, (K in art دُعِكَ, or, of two men, (S in that art. تَمَرََسَا الْحَرْبًا) ___ They two laboured, or strove, each with the other, to do evil, or mischief.] (S, art. کُحَ.)
The tongues persisted in wranglings, or contentions, (S, M,) and assailed one another: (M, A,) 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 [as written in the TA; but I doubt not that بكاره is a mistranscription for تنكاره, which is much like تعاجله in signification; and therefore I have thus rendered it]: or the meaning is, she had his arrow sticking fast in her. (TA.)

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. امراس. (TA:) You say also, إنه لمرس حضر, meaning, Verily he is strong in the waging of wars. (TA.) They are alike in dispositions. (S, TA.)

A rope: (S, M, K:) so called because of the strong twisting and adhering (مرس) of its strands, one upon another: (TA:) pl. [or rather coll. gen. n.] of the former, ومرس; (S, M, K;) and pl. pl., (M, K;) [i. e.] pl. of امراس, (S, A, *) امراس, (S, M, A * K.) Also, the former, A dog’s rope: pl. as above. (M.)

The myrtle-tree; (S,) also called ريحان الفبور: of the dial. of Egypt: but perhaps the ن is a radical
A sheave of a pulley that is wont to have its rope stick fast between it and the cheek. (S, * M, * K, * TA.)

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 في الماء are omitted; and immediately after their place follows [as though meaning, or it signifies milk]. (TA.) Also, i. q. (K.)

The south wind, that comes from the direction of which, says Ahn, is the lowest part of the country of the Nubians, next to the district of Aswan. (M.)

A strong stallion: (K:) or a stallion strong, or vehement in labour or exertion. (M, Sgh.)

A night’s journey in which is no remissness or languor; (M;) i. e., (M,) a hard and fatiguing and long night’s journey. (IAar, M, K.)

A hospital for the sick: and arabicized word [from the Persian]: (Yaakoob, S, K;) originally

[an imitative sequent and corroborative of أَخْرَس, as is shown in the M, art. مرس, see أَخْرَس.]
want cannot obtain anything. (A, TA.)

[A wooden rake or harrow: ] i. q. ملاسة. (TA, art. صلع.)
1. **ضرم** (ضرم, Msb, K,) aor. inf. n. He (a man, S, or an animal [of any kind], Msb) Was, or became, diseased, disordered, distempered, sick, or ill; i.e. in the state termed ضرم (S, Msb, K) denoting that change of the constitution or temperament which is described in the explanation of this term below; (K,) as also ضرم دا مرض, expl. by صار ذا مرض. (K, TA; but not in the CK.) [Hence, ضرمت, The eye became languid; or languishing; or weak: (see ضرمت) or, as Golius says, on the authority of Ibn-Maarooof, was weak from much, and too much, looking.] And ضرم ليلة The night became dark. (Th, O.) [The verb probably has several other tropical significations agreeable with explanations of ضرم and ضرمت which will be found below.]

2. **ضرمه** (ضرم, S, Mgh, Msb,) inf. n. He took care of him in his sickness; (Sb, S, Mgh;) and treated him medically, to remove his disease; the measure فعل 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. (Msb.) ضرمه هيف (IDrd, A,) [and ضرمه، (O, K voce ضهيبا،)] 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 ضرمه في الأمر. (TA.) [See also 5.] And ضرمه فلان في حاجتي Such a one was deficient in activity in accomplishing my want. (TA.) And ضرمه في كلامه He was weak in his speech. (IDrd.) [He mentioned it, or related it, in a }
manner implying that it was doubtful, or was a mere assertion; as when the word قيل is used.]

3 مرض في الأمر I deceived myself, or endeavoured to deceive myself, respecting thee. (A, TA.)

4 امرض He had a bane, or murrain, (Yaakoob, S,) or a disease, or distemper, (A, TA.) in his beasts, (Yaakoob, S, A,) or camels. (TA.) He (God, S, Msb) rendered him مريض [or diseased, &c.]. (Sb, * Msb, K.) You say also, امراض الأجنان The lowering of the eyelids [in a languid, or languishing, manner: see امراض. (TK, voce إمراض also signifies He found him to be مريض [or diseased, &c.]. (K.) Also امراض 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 امراضه فلان. (A, TA.) A poet says, (S,) namely El-Ukeyshir El-Asadee, praising 'Abd-el-Melik Ibn-Marwán, (TA.)

* ولكن تحت ذاك الشيب حزم *
* إذا ما ظن مرض أو أصابا *

[But beneath that hoariness is good judgment: when he forms an opinion, he is nearly right, or he is right. (S, TA.) Also, امراضه فلان Such a one was near to attaining the object of his [another's] want. (A, TA.)

5 امرض He was weak, or feeble, in his affair. (A, * K, TA.) [It seems to be indicated in the A that امرض also has this signification; like as مرض in nearly the same sense is syn. with مرض, q. v.: or perhaps امراض 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.

He feigned, or made a false show of, [or disease, &c.] in himself. (S, A. *)

See also 5.

\(\text{ضرَم} \) is Disease, disorder, distemper, sickness, illness, or malady]; (IDrd, S;) which is the contr. of صحة; 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 ( العلية),

or hypocrisy, or a falling short of doing what he ought to do in an affair: (Msb:) or a dark and disordered state of the constitution or temperament, after a clear and right state thereof: (O, K;) or [a disease of the heart]: (K:) Aboo-Ishâk says, disease and 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 As says, I recited to Aboo-'Amr Ibn-El-Alâ [the words of the Kur, ii. 9, &c.,] in قلوبكم مرض and he said to me ↓ مرض, O boy: (AHât, IDrd, Msb:) 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:
and darkness (IAar, K) in the heart: (IAar:) and defectiveness; deficiency; or imperfection; (IAar, K;) which last is said by IAar to be the primary signification: (TA:) or ٌضَﺮَﻣ 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: (Bd, ii. 9:) it is a gen. n.: (IDrd:) and the n. un. is ٌﺔَﺿْﺮَﻣ (A, TA:) it is one of the inf. ns. which have pls., like شغل and عقل; the pls. of these three being ٌضَرَすこと in the Kur, [ii. 9, &c.,] means In their hearts is doubt: (AO:) or doubt and hypocrisy. (TA:) And ٌضِرَارُ در 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.)

A single disease, &c.: see ٌضَرَْرَ in the state termed Diseased, disordered, distempered; sick; or ill; in the state termed Diseased (Msb, K) denoting that change of the constitution or temperament which is described in the explanation of the latter word above; (K;) as also ٌضَرَرَ and ٌضِرَرَ which affect fruits, and destroys them. (K.) Diseased, disordered, distempered; sick; or ill; in the state termed Diseased (Msb, K) and Diseased (IB, Msb, K;) the first [and second] being from the verb of which the inf. n. is ٌضَرَرَ, and the third from that of which the inf. n. is Diseased, and Diseased (Msb,) and Diseased, and Diseased (TA:) or, applied to a body, it signifies deficient in
strength: (IAar:) pl. مَرَاضِي (A, K, TA:) and مَرَاضٍ (IDrd, Msb, K) and مَرَاضَ مَرَاضًا (IDrd, K) and مَرَاضٍ (TA:) or مَرَاضٍ may be pl. of مَرَاضٍ (TA) [or of مَرَاضٍ]. Accord. to LH, you say, [Visit thou such a one, for he is sick]: and [أَتَّأَكِلُ هُذَا الْطَّعَامُ فَإِنَّكَ مَرَاضٍ إِنَّ أَكْلُهُ تَأَكُّلُ حَيْثُ مَرَاضٍ meaning [I. e. Eat not thou this food, for thou wilt be sick if thou eat it].] (TA:) [Mَرَاضٍ has also several tropical significations.] You say also, عَينٍ مَرَاضٍ An eye in which is languor, or languidness, or weakness: (S, TA:) pl. أَعْينَ مَرَاضٍ, and Aَعْينَ مَرَاضِي (A, TA,) And مَرِيضٍ طَبْرُضَةٌ إِمَارةُ مَرِيضَةَ الْأَخَاذَاتِ A woman weak in sight. (IDrd,) And قَلْبٍ مَرِيضٍ A heart deficient in religion. [IAar.] And شَخْسُ مَرِيضٍ A sun having a feeble light; (A, K, *) not clear, (S, TA,) and not beautiful. (TA,) And أَرَضٍ مَرِيضَةٌ 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 رَيْحٍ مَرِيضَةٍ (A, K) A weak wind: (K:) or a still wind: or a wind intensely hot, and blowing feebly. (TA,) And لَيْلَةٌ مَرِيضَةٌ A night in which no star shines; (A,) in which the sky is clouded, so that there is no light. (TA,) And رَأْيُ مَرِيضٍ (A, TA) An opinion deviating from what is right. (TA.)

مَرَاضٍ: see مَرَاضِي, in two places.

مَرَاضٍ A man having diseased camels: so in the following trad.: لا يُورِد مَرَاضٍ عَلَى مَصِح‌ا 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 مَصِح‌ا.]
A man frequently diseased or sick. (S, K.)

Also, A man weak, or feeble, in his affair. (TA.)
1. *مُرَتُْ* \(\text{aor. } \text{مُرَتُْ}, \text{(K)} \text{ inf. n.} \text{مُرَتُْ}, \text{(S, Mgh.)} \text{He (a man, S) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks; (S)} \text{or upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears: } \text{(K, TA:)} \text{or most of his hair fell off. (Mgh.) [See also } \text{تَمْرَْ} \text{and } \text{مُرَتُْ}. \text{مُرَتُْ}, \text{aor. } \text{مُرَتُْ}, \text{(S)} \text{ inf. n.} \text{مُرَتُْ}, \text{(K)} \text{He plucked out hair (S, K) as also } \text{مُرَتُْ}, \text{(TA)} \text{ and feathers, and wool, from the body. (TA.)}

2. *مُرَتُْ* \(\text{see } 1: \text{ and } 8. \text{مُرَتُْ}, \text{inf. n.} \text{مُرَتُْ}, \text{He shortened the sleeves of the garment, and made it into a } \text{مُرَتُْ}. \text{(K)}\)

3. *مُراَْ} \text{مُراَْ}, \text{(K)} \text{ inf. n.} \text{مُراَْ} \text{مُراَْ} \text{مُراَْ} \text{TA,) He plucked out his hair, and scratched him with his nails. (K)}

4. *مُرَتُْ* \(\text{The hair attained to the time at which it should be plucked out; it was time for it to be plucked out. (S, K)} \text{__ The palm-tree dropped, or let fall, its ripe dates (Jm, K) in a juicy, or sappy, state. (Jm.) } \text{مُرَتُْ} \text{مُرَتُْ} \text{مُرَتُْ} \text{مُرَتُْ} \text{The she-camel cast her fœtus in an imperfect state, with no hair upon it. (IDrd.)}

5. *مُرَتُْ* \(\text{S, K)} \text{ quasi-pass. of } \text{مُرَتُْ}, \text{(TA,) The hair fell off by degrees; became scattered; (S, * K)}} \text{ as also } \text{مُرَتُْ}, \text{of the measure } \text{مُرَتُْ}, \text{[originally } \text{مُرَتُْ}, \text{K)} \text{ or, [rather,] as in the TS, of the measure } \text{مُرَتُْ}, \text{[originally } \text{مُرَتُْ}, \text{TA,) In like manner you say also, } \text{مُرَتُْ} \text{مُرَتُْ} \text{مُرَتُْ} \text{مُرَتُْ} \text{The fur of the camels became scattered. (TA,} \text{And } \text{مُرَتُْ} \text{مُرَتُْ} \text{مُرَتُْ} \text{مُرَتُْ} \text{The feathers of the arrow fell off. (TA, from a trad.) And } \text{مُرَتُْ} \text{مُرَتُْ} \text{مُرَتُْ} \text{مُرَتُْ} \text{The hair of the wolf fell off until little thereof remained upon}
him. (TA.) [See also ٍمَرَطَ.]

[said in the TS to be of the measure ٍنَفَع]: see 5, in two places.

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 ٍمَرَطَهٍ [said in the K to be of the measure ٍنَفَع]: see 5, in two places.

ٍمَرَطٍ A [garment of the kind called ٍكَسَأٍ, of wool, or of ٍخَز, q. v.], (S, Mgh, Msb, K, TA,) or of linen, (TA,) and of hair-cloth, being
tropically applied to one of this last description in a trad. of 'Âisheh, (MF,) used as an ِاذْرَارٍ [i.e. a waist-wrapper,]
(S, Mgh, Msb,) in former times, (S,) and sometimes a woman throws it over her head, (Mgh,) and wraps herself in it: (Mgh, Msb:) or a green [perhaps meaning gray as is often the case]
garment: or any garment that is not sewed: (TA:) [see 2:] pl. ٍمَرَطَ. (S, Mgh, Msb, K.)

ٍمَرَطٍ: see ٍمَرَطَ in two places.

ٍمَرَطَهٍ: see ٍمَرَطَهٍ.

ٍمَرَطَوْانِ: see ٍمَرَطَوْانِ.

ٍمَرَطٍ: see ٍمَرَطَ.

ٍمَرَطٍ: see ٍمَرَطَ.

ٍمَرَطَةٍ 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.)
The uvula. (Hr, K.) See also the next paragraph, in two places.

[dim. of مَرَطَةُ، fem. of مَرَطُ] only used in the dim. form; (TA;) or it has the form of the dim. of مَرَطَةُ: (Mgh:) The part between the navel and the pubes: (As, 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 مَرَطَةُ: (TA:) or a thin skin in the belly: (Mgh:) or [the dual] مَرَطَوْانَ 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 سَبْلَةُ (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 مَرَطَوْانَ، with kesr. (K.)

The arm-pit. (K.) A thing with which one ties, binds, or makes fast. (Hr, TA.)

Mَرَطَتُ: see مَرَطَةُ in two places.

Mَرَطَتُ 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 مَرَطُتُ: (TA:) pl. and مَرَطَتُ; (K;) the former regular; the latter, extr., and thought by ISd to be a quasi-pl. n. (TA;) [The fem.] مَرَطَةُ signifies A woman having no hair upon her pubes and what is next to it. (IDrd.) You say also مَرَطَتَ الْحَاجِينُ She has little, or scanty, or thin, hair in the eyebrows: the mention of the eyebrows being
indispensable. (TA.) And حاجب أمرة An eyebrow of which most of the hair has fallen off.

(Mgh.) See also أطرط 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; (As, AA, T, S, K;) as also عمروط An arrow of which the feathers have fallen off: (S:) or an arrow having no feathers; (K;) as also مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط مرط
A sweet food: i. q. فعالوذ as also سرطراط (TA in art. زع.)
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<tr>
<td>1</td>
<td>It (a valley) <em>abounded with herbage</em>. (S, Msb, K.)</td>
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<td>4</td>
<td>see 1.</td>
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<td>the bird so called: see an ex. voce.</td>
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2. He rolled, or turned over, a beast of carriage, in the dust. (K.)

3. He smeared, seasoned, imbued, or soaked, a mess of ِﺪﻳِﺮَﺛ, with grease, or gravy, or dripping; i. q. َغْوَر, and َمْسَد, and َﻞَﺒْﻐَﺳ (TA in art. غور).

3. He rolled with him upon the ground, or in the dust; said of a man after his wrestling with another. (TA in art. غسغ) See 3, in that art.
He drew a sword from its scabbard. (TA, voce اهتبث; and voce اعتنق.)

The burying of the skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning. (K, * TA in art. فللق.) See also فللق.

in grapes: see مَرَق. Broth; gravy-soup; and any decoction.

An arrow of which the whole has passed through the animal at which it is shot. (A, art. مَرَد. See مَرَد, and مَعَالت.)

See مَرَق, in art. مَرَد, in which مَرَق is mentioned as the n. un.

A kind of small lantern in the roof of a chamber, for the admission of air, generally octagonal, the sides of wooden lattice-work, and the top a cupola; a sky-light; any kind of window or aperture in a roof.
It was, or became smooth, (S, M, K,) with a degree of hardness. (M, K.) Said of a camel's foot: He became accustomed, habituated, or inured, to a thing.

He made it soft, or smooth. (Msb.)

The [soft, or cartilagenous] part of the nose, beneath, or exclusive of, the bone. (Zj, in his Khalk el-Insán: and the like is said in the S and Msb, and partially in the K.)
The wind draws forth the clouds. (M, TA.) See an ex. in a verse cited
voce عزلاء.

He disputed with him, or did so obstinately, &c.: (TA:) it is only in opposing [what has been said; not in commencing a disputation]. (Msb.)

The disputing, or contending, together. (TA.) You say, هما يتماريان بالشعر, (They two dispute, or contend, together, with verses or poetry]. (TA in art. نداء.)

He doubted, of it. (Kur, xliii. 61.) See 1.

A certain plant: see خافور, and حيق, and مرو.
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 Kitâbees, the saying, [Your beverage, or wine,] hath become very sour. (TA.) (S, A, K,) aor. — (S,) inf. n. — (S, TA,) [and accord. to one copy of the S, —, but this I regard as a mistake of a copyist.] He sucked it; i. q. مَصَّه. (S, A, K.)

He sipped: [see 10 in art. دَبِير.]

R. Q. 1 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. تَرِ; and TA:) as, for instance, a drunken man, in order that he might recover from his intoxication. (S, * TA.) See also تَرَتَّرَه.

R. Q. 2 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.) He raised himself, (K,) or put himself in motion, (TA,) to stand. (K, TA.)

: see its fem. مَّرَة.
Having a taste between sweet and sour: (Lth, S, K,) fem. with ٌةَﺰَﻣ. (A.) AZ mentions its signifying Very sour beverage or wine; as heard from the Klâbees. (TA.)

You say also ٌةَﺰَﻣ, 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 ٌةَﺰَﻣ.

Qهوة ٌةَﺰَم Wine having a pleasant, delicious, or sweet, taste: (S, K, * TA:) so called because it bites, or burns, the tongue; (S, TA;) as also ٌةَﺰَم, (K, TA,) which, however, is [not an epithet but] a subst.: (TA:) or the former signifies لذة المقطع [app. meaning having a pleasant sharpness, or acidity]: (so in the L, TA:) J says, that one should not say ٌةَﺰَم, but this form is said to occur in one relation of a verse or El-Aashà. (TA.) See also ٌةَﺰَم. Also A single suck or sucking. (S, A, K,) It is said in a trad. لَا تَحْرَمُ المَرْأَةُ وَلَا المُزَان [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 ٌةَفْـيَع.]
1. جَﺰَﻣ

\( \text{مَزَّ} \), (S, K) aor. (L Msb) [not \( \text{مَزَّ} \), as in the lexicons of Golius and Freytag,] inf. n. \( \text{مَزَّ} \). \( \text{مَزَّ} \), (K, &c.,) He mixed, mingled, incorporated, or blended, (S, K,) a thing with (ب) water; (Msb;) or beverage, or wine, (شراب,) with something else. (S.)

2. جَﺰَﻣ

\( \text{مَزَّ} \), inf. n. \( \text{مَزَّ} \), He gave. (K.) Ex.

3. جَﺰَﻣ

\( \text{مَزَّ} \), He gave the beggar something. (ISh.)

4. جَﺰَﻣ

\( \text{مَزَّ} \), It (an ear of corn, K, and a grape, TA,) became changed in colour from green to yellow. (T, K.)

5. جَﺰَﻣ

\( \text{مَزَّ} \), (K.) He contended with him, or disputed with him, for glory, or honour, or glorious or honourable qualities, and the like. (K.)

6. جَﺰَﻣ

\( \text{مَزَّ} \), (K.) It mixed, mingled, commingled, intermixed, intermingled, or became incorporated or blended, with it; as some does with water. (TA.)

7. جَﺰَﻣ

\( \text{مَزَّ} \), They two mixed, or mingled, or became mixed or mingled, each with the other. (TA.)

8. جَﺰَﻣ

\( \text{مَزَّ} \), It was, or became, mixed with (ب) another thing. (TA.) See 6.

\( \text{مَزَّ} \), i. q. \( \text{مَزَّ} \), Mixed mine, or beverage. (TA.) See 1.
What is mixed, or mingled, with a thing; its admixture. (TA.)

What is mixed with mine, or a beverage. (S, K.)

The odour, not the taste, of the wine is [like] camphor. (TA.)

The constitution, or temperament, of the body; the aggregate natural constituents with which the body is composed; (S, K;) i.e. the four humours of the body; namely, black bile [ءآدْﻮﱠﺴﻟا], yellow bile [ﱠﺮِﳌا], phlegm [الدَّم], and blood [البِّلغَم]. (TA) Pl. (Msb.)

You say, He is of sound, and of unsound, constitution, or temperament; meaning the humours of the body. And The constitutions, or temperaments, of women are discordant, or various. (A.)

Honey: (S, K;) or honey in the comb; syn. شهاد:

(T;) so called because every sweet beverage is mixed with it. (AHn.)

Also, Water with which wine is mixed.

The bitter almond; as also: see لوز (K;) but IDrd doubts of its correctness; and it is said to be correctly منج [which is Persian]. (TA.)

A boot, (K,) worn by women: (A:) an arabicized word, (S, K,) from the Persian موزه: (S:) pl. موزه (because it is a foreign word, S) and موزه. (S, K.)

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.)
The nature of the planet Mercury is various.
مزح

1. مزح, aor. n. حزام, (S, K) and quasiinf. n. مزاحة, (K) [the latter like its syn. دعابة,] but Fei says that this last is مزاحة, (TA) [and he mentions it as an inf. n.,] He jested or joked; (S, Msb, K) contr. of جذد [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. مزح, inf. n. مزح, (S, K) and مزاحة, (K) He jested, or joked, with him. (S, K.)

6. مزح Two jested, or joked, one with the other. (S, K.)

مزحة

A jest, or joke; a single act of jesting, or joking. (Msb.)

مزحة, subs., A jesting, or joking. (S, K.) [See 1.]

رجل مزح

A man who is a great jester, or joker. (A.)
دژ

& c.: see art.
A certain kind of beverage, (S, Mgh,) or نبيبذ, (A, K,) made of ذرة [a kind of millet]: (A, Mgh, K:) [it is now called in Egypt and Nubia بوزه and بوزه: see De Sacy's Abdallatif, 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'Obeyd mentions that the Ibn-'Omar explains the various kinds of نبيبذ thus: مزر is نبيبذ of honey: and عتَب is نبيبذ of barley: and ترْزَم, of ذرة: and رقَس, of dried dates: and ترْقَس, of grapes: and تترْقَس is the wine of the Abyssinians; Aboo-Moosà El-Ash'aree says that it is of ذرة, and it is also called صقرقى, app. arabicized from سكرکه, which is Abyssinian: (S:) مزر and هكرڪز are the same. See Supplement.

مزير Strong-hearted. (S.) So I have rendered the fem. (with ة) in explaining بلها: it seems there to mean bold.
2 "قُرْمَ He scattered, or dispersed. (Kur, xxxiv, 18; and Expos. of the Jeláleyn.) ___ 

sometimes be rendered He mangled, rent much, or dissundered; but more generally, he, or it, shattered, disorganized, or dissipated; or he, or it, marred, or impaired; being opposed to أَصْلَحْ, or to رَقْعُ or رَقْعٌ, in the sense of أَصْلَحَ, as in an ex. cited voce رَقْعٌ; sometimes several of these renderings will be found to be appropriate in a single instance. You say, He mangled, rent, or shattered, or marred, his honour, or reputation. And أَمْرُهُ, and أُمْرُهُ, and رَأْيُهُ, and رَأْيُهُ, It shattered, or disorganized or dissipated, or it marred or impaired, his intellect, and his judgment, and his state of affairs or circumstances.1 __ He rent it, or tore it, much; or in several, or many, places. mangled, or dissundered, it; and cut it much; &c. (TA.)

"قُرْمَ His intellect became shattered, or dissipated, or impaired]. (TA in art. رَقْعٍ.) And "قُرْمَ His judgment, and his state of affairs or circumstances, became shattered, disorganized, dissipated, marred, or impaired. (A and TA in art. رَقْعٍ.) See مَرْقَةٍ, of which مَرْقَةٍ is quasi-pass. __ They became scattered, or dispersed. (TA.) His honour, or reputation, became mangled, rent, or shattered, or marred.

"قُرْمَ The rending, tearing, or slitting, a garment and the like. (JK.)

"قُرْمَةٍ A piece torn off of a garment (S, K *) &c. (K.)

"قُرْمَةٍ [A she-camel] whose skin almost becomes rent in pieces by reason of her swiftness. (O in art. عَنْسَقٍ.)
Clouds (K, and Ham, p. 564) of any kind: (Ham, ibid:) or white clouds: (S, K, and Ham, p. 53:) or clouds containing water. (K.)

The ant. (TA in art. بني.)
<table>
<thead>
<tr>
<th><strong>مرتب</strong></th>
<th><strong>ترجمة</strong></th>
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<tr>
<td>2</td>
<td>The praising, or eulogizing [another]. (K, TA.) You say, منْيَتْ عَلَيْه، syn. فضَّلْتُه. (IAar, TA.)</td>
</tr>
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<td>5</td>
<td>Thou thoughtest, or hast thought, thyself superior to us in excellence: and so نُفِضَّلْتَ. (TA.)</td>
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<tr>
<td>6</td>
<td>i. q. تفاضَلْتُ. (TA.)</td>
</tr>
<tr>
<td></td>
<td>An excellent quality; an excellence. (S, Msb, K.)</td>
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See
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 ُﻪُﺘْﺴِﺴَم, an irregular contraction, (S,) aor. ُﻪْﺴَﺴَْﲰ, (Msb,) and some do not transfer the kesreh, but leave the م with its fethah, [saying ُﻪُﺘْﺴِﺴَم,] like ْﻢُﺘْﻠِﻇ and ْﻢُﺘْﻠَﻇ for ْﻢُﺘْﻠِﻠَﻇ, an irregular contraction, (S,) aor. ُﻪﱡﺴََﲰ (S, Msb, K,) [and ُﻪْﺴََﲰ when mejzoom, accord. to rule,] inf. n. مس (S, M, A, Msb, K) and مس (S, * M, A, K,) or the latter is a simple subst., (Msb,) and مس (S, * K,) and [مس] first pers. مس (AO, S, M, Msb, K,) inf. n. مس (Msb;) the former of which two verbs is the more chaste; (S, TA;) He touched it, or felt it, [generally the former,] syn. مس (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 مس is like مس; 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 مس: (Er-Rághib, TA:) [see also مس;] and [in like manner you say,] مس مس مس مس مس مس M (M, A, *) meaning, the thing met [or touched] the thing with its substance. (M.) [Hence,] مس مس مس مس (M, A, Msb,) first pers. مس (Msb,) inf. n. مس and مس (Mgh, Msb,) مس e.g., Inivit eam; scil. mulierem; (M, A, Msb;) as also مس (S, Msb) and مس (Msb;) the former is used in this sense in several places in the Kur, and is said by some to be preferable to the latter: (TA:) and مس is also used metonymically for [the coming together, in the sense of مس, مس مس مس M (S,) مس مس M, inf. n. مس, The water wetted the body. (Msb;) مس also signifies He, or it, struck, or smote; because striking, or smiting, like touching, is with the hand. (TA:) You say, مس
He struck him with the whip. (A.) ___ And it is said of anything annoying or hurtful that befals a man.

Thus in the Kur, [ii. 74, and iii. 23, ] نَّلْ نَّمَّسَ الْبَأْسَاءَ (The fire of hell will not smite us; or here it may be rendered touch us]. And [ii. 210, ] مَسْتَهُمُ الْبَأْسَاءَ [Distress, or misfortune, smote, or afflicted, or befell, them]. And in other instances; all which are similar to the saying in the same, ذَوَقوا مَسْ سَقْرُرِيَّة (TA.) [See مس below.] You say also, مَسْتَهُ الرَّمْض (Sickness smote him, or befell him]: and مَسْتَهُ الْعَذَابِ (Punishment befell him): and مَسْتَهُ الكَبْرِ (Old age came upon him). (A.) And مَسْتَهُ الْجَنِّ [lit. The jinn, or genii touched him; meaning, affected him with madness, or insanity]: (TA:) [whence, مس, [in the TA, مس, app. meaning, from what immediately precedes, مس بالجُون, inf. n. مس, He was, or became, touched with madness, or insanity: or mad, or insane: (K:) as though the jinn had touched him. (TA.) And مس, the jinn, or genii touched him; meaning, affected him with madness, or insanity: or] Mad, or insane: (K:) as though the jinn had touched him. (TA.) And مس, He punished him. (TA, from a trad.) [Hence, app., مس إليه الحاجة, (S, K,) inf. n. مس and] مس سيس, (TA,) [which seems to signify either The want of him, or it, 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 حاجية ماسة q. V.]) مس is also said of what is good, as well as of what is evil; as in the following instance: [The haps of good fortune, and of evil, happened to him, or betided him. (TA.) [As touching implies proximity,] مس بِكَ رَحْمُ فَالُان signifies The relationship of such a one is near to you. (S, K, * TA.) And as مس 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 ميضاة (TA.) مس is made doubly trans. by means of the prep. ب prefixed to the second objective complement. (Msb.) See 4, in two places. لا مساس ماس 3

إمسه الشئي 4 He made him, or caused him, to touch the thing: (S, * IJ, M, A: *) he enabled
him to touch it. (Mgh.) He wetted the body with water; or caused water to wet the body. (Msb.) And He smeared his face with the perfume. (Mgh.) And He smeared the sides of her cheeks with it; namely, perfume. (Mgh.) He made a complaint to him. (M, TA.)

They (two bodies) touched each other; were, or became, in contact. (M, A, * K, *)

Hence, (K,) They two came together in the way of . (S, Msb, * K: *) in this sense the verb is used in the Kur, lviii. 4 and 5. (S, TA.) See also .

It is used to denote [the first sensible effect of] anything annoying or hurtful that befalls a man. (TA.) Thus in the Kur, [lv. 48,] . 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,) He felt the commencement, or first touch, [or access,] of fever, before its taking him forcibly, and becoming apparent. (M, L.) And He did not feel the first sensation of fatigue. (TA, from a trad.) [And hence,] [In him is a touch, or stroke, of madness, or insanity, or diabolical possession]: (S, TA:) and, alone, signifies madness, or insanity, or diabolical possession: (M, A, * Mgh, K:) as in the Kur, ii. 276: (TA:) and you say [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, He has the impress of a good state, or condition, in his camels, or sheep, or goats: and I saw him to have an impress of a good state, or condition, in his camels, &c.: like as you say .
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 مَسَاسٍ [alone], in the sense of an imperative, [affirmatively,] like فَلَا مَسَاسٍ, and not كَا رَدْ درَكَ, (K:) but فَلَا مَسَاسٍ, 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.)

لا مَسَاسٍ: see مَسَاسٍ.

مَسَوسَ Water that is reached by the hands; or taken with the extended hands: (M, K, * TA:) in the K, نَالَّهُ نُتَنَأَلْتهُ [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,] wholesome 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: (As, K:) and salt, or bitter and thick and undrinkable, water, that burns everything by its saltiness. (M.) You say also رَيْقَةٌ مَسَوسَ Some saliva that takes away thirst. (IAar, M.) And كَلَأ مَسَوسَ Herbage that has a fattening and beneficial effect upon the animals that pasture on it. (AHn, M.) ___ Also, i. q. فَادِهِرَةٌ تَرِياقٌ [The bezoar-stone]: (K:) or تَرِياقٌ [an antidote against poison]: (M:) or both these words by which it is explained mean the same thing. (TA.)

مَاسَهَا: see مَاسَةٍ.

مَسَاَسَةٌ حَاجَة مَاسَةٌ A want difficult of accomplishment; or pressing; syn. مَهْمَة. (S, K.) رَجُم مَاسَةٍ مَسَاَسَةٌ Near relationship; (S, M, A, * K,) as also مَاسَةٍ مَسَاَسَةٌ. (TA.) [Also, as a subst., sing. of مواسَة, of which an ex. has been given above, (see 1,) signifying Haps of good fortune, and of evil.]
A man in whom is a touch, or stroke, (مس) of madness, insanity, or diabolical possession: (S, TA:) or mad, insane, or possessed by a devil. (AA, M, A, Mgh, K.)
1. 

He went along the middle of the road; (K) or the hard and elevated part of the road. (TA.) He was slow, or tardy. (K.) He delayed giving him his due. (K, TA.) He stilled, or allayed, the boiling of the pot. (K.) He soothed, or softened, him by words. (K.) He beguiled, or deceived. (K.) He became accustomed, or inured to a thing. (K.) He excited discord between them. (K, TA.) He was hard, or impudent, and rude; not caring for what one said, or did to him. (AZ, S, K.)

2. It (a garment) rent, or became ragged and worn out. (IB, K.)

The middle of a road. (K.) [See 1, and see مسح.] Hard, or impudent, and rude; not caring for what one says or does to him. (AZ, S.) Perhaps is formed from: (see art. ماسى:) or perhaps it is formed by transposition from ماسى: see art. ميس. (AM.)
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)

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 Kaabeh; see below. ___

He wiped his head with his hand to remove the water that was upon it; and his forehead to remove the sweat. (L.) ___

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, فَأَغْسَلُوا وَجُوهُهُمْ وَأَيْدِيَكُمْ إِلَى أَرْجُلَكُمْ أَلْمَارْفَاقَ وَأَمَسَحُوا بَرُوسَكُمْ وَأَرْجُلُكُمْ إِلَى أَلْكَعَيْنَ [i.e., as a third objective complement to the verb أَرْجُلُكُمْ; not as an adjunct to بَرُوسَكُمْ] but some read أَرْجُلُكُمْ, putting it in the gen. case because of its proximity to بَرُوسَكُمْ, an ex. given by many of the grammarians, showing that this is allowable in prose,] notwithstanding that it is said, by Abū-Is-hāk 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 ٌﺢْﺴَﻣ signifies both He wiped with the hand, and also he washed: so says IAth: (L;) and AZ and IKṣ say the like: (Msb;) you say مَسْحٌ يَدَيْ بَالْمَاءَ, meaning I washed my hands with water. (AZ, Msb.)
hand wetted with water; passed his hand, wetted with water, over a thing. (Msb.)

He compassed the House [of God, i.e. the Kaabeh: because he who does so passes his hand over the corner in which is the Black Stone]. (L.)

May God remove that which is in thee! (L;) or, wash and cleanse thee from thy sins! (TA, art. مسح.) A prayer for a sick person. (L, from a trad.)

He anointed him or it with oil. (A.)

He was characterized by somewhat, or by some sign or mark, of nobility. (L) [See مسحة.] مسحة, inf. n. مسح, He combed and dressed hair; syn. مشط. (K.) The stroking of the beards] was a sign of reconciliation. (S, O, in art. قع: see مسحة بال المعروف من القول,) مسحة بال المعروف من القول, (L, inf. n. مسح, (L, K;) and مسحة, (L, inf. n. مسح, (L, K;) He spoke to him good words, deceiving, or beguiling, him therein, (L, K;) and giving him nothing. (L) فلاً فلان يمسح رأس زيد Such a one beguiles, or deceives, Zeyd. (A.) [See also 3.] مسح, inf. n. مسح He lied; uttered what was false. (K.) مسح in the address. (L;) inf. n. Mسح, He set forth journeying through the land, or earth: (A'Obeyd, K:) as also (TA.) مسح He passed lightly by them, or brushed by them, without remaining by them. (L;) مسح [aor. — ,] inf. n. مسح, 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;) مسح الإبل, inf. n. مسح 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 مسحها, inf. n. مسح, in the latter sense you say مسح The camels journeyed all the day. (S, K;) مسح, and مسحة The camels journeyed all the day laboriously. (TA.) Mسح, (S, inf. n. مسح, (K) and in the latter sense you say مسحة, the latter is a simple subst., (Msb,) Mسح He measured land. (S, K,) مسح, Mسح, مسحة, مسحة, Mسح,
He cut, or severed: and he struck, or smote: (K:) he severed the neck, and the arm. (TA.)

and and he cut, aor. ـ، inf. n. ـ، He smote his neck: or, as some say, severed it, or cut it through. Agreeably with both these significations 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 IAth, Solomon is here said to have smitten the necks and hock-tendons of the horses. (L.) [See art. طفق [مسحا بالسيف He smote him with the sword: (L:) and he cut him with the sword: (S, L:) or ـ، signifies he struck him gently with a staff, or stick, and with a sword. (TA in art. دهن.) See 8. Also ـ، He slew them. (L:) ـ،, inf. n., ـ،, K,) He (God) created him blessed, (AHeyth, K,) and goodly: (AHeyth:) and, contr., created him accursed, (AHeyth, K,) and foul, or ugly. (AHeyth.) ـ،, (S,) inf. n., ـ،, (K,) Invit feminam. (S, K)

2 ـ، see 1, in four places.

3 ـ، He took him by the hand; applied the palm of his hand to the palm of the other's hand. (TA.) ـ، He made a compact, or covenant, with him. (TA.) ـ، They used blandishing, soothing, or wheedling, words, one to the other, deceiving thereby; (K:) their hearts not being sincere. (TA.) You say ـ، غضب فمسحة حتي لان He was angry, and I coaxed, or wheedled, him until he became gentle, or mild. (TA.) [See also 1.]

5 ـ، He washed himself with water. (A, Z.) ـ، He performed the ablution called ـ، by the corpse. (S, L) He performed the action termed ـ،: or he made his forehead to touch the ground in prostration, without anything intervening. (L.) ـ، فلان يمسح ينحه 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].
Such a one is a person by means of whom one looks for a blessing 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.

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.]  

He wiped himself, to remove a thing, and with a thing. (L.) [See also 1.]

They acted in a friendly or sincere manner, one to the other; syn. تصادقا: 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.)

They took one another by the hand. (TA.)

He drew a sword (K) from its scabbard; as also.

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 such as is worn by monks: (Mgh:) a كساء of hair-cloth: (L:) an old and worn-out garment: (Kull:) pl. أمساح and مسح; (S:) the former a pl. of pauc., and the latter a pl. of mult. (L.)

The main part, and middle, of a road; syn. جادة: (K:) pl. أمساح (TA) and مسح (K.)

مسح, 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. رسم. (L.)
Upon such a one there appears somewhat of beauty; (L, K;) or, some sign, or mark, or trait, of beauty: (L;) and 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: (L;) but you say also in him is somewhat, or some sign, or mark, of leanness; (L, K;) which is a phrase of the Arabs mentioned by Az. (L;) 

Anointed: wiped over with some such thing as oil. (K.) __ A king. (El-'Eynee.) __

The Messiah, the Christ, the Anointed, Jesus, on whom be peace! (S, Msb, K,) [correctly] an arabicized word, [from the Hebrew,] originally Anointed; wiped over with some such thing as oil. (T, Msb:) 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 Meshárik el-Anwár, fifty opinions respecting the derivation of it; and in another work he has made the number fifty-six. (TA.) __ Also, (K,) or EdDejjál, el-djáll al-kaddab, (S,) or El-Djejál, (K,) [The Messiah, or Christ, surnamed the Great Liar; the False Christ; Antichrist; also called] EdDejjál, el-djáll al-kaddab; (TA;) [unless in a case like the following, in which] a poet says

* * *

When the true Messiah shall slay the false Messiah] (Msb.) [Many opinions respecting the derivation of the appellation thus applied are also mentioned by various authors.] __ Sweat: (T, S, K;) so called because it is wiped off (sweat) when it pours forth. (T.) __ A dirhem [or silver coin] of which the impression is obliterated; syn. أطلس (S, Msb, K;) having no impression. (Msb.) __ Messiah (S, K) and Messiah (TA) A piece of silver. (As, S, K;) i. q. a man having one side of his face
plain, without eye or eyebrow: said to apply in this sense to EdDejjál, among others. (IF, L.) ___ One-eyed. (Az.) [See also ٌﺢﻴِﺴَﻣ] ___

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 ٌﺢﻴِﺴَﻣ.]

Beautiful in the face. (TA:) ___ One who journeys or goes about much for the sake of devotion, or as a devotee; as also ٌﺢﻴِّﺴِﻣ (K,) and ُﺢَﺴْﻣَأ (TA,) the fem. of which is ُءﺂَﺤْﺴَﻣ (K, TA.) See ٌﺢﻴِﺴَﻣ. ___

Erring greatly. (TA:) ___ A great liar; one who lies much; as also ٌﺢَﺴِْﳑ and ٌﺢَﺴِْﲤ (K,) and ٌﺢَﺴِْﳑ (Lh, K,) and ٌﺢَﺴِْﲨ (TA,) the fem. of which last is ُءﺂَﺤْﺴَﻣ (K, TA.) See ٌﺢﻴِﺴَﻣ. ___

Very veracious; syn. ٌﻖﻳِّﺪِﺻ: (K, L, TA: in the CK ٌﻖﻳِﺪَﺻ): a meaning unknown to many of the lexicologists, and probably obsolete in their time. (L.) ___

Created blessed, and goodly; (ل) created ٌﺢﻴِﺴَﻣ with blessing, or prosperity: (K,) ___

and, contr., created accursed, and foul, or ugly; (ل) created with unfortunateness. (K.) ___

Mensuration of land. (Msb.) [See also ٌﺢﻴِﺴَﻣ] __ See also ٌﺢَﺴْﻣَأ.

i. q. ٌﺢَﺴْﻣَأ, [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 scull 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. ٌﺢَﺴْﻣَأ: 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 مسححة مسححة

A bow: (S, K;) or an excellent bow: (L) pl. مسحح. (S, K.)

A measurer of land; (TA;) as also مسح. (L)

and مسح: see مسح.

By مسح 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 حاز: (S, L:) and he has a chafing of his arm-pit produced by his elbow, but not violent, by reason of the disease called ضاغط. (L) See مسح. مسح and مسح A great slayer; one who slays much, or many. (Az, L)

مسح A woman who combs and dresses hair; syn. مطشطة. (S.)

امسح A flat place, with small pebbles, and without plants, or herbage. (S.)

A plain tract of land, with small pebbles, (S, K,) and without plants, or herbage: (S:) [ex.] 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 قف, nor what is termed سهالة: (TSh:) pl. مسحح and مسحح مسحح or مسحح مسحح or مسحح مسحح [i. e. مسحح مسحح or مسحح مسحح or مسحح مسحح]; pl. forms proper to subsits.; as it is an epithet in which the quality of a subst. predominates. (L) Also مسحح Red land. (K.) A woman having little flesh in her posteriors and thighs; or foul, ugly, or unseemly; syn. رسمح. (S:) [In the K., الرسمح, the سجال, given as an explanation of مسحح, is an evident mistake for مسحح, as observed by Freytag.]
A man having a flat sole to his foot, without any hollow: (L:) fem. 

A man having little flesh in his posteriors and thighs; or having small buttocks sticking together; syn. A man (S) having the inner sides of his thighs rubbing together (S, L, K)

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.)

A flat tract of land: pl. (TA.) A smooth desert; or smooth waterless desert. (Lth.)

Any long piece of wood in a ship: (K:) pl. (TA.)

Having the buttocks cleaving to the bone, and small.
eunuch whose testicles have been extirpated. (TA.)

An arm, from the shoulder to the elbow, having little flesh. (TA.)

A thing foul, or ugly, and unfortunate, and changed from its proper form, or make. (TA.) [See art. مسخ.]

A dissembler; a deceiver; (K;) one who blandishes, soothes, or wheedles, one with his words, and deceives him. (TA.)

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 مسح. See حاسث.

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 Mihrán, (K,) which is the river of Es-Sind; (TA;) or [rather] resembling the الورل 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 مسح, and of the latter مساح. (Msb.)
حَنِيَّة

1. مَسَحَ (S, K.) aor. — , (K.) inf. n. مَسَحَاء اللّهُ قَرَّاهُ God transformed him, or metamorphosed him, (S, Msb, K.) into a worse, or more foul, or more ugly, shape. (S, K.) Ex. مَسَحَ شَعْرًا 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.) See 1 (last sentence) in art. مَسَحَ الكِتَابِ The writer corrupted what he wrote by changing the diacritical points and altering the meaning. (Msb.) مَسَحَ الثَّاقَةَ (L, K,) aor. — , inf. n. مَسَحَ [aor. — ] , inf. n. مَسَحَة 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.) مَسَحُ طَعْمِهِ It caused its taste to depart; took away its taste. (S.)

4. مَسَح (L, K.) It (a humour) became dissolved. (L, K.)

7. لَّمْ يَمْسَخُ العَضْدُ [or مَسَخَت, the original form] The arm, between the shoulder and the elbow, became lean. (L) لَمْ يَمْسَخُ حَمَّاءُ الفِرَسِ Lankness of the muscle of the thigh called the حَمَّاءُ حَمَّاءُ الفِرَسِ (S, K) is disliked. (S.) [In some copies of the S, this is omitted.]

مَسَحَ (L, K,) [the former originally an inf. n., and therefore used as sing. and dual and pl. without alteration, though مَسَحُ is used as a pl. by late writers, (see De Sacy's Chrest. Ar., ii. 273,) the latter of the measure فيَعْبَلْ in the sense of the
measure, (L.) Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape. (L, K.) Ex. The Jánn, 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 the músiḥ al-djâl [more commonly músiḥ al-djâl, 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-Rakabán, of the tribe of Asad, a Jâhilee, says, addressing a man named Ridwân, (L,) * 

[Tasteless, insipid, like the flesh of a new-born camel, thou art not sweet nor art thou bitter]. (S, L.)

Leanness of the arm, between the shoulder and the elbow. (L.)

A bow-maker. (S, L, K,) AHn says, that Máṣīkh a man of the tribe of Azd, of Es-Saráh, is asserted to have been a bowmaker: and Ibn-El-Kelbee says, that he was the first of the Arabs who made bows; that the people of Es-Saráh who made bows and arrows were numerous, because of the abundance of trees in their district, and hence every bowmaker in after times received the above appel-lation. (L,) and (S, L) Bows: so called in relation to the abovementioned bowmaker, Máṣīkh of the tribe of Azd: (S, L, K,) Máṣīkh was his surname, and his name was Nubeysheh the son of El- Hárith, one of
He, or it, is more tasteless, or insipid, than the flesh of the newborn camel: i.e., he, or it, has no taste. A proverb. (S.)

A horse, having little flesh in the rump, or buttocks: and A woman having little flesh in her posteriors: (K:) but the more approved pronunciation is with ح (TA.)
He twisted a rope: (M, L, K:) or he twisted it well. (ISk, S, L.)

He pursued a journey laboriously, or with energy; or he held on, or continued, the journey; syn. 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.)

It 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,

The bare and waterless desert renders him lean, &c., and dewy night. (L.)

It (the belly) was, or became, soft, of small dimensions, even, and without any ugliness. (M, L.) The following expression of Ru-beh,

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.)

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The fibres that grow at the roots of the branches of the palm-tree; syn. (S, A, L:) you say حبل من مسد a rope, or halter, of those fibres: (S, A:) also, مسد alone signifies a rope of those fibres: (S, M, L, K:) or, of those of the [kind of palm-tree called مقال] or, of the leaves of the palm-tree: or, of the soft hair of the camel: (S, M, L: [see an ex. voce زاهق:);} or, of the leaves of the palm-tree: or, of the soft hair of the camel: (S, M, L:) or, of the leaves of the palm-tree: or, of the soft hair of the camel: (S, M, L:) or, of the leaves of the palm-tree: 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 ممسود, meaning 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:) مساء معار A back compact like a rope strongly twisted. (M, L:) مساد An iron axis of a pulley. (M, L, K)

مساد, a dial. form of مسابة; (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)

مسادة، مساد، مساد، An even, and a goodly, or beautiful, shank. (M, L)

مسود A man of well-turned, compact, and slender, make; syn. مجدول الخلق i. e., light of flesh; or tall and slender; or of goodly stature; syn. ممشوق; as though twisted; (TA:) a belly soft, of small dimensions, even, and having in it no ugliness. (M, L, 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)
4. ** أمسک** He retained; he withheld. (Msb.) __ He maintained: he was tenacious, or niggardly. __ He, or it, held fast a thing: and arrested __ He held, retained, detainted, restrained, stayed, confined, imprisoned, or withheld, him. (K.)

** أَمَسَٰک عَنِ الأَمْرٍ** He held, refrained, or abstained, from the thing. (Msb.) __ He grasped it, clutched it, laid hold upon it; or seized it, with his hand: (Msb:) or he took it; or took it with his hand, (أَخَذَهُ) namely, a rope, &c.: (Mgh:) or he held, or clung, to it: (TA:) [as also أَمْسَكَ بِهِ]. Also, أَمْسَكَ بِهِ signifies [the same; or] he laid hold upon, or seized, somewhat of his body, or what might detain him, as an arm or a hand, or a garment, and the like: but أَمْسَكَ بِهِ may signify he withheld him, or restrained him, from acting according to his own free will. (Mugh, art. َ كِسْم) __ أَمَسَکَ بِطَنَهُ [It bound, or confined, his belly (or bowels)]: said of medicine. (S, O, Msb, K; all in art. َ عَقَلٍ) __ الإِمْسَاک, in relation to َ تَحَجَّبِهُ: see an unusual application of it in art. َ طَلِقَ, conj.

4. *مَسَك* see 4 and 8. ** أمسکُ بِحَبْلِهُ** He held fast by his covenant: see أَعْصَمَ.
6. He withheld, or restrained, himself: (PS;) he was able, or powerful; as also, He could not restrain himself from doing so; syn. ma تاماسك ان فعل كذا مالك

7. It held together: (PS:) There is no good in him. (TA;) See مسك.

8. He clutched, or griped, him, or it; i. q. ممسك به (MA.)

9. [The belly (or bowels) became bound, or confined.] (TA in art. ___.) عقل (.) استمسك به [sometimes] He sought to lay hold upon it. (Bd, in ii. 257.) : see an ex. voce صرعة.

10. Musk: it is obtained from the muskdeer, moschus moschiferus; being found in the male animal, in a vesicle near the navel and prepuce.] It is masc. and fem. (IAmb, TA voce ذئ.)

Musk Tortoise-shell; syn. (K;) bracelets made of tortoise-shell (ذئ), or of عاج [ivory]: (S, Msb:) bracelets and anklets made of horn and of عاج: n. un. with مسك (K.)

Intelligence: (Msb:) or full intelligence, (K, TA,) and judgment; judgment and inteligence to which one has recourse; as also مسك, not مسك, as in the K; (TA;) i. q. تاماسك. مسكة He has no intel-ligence. (Msb.) He has no strength. (Msb.)

مسك : see art. مسكان.

مسك : A kind of needles: see مداد.

مسك : see مسك.
Places, in land, or in the ground, to which the rain-water flows, and which retain it. (TA.) See ضابطة.

said of a horse, white on both fore and kind leg on the same side: see محلل.

Compact in the limbs, (TA in art. پلن) or flesh. (TA in this art.)
Mael

: see Mael, in art.
He came to him in the evening with such a thing. (TA, voce صِيْحَة.)

He entered upon the (Msb.) ___ أَمْسِىً مَساَءَةً as syn. with صَفَار: see an ex. voce نَشْطٍ, in a verse of عُسْمِي.

Himyán, and another voce صِيْحَة.

Afternoon, counted from noon to sunset: (Az, I, Koot, Mgh, Msb, TA:) or, accord. to some, to midnight: (TA:) contr. of صِبَاحٍ: (S, K, Msb, &c.:) and evening, after sunset. (Mgh.) __. __ أَتِيْتِهِ صِبَاحًا مَساَءًا (I came to him in the evening). (Iaar, TA, art. صِبَاح.) See صِبَاحٍ أَتِيْتَهُ صِبَاحًا مَساَءًا: see صِبَاحٍ أَتِيْتِهِ صِبَاحًا مَساَءًا: see صِبَاحٍ أَتِيْتِهِ صِبَاحًا مَساَءًا.

أَصِيْحَةٍ: أَمْسِيَةٍ: see أَصِيْحَةٍ.

A name for the مَساَءَة; and the time thereof; and the place thereof; like as صِيْحَة is a name for the صِبَاح; and the time thereof; and the place thereof. ( Marg. note in a copy of the S, in art. صِيْحَة.)

A place, or thing, to lay hold of: see مَسْتَمِسْكَةٍ. 
He wiped his hand with a thing, (S, A, K) or with a rough thing, (As, S) and with a napkin, (A,) to cleanse it, (S, A, K,) and to remove its greasiness. (As, S, A, K) [See an ex. in a verse cited voce

You say also, 

He wiped his ear. (TA.) And 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. *)

He sucked, (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 مشاش, they being chewed; (Lth;) as also مشاش, and مشاش, and مشاش, of which last the inf. n. is مشاش العظم he ate the

مشاش [q. v.] of the bone: or he sucked the whole of it; or extracted its marrow; syn. مشاش, مشاش, مشاش, he extracted its marrow; (K, * TA;) as also مشاش. (TA.)

He milked the she-camel leaving some of the milk in the udder: (S, K: *) and مشاش also signifies the milking to the uttermost; and so مشاش : (TA:) you say,

he took, (K,) i. e. milked, (TA,) all that was in the udder. (K, TA, from Ibn-'Abbád.)

He takes the property of such a one, thing after thing; (A, TA;) as also مشاش من ماله (TA:) or the latter, (accord. to one copy of the S,) or مشاش من ماله (TA:) or the latter, (accord. to other copies of the S, and the TA,) he obtains of his property. (S, TA.)

see 1.

It (a bone) had in it what might be sucked, or extracted; i. e., (TA,) had in it marrow. (K, TA.)
see 1, in two places.

Also, He performed the purification termed 

with a piece of stone or a lump of dry clay or loam. (IAar, K.)

R. Q. 1

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 

(R, K,) which is also said to signify the prominent part of the shoulder-bone. (TA.)

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. (S, K,) You say

Such a one is generous in soul, or spirit. (S, A, *) 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

Such a one is good in natural disposition; one who abstains from coveting. (TA.) __ Origin. (K, Ibn-'Abbád.) So in the saying

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] 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 (خفيف المؤونة) to him who consorts with him: or sharp or quick in motions: and, as some say, (خفيف المشاش) means one who does much service in journeying and at home: so accord. to Ibn-'Abbád. (TA.)

A napkin, (S, A,) or rough napkin, (TA,) or thing with which to wipe the hand. (S, K.)
See 1, first signification.

شَمْشُمُشَاشَة: see شَمْشُم, in two places.

شَمْسُشَاشَةٌ, (S, K,) in the dial. of El-Basrah, (TA,) and شَمْسُشَاشَةٌ, (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 زَرْد, or زَرْدِعَلَو, (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 which with others signifies the plum; but with them, the pear: (K;) so says Lth: and some of the people of Syria pronounce it [شَمْسُشَاشَةٌ] with damm. (TA.)

R. Q. 2 The camels became dispersed. (TA in art. صَعُر.)
[The fist; the hand clinched: a Persian word arabicized]. (Mgh, in art. نشر) [See an ex. voce تنو, where it has a redundant ن affixed to it.]
مشج

\begin{align*}
\text{مشج} & \text{, aor. , inf. n. He mixed, or confused, syn. خلط\textsubscript{1}, (K\textsubscript{1}) one thing with (ب) another. (TK\textsubscript{1}) } \\
\text{مشج} & \text{, He made a confusion, or disturbance, (خلط), between them two. (S\textsubscript{1})} \\
\text{مشج} & \text{ and مشج and مشج: see مشج.} \\
\text{مشج} & \text{ (S, K\textsubscript{1}) and مشج (K\textsubscript{1}) and like فتاك in its two dial. forms, (في لغتية, K accord. to the} \\
\text{Page 2717} & \\
\text{مشج} & \text{, i.e., مشج, or like كنف in a dial. of little authority, (في لغتية, CK and a MS. copy of the K\textsubscript{1}) [See مشحواء, in art. مشج.] A thing mixed, or confused: (S, K\textsubscript{1}) or any two things mixed together: or any two} \\
colours mixed together: or what is a mixture of red and white: (TA\textsubscript{1}) pl. (of all the above} \\
forms, TA\textsubscript{1}) \text{, \textsubscript{أمشاح}\textsubscript{1}, occurring in the Kur, lxvi. 2, [A drop consisting of mixtures;} \\
meaning the sperma genitale, because it is a mixture of various kinds: (ISk\textsubscript{1}) or [a drop consisting of mixtures of} \\
sperma genitale and blood: (Z\textsubscript{1}) or [a drop consisting of the sperma genitale of the} \\
man mixed with that of the woman and with her blood. (S, K\textsubscript{1}) \text{ Also \textsubscript{أمشاح} What} \\
collect together in the navel. (K\textsubscript{1})
\end{align*}
مشت

1 مشت الشعر, aor. — and —, (M, Msb,) inf. n. (M, Msb, K) *He combed the hair; loosed and separated it with the comb; or combed and dressed it; syn. رجلته, (M, K, *) or مرحة: (Msb:) and signifies *he did so much.* (Msb:) You say also مشت الماشطة المرأة, aor. —, inf. n. as above, *The combed, or combed and dressed, the woman's hair.*] (S, TA.) ___ Hence, (TA,) دائم المشت *is applied to* A blandisher, or coaxes. (K, TA,) also signifies The act of *mixing.* (Fr, K,) You say, مشت بين الماء والثين *[He mixed together the water and the milk].* (TA.)

2 مشت see 1.

8 مشت *He combed, or combed and dressed, his hair:* (Msb, K: *) [and in like manner,] you say of a woman, امشششت. (S, TA.)

*مشت:* see what next follows.

مشت (S, Msb, K,) and مشت, (Msb, K,) but the latter disapproved by IDrd, (TA,) and مشت, (K,) and accord. to some with each of the three vowels to the مشت, but this requires consideration [in other cases than those here following], (MF,) and مشششت (KS, K) and مشششت (AHeyth, K) and مشششت (K) and مشششت (IB, K,) of all which the first is the most chaste, (TA,) *A comb:* pl. أمششششت (S, Msb, K,) and مشششت من الجديد __ مشششت (IB, K,) __ مشششت من الجديد __ مشششت (TA, art. مشششت __ مشششت) __ مشششت __ مشششت: (M, Msb, K,) A curry comb (مكسة): so called by a poet because it has teeth like the مشششت. (TA, art. مشششت __ مشششت) __ مشششت (TA, art. مشششت __ مشششت) __ مشششت __ مشششت: (TA) __ An upright loom; a loom with which one weaves, set upright: (K, TA:) pl. أمشششت __ مشششت *[app. meaning* The weaver wove with his upright loom and his upright looms].* (TA,) __ [The metatarsal bones;] the سلائمات 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, ُطْﺸُم ِلْﺟِّﺮﻟا ِمَﺪَﻘﻟا
pl. (TA.) You say, [His metatarsal bones broke]. (TA.) And ُطْﺸُم ِﻪِﻣَﺪَﻗ
[They stood upon their metatarsal bones]. (TA.) The wide bone
of the scapula: (S:) or a wide bone thereof: (K:) or the wide flesh thereof: (T, TA:) 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. (Aboo-'Alee, TA.)

A mode, or manner, of combing, or of combing and dressing the hair. (S, * TA.)

A lock of hair descending below the lobe of the ear combed, or combed and dressed; i. q. (S, TA.)

What falls, of hair, on the occasion of combing, or combing and dressing it.

(S, * Msb, K. *)

The art, or occupation, of the ُطﺎَﺸْﻣَأ
A comb-maker. (TA.) See also ُطِﺸَﻣ, in two places.

[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] 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 [applied in like manner to a man or boy]. (TA.)

A camel marked with the mark termed [fem. with: see . (K;)] as also . (TA.)
1. He elongated the handwriting: or was quick in it. (M.)

2. The act of lacerating much: see an ex. voce.

Writing with spaces, or gaps, and with elongated letters; (JK;) [or quick, or hasty, writing; (see مشق)] contr. of حسن.

تow; oakum.

[the hards, or hurds, of flax or hemp and any similar coarse fibres:] (see سلب:) or tow; i. e.] what falls from the combing of hair and flax and the like: (S, K;) or what is long: or not cleared: (K;) or what remains, of flax, after combing, that is, after it has been drawn through the ممشقه, [or heckle,] which is a thing like a comb, whereby the best becomes cleared, the broken particles and integuments, which constitute the ممشقة, remaining. (Mgh.)

A certain sea-fish. (K, voce مدج: in the CK, مشق.)

A man light of flesh: (K;) a horse lean, lank, light of flesh, slender, or lank in the belly. (S.)

A damsel tall and slender: (K;) slender: or perfect in make, and goodly, or beautiful: (Msb:) or goodly, or beautiful, in stature. (S.)
مثال

2

تقرير 2: تقرير 2

see تقرير 2
He pared, or removed the superficial part of, the hide. (TA in art. ادِمِ.)

He wiped his hands together: see ظِرْبَانِ.

جَرِّدُ: مُوْشَانَ.

بَينَ: تُشَآءَ. see voce.
He walked, went, or went along; (MA, KL;) [in its primary sense] He went any pace upon his feet, afoot, or on foot; he footed; whether quickly or slowly: (Mgh, Msb:) he removed from place to place at pleasure: (Er-Rághib:) walked; went along, marched; travelled; trod; paced; stepped. See 5. 

also signifies He went on, or continued, in his course of action, &c. (Mughnee voce أَنَّ، in explanation of this verb as used in Kur xxxviii. 5.)

It (money) passed; was, or became, current. __ It (a calumny) was, or became, current. See [His belly became moved, or in motion; it discharged itself.] (S, K, art. طَلَق; &c.)

see 4.

He walked, or went on foot, with him: he kept pace with him. See an ex. voce الأَحْصَان.

The medicine moved, or purged, his bowels; made his belly to discharge itself:] and *مشى المَهْمْر بنطه (S, K, art. طَلَق; &c.)

i. q. *مشى* (TA:) [or, properly, and accord. to general usage, he walked with slow steps:] so I have rendered it voce دَلْف، &c.:] he walked heavily, with an effort. (TK voce تَزْحَف) [One says in the present day, خرجت أَمشى I went forth taking a walk; and *مشى* He walked; walked about.]
Hence the saying, [The intoxicating influence of the cup of wine pervaded him, or] crept in him. (TA.) See also تَفَشَّشَتْ.

6 They walked, or went on foot, one towards, or to, another. (TA.)

10 He used the medicine as a laxative or purgative. (Ibr.) (Az in L, art. حَصْرٍ) He drank its water (i.e. infusion or the like) for moving the bowels. (TA ibid.)

That goes with energy; a good or strong goer; strong to walk, or go, or go on foot. (TA voce رَجُلِ.)

Medicine that moves, or purges, the bowels. (TA in art. طَوُسٍ.)

A she-camel having numerous offspring. (S, Mgh.) Hence, and موأشْیَتْ, as ominous of good, Camels, and cows, and sheep or goats that are for breeding and gain. (Mgh.)

A passage, or way, by a place; (TA:) [a walking-place: the gangway of a ship?]
1. (A, Msb.) first pers. [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, (shareba rifqa): so in a copy of the A, and in the CK; or with a gentle draught: (shareba rifqa): 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 شرب may be used to denote this, as it is in the K, requires consideration: (MF:) or i.q. رشف (sharef) or i.q. رشف (sharef). Rشف signifies the taking water with the lips; and is more than مص (Msb, art. رشف; and is more than مص (Msb, art. Rشف) and signifies the same; (S, M, A, Msb, K;) and so مص (M, A:) or the last signifies he did so leisurely. (S, K.) You say, مص من الدنيا He sucked the pomegranate; and so of other things. (TA.) And مص الجارية He sucked the damsel's saliva from her mouth. (IAar, in L, art. مص.) And مص من الدنيا He obtained a little of worldly goods. (TA.)

2. (A) or I made him to suck, the water, or the thing. (S) [I made him to suck, or I gave him to suck, the water, or the thing]. __ He said to him, q.v. (S, * A, TA.) You say, بظر, which see in the present work.

3. see 1, in which two explanations of it are given.

4. see 1. in two places.

R. Q. 1. (S, A, K.) You say, مص (Msb) or he did so with the water; he agitated water in his mouth; syn. مص (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 مَصَم and مَضَم being similar to that between مَضَم، ِقَمْسَم and مَضَم، ِقَمْسَم (S, M:) the former is mentioned in a trad. as being done after drinking milk; but not after eating dates. (S.) You say also, He washed the vessel; (ISk, S, M:) as also مَضَم، ِقَمْسَم (ISk, Yaakoob, M:) or he washed out, or rinsed, the vessel; he put water into the vessel, and shook it, to wash it; (As, 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 مَصَم the garment, or piece of cloth. (M, TA.)

What is sucked from, or of, a thing; (M, TA;) as also مَصَم (M, A, TA.) You say, طَبْت مَصَامِته في مَصَامِته 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 مَصَم، ِقَمْسَم and (S) the purest, or choicest, (S, M,) of a thing; as also مَصَم، ِقَمْسَم, مَصَم، ِقَمْسَم (M.) And مَصَم، ِقَمْسَم signifies the same as مَصَم، ِقَمْسَم, i. e. The pure, or choice part of property, or of the property. (TA.) You say, فَلَان مَصَامِه قَوْمِه 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 مَصَامِه هو مَصَامِه قَوْمِه [He is of the purest, or choicest, of his people]. (A.) Also, Pure, or choice, applied to حسب [or grounds of pretension to respect, &c.;] as also مَصَامِه. (A.) You say also, Verily he is distinguished, or characterized, by pure grounds of respect among his people. (K, * TA.)
origin, source, or place of origination, of a thing. (M, TA.) You say, 

**He is** generous, or noble, in respect of origin. (TA.) Accord. to Lth, 

**The original** source of the people: and the most excellent of their middle class. (TA.)

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.)

: see موصوص, in four places.

: see موصوصة.

: see مصوصه.

: see what next follows.

A cupper; because he sucks; (M, TA;) and so مصاص : (K, voce حجاج, which is its syn.:) fem. of the former with ت.

(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, مصاص ; (TA;) and so ممكان من ملاحان. (A'Obeyd, TA.) [But in the TA it is written مصاص, without tenween; and so in two copies of the S.] ___ [said to a man,] and يامصاص, to a female, denote vituperation, meaning O sucker: (M, TA;) i. e. (TA) of the ال رضع [q. v.,] (K, TA,) of thy mother: (S, K, TA;) or the meaning is O sucker of the ewes or she-goats: (K;) ISk says, (TA,) you should not say يامصاص : (S, TA;) but Ibn-'Abbád says, (TA,) one says مصاصاً بن مصاصاً بن مصاصاً , (K, TA,) meaning [Alas for me, on account of the mean, or ungenerous, the son of the mean, or ungenerous!

(TA.)
with damm, The sugar-cane; [because it is sucked.] (IKh, IB.)

مصَّمُ: see مشاص, in four places.

مصّم, act. part. n. of 1: see مشاص, in two places.

مصّم and ماص: see مشاص.

log M, A) a woman emaciated (AZ, ISk, M, A) by reason of a disease infecting her; (AZ, ISk, M;) as though she were sucked. (M, TA.)
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 He squeezed out what was in the intestine, or gut, with his fingers. (TA.) It (herbage) purged cattle; or relaxed them in the bowels. (Marg. note in a copy of the S.) He squeezed an ulcer, so as to express the matter. (Marg. note in a copy of the S.) He sucked saliva. (Marg. note in a copy of the S.)
**1. مصح**

ёр, aor. —, inf. n. مصح (and مصح, 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. مصح, It (a blossom) faded; or lost its colour. (Ahn.) — مصح (inf. n. مصح, TA,) It (the shade) became short. (S, K.) — مصح, It (an udder) ceased to have milk. (TA.) — It (the milk of a camel) ceased; passed away. (S, K.) — مصح, aor. —, It (shade) became deficient and thin. So accord. to the K; but in other lexicons, the verb, with reference to shade, is مصح. (TA.) — مصح, inf. n. مصح, It (a writing) became obliterated, or nearly so. (TA.) — It (a dwelling) became obliterated; or its vestiges became effaced. (TA.) — مصح (S, K,) and مصح (IB,) He took away, carried off, or went away with, it; or caused it to go, go away, or pass away. (S, IB, K.) — مصح (in the, S, IB, ISd) He set forth journeying through the land, or earth: as also مصح. (ISd.)

**4. مصح**

Deficient and thin shade. (K.)
1.

*مَصَاح*

He pulled away a thing (L, K) from the inside of another thing, (L) and took it: (K) and *مَصَاح* he pulled away an *أَمُصْوَخَة* of the kind of plant called *مَيْذَل* or of that called *نَصَبَيْن*, (S, L) from within another *أَمُصْوَخَة* thereof, (L) and took it: (S, L) and he pulled out the white pith called *أَمُصْوَخَة* of the kind of plant called *بَرْدَى* (AHn, L), inf. n. *مَصَاح*, a dial form of *مَصَاح*, q. v. (L, K. *)

2.

*مَصَاح*

*مَصَاح* put forth its *أَمُصْوَخَة* [pl. of *أَمُصْوَخَة*, q. v.] (K)

3.

*مَصَاح*

see 1 in two places.

4.

*مَصَاح*

*a child* became disunited from its mother; (K;) i. e., from the belly of its mother. (L, TA.)

5.

*مَصَاح*

*a ewe or she-goat whose udder is flaccid at the base*; (T, K;) as though it were disunited (ْنَع) from the belly. (T, L.)

6.

*مَصَاح*

*A certain plant having coats like the onion*; (K;) of which Az says, I have seen, in the desert, a plant called *مَصَاح*, and its coats (قَشْرُ السَّيْدَاءْ) are an excellent fuel: the people of Harah (هِرَاء) having coats (قَشْرُ السَّيْدَاءْ), one above another; whenever one peels off one (أَمُصْوَخَة) or coat there appears another; and its coats (قَشْرُ السَّيْدَاءْ) are an excellent fuel: the people of Harah (هِرَاء)
A sheath or coat, of a plant, enveloping, or surrounding, another sheath or coat, and the latter another, and so on: (T, L:) a sheath of the kind of plant called مام, (S, K,) and of that called (S:) what is plucked from the نصى, like a rod; (AHn) [i. e., a sheath of the مام or the نصى:] there is a species of the مام having no leaves properly so called, its leaves being sheaths (أنابيب) (أنيوبة) of which is called أمصوحة, 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 (حجل) is kept: (Lh:) pl. أمصوحة, and (S, K:) the former is a lexicological pl., [or rather a coll. gen. n., of which أمصوحة is the n. un.,] and the latter is the proper pl. (TA.)

Also, The white pith of the بردلى. (AHn.)
He sucked her breast (Lth, S, M, L, K) in a certain manner. (S, M, L.) You say, He kissed her and sucked her breast. (Lth, L.)

He sucked her (a damsel's) saliva from her mouth; like he sucked saliva. (IAar, S, L, K) He brought under; subdued; rendered submissive; syn. (K)

Thunder. (L, K.) Rain: (L) and with, a shower of rain; a rain: you say, Not a rain has fallen on us this year. (M, L, K.)

Intenseness of cold; (Kr, M, L, K;) as also (S, M.)

And, contr., Intenseness of heat: (Kr, M, L, K;) and (S, M.)

We have not found it (the earth, AZ,) to have, this year, cold (AZ, S, M, L,) nor heat: (AZ, L,) or, intenseness of cold nor intenseness of heat. (Kr, M, L.)

A high (M, K) and red (M) hill, or mountain, such as is called a place of refuge: and applied to a man: (AZ) pl. of the last, (M, L, K,) Az holds the, in the last, (As, S, M, K,) and the others also, (M,) the upper part, or top, of a mountain: (As, S, M, K,) and the last, a place of refuge: and applied to a man: (AZ, L,) the last, (As, S, M, K,) and the others also, (M, K,) Az holds the in the last, (S, M, K,) to be augmentative, and the pl. to have been formed on the supposition of its being radical. (L) See also art. (M, K.)
اصد: see مصد.
مصاد: see مصد.
2. He made it (namely a town) a مَصْر, i.e. a limit, or boundary, between two things. (IAar.)

They made the place, or appointed it to be, a مَصْر, i.e. a limit, or boundary, between two things. (M, K.) It is said of 'Omar, مَصْر الأَمْصَار, (TA,) which is a phrase like مَدَن المَدِينَة, (S,) [and signifying He appointed the cities, or towns called مَصْر الأَمْصَار: or] مَصْر رَصْمَأ, (A:) which signifies he built the cities, or towns, called مَصْرَاء: (A:) among which مَصْرَاء were El-Basrah and El-Koofeh.

(A, TA.)

3. Such a one bought the house with its limits, or boundaries. (S, M, * K. *) Hence, A great town; syn. بَيْلَة عَظِيمَة; (Bd, ii. 58;). a كُوَّة [here meaning city, or provincial city]: (M, K:) or a كُوَّة (Lth, IF, Msb) in which the ordinances of God which are termed حدود are executed, and (Lth, TA) in which the [spoil or tribute termed ثَلَاثَة and the alms termed صدقات are divided (Lth, IF, Msb) without consulting the Khaleefeh; such is its signification in the language of the Arabs: (Lth, TA:) or that [town] whereof the greatest of its mosques will not hold, or contain, its inhabitants: (KT:) it is masc. and perfectly decl., and fem. and imperfectly decl.: (Msb:) [but this remark seems properly to relate to the word when used as the name of the metropolis of Egypt, and of Egypt itself, agreeably with what is said in the S, M, and
The dual, [Amāṣar,] is applied to El-Koofeh and El-Basrah. (S, M, A, K.)

مصیر

A gut, an intestine, or a bowel, into which the food passes from the stomach;
syn. معي (S, M, Msb, 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.] [Amāṣra] (M, K) and [of mult.] مصیر, and pl. pl. مصايرین: (S, M, A, Msb, 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 مصیر, and that the Arabs have given it this form of pl. imagining the م to be a radical letter; (TA;) and some say, that مصیر is of the measure مفعل, [originally مصیر,] derived from صار إله الطعام, the food passed to it], and they say فعمل معصل مسلاس, likening [Masl̄an; (S, TA:) also is a dial. form of مصران. (Fr, Sgh, TA.) [See also مصران الفارة, مصر, (S, Msb, K;) or مصاير الفارة, (Mgh, K;) A bad kind of dates. (S, Mgh, Msb, K.)

مصاير: see مصر; and see مصر, in art.
She (a woman) brought forth, or cast forth, her child with a single moan, or hard breathing [or with a single throe;] like (IAar, L, art. حفد.)
A kind of: see كتاب and عيبث.
He suffered, or experienced, pain; (S, A, Msb, K) from the thing; (Msb;) or from the calamity, or misfortune; (S, * A, K, * TA;) and from the speech. (A, TA.) And I experienced distress from the affair, or event. (TA.)

It (a wound, Th, S, Msb, and disquietude of mind, Msb) pained him: (Th, S, Msb:) it (disquietude of mind, and grief,) burned 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, The collyrium pains the eye: (A, K;) or burns it: (S:) or pains and burns it: (TA:) or stings it by its pungency. (Msb.) And The vinegar burned his mouth. (IDrd, K.) And This saying distressed me. (TA.) And His skin itched therefore rubbed it. (M, K.)
R. Q. 1

**مضمض** (K), or **مضمض** (Msb, TA,) inf. n. 

 مضمض the state of sleeping. (TA.)

 مضمض He slept a long sleep. (TA.) And مضمض Drowsiness crept in his eye; (TA;) and [so] مضمض the eye became infused with drowsiness. (TA.)

 مضمض or uttering, of a sound; or the sound itself; (صوت;) of the serpent, &c.: or, as some say, its (a serpent's) making motions with the tongue [so as to produce a sound]: (Msb)

 مضمض 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, مضمض He applied to his eyes burning [or paining] collyrium. (L) And مضمض He applied collyrium to his eyes with a hot. (S,) or burning, (O,) [or paining,] style. (S, O.)

 مضمض A man who beats, or strikes, painfully. (Ibn- 'Abbád, K,) __ A woman who does not bear, or endure, what displeases her, or grieves her; (IAar, K,) as though it pained her, or burned her: (IAar:) or whom a small word pains: or whom a small thing hurts, or annoys. (T, TA.)

مضمض, to which it should not be regarded as merely an imitative sequent.]
The pain of a calamity or misfortune. (S, K.) [See 1.] Sour milk; (K.) [so called because it bites the tongue;] and so, (K,) and , of the milk of camels. (Ibn-'Abbád.)

The state of being burned. (TA.)

A pain which affects a man in the eye &c., from a thing that burns: so in the O, on the authority of IAar; but in the TS it is . Water that is intolerable by reason of saltiness. (IAar, K.)

The burning of collyrium [&c.: see explained with ; (L:) and [in like manner] signifies a burning. (K.)

Burning: [or rather, burning much:] applied by El-'Ajjáj as an epithet to travel. (TA.)

see and next follows.
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.)

See 1.
1. رضم, aor. ٍّ; (S, A, Msb, K;) and رضم, aor. ٍّ; (A, K;) and رضم, aor. ٍّ; (K;) inf. n. رضوض, (S, Msb, K;) of the first, (S, Msb,) and رضم, [also of the first,] and رضم, [of the second;] (K;) It (milk, S, A, Msb, K, and [so in the A, but in the K or,] beverage of the kind called بيذ, A, K) was, or became, sour, or acid: (Msb:) or sour, or acid, biting the tongue: (A:) or such as to bite the tongue; (S, TA;) before becoming رضوض, (TA:) or Sour, or acid, and white. (K;)

2. رضم, inf. n. رضم, He referred his lineage, or origin, to مضر, the ancestor of most of the Arabs who trace up their genealogy to إسماعيل, or Ishmael: (K;) or he made him to be of the race of مضر by referring his lineage, or origin, to them. (A;) It is said, of the race of مضر, in a trad., مرضها الله في النار, 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 جنود الانتار, (Z, TA;) or destroy them; (K;) from the saying ذهب دمه خضرا مضرا, in the first of the senses explained below: (TA;) J says, [in the S,] that its origin seems to be from ضوض, meaning the biting of the tongue by milk, and that it is with teshdeed to denote muchness, or intensiveness. (TA;)

3. رضم, He asserted himself to be related, or to belong, to the race of مضر. (A, K;) See 2.

4. لمع, He entered into a league (أَهْمَثَ, A: in the copies of the K, أَهْمَثُب; but the former, with the two unpointed letters, is the right reading: TA;) with, (A,) or for, (K,) the race of مضر. (A, K;)

5. ذهب دمه خضرا, (S, A, K;) and خضرا مضرا, (K;) His blood went unrevenged, or
unretaliated, or unexpiated by a mulct: (S, K) or so as to occasion no inconvenience or trouble to the slayer: (A:) مضاَّر is an imitative sequent: Ks mentions also يَضْرُأ, ب. (S.) You say also, خذة مضاَّر, (K, TA,) and خذة مضاَّر. (Sgh, TA, and so in the CK,) Take thou it in a fresh, or juicy, state. (K.) See also art. خضر.

What flows from milk (TS, K) when it becomes sour, or acid, and clear: (TS.) مضاَّر: see ماضر, in two places. مضاَّر للبن: see ماضر للبن.

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 مضير, 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.) مضاَّر (S, A, Msb, K) and مضاَّر (A, Msb, K) and مصر (IAar, K,) the last thought by ISd to be a kind of relative or possessive epithet,
because the verb is مضر, (TA,) [but it seems that he was unacquainted with, or that he disallowed, the form مضر, of which it is the regular part. n.,] Milk that is sour, or acid, (A, Msb,) biting the tongue: (A,) or such as bites the tongue, (S, TA,) before becoming بئِئاَر: (TA,) or that has become sour, or acid, and white. (K.)
ضرح

ضرح

ضرح: see art.
A piece, or bit, of flesh (T, S, K), &c.: (T, K:) or a morsel, or gobbet, of flesh, i.e., a piece of flesh such as a man puts into his mouth: (Khālid Ibn-Jembeh, TA:) or as much as is chewed at once: (Msb:) and such as the heart, and the tongue, of a man: (TA:) and a foetus when it has become like a lump of flesh: see Kur. xxii. 5; and see خَلِيق.
مضف

see: مضاف

سیراء
He drew it; pulled it; strained it; extended it by drawing or pulling; stretched it; stretched it out; extended it; lengthened it; i. q. and and and are all one [in meaning]. (Az, TA.) You say, He drew, or pulled, the bucket. (Lh, K.) And He extended, or stretched, his eyebrows (S, TA) in speaking. (TA.) This last phrase also signifies He behaved proudly; (S, K, TA) and so (K, TA) syn. [for which in the CK we find]. (S, K.) You say also, He extended his fingers, (K, TA) as though (TA) talking, or addressing, with them. (K, TA) And He lengthened the letters; for He extended, and made wide, his handwriting, and his stepping: and [alone], aor. and inf. n. as above, [he made his stepping wide. (TA.) And it is said in a trad., of Saad, Ye shall not lengthen [the word] [amen: yet this is done by most, if not by all, of the Muslims in the present day]. (TA.)

The act of lengthening the tongue overmuch: the act of reviling. (K, TA.)

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. (S, K) as also like from being the original form. (TA.) It is said in the Kur, 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. (Fr, Bd, Jel, TA;) from المطأ, because he who so walks extends his steps, so that it is originally المطأ; (Bd;) or from المطأ, signifying the back, because he who so walks twists his back.

(Fr, Bd.) ___ It (water, As, 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. (As, TA.) [See also R, Q, 2.] ___ He varied in speech. (Sgh, K.)

R. Q. 1 مطِمِطَّم في الكلام He extended, and lengthened, his speech: (IDrd:) or مطِمِطَّم signifies he flagged in his handwriting, or in his speech. (IAar, Az, K.)

R. Q. 2 مطِمِطَّم It (water) became thick. (Sgh, K.) [See also S.] [a pl., of which the sing. is probably مطَّمَطَّم, like as the sing. of its syn. مطَّمَطَّم] Tall, or long; applied to any animals. (IAar.)

مطَطَّم Thick and sour camels' milk; (Ibn-‘Abbád, K;) such as is termed قارص; so called because it ropes, or is ropy. (TA.)

مطَطَّم Extended; [meaning long;] as also مطَطَّم, and مطَطَّم; applied as an epithet to what is termed صلا [app. here meaning the middle of the back]; (K;) and to a camel. (TA.)

مَطَطَّم: see مطَطَّم.

مَطَطَّم 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 As, Water in which is ropy mud: pl. **مَطْأَطْمُ** 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.)

**مَطْيَطَم:** see what next follows.

**مَطْيَطَا:** see what next follows.

**مَطْيَطَمُ,** a dim. n. which has no undiminished form, (Z, in the Fāïk,) 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 **مَطْيَطَمُ,** (As, Kr, K,) in both these senses, (As, TA,) and **مَطْيَطَا,** (K,) You say, **مَشِى المَطْيَطَا:** [He walked in either of the manners above described]. (S, TA.)

**مَطَاطُ:** see **مَطْأَطِم.**
The sky rained upon them. (A, K, TA.) And مطرنا
Good, and evil, poured upon them; or betided them. (A.) And مطرني خير ما مطر منه.
He did good to me. (K.) And ما مطرني خير (He did not any good to me). (A.) And مطرلا
Good did not betide him from it. (K, TA.) But Installer الله
is only said in relation to punishment: (K, TA:) as in the saying in the Kur, [xxvi. 173, and xxvii. 59.]
And we rained upon them a rain, and evil was the rain of the warned people: and again in the Kur, [xv. 74.]
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 مطر and مطر are the same in meaning. (TA.) مطر, inf. n. مطر الدرس يمطر; (S, A) and مطر The horse passed, or went, running vehemently, like the pouring of rain: (A:) or went quickly; or hastened; (S:) as also مطر الدرس, (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 مطر His horse ran, and hastened, or went quickly, with him. (TA.) And مطر الطير, and مطر الطير The birds hastened, or were quick, in their descent. (K.) And مطرت الخيل 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 (TA, art.) قتر (He) ذهب البعير فما أدرى من. قتر. (TA, art.) مطر به

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(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, ذهب نوي الح my garment has gone, &c. (TA.) ___ 

امطر المكان ___ أَمَطر الله السماء ___ 4 God made the sky to rain. (S, Msb.) ___ 

He found the place rained upon. (Sgh, K.) ___ َنَّاَکَـْـَـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

(S, K *;) and (Mubtekir, A, K, 

4) I spoke to him, and he lowered his eyes, looking towards the ground. (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 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. ___ 

(S, Mtbk.) and (TA.) You say خرجوا ضربوه, and (Mubtekir, A,) They went forth praying to God for rain. [Hence,] استمطر استمطر استمطر استمطر He sought, desired, or demanded, his beneficence, or bounty; (A, TA;) he asked him to give like rain. (S.) ___ [And hence, perhaps,] استمطر أَمَطر لِلسِّـيـاضَ~ He endured patiently the whips [as though he desired that the stripes should fall like rain upon him], (TA.) ___ And استمطر 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 أَمَطر, which should not be used in this sense: see also استمطر and see 4. (TA.) ___ 

(The
camels, or sheep, &c.,] go out to the rain. (A.) See also 5. 

He (a man) sough shelter from the rain. (TA.)

He (a man) put on his garment in the rain. (Ibn-Buzurj.)


[\(\text{A rain; a shower of rain}.\) (A; and S, K, voce ٌةَﺮْﻄَﻣ) You say ٌةَﺮْﻄَﻣ ٌﺔَﻛَرﺎَﺒُﻣ \[\text{A blessed rain.}\]

(A.) See ٌرﺎَﻄْﻣَأ. See also ٌةَﺮْﻄَﻣ.

\[\text{A skin of the kind called}, \text{Fr, Sgh, K, also mentioned in the L, on the authority of IAar, and in such a manner as implies that it may be also} \text{, TA,}\]

A [skin of the kind called] ٌةَرِﻃﺎَﻣ: \[\text{see} \text{ٌرِﻃﺎَﻣ}.\]

ٌناَﺮْﻄَﻣ [sometimes pronounced ٌناَﺮْﻄِﻣ, and ٌناَﺮْﻄُﻣ, A metropolitan]: see ٌﻖﻴِﻠَﺛﺎَﺟ.

ٌرَﻄَْﳑ: \[\text{see} \text{ٌرَﻄَْﳑ}, \text{and} \text{ٌرَﻄَْﳑ} \].

ٌءﺂََﲰ ٌةَرِﻃﺎَﻣ .

ٌرِﻃﺎَﻣ ( , A, Msb,) and ٌةَرِﻄُْﳑ ( , A,) A raining sky. (A, Msb.) See also ٌمْﻮَـﻳ ٌرِﻃﺎَﻣ ___.

ٌرﺎَﻄِْﳑ ( , A, K,) and ٌرِّﻂَﻤَْ†, ( , K,) and ٌرِّﻂَم ( , K,) which last is a possessive epithet, (TA,) A day of rain. (A, K.) See also ٌرَﻄِْﳑ, ٌرِّﻂَم, and ٌمْﻮَـﻳ ٌرِّﻂَم.

ٌمْﻮَـﻳ ٌرِّﻂَم: \[\text{see what next follows.}\]

ٌمْﻮَـﻳ ٌمْﻮَـﻳ ٌمْﻮَـﻳ: \[\text{What is worn in rain, to protect one; } (S,) \text{a garment of}\]
wool, (K,) worn in rain, (TA,) by which to protect one's self from the rain; (K,) from lh.

(TA.)

A sky pouring down abundance of rain. (A.) See also مَطَر.

A place, (K,) and a valley, (A,) rained upon, or Watered by rain; as also مَطَر, (A, K, TA,) and مَطَر, as in a verse cited voce خَطَّة: and so مَطَر and مَطَر applied to a land ( أَراَضٌ.) (TA.)

He went forth into the gardens and fields after rain. (A,) A bird مَطَرَة, hastening, or going quickly, (S, TA,) in its descent; (TA,) [as also مَطَر, of which the pl., مَطَر, occurs in the following ex.:] Ru-beh says,

[And the birds descend in the sky, hastening]. (TA,) مَطَرَة is also applied to a horseman, as signifying hastening, or going quickly. (S.)

A man [from whom beneficence, or bounty, is sought, or desired: and hence,] naturally disposed to beneficence, or bounty. (IAar, TA,) A place that is open and uncovered. (A, K.)

[Asking, begging, or praying, for rain. Hence,] Seeking, desiring, or demanding, beneficence, or bounty, (Lth, K,) from a man. (Lth,) You say, ما أَنَا مِن حَاجِيٍّ عَنْدَكَ

I am not covetous of obtaining from thee the object of my want. (IAar.)
place needing rain. (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.)
مطال

1. مطاله بدينه, inf. n., مطاله, inf. n., مطاله, inf. n. 
   He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him. (Msb.) See مهاffen and مهافةه.

3. مطاله
   Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising time after time to pay him. (Msb.)

مطال
   Iron, or a sword, (Az, TA,) beaten into a long shape: (Az, K:) or anything extended, elongated, or lengthened. (S.)
[generally thus in all cases] is a word, or noun, (S, K,) or particle, (K,) denoting concomitance, (S, K,) &c. (K.) It is said to denote the commencement of concomitance, though this is not invariably the case. (MF and TA, voce في (___ جئت مع العصر. (Mughnee.)
1. **זיקَّة** [aor. ﷲ، inf. n. ﷲ] said of a man, (S,) and of the head, and of the tail, (TA,) *His* or *its* hair fell off; (S, TA;) as also ﷲ، said of the head: (TA:) and the former said of the head, *its* hair became little, or scanty. (TA:) and **تَزَكَّة** said of the forelock, (نَانِصَىَّة، K,) or of that of a horse, (TA,) *it lost all its hair:* (K:) and **مَعَر** said of a solid hoof, *it lost the hair that hung down upon it from the fore part of the pastern.* (TA.)

2. **زمَر** (، A, K,) aor. ﷲ، (K,) inf. n. ﷲ (، S, TA,) said of hair, (S, A, K,) and of plumage, and the like, (K,) *It fell off;* (S, A;) as also ﷲ، said of hair: (S, A:) or *it became little,* or scanty; as also ﷲ، (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 ﷲ in art. ﷲ. (Hence,) ﷲ or ﷲ من ماله (، A,) *He became poor;* (A, TA;) as also ﷲ، (S, A,) inf. n. ﷲ (، TA;) or the latter, *he became poor,* and *his travelling-provisions failed or became exhausted;* as also ﷲ، inf. n. ﷲ (، K:) [Hence also,] ﷲ *The land became destitute of herbage,* or *its herbage became little,* or scanty: (K) contr. of ﷲ. (Iktt.)

3. **زمَر** see 1.

4. **زمَر** see 1, in the three places. (Hence,) ﷲ أَمَرَّنَا We came upon a land destitute of herbage: (A, TA;) or we found dearth, scarcity, drought, or sterility: (TA:) and ﷲ أَمَرَّ الْقُومَ the people became afflicted with dearth, scarcity, drought, or sterility. (TA.)

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The beasts pastured upon the land, (i. e., its trees or herbs, TA,) and
left no pasturage in it. (TS, l, K.) 

He despoiled him of his property, (K, TA,) and reduced him to poverty. (TA.)

5

see 1, in two places.

A man, (S,) and a head, (A,) whose hair is falling off, or has fallen off; (S, A,) as also and Mārūm; (A:) or having little hair; (TA:) as also Mārūm, and the first and second, a camel's foot, (Hīf) of which the hair (both Shur and Būr) has gone: and Mārūm, a forelock, (Nāṣibah, 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 Mārūm: 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.) 

A plain, and land, destitute of herbage: and Mākān Mārūm, a place having little herbage. (S.)

Mārūm; fem. Mārūm: see Mārūm, 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.)

Mārūm: see Mārūm.
معس

ألْوَثُ: امتعس٨ see
He (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 َﻂِﻌَﻣ ُﻩُﺮَﻌَﺷ (S:) [but see 5:] or, said of a wolf, it signifies he was, or became, mischievous, malignant, or foul; syn. َﺚُﺒَﺧ or his hair became scanty, or little, (K,) and َﻂّﻌﲤ said of a wolf, his hair fell off: (Mgh, Msb:) and َﻂَﻌﱠﻣِإ (S, K,) of the measure َﻞَﻌَـﺘْـﻓِإ, or [rather] َﻂَﻌَْﳕِإ: (S:) and [accord. to some, but see 1, above,] َﻂِﻌَﻣ, aor.  optarg. n. ٌﻂْﻌَﻣ (TA,) He plucked out hair [or wool] (K, TA,) from the head of a sheep or goat. (TA.)

[rather] َﻂْﻌَﻣ (S, Msb, [in the TA, اَلرَجل is inadvertently put for شعره in the explanation,]) said of a rope, (S, K,) &c., (S,) it became worn smooth. (S, K.) ___ See also 5. aor.  optarg. n. ٌﻂْﻌَﻣ (K,) inf. n. ٌﻂَﻌَﻣ (TA,) He plucked out hair [or wool] (K, TA,) from the head of a sheep or goat. (TA.)

It (hair, S, Msb, [in the TA, الرجل is inadvertently put for شعره in the explanation,]) fell off by degrees, or part after part, (S, Msb, K, TA,) upon the ground, (TA,) by reason of disease, (S, K, TA,) or the like; (S:) as also َﻂْﻌَﻣ, (S,) and َﻂَﻌْﲤ, (S, K,) of the measure َﺊْتَﻌَْﳕِإ, (K,) or [rather] of the measure َﺊْتَﻌَْﳕِإ [originally َﺊْتَﻌَْﳕِإ]: (S:) and [accord. to some, but see 1, above,] َﻂْﻌَﻣ, (Mgh, Msb,) inf. n. ٌﻂَﻌََﲤ ُﻩُرَ His fur became scattered. (K, TA) ___ See also 1.

[which latter is said in one place in the copies of the K, to be of the measure َﺊْتَﻌَْﳕِإ]: see 1: ___ and 5.

[which latter is said in one place in the copies of the K, to be of the measure َﺊْتَﻌَْﱂِإ]: see 5: ___ and for the latter, see also
1. 

The wolf: (K) a gen. proper name thereof; similar to ُﻂَﻌْﻣَأ and ُﻂَﻌْﻣَأ.

أَعَطٌ أَعَطَأ: see ُﻂِﻌَم.

The wolf: (K) a gen. proper name thereof; similar to ُﻂَﻌْﻣَأ and ُﻂَﻌْﻣَأ.

Wild, applied to a man, Having no hair upon his body; (S, K;) or whose hair has fallen off; fem. ُءﺂَﻂْعطَأ: (Msb:) [and pl. ُﻂْعط: ] and, applied to a wolf, whose hair has fallen off by degrees, or part after part: (S:) or, thus applied, mischievous, malignant, or foul: [see 1:] or whose hair has become scanty, or little: as also ُﻂْعط: and ُءﺂَﻂْعطَأ, 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. (TA.) ___ ُﻂَعطَأ A mischievous, malignant or foul, or wolf-like, thief, or robber; (S, * L;) likened to the wolf termed ُﻂَعطَأ: pl. ُﻂْعط: applied to sand, (K,) and ُءﺂَﻂْعطَأ applied to a tract or collection of sand (ٌﺔَلمَر, (TA,) and to land (ٌأَرض,) (K,) and ُءﺂَﻂْعطَأ applied to sands (ٌرَمَل,) (K,) also signify Destitute of herbage. (K, TA.) ___ Also ُﻂْعط: [app. applied to sand or the like], Extended upon the face of the earth or ground. (TA.) ___ And ُءﺂَﻂْعطَأ, the pudendum; syn. ُةَءْﻮﱠﺴﻟا (IAar,) as a subst., (IAar,) The pudendum;
معق

عمق 1: see معق.

عمق 4: ما أمعقها 4 see معيق.

عمق: معيق see معيق.
The horses’ or asses’ place of rolling upon the ground. See ردي.
An agile, acute, clever man: see شعل.
He (a horse) went far, (S, Msb, K,) in his run. (S, Msb.) Hence, He went very far in search: (Msb:) or he went far, or to a great or an extraordinary length, therein. (Mgh.) He went far, (K, Ham, Har,) or deep, or beyond bounds, (MA,) in, or into, the thing, or affair. (Ham, &c.) أَذَّنَ النَّبِيُّ ﷺ لَيِّ لَمْ يَجَّلَى. أَذَّنَ لَهُمْ ﷺ لَيِّ لَمْ يَجَّلَى. أَذَذَنَ لَهُمْ ﷺلَيِّ لَمْ يَجَّلَى. أَذَذَنَ لَهُمْ ﷺ لَيِّ لَمْ يَجَّلَى. أَذَذَنَ لَهُمْ ﷺ لَيِّ لَمْ يَجَّلَى. أَذَذَنَ لَهُمْ ﷺ لَيِّ لَمْ يَجَّلَى.

The drawing of water.
A narrow, depressed place (See بيت. ا_tree. موعي... ثغثاء). The بيت. ا_tree. موعي... Th
The rectum.

The guts; i.e. bowels, or intestines, into which the food passes from the stomach: is the name of all the places of the food; and in the belly are the and the, to which the food passes after the stomach, and these are the lower and all these are called the: the are all the that wind, or take a coiled, or circular, form. (Zj, in his Khalk el-Insán.) see a tropical signification (water-holes) of this pl. voce. حاوية.
مغَت

1. (S) aor. (TA) inf. n. مغَتَ (K) 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; (TA) he steeped, and mashed with the hand, medicine in water, syn. مغَت المطر الكالأّ (مرث) (S, K, *) مغَتَ He submerged, or immersed, him, or it, in water. (K) مغَتَ He was affected by a fever. (TA) مغَتَ [aor. (TA) inf. n. (S, K, *)] He submersed, or immersed, him, or it, in water. (K) مغَتَ He was affected by a fever. (TA) مغَتَ [aor. (TA) inf. n. (S, K, *)] They beat him lightly, (S, K, *) as though they shook him about (للهو تللهو). (S) مغَتَ عرضه (آتاهم تلالوه) (TA) مغَتَ عرضه (آتاهم تلالوه) He defamed him; disgraced him; dishonoured him; (S, K) aspersed him by reviling. (TA) مغَتَ مغَتَ them. (TA)

مغَت, (S, K) or مغَت, (L) and مغَت, (L) A strong wrestler. (S, K) مغَت Also, the latter, A man pertinacious in altercation. (TA) مغَت and مغَت An evil, a wicked, or malignant, man:

after the manner of a rel. n. [denoting habitual state or action, and the like]. (TA)
The lightest, or slightest, of the diseases incident to camels. (El-Hejeree.) Also, A certain tree, two carats' weight of the root of which is an emetic and laxative: (K:) or, as in one copy [of the K], a certain plant, in the root of which is a poisonous quality; the drinking of a grain of it in water causes looseness of the bowels, and vomiting, in an excessive degree. (TA.) But these properties [says SM] are strange, and not mentioned by the physicians. Ibn-El-Kutbee says, in [the book entitled] is [the name of] roots which are imported, of a hot and moist temperament, in one of the last measures of the second degree, [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, and spasmodic contraction; 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; and this is not improbable. The hakeem [Dáood] says, in the Tedhkireh, is [the name of] a certain plant in El-Kerej 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 and called: hence it has been imagined to be the pomegranate: and it is said to
be a species of 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. (TA.) [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.]

Herbage laid prostrate by rain: (S, K:) herbage that is rained upon, and rendered yellow, and bad-tasted, and laid prostrate by the rain. (TA.) ___ See مغث.

Affected by a fever. (IAar, K.) ___ See مغث.

Mgith: see مغث.
مغج

معج: مغج الفصيل ضرع أمه 1

see مغج


1. *aor.* ⌼ْذَﻌَﻣ, (inf. n. ﷜ذْﻌَم, S, L,) *He* (a child, and a lamb or kid, S, L, and a young camel, L, K) *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;* (L;) as also ⌼ْذَﻋْذَم, with the unpointed ع and the pointed ذ. (IKtt.)

2. *He sucked, or sucked in, a thing.* (K:) *he sucked, or sucked in,* the inside of صرية, i. e., [a piece of] the gum of the طلح; for there is sometimes in the inner part thereof what resembles glue and the honey of dates or bees. (S, L.) See also ⌼ْذَﻋْذَم, below.

3. *He, (L,) or it, (the body, K,) became full and fat. (L, K.)

4. *It (youth) caused him still to flourish, or to be in the flower of age.* (En-Nadr, L)

5. *She* (a woman) *suckled* her child; (S, L, K;) and a she camel, &c., her young one. (S, L.)
L,) *He* (a man, S, L,) drank much, or abundantly: (S, L, K:) or *he drank long.* (AHn, L.)

The flower, or flourishing period, of youth. (En-Nadr, L.)

**soft; tender; delicate:** pleasant; easy and ample: syn. (S, L, K:) applied to the period of youth: (S, L:) and to life, or a manner of living. (L.)

Also, (K,) or مَعْدُ الجَسم, (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 مَعْدٌ, (L:) and tall: (K:) applied to anything. (L.)

Having the hair plucked out in order that it may become gray: (L:) the term مَعْدٌ 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.)

Mَعْدٌ (L, K) and Mَعْدٌ (L) The fruit of the [tree called] شَجَرَةٌ [q. v.]: (L, K:) or the wild شَجَرَةٌ: (L:) or, both words, (so in the L; but in the K, and) the [plant called] شَجَرَةٌ [q. v.] or a plant resembling the شَجَرَةٌ, growing at the roots of the عَصَبة: (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 مَحْبُرٌ, in the L, from which this is taken, is a mistake for مَحْبُرٌ: the word is a coll. gen. n.: and} the n. un. is with مَعْدَةٌ, (AHn, L:) ISd says, I have not heard مَعْدَةٌ; but مَعْدَةٌ may be a quasi-pl. n. of مَعْدَةٍ, like as مَعْدَةٌ is of مَعْدَةٍ, حَلِقَةٌ of حَلِقَةٍ, and مَعْدَةٌ of مَعْدَةٍ. (L,) q. صَرْبَة, meaning as explained above, at 1: (S, L,) also, the gum of the lote-tree, مَسْدِرٌ: (Aboo-Sa'eed, L) or, of the lok-tree of the desert. (S, L.)
He dyed it (namely a garment or piece of cloth) with رَغَمَة. (A.)

mAَرْغَمَة and رَغَمَة (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 رَغَمَة: (TA:) or i. q. شَقْرَة [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 أَمْغَر.

Red ochre, called in the present day رَغَمَة; red earth, (S, A, Msb, K,) with which one dyes and paints); (TA:) well known; (A:) as also رَغَمَة: (S, K.)

mAَرْغَمَة: see رَغَمَة.

mAَرْغَمَة: see رَغَمَة.

Aَرْغَمَة i. q. أَشَقْرَة, (A, Msb,) 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, Msb:) or red in the hair and skin, (S, K,) of the colour of رَغَمَة: (S:) and having redness in the face, with clear whiteness: (K) or white, or white in face: as also أَمْغَر: applied to a man: (TA:) and, applied to a horse, of a colour inclining to أَشَقْرَة [or sorrel]; i. e. having his شَقْرَة [or sorrel colour] tinged over with duskiness, or dinginess: (S:) and applied to a camel, of the colour of رَغَمَة: (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 رَغَمَة, and having the mane and forelock and ears
like the {red} colour termed صهیة, without any whiteness: (TA:) [see also مغرة:] the fem. is مغّرة: masc. مغّرة: (TA.)

and the dim. أمّيغرة: (TA.)

مغّرة Land whence مغّرة comes forth, or is procured. (TA.)

مغّر A garment, or piece of cloth, (A,) dyed with مغّرة: (A, K.)
مغس

مغس See مغس
He pierced him with a spear or the like: for مغص is syn. with طعن; as also مغص.

He (a man, S, Msb,) had what is termed مغص as explained below; (ISk, S, A, Msb, K;) as also مغص and مغص (IKoot, Msb;) and مغص (TA:) [It is most commonly with غ and ص; but Z says, that] the original word is with س, from طعنه مغص. (A.)

My belly pained me; as also مغص, with س. (TA.) [In the CK, we find مغص, explained by اوهجا, as though signifying It pained his belly. but مغص is doubtless a mistake for مغص. In MS. copies of the K, I do not find this verb.] And [hence,] The thing hurt me: and in like manner, تمغصت منه She pained my belly; as also سغص (Yaakoob, TA.)

[Colic; or] pain in the belly, (A, K,) and griping in the bowels; (A;) or griping in the bowels, and pain therein; (S;) or pain in the bowels, and contortion therein; (Msb;) as also مغص. (Yaakoob, TA.)

A man (S, Msb) having what is termed مغص as explained above. (S, Msb, K.)
stone that attracts iron: arabicized [from the Greek μαγνητής]. (S, K.) [Mentioned in S, L, K, in art. غدع; but, as observed in the TA, it should have a separate place.]
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. ماقأ. ماقأ) Mentioned by most of the lexicographers in art. ماقأ, q. v. (TA.)
مَقَت

1. مَقَتْهُ (aor. — , Msb.) inf. n. مَقَتْ (and, accord. to the K, مَقَتْةَ; but this is the inf. n. of مَقَتْ, q. v.; TA) He hated him: (S, K:) as also مَقَتْهُ , (K,) inf. n. مَقَتْتُ (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-Râghib, Msb,) on account of a foul action. (Msb.)

2. مَقَتْهُ see 1.

3. مَقَتْهُ He hated him [or hated him in the utmost degree] reciprocally, on account of some foul, or evil, affair. (A.) [They bore hatred, one to another.] (TA, art.

4. مَا أَقْتُهُ عَنْدَيَّ How hated, or hateful, or odious, is he to me! (Sb, K.)

5. مَتَقَتْ إِلَيْهِ He showed, or manifested, hatred [or the utmost hatred] to him: contr. of مَتَقَبَبَ إِلَيْهِ. (A.)

6. مَا مَقَتْهُ ضَرَبُوهُ They hated one another, [or hated one another in the utmost degree,] on account of some foul, or evil, affair. (A.)
The marrying the wife of one's father after him; (K₁) that is, after his having divorced her or died: (TA:) this was done in the time of paganism, (S₁) and was then thus called; مقت.

signifying the most violent hatred: it is forbidden in the Kur, iv. 26. (Zj.)

A man who has contracted the kind of marriage termed حبك المقت (ISd, K₁) or the son of such a man. (Zj, K₁)

Hated: (S, K₁) 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 مقت is mentioned by Lth: or hateful, and hated, in the utmost degree, on account of a foul action: in this sense مقت is mentioned in the Msb.]

مقوت: see مقت.
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 مَقْدَى; 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 مَقْدَى: IB says, that the orthography of the word as
best known to the lexicologists is مَقْدَى, without teshdeed; but that A ‘Obeid and others write it with teshdeed; and that IAmb cites
in confirmation of its being thus a verse of ‘Amr Ibn-Maadekerib, at the end of which occurs the expression شَغْلَوَهَا عَنْ شَرْبِ مَقْدَى;
without مَقْدَى; [app. for مَقْدَى;] adding, that it is thus called in relation to مَقْدَى, a town of Damascus, in the mountain
overlooking El-Ghór: (L:) A ‘Obeid says, I hold it to be correctly مَقْدَى; and I heard Rejà Ibn-Selemeh explain this as signifying wine
diminished to half its quantity by boiling; as though it were divided مَقْدَى in halves: (Sh, L:) IB adds, that Aboo-t-Teyyib the lexicologist
says, that the word in question is with د without teshdeed; from مَقْدَى; 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.

A certain well-known kind of cloth, or garment: (L, TA:) you say مَقَدْيَة. (K. [In the CK, erroneously, مَقَدْيَة.])
It was, or became, bitter; (S, A, Msb, K;) as also ﺑَرِ)، (ISk, Ikt, A, Msb, K;) inf. n. ﺑَرَ) is also sour, or acid: (K;) and ﺑَرَ, 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, TA:) by becoming intensely sour or acid. (AZ, TA.)

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,) ﺑَرَاءٌ ﺍَلْمَلْحَاءَ ﺑَرَاءٌ ﺍَلْمَلْحَاءَ. He macerated the salt fish in vinegar; (A, K;) as also ﺑَرَاءٍ ﺍَلْمَلْحَاءَ (ISk, S, A, K,) aor. ﺑَرَاءٍ ﺍَلْمَلْحَاءَ, inf. n. ﺑَرَاءٍ ﺍَلْمَلْحَاءَ, (ISk, S, A, K,) aor. ﺑَرَاءٍ ﺍَلْمَلْحَاءَ, inf. n. ﺑَرَاءٍ ﺍَلْمَلْحَاءَ, (ISk, S,) 4 ﺑَرَاءٍ ﺍَلْمَلْحَاءَ see 1, in three places. I made beverage bitter to, or for, such a one. (IDrd.)

Bitter; (S, A, Msb, K;) as also ﺑَرَاءٍ ﺍَلْمَلْحَاءَ (TA) and ﺑَرَاءٍ ﺍَلْمَلْحَاءَ (S, A, K) and ﺑَرَاءٍ ﺍَلْمَلْحَاءَ (Sgh, K;) or sour; acid; as also ﺑَرَاءٍ ﺍَلْمَلْحَاءَ: (K;) which last also signifies intensely sour or acid; (AZ, Aboo-Málik, S; *) applied to milk: (the same, and K;) or sour, or acid, milk. (Msb.) Aloes; syn. ﻣَثَرٌ ﺍَلْمَلْحَاءَ, (As, S, A, Msb, K;) as also ﺑَرَاءٍ ﺍَلْمَلْحَاءَ: (S:) or a certain thing resembling it: (Ikt, Msb, K;) or poison: as also ﺑَرَاءٍ ﺍَلْمَلْحَاءَ; (K;) which is said by some to be a form used by poetic license: (TA:) or, accord. to AA, a certain bitter kind of tree: and accord. to AHn, a certain plant, which grows in leaves without branches. (TA.) [See ﺑَرَاءٍ ﺍَلْمَلْحَاءَ]

see ﺑَرَاءٍ ﺍَلْمَلْحَاءَ in two places.
Fish macerated in vinegar and salt, so as to become a cold sauce or fluid seasoning: (Az, TA:) or sour, or acid, fish: (IAar, TA:) or fish bruised in water and salt: you should not say. (S.)

see متقر.
The freedman of a freedman: (K.) or the slave of a slave of a freedman: whence the Arabs say, in reviling, فَلَان سَاقَطٌ بِنَ مَاقَطٍ بِنَ لَاقَطٍ (S.) See art. مقاط [which is its pl.] like مقاط ساقط بن ماقط بن لاقط signifies, accord. to IAar, The refuse, or lowest or basest or meanest sort, or mankind, or of people. (TA in art. مقاط).

A player with the ball. (O in art. ضاع.) See ضاع, last sentence.


Maqal Maqala: The Theban palm; palma Thebaica of Pococke; the cucifera of Theophrastes. Also The خوص, or leaves, of the tree thus called: see صنم. See also صنم. صنم. See also. Maqala: The ball, or globe, or bulb (lit. fat, شحمة), of the eye, i.e., the eyeball, which comprises the white and the black. (Khalk el-Insân of Zj; and S, Msb, K.)
The hole of a fox, or of a hare, or rabbit: or, accord. to Th, the hole of the kind of lizard called **ضِبْطُ.** (L.)
**Mekt**

1. **Mekt**, aor. ــ ; and **mekt**, aor. ــ ; inf. n. **mekt** [with which **mekt** (see below) are syn.] and **mekt** (S, K) [like **q. v.**] and **mkt** and **mkt** (K) and **mkht** and **mkht** (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; **in a place.** (TA) [In like manner,] **Mkt** He loitered; tarried; stayed; waited; paused in expectation. (S, K)

5. **Mkt** see 1.

and **mkt**, substs., from **mkt**, A tarrying; tarrying and waiting, or expecting; &c. (S, A.)

**Mekt** see 1.

**Mkt** **Grave:** (S, K) **who does not hasten in his affair:** pl. **mkt** (TA.) **mkt** **Slow of speech.** (Ibn-Abi-l Hadeed.) **Also** A man remaining; staying; abiding; remaining fixed, or stationary. (TA)

**Sar al-rajul mmtkna** The man journeyed, or proceeded, loitering; syn. **mtilma.** (S.)
ملب

ملاب: see art. لوب, in which, as well as here, it is mentioned in the K.
1. مَثْلُ، aor. مَثَلَ، inf. n. مَثَلَهُ، مَثَلَ، 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 مَثَلَ، aor. مَثَلَ، inf. n. مَثَلَهُ، مَثَلَ، 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-Hadeed, He made him a concealed promise: but this is a strange explanation. (MF.) مَثَلَ، inf. n. مَثَلَ، He lied; as also مَثَلَ، (TA, art. مَلْذ) The darkness became mixed with the light: this happens at nightfall and at daybreak. (AZ.) مَثَلَ، He aspersed him, or bespattered him with evil. (A.) مَثَلَ، [aor. مَثَلَ، inf. n. مَثَلَهُ، (K;) like مَغْنَثُهُ، q. v. (TA,)] مَثَلَ، He beat him lightly; (K;) like مَغْنَثُهُ، q. v. (TA,) مَثَلَهُ He (a hare, TK,) was unable to run; too weak to run. (K.)

2. مَلَائِمُ، (inf. n. مَلَائِمْ، TA,) He treated him with dissimulation, and jested, or joked, with him. (K.)

3. مَلَائِمُ The first, or commencement, of the blackness of night: (K;) or it is after the مَلَائِمُ The first, or commencement, of the blackness of the place of sunset: when it has become intense, and the last عَشَا، has come, it is called مَلْسُ. (IAar.)
I came to him at the period when the darkness became confused, and had not yet become very intense, (as it has) when thou sayest 

\[ \text{Axoxk A'm dznhb} \]

\[ \text{Is this} \] thy brother, or the wolf? (S.) i. e. at the time of the prayer of sunset, and after it. (As, S.) 

The prayer of sunset: in the dial. of Rabee'ah. (A.) 

[His compact was not otherwise than weak, and his promise not otherwise than one not meant to be fulfilled. (A.)

One who does not become satiated with coitus. (K.) You say

\[ \text{Ljur} \]

\[ \text{AaRme} \]

See ملث.
Such a woman suckled, or gave suck, for such a one. (A, L.) 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.) He caused the child to be suckled;] syn. with أرضعه. (K.) [See ملُحُّا. (L) and ملَحٍّ, inf. n. ملَحٍّ; and ملَحٍّ, (L, K;) the last said to be formed by transposition from تلمَعّ; but ISd, sees no reason for this assertion; (L;) He (a camel, L,) became fat. (L, K.)

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 ملَحَّة. They (lizards such as are called ضَبَاب) became fat; as also ملَحَّة. (L) ملَحَّة, aor. —, inf. n. ملَحٍّ and ملَحٍّ, (S, Msb, K) and ملَحٍّ, (K;) this form of the verb is of the dial. of the people of El-Áliyeh; (Msb;) and ملَحٍّ, aor. —, (S, Msb, K) inf. n. ملَحٍّ and ملَحٍّ, (S, Msb;) and ملَحٍّ, aor. —; (IAar, K;) and ملَحٍّ, of the dial. of El-Hijáz; (Msb;) It (water) was salt: (S, Msb, K;) or املَح signifies it became salt, having been sweet. (K.)

It (a thing, S, Msb;) was, or became, goodly, beautiful, or pretty; (S, Msb, K;) and beautiful of colour; or beautiful and bright; (Msb;) pleasing to the eye or ear; facetious. (The lexicons passim.) He put salt into the cooking-pot: (K;) or put a proper quantity of salt into it: (S, A, Msb;) and accord. to Sb, املَح signify the same as ملَحٍّ or ملَحٍّ, inf. n. املَح, and املَح signify he put much salt into it, (S, Msb, K;) so that it [meaning its contents] became spoiled. (S, A.)

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 حمض, (S.) — and —, (K,) inf. n. ملح; and ملح, (K,) aor. —, inf. n. ملح, (S.) —, inf. n. ملح; and ملح, (K,) inf. n. ملح; and ملح, (L,) inf. n. ملح; and ملح. He salted fish. He salted flesh-meat, and a skin, or hide. (L,) Also ملح, (K,) inf. n. ملح. He rubbed his (a camel's, or sheep's, or goat's,) palate with salt. (TA.) Also ملح, (K,) inf. n. ملح.

(He salted fish.) ___

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 باراض and لئاقة; whereas this is derived from ملح, a subst. [But his objection seems to me invalid: this may be an anomalous instance, and yet of classical authority, like many others.] —, inf. n. ملح. He was, or became, his foster-brother. (L, TA,) ___

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 ملح;] and pronounces it a post-classical word. (TA,) You say ملح, (S, A, K,) and ملح, (K, A, B, C,) the sacred or inviolable bond, or obligation, which is the consequence of their
being fosterbrothers. (A.)

The people possessed milk; the people had fat camels or other beasts. (L.)

He put some

fat [which is termed مَلْح into the cookingpot. (AA.)

He gave the camels salt water to drink. (K.)

The camels came to salt water to drink. (S.)

[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 مَلْح, from مَلِحَاء the verb is here put into the dim. form, being meant to be used as an epithet, as though they said مَلِحِتَه: (T:) it is the only instance of a verb put into this form, except مَلِحْتَه (S, K;) and, as some say, مَلِحَتْهُ (T, S, K;) the verb is here put into the dim. form, being 

Grace me, or recommend me, (by thy speech). (T, L.)

Such a one affects to be clever, or graceful, and to be goodly, beautiful, pretty, or facetious]. (A.)

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.)
(S, M, K) and (M) The act of sucking the mother or any nurse; syn. (S, M, K) a child’s sucking its mother. (Abu-l- Kasim Ez-Zejjájee.)

Milk. (IAar.) The following verse of Abu-t-Tamahán, 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 As, [app., accord. to the S, as an ex. of حَلْم in the sense of عَاضَر; but as MF observes, it may be taken as an ex. of that word in the sense of milk;]

رياض

وإن لأَرجو مَلَحها في بَطُونكم
وما بسطت من جلد أَشع أَغبرًا

(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 أَبْعَر, for the sake of the rhyme; for each verse of the poem to which it belongs ends with kesreth. (L.)

ملح

a thing well known, (S, K,) [Salt;] that with which food is made pleasant: (L:) of the fem. gender generally; (O;) sometimes masc.: (K:) pl. مِلَح. (Msb.) Dim. مَلِيحة. (Msb.) ماء مَلح, (S, K, &c.,) originally مَلِح, from the verb مَلْح like خشَن, contracted because of the frequency of its usage; (Msb;) and ماء مَلِح, (K,) and ماء مَلْح;

Salt water. (S, K, &c.) says, that ماء مَلْح 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 مَلِح like دَرْع, ri. e. دَرْع تَآَرَس, i. e. ذَو مَلْح: (TA:) it is a chaste word, of the dial. of El-Hijjáz, but extr., being from مَلْح الْمَاء, like as you say مَلْح الْمَاء, a form of the verb sometimes used. (Msb.) The pl. of
salt waters; and a salt well. (L.)

Salt waters. (T, K.)

A well of salt water: (S, K;) pl. مَلْحَةٌ مَلِحَةٌ (L, K;)

Knowledge; science; learning; syn. علمٌ. (IKh, Kz, K;)

Men of science; learned men; syn. علماءٌ. (IKh, Kz, K;)

Goodliness, or beauty. (K;)

Fatness: (K;) or a small degree of fatness. (TA;)

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. حِمْلَةٍ حَمْلَةٌ (K;)

and a compact, or confederacy; syn. حَلْفٌ. (K;) In some copies of the K, for حَلْفٌ is put حَذْفٌ (TA;)

Accord. to Aboo-Sa'eed, this is the signification of the former word in the verse of Abu-t-Tamahán 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 نَلَفْنَاء مَلِحَةٌ, and مَلِحَةٌ مَلِحَةٌ, There is a sacred or inviolable bond, &c., between such a one and such a one. [This meaning is derived from مَلِحَةٍ as signifying salt; the eating of which with another imposes upon the two parties a sacred mutual obligation.] The Arabs, says Abu-l-'Abbás, pay a high respect to salt and fire and ashes.

(L. [You say,)] مَلِحَةٌ عَلَى رَكْبِهِ which in the copies of the K, but correctly مَلِحَةٌ عَلَى رَكْبِهِ, as in all the other lexicons, (TA;) [It., 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: (IAar;) 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;)

As says, that in the following verse,
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 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 

A certain disease and fault in the kind leg of a beast of carriage; (TA:) a swelling in the hock, or hock-tendon, (عرقوب) of a horse; (S, K:) less than what is called جرد; which is a name given to it when it has become violent. (S.)

A single feed taken by a child from the breast. (TA,) signifies a single suck. (TA.)

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.)

A white colour intermixed with black: (S, K:) whiteness overspreading 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.)
The utmost degree of blueness or grayness, [app. meaning the latter, from ملح as signifying salt, as salt in the state in which it is commonly used in Arabia is of a pale gray colour, (K.) or blueness, or grayness, (زروة) of such a degree as to incline to whiteness. (S.) [See ملح A goodly, beautiful, pretty, or facetious, story, or narrative, and word, or saying, or speech; a bon-mot; (L;) (S, K;) what is deemed beautiful, elegant, facetious, or the like, of stories, &c.: (Ibr D;) and so ملح, coupled with مَلْحَةٌ فِي الْمَلْحَةِ, in art. فكه 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 'Áisheh, 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. ملحة. (S, K;) As said ملحة I have attained to the station, or rank, to which I have attained by means of goodly, or facetious, sayings, &c.] (S.) I related to him goodly, beautiful, pretty, or facetious, stories.] (A.) [A curiosity, an extraordinary thing.]

ملح: see ملح.

ملحان: see ملحان. مصان in art.][A sucker: see ملحان in art.]

ملحان, (S, K,) sometimes written ملاحان, (TA, art. شبيب, voce ملاحانان, 않은) [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-Ákhireh, (K;) [in the old Arabian calendar;] because of its whiteness; Jumáda-l-Oolà, (TA;) and was Kánoon eth-Thánee, (K, TA;) [but see شبيب:] or this was a name of Kánoon el-Owwal, (TA;) and was کانون الول كانون الثانى, (K,) [see شبيب:] or كانون: days when the earth was white with hoar-frost, or rime. (Amr Ibn-Abee-'Amr, Az.)

ملح: see ملح.
and beautiful of colour; or beautiful and bright; (Msb.) pleasing to the eye or ear; facetious: (the lexicons passim) fem. of the first with ٌﺢْﻠِﻣ; (Msb.) pl. of the same, ٌﺢْﻠِمُوا and ٌﺢْﻠِمْمُوا; (AA, S, K;) and of ٌﺢْﻠِمُم. (K.) __ See [Facetious speech.] __ One in whose counsel, or advice, one seeks a remedy; acc. to AA: hence the phrase مَلِحِ النَّاس: acc. to some, one with whom one finds, or esteems, it pleasant to sit and converse. (IB, in TA, voce.)

ٌﺢْﻠِم.__ [the bird Sifrid]: see صُفْرِد.

ٌﺢْﻠِم: مَلَحِيّة وَبَأ ِﺢِﻠَﳌا.__ [the bird Sifrid]: see صُفْرِد.

ٌﺢْﻠِمِيّة: مَلَحِيّة.

ٌﺢْﻠِمِي: مَلَحِيّة (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] مَلِحِيّة; (S;) or from the [plant called] مَلِح; because of its taste. (AHn.) __ Also, A kind of fig, (K,) small, of the colour termed مَلِحِيّة, very sweet, and which is dried. (TA.) __ Also, A species of the tree called أَرََاََٰٰك in which is whiteness and redness and the colour termed شَهيّة. (AHn, K.)

ٌﺢْﻠِم: A seller of salt: or a possessor of salt: (IAar, K;) as also مَلِح: (K;) which also signifies one who provides himself with salt for travelling-provision: or a trader in salt. (TA.) __

ٌﺢْﻠِم: 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 نَهْر: (TA) to put its mouth into a right or proper state. (K.) __ His occupation is called مَلِحِيّة and مَلِحِيّة. (K.)

ٌﺢْﻠِم: see مَلِح. __ [A coll. gen. n.] A certain plant, (S, K;) of the kind called ضَْحُم; (Lth, T, S;) a leguminous garden-plant; n. un. with ٌﺢْﻠِم; 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 ضَْحُم.
having twigs and leaves, growing in tracts such as are called فَقَافَ، of a salt flavour, wholesome to camels and sheep: (M:) a plant like the قُلْماَمَ، in which is a red hue, eaten with milk, bearing grain which is collected like as is that of the ﷽، 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 مَلَحَ is the raceme of the أَرَاكَ، thus called because of its taste, which is hot, as though containing salt. (M.) [Suœda baccata. Forsk., Flor., 69. (Freytag.)]

ُﺔَﺣﱠﻼَﻣَ (S, K) and ﺔَﺤَﻠَْﳑ (K) A place where salt is generated. (S, K.)

**Malh**

S, K. and K. see مُلَاحَةَ.

S, K. see مَلَحَةَ. مَلَحَة

S, K. مَلَحَةَ.

A place where salt is generated. (S, K.)

A place where salt is generated. (S, K.)

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: (Msb:) fem. مَلَحَاءَ; applied to a ewe of a white colour intermixed with black: (K:) or black, with its hair pervaded by whiteness. (TA.) Aboo-Dhubyan Ibn-Er-Raabal employs مَلَحَاء as one of four epithets which he applies to those old men most hateful to him. (S.) Also, Blue, or gray, [see مَلَحةَ] in such a degree as to incline to whiteness; an epithet applied to a man, &c. (Msb) Having the eye of that colour. (S.) Hence, كَتِبَةَ مَلَحَاءَ [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 كَتِبَةَ شَهَاءَ: (S:) or one that is white and great: (TA:) or, great. (K.) دَمَلَحَاءَ 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 الرَّيْبَ وَجَارِهَا
* أَخْوِ سَلْوَة مُسِىْ بِهِ اللَّيْلَ أمِلَحُ

meaning [by [by الملح] 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 [but this appears to be a mistake for فهو, so that they were, ] in a comfortable state of life: and he says مسي بِه because the dew falls in the night: (S, L:) by he means the night-dew which preserved them from thirst. (L.) ___ الملحان was also the name of a particular troop belonging to the family of ElMundhir, (S, K,) of the Kings of Syria, who had another called الشهيا: (TA.) ___ بردة ملحان A with black and white stripes. (L) ___ شجرة ملحان A tree of which the leaves have fallen, (L, K,) the branches, or twigs, remaining green. (L.) ___ الملحان (in a camel, ل) Certain flesh in the back, (situate within, L,) extending from the withers (الكاهل) to the rump: (L, K,) or the middle of the back, between the withers (الكاهل) 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

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the vertebrae of a camel over which is the hump: (L:) or, in a camel, the part beneath the hump; containing six vertebrae (مُلْحَانات): pl. (مُلْحَانات) فَارْسُ المَلْحَانِ The fat of the hump. (T, S) ___ أمَلَحُ A horse having the kind of swelling called ملح. (TA.)

مَلْحَة: مَلْحَة.
A thing [or vessel or the like] in which salt is put. (S, A.)

A fat camel. (L.) A camel destined for slaughter that is fat: (S:) or having some remains of fatness. (L.)

Salted fish; (S, K;) i. q. 

(K.) You should not say مَلْحٌ. As to the saying of 'Odháfir,

*A بصريَّة تزوَّجت بصريًا
*A يطُعمها المالح والطريًا

[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 مَلْحٍ, not regarding the above verse as an evidence. You says, that مَلْحٌ and مَلْحٌ مَلْحَي مَلْحَي are better than مَلْحٍ. (TA.)

See مَلْحٌ and مَلْحٌ مَلْحَي مَلْحَي.
ملخ

1. مَلْخَةٍ, aor. — , inf. n. وَدُمْخَةٍ; (K) and مَتَّلْخَةٍ; (L) He pulled, or drew, a thing, grasping with the hand, or biting, (L, K,) and so pulling or drawing it out. (L) متَّلْخَهُ امْتَلْخَهُ 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 . (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,) متَّلْخَهُ متَّلْخَهُ, aor. — , (L, K,) inf. n. وَدُمْخَةٍ, (S, L, K,) He went, or journeyed, at a vehement rats: (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 حَضْرٌ, in any way, well or ill. (Ibn-Hánee.) متَّلْخَهُ فَلَانٌ وَدُمْخَهُ فَلَانٌ He went away journeying through the land, or earth. (TA.) متَّلْخَهُ فَلَانٌ متَّلْخَهُ فَلَانٌ 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) متَّلْخَهُ فَلَانٌ وَدُمْخَهُ فَلَانٌ The people, or party, went, or journeyed, far in the land. (S,) متَّلْخَهُ فَلَانٌ وَدُمْخَهُ فَلَانٌ He (a man) fled (IAar; and Az, from several Arabs of the desert.) متَّلْخَهُ, aor. — , inf. n. وَدُمْخَهُ, (S,) متَّلْخَهُ, مَتَّلْخَهُ مَتَّلْخَهُ, It (flesh-meat) was, or became, tasteless, or insipid; (S,) [i. q. ] مَتَّلْخَهُ See متَّلْخَهُ.

5. متَّلْخَهُ see 1.

8. متَّلْخَهُ see 1.
مَلِيْخُ, 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. مَلِيْخٌ. (S.) See مَلِيْخٌ. __ Corrupt: (L, K;) or any corrupt food. (IAar, L; __ مَلِيْخُ مَلِيْخِ َّمْلُقَّ عَلَىٰ; Milk that slips from the hand. (L.)

مُلْوَخِيَّةُ Corchorus olitorius, or Jews' mallow: so used in the present day. See خَبَّازٌ.

مَلَخُ Vehement in journeying, or in his pace. (S, * TA.) __ A slave who runs away often. (L, K.)

مَلَخُ Fleeing; as also مَلَخُ and مَلَخُ (Az.)

مَتَمْلَخُ العَقُلِ A man deprived, or despoiled of his reason. (S, TA.) __ مَتَمْلَخُ السُّلْبِ A man weakened, or enervated, in the back-bone, or back; (K;) as though it were pulled asunder. (TA.)

مَتَمْلَخُ: see مَتَمْلَخُ.
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. He (a youth) was, or became, soft, tender, or delicate. (T, S, L.) See also مَلْدُهُ below. He drew or pulled it; strained it; or extended or stretched it; syn. مَلْدُهُ. (K.)

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.)

Also, The [creature called] غُول; (K;) i. e., i. q. سُعاَة; or an enchantress of the jinn. (TA.)

Youth, or youthfulness; and its softness, tenderness, or delicateness. (M, L, K. * [In the CK, for نعمة, is erroneously put نعمة.])
(K) and مِلْدَ، أَنَّى (M, L, K) [in the CK مِلْدَ أَنَّى applied to a woman, or a damsel, soft, tender, or delicate; (S, M, L, K;) and of just stature: (L;) pl. of أَمْلُودُ (A, TA) and of إِمْلِيْدُ (TA) and of أَمْلُودُ (A, TA;) and of أَمْلُودُ (M, L.) The أَمْلُودُ and إِمْلِيْدُ is to render them quasi-coordinate to words of the classes of جِوْلُسُ (A, TA) and of قُطْمِيرُ عَسْلُوجُ; as is shown by their having the augmentative letters وَ and ى. (I, M, L.)

Also, applied to a desert i. q. إِمْلِيْدُ (S, L, K) i. e., Bare, in which is nothing. (L.)
1. He was quick in coming and going. (M, L.) This is the original signification. (L.)

2. He (a horse) was quick in his running. (K, in which only the inf. n. is mentioned.) He (a-horse) stretched forth his arms, ( kaldam صبيعة, S, M, L, K,) in running, (S,) to a degree that he could not exceed, to overtake, (مثناً يجده مزيدا للمهاجم, M, L, K,) and contracted, or drew in, (حبس, [perhaps a mistake for سباح 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.)

3. 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 Aboo-Is-hák, the ذ in this word is a substitute for ملثه. (M, L.) See ملثه.

4. He lied; (K;) as also مثّلة, (S, L;) inf. n. مثّلة, He lied, (TA.)

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(S, L, K,) He smote him and pierced him with a spear. (S, L, K. *)

Mal då: see Mal dan.

Mal do: see Mal do.

Mal d: see Mal d.

Mal d: see Mal d.

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 مثّلة, (M, L [in the K, and said to be of the same measure as مثّلة; but this seems to be a mistake]) and مثّلة, (M, L, K) and مثّلة, (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 مُلَّدٌ،
the inf. n of مُلَّدٌ, 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 مُلَّدٌ one who makes a show of sincerity, faithfulness, or honesty, concealing, or meditating, what is different therefrom. (S, L.) Also مُلَّدٌ

Stealthy; (M, L,) and light, or active; applied to a wolf. (M, L, K.)
It was, or became, smooth, sleek, or free from asperities; the inf. n. being the contr. of خشونة; (S, M, K;) it had in it nothing upon which to lay hold; it was, or became, smooth to the feel; (Msb;) and ملمس signifies the same, (S, M,) inf. n. being incorporated into the م, both signify it was, or became, made, or rendered, smooth, &c. (S.) See also ملمس, aor. 1. 2. He (a man) went away quickly, or swiftly: (TA:) and ملمست النثاقة, (M,) and the she-camel, (M,) and the camels, (A,) went quickly, or swiftly: (M, A:) or ملمس signifies the going easily, or gently: and also, contr., the going vehemently: (M:) or a gentle mode of going or journeying: (IAar:) and the being light, or active, and quick. (TA.) It is said in a trad., ثلاث ليال سير ملمسا; لثلاث سيرا ملمسا or تلات ليال دوأت ملمسا, i. e., سر ثلاث ملمسا. Journey thou three nights of quick, or of easy, journeying; or with a quick, or an easy, journeying;] or ملمس signifies a certain mode of going or journeying; and is in the accus. case as an inf. n. (TA.) ملمس, aor. and inf. n. as above, also signifies It (a thing) went back, or retired, (إغْسَن) quickly; (M,) and so. (M, TA.) ملمس الطَّلَام] [aor. 2. (TK,) inf. n. ملمس, (A, K,) or ملمس, (S, M,) The darkness became confused; (S, M, A, K;) as also ملمس, (TK,) inf. n. ملمس, (A, K,) or ملمس, (S, M,) or became in the state after that which is termed ملمس, (M,) or ملمس. (TA.) See ملمس below.
He smoothed the land with the_smoothness_of_the_land, (TA,) he drew the_smoothness_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; (S, K,) and from the thing, or affair; (S, A, TA,) and from the hand of another. (A.)

The wool of thy sheep, or ewe, fell off: (K,) from Ibn-'Abbád. (TA.)

It (a smooth thing) slipped forth from the hand [&c.]. (Har, p. 119.) And hence, (Har, ubi supra,) He escaped; got away; or was, or became, or got, clear, quit, free, or at liberty; (S, K, A, Msb, M,) as also, (S, A, K,) and, (S, A, K,) and, (S, A, TA,) and, (S, A, TA,) of the measure, املاس, إنفعل, [or rather إملاس, إفتنعل], and, (K,) من الأمر, from the thing or affair; (S, A, TA,) and, (S, A, TA,) من يدى, from my hand. (A.) (Hence,) من السلم من الشراب, He recovered from the wine. (AHn, M.)

His sight was suddenly taken away. (M, A, K.)

The confusedness of the darkness: (S, M, A, K,) or it is after the blackness has become intense, so that the time of the last ءآشعة comes; then the blackness becomes confounded with the 黌ل, and the one is not distinguished from the other. (IAar.) You say, أتيتُ السلم من ظلال, 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 الظَّلَامُ.

ملس: see ملissant, in two places; and ملسي, throughout.

ملسي: see ملissant. 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 ملوس: (M) or the latter signifies a she-camel excellent, or good, in the pace termed عَنْقٌ, 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-Ahmar, M,) alluding to dislike, or hatred, of faults or the like, (El-Ahmar, TA,) عَلَىِّ ملسي لا عَهْدُ لَهُ; (He who will not remain firm to a compact, &c., for him there is no compact, &c.); (El-Ahmar, 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-Ahmar, TA.) [But see what here follows.] ___ It is said in a proverb, applied to him in whose fidelity one does not trust, (TA,) ذُو ملسي لا عهدة لَهُ; (Az, L, Msb, 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 ملسي 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: (Msb:) 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, مَلِسَ يْ لَ عَهْدَ, 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, أَبْيَعُكَ المَلِسَ يْ لَ عَهْدَ, meaning, I sell to thee on the condition that thou shalt get thee away, and not return to me, (S, Msb, K,) nor have any claim upon me for indemnification. (Msb.) [In some copies of the S, here and in art. عِهْد, 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. عِهْد.]

مَلِسَ: see مَلَوسَ.
إِمْلِيِسَ: see مَلِسَ, in two places: and إِمْلَيْسَ: dim. of أَمْلِسَ, fem. of أَمْلَسَ, which see, in two places.

مَالِسَهْ: An implement (S, A, K) of wood (A, TA) with which land is made smooth, or even; (S, A, K;) as also مَالِسَهْ. (A, TA.)

أَمْلِسَ: Smooth; sleek; free from asperities; [contr. of خَشْنُ.] (S, M, K;) having in it nothing upon which to lay hold; smooth to the feel; (Msb;) and مَلِيْسَ signifies the same; (TA;) and
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,) 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.) ___ see A year without herbage: (A:) or a year of sterility: pl. أَمَالِسٌ مَّسْلَامٌ contr. to rule. (M.) ___ The lowest heaven. (TA, art. أَمَالِسٌ مَّسْلَامٌ) ___ Wine easy to swallow; (A;) wine that descends easily in the throat. (K.) ___ مَّسْلَامٌ [as an epithet in which the quality of a subst. predominates] Sour milk with which pure milk is mixed; as also جِلْدَهُ أَمَالِسٌ ___. (IDrd, K.) ___ He has no blame attaching to him. (A, TA.) ___ أَملِسٌ مَّسْلَامٌ A fatiguing, severe journey such as is called خَمِسٌ. (K.)

أَمالِسٌ (S, K,) and جِلْدَهُ أَمَالِسٌ ___. (Ibn-'Abbád, K,) A desert in which is no herbage: pl. أَمالِسٌ مَّسْلَامٌ (S, K) and جِلْدَهُ أَمَالِسٌ ___. (Idr, K,) A desert in which are no trees, nor fresh nor dry herbage, nor wild animals; sing, أَمالِسٌ مَّسْلَامٌ app. from Malasa; مَّسْلَامٌ [as an epithet in which the quality of a subst. predominates] Sour milk with which pure milk is mixed; as also جِلْدَهُ أَمَالِسٌ ___. (IDrd, K.) ___ He has no blame attaching to him. (A, TA.) ___ أَمالِسٌ مَّسْلَامٌ A fatiguing, severe journey such as is called خَمِسٌ. (K.)

أَمالِسٌ (S, K,) and جِلْدَهُ أَمَالِسٌ ___. (Ibn-'Abbád, K,) A desert in which is no herbage: pl. أَمالِسٌ مَّسْلَامٌ (S, K) and جِلْدَهُ أَمَالِسٌ ___. (Idr, K,) A desert in which are no trees, nor fresh nor dry herbage, nor wild animals; sing, أَمالِسٌ مَّسْلَامٌ app. from Malasa; مَّسْلَامٌ [as an epithet in which the quality of a subst. predominates] Sour milk with which pure milk is mixed; as also جِلْدَهُ أَمَالِسٌ ___. (IDrd, K.) ___ He has no blame attaching to him. (A, TA.) ___ أَمالِسٌ مَّسْلَامٌ A fatiguing, severe journey such as is called خَمِسٌ. (K.)
(T, S, K, TA,) not, as is implied in the [S, and] K, as meaning a desert, but as syn. with إملِسِي; (TA;) A sweet pomegranate, having no stones: (T, M, TA:) and accord. to Lth, ملِسِي signifies the sweetest kind of pomegranate, which is that without stones. (TA.) [See أشبَه، شَنْبَاء، voce أَشِنَبُ.]
1. ** صلى الله عليه وسلم** (S, M, A, K.) aor. ** صلى الله عليه وسلم** (S, M,) inf. n. ** صلى الله عليه وسلم** (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 ** صلى الله عليه وسلم** (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] ** صلى الله عليه وسلم** (S, M,) to, and 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, ** صلى الله عليه وسلم** (S, M, A, Mgh, and a camel, M, TA,) brought forth her fœtus, or offspring, prematurely, (S, M, A, Mgh,) or dead: (K:) i. ** صلى الله عليه وسلم** (a woman, S, M, A, Mgh,) also signifies ** صلى الله عليه وسلم** (a man) became poor, needy, or indigent. (TA.)

4. ** صلى الله عليه وسلم** (S, M, A, K,) inf. n. ** صلى الله عليه وسلم** (S, M, A, Mgh, and a camel, M, TA) brought forth her fœtus, or offspring, prematurely; (S, M, A, Mgh,) or dead: (K:) i. ** صلى الله عليه وسلم** (a woman, S, M, A, Mgh,) and ** صلى الله عليه وسلم** (Abu-l-'Abbás, TA,) or ** صلى الله عليه وسلم** (S,) or ** صلى الله عليه وسلم** ([alone], (M, A, K,) She (a woman, S, M, A, Mgh, and a camel, M, TA) brought forth her fœtus, or offspring, prematurely; (S, M, A, Mgh,) or dead: (K:) i. ** صلى الله عليه وسلم** (a woman, S, M, A, Mgh,) and ** صلى الله عليه وسلم** (Abu-l-'Abbás, TA,) also signifies ** صلى الله عليه وسلم** (a man) became poor, needy, or indigent. (TA.)

5. ** صلى الله عليه وسلم** see 1, in three places.

7. ** صلى الله عليه وسلم** see 1, in three places; and see 7 in art.
Naked: [in the present day commonly preceded by عريان (vulg. pronounced عريأن), 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.)

A thing that slips out from one's hand by reason of its smoothness; as also مَلْصَةٌ مُلْصَةً and أمْلَصَةٌ: (M,) a rope from which the hand slips, (S, K,) not being able to keep hold of it; (S, TA;) as also مِلْصَةٌ مُلْصَةً. (TA.) You say, سمكة ملصة: (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,) signifies الأَطْوَمُ مِنَ السَّمَكَ [app. meaning a kind of thick-skinned fish]. (K, TA.)

ملصة: see ملصة, in two places: ___ and see ملصة, in two places.

ملصة: see ملصة. You say also، سَأَّرَلا لُجوُر ملصة، i. e. هُطَلْـبَأ [app. meaning A smooth-headed man.] (Ibn-'Abbád, K.) ___ Also, Tender; or soft. (TA.)

ملصة Brought forth prematurely; as also مُلْصَةٌ مَلْصَةً: (M, TA;) an abortion. (TA.) You say، أَلْقَتْ وَلْدَهَا ملصة She cast her young one prematurely; (TA;) as also مِلْصَةٌ مُلْصَةً and مَلْصَا. (K, TA.)

ملصة A woman, and a she-camel, (M,) that brings forth her offspring prematurely, (M,) or dead: (K:) pl. بِمَالِصْنِ،. مالصة, with ى. (M, TA.)

ملصة 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.]
The verb مُلَطَתْ, aor. مُلَطَتْ, (K,) inf. n. مُلَطَتْ (S, K) and

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ٍﻂِﻠَﻣ, (K,) He (a man) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks: (S [which indicates that it is like مُرَطَتْ]) or had no hair upon his body, (K, TA,) but only upon his head and beard. (TA.) See also 4.

ٌﻂَﻠَﻣ (S, K) and مُلَطَتْ (K,) inf. n. مُلَطَتْ (S, K) and مُلَطَتْ (K,) aor. رَطَتْ, (TA,) She (a camel) cast her fœtus (S, K) before it had hair growing upon it; (S) without any hair upon it: (K) [like مُرَطَتْ] and مُلَطَتْ أَمِهَّة مُلَطَتْ (K,) aor. رَطَتْ (TA,) she brought it forth in an imperfect state. (K,) ___ مُلَطَتْ [perhaps a mistake for مُطَّلَتْ] He became poor, needy, or indigent; like مُلَصَتْ. (TA, art. مَلِص.)

ٍﻂَﻠَمٌ It (an arrow) was, or became, without feathers upon it. (K,) ___ It [a thing] was, or became, made, or rendered, smooth; syn. مُلِصَتْ. (Sgh, K.)

ٍﻂَﻠَمٌ He seized it, took it hastily, or snatched it unawares;, (Sgh, K;) like مُرَطَتْ. (TA.)

ٍﻂَﻠَمٌ [gypsum]: see مُلِصَتْ. The shoulderblade; syn. كَتْفٌ: (TA, art. سِرْح:) or the humerus, or upper bone, of the arm; syn. عَضُدٌ. (T, ibid.) of a camel. (ISh, ibid.)

ٍﻂَﻠَمٌ The fœtus of a camel having as yet no hair grown upon it: (S, K;) or that is cast prematurely; as also مُلِصٌ. (K, TA, in art. مَلِصَتْ) Also, A lamb or kid: or one just born. (TA.) ___
See also what next follows.

A man having little, or scanty, or thin, hair upon the sides of his face, or of his cheeks; like having no hair upon his body, (Lth, K) except the head and beard. (Lth.) An arrow of which the feathers have fallen off; like or a arrow having no feathers upon it; as also. (K)

A she-camel casting her foetus without any hair upon it: pl. (K, TA) with (TA) that usually casts her foetus without any hair upon it. (K)
ملع
He flayed him with a whip: like سلقه. (TA in art. سلق.)

He behaved in a loving, or an affectionate, and a blandishing, or coaxing, manner to him. (S, Msb, * K.) See a verse cited in art.

A swiftly-running mare. See مَلَاَقَ. Vehement in journeying, or in his pace; i. q. مَلَاَقَ. (TA, voce مَلَاَقَ.

A harrow; see مَلَس. مَلَس.
ملك

1. *ملكه* He possessed it, or owned it, [and particularly] with ability to have it to himself exclusively: (M, K;) [and he exercised, or had, authority over it; for] *ملك* signifies the exercise of authority to command and to forbid in respect of the generality of a people [&C.]: (Er-Rāghib, TA:) or the *ملك* having possession and command or authority: and the *ملك* having power to exercise command or authority. (TA.) *ملك* as inf. n. of *ملكه* meaning He possessed it, is more common than *ملكه* He had the ruling, or ordering, of his affair, or case] And *ملكه* He had the dominion, or sovereignty, or ruling power, over the people. (Msb.) See 4.

2. *ملكه* He made him to possess a thing; (S, K;) as also *ملكه* (K.) _He made him king; or made him to have dominion, kingship, or rule. (Msb, K.) _The man shall be made to have the ruling, or ordering, of his affair, or affairs, or case. (Sh, T in art. دين)_

3. _Malak Ameh_ see شدن.

4. _Malak Ameh_ and _ملكه* Malak Ameh He kneaded well the dough. (S, K.) See 2.

5. *ملك* He took possession of a thing [absolutely or] by force. (Msb.)

6. _Malak An Fula* He could not restrain himself from doing; (Mgh, Msb;) syn. *ما تمالك أن فعل* [q. v.] (S.)
**Kingdom**

Kingdom; sovereignty; kingship; rule; mastership; ownership; possession; right of possession; authority; sway. 

**God's world of spirits; or invisible world.** (TA, art.)

**Dominion; sovereignty; kingship; rule; mastership; ownership; possession; right of possession; authority; sway.** (when distinguished from **ملك آلّه** شهد (when distinguished from **ملكوت** The dominion that is apparent; as that of the earth.)

**An angel:** see **ملك Water.** (S.)

**The king of kings.** See **ملك الأملاك.**

**That whereby the thing &c. subsists:** (S, KL:) its **قُوَّام [q. v.] by whom, or by which, it is ruled, or ordered:** (K:) its foundation; syn. **أصله:** (KL:) its support; that upon which it rests: (T, TA:) it may be rendered the cause, or means, of the subsistence of the thing; &c.

**The possessor of command, or rule.**

**The Great Master, or Owner;** i. e., God; in contradistinction to **المالك الصغير** the little master, or owner; i. e., the human owner of a slave, &c. (so in one copy of the S: in another, and the MA, and Kzw, **المالك الحزين**:

**[The heron: or a species thereof] in Pers. **بوتيمار (MA:) a certain bird, long in the neck and legs, called in Pers. **سبيطر (Kzw:) see **أب مالك Hunger.** (MF, art. جبر.) See also.

**Goods, or chattels, of a bride:** see ** أغنى أغنيّات.
A faculty. A quality firmly rooted in the mind. (KT.)

God's world of corporeal beings. (TA, art. شهد.) Generally The kingdom of God.

is also Syn. with مملوك؛ this is meant in the TA where it is said that لم يملوك ولا يملكákא مملكدة in the saying.

[We have kings of bees, but we have not slaves] is pl. of الملكدة من الملكدة: it is also said in art. رغو in the TA, (see 4 in that art.) that مملوكدة is syn. with مملوكدة.

: see شرط. and also أملاء، and أربأ. __ ما أملك شدا ولا إرخاء، see.

A kingdom, or realm. (S.)

A slave; a bondman; syn. عبد، (S,) or رقيق، (TA.) In the present day, specially, A white male slave. (TA.) See مربوب.
A while: (Msb:) or a long time. (S, Msb.)

I was made to live long with such a one. (Ham, p. 412.)

May God make thee to have enjoyment of thy friend and to live long with him. (S.) See معلومات به.

He lived long. (T.) He enjoyed a thing. see a verse of Ibn-Ahmar cited voce أَبْلَاء in art. بلو.

He lived long.

He enjoyed a thing.
He conferred, or bestowed, upon him, a favour, or benefit. (S, M, Msb, K.) You say, and which latter is more common, and he conferred, or bestowed, a thing upon him as a favour. (Msb.)

He reproached him for a favour, or benefit, which he (the former) had conferred, or bestowed; (M.;) he recounted his gifts or actions to him. (Msb.) Ex., 

He reproached her for the dowry he had given her. (K, art. رهم.) See Bd, ii. 264. See also an ex. in a verse cited voce سرف.

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What? as in the following of El-Khansà,

O! what aileth mine eye, that its tears dry not? quoted in the TA, art. من. [i. e. Zeyd is more reasonable than he who lies: but, though this is the virtual meaning, the proper explanation, accord. to modern usage, is, that is here for with the adjunct pronoun به; for in a phrase of this kind, an adjunct pronoun is sometimes expressed; so that the aor.
must be marfooa; and the literal meaning is, Zeyd is more reasonable than that he will lie; which is equivalent to saying, Zeyd is too reasonable to lie. It may be doubted, however, whether a phrase of this kind be of classical authority. The only other instance that I have found is which is equivalent to saying, Zeyd is too reasonable to lie. It may be doubted, however, whether a phrase of this kind be of classical authority. The only other instance that I have found is نِم ْنَأ مﺎَﻀُﻳ ﱡﺰَﻋَأَو ﱡَﻮُﻫ ُﻦَﺼْﺣَأ ْﻦِم ْنَأ ماَﺮْـﻳ, in the TA, voce لَأ. Accord. to modern usage, one may say, ﱡَﺖْﻧَأ ُﻞَﻘْﻋَأ ْﻦِم, which virtually means Thou art too reasonable to do such a thing; and here we cannot substitute نِﺬﱠﻟٱ for نِم. See لَأ for مِّئٰ. See حَرْثٍ, for مِّئٰ. See حَرْثٍ, for اًﺮَْﲝ ﱡُٰ, and see 1 in art. In, or on, the day of congregation, in the Kur lxii. 9. (K, Jel.) So, too, in In, or on, his meaning, the same, day: and In, or at, his, meaning the same, instant of time. See also De Sacy's Gr., ii. 526. [Commencement of a tradition in the Jámi' es-Sagheer: thus explained in the Expos. of El-Munáwee.) See Ham, p. 139; and De Sacy's Gr. i. 492. [He applies himself to a thing not of his business to do]. (TA, art. عَشُ (ٍلَيْسَ مِنْ) لَيْسَ مِنْ (Kur, ii. 250) He is not of my followers: (Bd, Jel:) or he is not at one, or in union, with me. (Bd. See 1 in art. بطَعٍ.) See a similar usage of مِّئٰ, voce حَرْثٍ, in the phrase من يومه, حَرْثٍ (ٍلَيْسَ مِنْ) لَيْسَ مِنْ من يومه, حَرْثٍ (ٍلَيْسَ مِنْ) لَيْسَ مِنْ In, or on, the day of congregation] in the Kur lxii. 9. (K, Jel.) So, too, in In, or on, his, meaning, the same, day: and In, or at, his, meaning the same, instant of time. See also De Sacy's Gr., ii. 526.
An obligation, upon one, and also to him. A favour, or benefit, conferred, or bestowed. (M, Msb.) Also an inf. n. See عليه. A favour, or benefit, conferred, or bestowed. An inf. n. See عليه.

I will not do it till the end of time. (S.) منون is fem. and sing. and pl. (Fr, S.) The first (or main) rope of a well. See كرب.

Very bountiful or beneficent. Also Very reproachful for his gifts; one who gives nothing without reproaching for it and making account of it: an intensive epithet.

Gratuitous; granted as a favour: opposed to وجوني.
1. منأ َأَندَمَ، aor. َأَندَمَ، (S, K,) inf. n. َأَندَمَ، (S,) *He soaked* a hide in tanning-liquid, or ooze. (S, K.) َأَندَمَ He conformed with him in what he did. (TA.)

منأ َأَندَمَ A hide in the first stage of tanning: (AZ, S, K;) *it is next called* منأ َأَندَمَ; and then منأ َأَندَمَ: (AZ, S;) or a hide as long as it remains in the tanning-liquid. (TA.) منأ َأَندَمَ A place where hides are tanned. (AS, KS, S, K.) منأ َأَندَمَ Also, accord. to some, *Tan, or that with which one tans.* (TA.) منأ َأَندَمَ This word is not to be pronounced without ء، because منأ َأَندَمَ signifies death. (MF.)

منأ َأَندَمَ A black land: (K;) also without ء. (TA.)
جندن، منجندن، منجندون، منجندوق، منجندومنجندون: see art.
منجنيق

See منجنيق منجنيق
, as described in art. ٌ Gianci (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.
1. **ﻢِﻨَﺣَة**

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 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.)

2. **ﻢِﻨَﺣَة**

He gave him a thing: (S, K) he gave him a thing as a free gift. (A, TA.)

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 towards another thing, إِيَاهَةٍ مَتَسَدِّدَةٍ (wentconfused) (L).

3. **ﻢِﻨَﺣَة**

He aided him, or assisted him, reciprocally, with a gift. (A.)

4. **ﻢِﻨَﺣَة**

She (a camel) was near to bringing forth. (S, K) Sh says, I know not in this sense: but Az says that it is correct, and that the objection of Sh does not invalidate it. (TA.)

5. **ﻢِﻨَﺣَة**

I fed others with the property. So in the trad. of Umm-Zara, And I eat, and then feed others. (K, TA.)

6. **ﻢِﻨَﺣَة**

He was supplied with property, or wealth, by God. (K.)
He asked, desired, or sought, a loan, or gift, of him; i.e., asked, desired, or sought aid, or assistance, from him; syn. (S.) or asked, &c., a gift from him. (K.)

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,]) a gift 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: (S:) or 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 and milk and offspring are conceded by the owner to another: (K:) or signifies a she-camel or sheep or goat that is lent for the sake of her milk [&c.]; and, the profit which the lender thereof bestows upon the borrower. (Lh, L.) The Arabs have four words which they use in the place of لَبْخِإ ( . A'Obeyd, S.) Milch sheep or goats; (L:) [app. meaning, that are lent to a person]. Also a loan of land, and of money. (L.) Also, A gift, or thing given; (S, L, K,) as also a free gift: (A'Obeyd, L:) pl. منحة (TA.) and pl. of منانج. (TA.)

An arrow of those used in the game called the miser, which has no lot, or portion, (S, K,) unless the person to whom it pertains be given something: (S:) it is the third of the arrows to which the term غفل 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 الرَّدْصُﳌا; the next, المضَعَفُ; the next, المنيّح; and the last, السّفِيح. (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.) I was, among my companions, like the arrow called المنيّح, 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.)

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مَنِحْ: مُنِيحَةَ

One who gives many gifts. (TA.)

مَنِحْ A she-camel near to bringing forth. (S, K.)

مَنِحَ and مانِح: مانِح.

مَنِحَ (S, K) and منح (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 مَنِحَ. (S.)

You say also منح [app. pl. of منح, 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.)
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 ٍمَن with respect to place: (S, L:) it is indecl., [generally] with damm for its termination; and ْمَن 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 ْمَن by elision: (M, L, K:) ْمَن is also written and pronounced ْمَن ( , M, L, K,) in the dial. of the Benoo-Suleym; (M, L;) and ْمَن, (M, L, K,) in the dial. of the tribe of 'Okl. (M, L.) Each may be a prep., governing what follows it in the gen. case, and used in the same manner as ٍفِي [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, َرَايَتِه مَنْ اللَّيْلَةَ [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 ْمَن [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 ٍفِي [meaning In, or from the beginning of,] when relating to the present time; and in the sense of ْمَنَ وَٰلَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْn] [I have not seen him since Thursday, َلِإ َنْﻵٱ to the present time]; (Mughnee, K;) and [relating to the present time,] َرَايَتِه مَنْ ٍمُؤْمِنَيْنَيْنَيْنَيْنَيْنَيْنَيْنَيْn [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,] َرَايَتِه مَنْ ٌمُؤْمِنَيْنَيْn [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, َرَايَتِه مَنْ ٍمُؤْمِنَيْn [I have not seen him (since the commencement of a space of time); the
commencement of the space of time thereof (i.e., 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, اَمَدْ مَا رَأَيْتُه مَذْ سَنَة, meaning, اَمَدْ عَمَدْ رَأَيْتُهِ إِيْاه. I have not seen him (during, or for, a time); the time thereof (i.e., 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, مَذْ سَنَةَ كَذَا, (S:) when followed by a noun in the nom. case, as in the instance of مَذِ يوْمَان, 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 بين وَبِينْ لَيْقاته مَذِ يوْمَان, [or, rather, مَذِ يوْمَان لَيْقاته مَذِ يوْمَان, as in the instance of 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-Hajib. Accord. to some of the Arabs, for they differ on this point, مَذْ governs in the gen. case a noun signifying a time not past; and accord. to some of them, مَذْ 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 مَذْ 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 مَذْ 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 مَذْ govern in the same case, and to make مَذْ govern in the nom. case, a noun signifying a past time: (Mughnee:) [they therefore say, مَذْ يوْمَان and مَذْ نَامْوَي and مَذْ يؤْلُو، and مَذْ يوْمَان and مَذْ نَامْوَي and مَذْ يؤْلُو, and مَذْ يوْمَان and مَذْ نَامْوَي; but they say, مَذْ يوْمَان and مَذْ يوْمَان and مَذْ يوْمَان and مَذْ نَامْوَي and مَذْ يوْمَان, and مَذْ نَامْوَي, I have not seen him for, or during, two days,] making [in these instances] to govern the nom. case; and مَذْ, 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 مَدَّ to govern the gen. case in every instance. (M, L.) The phrases, مَدَّ عامٌ أولٌ, مَدَّ عامٌ أولٌ, مَدَّ عامٌ أولٌ, and مَدَّ عامٌ أولٌ, are also mentioned by different authors. (L.) The Arabs generally agree in pronouncing مَدَّ with dama to the ذ when it is followed by a movent or a quiescent letter; (T, M, L) as in مَدَّ اليوم, and مَدَّ اليوم, and to pronounce مَدَّ with the ذ quiescent when it is followed by a movent letter, (T, M, L) and with dama and [sometimes] with kesr when it is followed by a conjunctive ا; (M, L) as in مَدَّ اليوم, and مَدَّ اليوم, and [and مَدَّ اليوم] (T, L) and so say most of the grammarians. (T.) Lh says, The Benoo-'Obeyd, of the tribe of Ghanee, make the ذ of مَدَّ 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 مَدَّ اليوم, and some of them pronounce it with kesr when followed by a quiescent letter, saying مَدَّ اليوم; but this is not the proper way. (M, L) In the phrase مَدَّ اليوم, the Arabs make the ذ movent because of the occurrence [otherwise] of two quiescent letters together; and they [generally] give it not kesr, but dama, because the latter is the final vowel of its original مَدَّ. (M, L) One says also, مَدَّ اليوم, and مَدَّ اليوم, which fet-h to the ذ in each. (K.) The Benoo-Suleym are related to have used the expression مَدَّ منْ沉浸, which is the ظ suffix مَدَّ, and with the noun following it in the nom. case: and the tribe of 'Okl are related to have used the expression مَدَّ يومان, with the منْ elided, and with kesr to the م, and dama to the ذ. (M, L) Each of the two words مَدَّ is also followed by a verbal proposition, as in the instance

ما زال مَدَّ عقدت يداً إزاه

[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

ولا زالت أبغى الملال مَدَّ آناً يافع

[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 مَّنْذُ مَّذْ, because they restore the dammeh

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to the ذ in the case of the occurrence of two quiescent letters together; as in the instance of مَّذْ أَيُّهِ الْيَامُ, for were not its original with damm, they would give it kesr: [but this some do, as has been shown above:] and because its dim. is مَّذْ ذَيْنُذُ: (K;) for when مَّذْ 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 فعلُ: (I, M, L;) or when مَّذْ is a noun, it is originally مَّنْذُ; and when it is a particle, it is itself original. (K.) ___ Accord. to some, مَّنْذُ (T, S, L, K) and مَّذْ (K) are originally ذِإْ and ذِإْ, which are made one word, (T, S, L, K,) by eliding the hemzeh, and then giving damm to the ذ because of the occurrence of two quiescent letters together; (K;) مَّذْ ذَيْنُذُ [and ذَيْنُذُ مَّنْذُ مَّذْ ذَيْنُذُ: (T, L;) but there is nothing to indicate the truth of this opinion: (S, L;) or, as some say, مَّذْ مَّنْذُ and مَّذْ ذَيْنُذُ are originally the prep. ذِإْ and ذِإْ in the sense of ذِإْ أَلْدَى (L, K) in the dial. of Telyi: so says Fr.; adding, that when either governs a gen. case, it is used in the manner of ذِإْ مَّنْذُ; and when it governs a nom. case, it is as though one said, [in using the expression ذِإْ مَّنْذُ يُوْمَانْ ذِإْ أَلْدَى هو يُوْمَانْ ذِإْ مَّنْذُ ذِإْ أَلْدَى يُوْمَانْ; and that the former government prevails in the case of ذِإْ مَّنْذُ because the ن is not suppressed: (L;) or, as some say, they are originally ذِإْ مَّنْذُ and the noun of indication ذِإْ ذَا: so that in the phrase ذِإْ مَّنْذُ يُوْمَانْ ذِإْ أَلْدَى يُوْمَانْ [accord. to more approved usage, ذِإْ مَّنْذُ يُوْمَانْ ذِإْ أَلْدَى هو يُوْمَانْ ذِإْ مَّنْذُ ذِإْ أَلْدَى يُوْمَانْ; we virtually say, ذِإْ ذَا: but each of these assertions is a deviation from the plain way. (K.)
He prevented, hindered, held back, impeded, withheld, arrested, restrained, kept, debarred, precluded, inhibited, forbade, prohibited, interdicted: ] (MA, KL, &c.) he denied, or refused; doubly trans.; (S, K, &c.:) is the contr. of إعطاء منع. (S, Mgh, K.) __ منعه

He protected it, or defended it, or guarded it, (namely a place or the like) from, or against, encroachment, invasion, or attack:] he protected, defended, or guarded, him. (T in art. ذب منعه العطیة. [He refused him the gift]. (TA in art. حرم منعه الشیء. i. q. حرم منعه الشیء, inf. n. مناعة, i. q. and عیسیر) تعریض (TA.) See 8. __

He disputed, or contested, with him the thing: (Msb:) he refused him the thing: (TK:) he endeavoured, or contended with him, to make him, or to entice him, to abstain from, or relinquish, the thing; (TA:) he endeavoured to turn him away from the thing; to prevent his obtaining it or doing it; he prevented him from obtaining or doing the thing, being also prevented by him; i. e. he reciprocally prevented him, &c.; and hence the meaning in the TA; and then that in the Msb:] حاجزهم: (TK, art. مانعوا عدوهم signifies i. q. حجر:) see the latter. __

He resisted, or withstood, the year of dearth]: said of an animal. (K.)

He became strengthened, or fortified, against the thing by his people, or party; syn. He refrained, forbore, or abstained,
from it, as being forbidden, or prohibited. (K, * TA.) See 8. 

protected, or defended, himself by it, namely a fortress; syn. (TA.)

See 8. i. q. حجز: (K, art.) حجز: see the latter.

It was, or became, prevented from being; it necessarily was not. You say ْنَأ نَﻮُﻜَﺗ اَﺬٰﻫ ُﻊِﻨَـﺘَْﳝ َﻊَﻨَـﺘْﻣِا َُْا لَوْجَودُ ذَٰﻛَ This is prevented from being, or may not be, or necessarily is not, because of that's being. And ْنَأ نَﻮُﻜَﺗ اَﺬٰﻫ ُﻊِﻨَـﺘَْﳝ َﻊَﻨَـﺘْمِا This may not be. He refrained, forbore, abstained, or held back, (Msb, K,) َﻦِﻣ ِﺮْﻣَﻷا from the thing. or affair; (Msb;) as also َﻊَﻨَـﺘْمِا َُْا لَوْجَودُ ذَٰﻛَ he did so voluntarily, of his own free will or choice: he refused: you say, َﻊَﻨَـﺘْمِا َُْا لَوْجَودُ ذَٰﻛَ He, or it, opposed him; resisted him; withstood him; repugned him; was incompliant, or unyielding, to him; see ْنَأ نَﻮُﻜَﺗ اَﺬٰﻫ ُﻊِﻨَـﺘَْﳝ َﻊَﻨَـﺘْمِا َُْا لَوْجَودُ ذَٰﻛَ It was, or became, inaccessible, or inapproachable; like َﻊَﻨَـﺘْمِا َُْا لَوْجَودُ ذَٰﻛَ; syn. with َﺢَﺼِّن, q. v.: and also, difficult of access, as in an instance in art. ْنَأ نَﻮُﻜَﺗ اَﺬٰﻫ ُﻊِﻨَـﺘَْﳝ َﻊَﻨَـﺘْمِا َُْا لَوْجَودُ ذَٰﻛَ (last sentence of 4); and also ْنَأ نَﻮُﻜَﺗ اَﺬٰﻫ ُﻊِﻨَـﺘَْﳝ َﻊَﻨَـﺘْمِا َُْا لَوْجَودُ ذَٰﻛَ See 5.

State, and power, of resistance; lit. a state of might of one's people or party, so that such as desires to do so will not prevail against him; [or a state of might in his people or party, &c.; or a state of might, and power of resistance, in his people or party:] (Msb:) resistibility: or simply resistance: inaccessibleness, or
unapproachableness, of a people; as also منعة and منعة. (TA.)

One who denies, or refuses to give; as also منع and منع. (K.)

منع, منع [Unapproachable; inaccessible:] difficult of access; fortified; strong:
(TK, voce وزر) [defended, or protected, against attack:] like حصين: resistive; resisting
attack;] applied to a fortress. (Msb.) منع [pl. of منع] An inaccessible, or unapproachable,
people. (TA.)

منع منع

منع منع منع منع

المتنوعان The young she-camel and young she-kid: because they resist the year of dearth by reason of
their youthful vigour, &c. (K.)

متنوع Resisting; resisting attack; unyielding; incompliant.
He tried him; proved him. (S, K.) You say, God tried him by love of her.

(T.) And ُﻩﺎَﻨَﻣ ُّٰ He was tried by such a thing. (T.) َّٰ Heavenly.

He meditated [a thing in his mind]; syn. َّٰ Heavenly. (Bd, ii. 73.) See َّٰ Heavenly.

You say, God tried him by love of her.

(T.) And ُﻩﺎَﻨَﻣ ُّٰ He was tried by such a thing.

(T.) ___

ٌﺔﱠﻴِﻨْﻣُأ He wished, or desired, it. (K, TA.) ___ َّٰ Heavenly relates to that which is possible and to that which is impossible:

whereas َّٰ Heavenly relates only to what is possible. (T'Ak, p. 90.)

ٌﺔﱠﻴِﻨْﻣُأ, said of a she-camel: see 8 in art.

ٌﺔﱠﻴِﻨْﻣُأ A thing wished for by a man: pl. َّٰ Heavenly. (M, Mgh, Msb, K.) See an ex. in a verse cited voce ٌﺔﱠﻴِﻨْﻣُأ and َّٰ Heavenly in the case of a covered she-camel, The period by the end of which one knows whether she be pregnant or not. (M.) ___ َّٰ Heavenly of a mare, Twenty days. (M, voce ٌدﻮُﻔَﺳ).

ٌﺔﱠﻴِﻨْﻣُأ A decreed event. Fate; destiny: [A decreed event. Fate; destiny:] The decree of death: (IB:) or the decreed term [Of life, or] of a living being: (Er-Râghib:) death; (S, M, K;) because it is decreed; (S, M;) as also َّٰ Heavenly: (M, K:)

[properly a thing decreed: and hence the pl.] َّٰ Heavenly signifies the fates or decrees of God. (T.) ___ َّٰ Heavenly also means A man of courage upon his saddle: (TA in art. ىﻮﺣ: pl. َّٰ Heavenly: see an ex. voce ٌﺔﱠﻳِﻮَﺣ).

ٌﺔﱠﻴِﻨْﻣُأ An object of wish, or desire: originally, a thing that a man meditates َّٰ Heavenly in his mind;

from َّٰ Heavenly signifying َّٰ Heavenly and hence applied to a lie; and to what is wished, or desired, and what is read, or desired [pl. َّٰ Heavenly and َّٰ Heavenly]. (Bd in ii. 73.) See َّٰ Heavenly and َّٰ Heavenly.
\( \text{ﺞﻬﻣ} \), aor. - (inf. n. \( \text{ﺞُﻬْﻣُأ} \), TA,) He sucked the breast of his mother. \( \text{Inivit ancillam suam. (K.)} \)

He became goodly in countenance after disease. (AA, K.)

8. \( \text{أَمْتَهْنَى} \) His soul was torn from him. (A, K.)

Blood: or the blood of the heart: (S, K:) pl. \( \text{مَهْجَة} \). (A.) An Arab of the desert is related to have said, 

\( \text{دَفْنِتْ دَفْنِتْ مَهْجَة} \), meaning 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

\( \text{I poured forth, or shed, his blood: and so it is in the copies of the A. (TA.) In like manner, \( \text{دَفْنِتْ مَهْجَة} \), May God destroy him! (A. [See also \( \text{دَفْنِتْ مَهْجَة} \).])} \) ___ Also, 

The soul, or spirit. (S, K.) Ex. 

\( \text{خَرْجَتْ مَهْجَة} \) His soul went forth, or departed. (S.)

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. 

\( \text{بَذَلْتَ لِهِ مَهْجَة} \) 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.)

\( \text{مَهْجَة} \) see \( \text{مَهْجَة} \).

\( \text{مَهْجَة} \) and \( \text{مَهْجَان} \) and \( \text{مَهْجَان} \) Thin milk: (S, K:) or, the first and second, milk \text{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 \( \text{مَهْجَة} \). (TA.) ___ Also, the first, Thin fat; (S, K;) as also the second and third: (K;) or \text{raw} fat. (M.) ___ The first is an epithet of a form not mentioned by Sb. (TA.) It may be a contraction of \( \text{أَمْهُوج} \). (IJ.) [And the like may be said of \( \text{أَمْهُوج} \).]
Lax in the belly. (K.)
He made plain, even, or smooth, this is the original signification: he made a place plain, even, or smooth, [مكانة] for himself: (L:) he spread a bed, (S, L, K,) and made it plain, even, or smooth. (S, L,)  
He did well, or kindly, in his affair in his absence; like فُهَد and فُهَد. (L, art. مَهَد, aor. مَهَد. (inf. n. مَهَد, L,) He gained, or earned, or sought to gain sustenance, and worked, (L, K,)  
He prepared for himself good, good things, or the like. (L,)  
He prepared, or established, for him a high station]. (A.)  
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  
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,)  
He adjusted, or arranged, an affair, (S, A, L, Msb, K,) and made it plain, (A, Msb,) and easy. (Msb.) See 1.  
He disposed and subjected his mind, or himself, to do the thing. (S, * K, * Msb, art. مَهَد نفسه لفعل الأمر, inf. n. مَهَد, He accepted, or admitted, an excuse. (S, L, Msb, K,) You say, I accepted, or admitted, his excuse. (Msb.)

She (a woman) brought forth, or cast forth, her child with a single
**impulse.** (IAar, in L, art. خفَّد is syn. with شهد) رَكَبَتْ بِهِ. (IAar, O, TA in art. شهد) and شهد (IAar, L, in art. خفَّد.)

**5** It (a bed) became spread, and made plain, even, or smooth. (A.)

The affair became adjusted, or arranged, and made plain, and easy, for, or to, him. (Msb.)

**6** He spread for himself a bed, and made it plain, even, or smooth. (A.)

A genteel situation was prepared for him with me, or at my abode. (A.)

**7** He (a man, TA) became possessed of authority and power; syn. مَكَّنَ. (S, L, K.)

**8** His mind, or he, became disposed and subjected to do the thing; see 2]; syn. توَضَّطَ. (K, art. فَوَٰنَ.)

**9** He (a camel's hump) became spreading and high. (S, L, K.) See 1 in three places.

**10** He asked, or desired, that a bed should be spread for him, and made plain, even, or smooth. (A.)

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, Msb;) as also مَهَدَ; (S, A, L, Msb, 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 خُوَالَق:) (Az, L, K;) and so is مَهَدَ: (K:) some say, that مَهَدَ and مَهَدَ 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 مَهَدَ, (L, Msb, K,) and مَهَاَدَ; and of the latter, [pl. of pauc.,] مَهَاَدَ (L, K) and [of mult.,] مَهَاَدَ (L, Msb, K,) Am َّأَمَّلَ أَجَّلَ الْأَرْضَ مَهَاَدَ [Kur, lxxvii. 6.] Have we not made the earth an expanse adapted to be travelled over. (K, TA.)
Evil is that which he hath prepared for himself in his final place.

*Kur. ii. 202,*

(K.) Such is said to be the meaning. (TA.)

Good; goodly. The latter word is an imitative sequent. (L.)

Elevated ground or land: (IAar, L, K;) or depressed and smooth and even ground or land; (K;) as also: (En-Nadr, K;) pl. مَهَادٍ مَهَادٍ and مَهَادٍ مَهَادٍ (K;) but the former of these pls. is doubtful. (TA.)

Pure butter: (L, K;) or the purest of butter when melted, and that which has the least milk. (L.)

Lukewarm water; neither hot nor cold. (A, K.)
He acted gently, softly, or in a leisurely manner, towards, or with, him. (K.)

He granted him some delay, or respite; let him alone, or left him, for a while. (S, K.) [In both senses] i. q. أَرْوَدَهُ أُمِهِلْنِي حَتَّى أَفْعِلَ كَذَا Grant thou me some delay that I may do such a thing; give me time to do such a thing. See Har p. 164.

He acted, or behaved, deliberately, or leisurely; without haste; (S, Msb, K;) in an affair.

Gentleness; a leisurely manner of acting or proceeding. (Msb, K, &c.) Act gently, softly, or leisurely.

In the affair is a delay; syn. تَأَخَّرُ مُهَلَّةٍ. Leisely; gently; by little and little.

A hard penis: see قَاسِبَةَ غَرْمَوْلْ مُتَمِهِلٌ.
He died having passed away from, i. e. leaving behind him, sons and daughters. And He died having passed beyond eighty years; i. e. being eighty years old.

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 mont, or dead, except the milk and hair and wool on account of the necessity of making use of these. (TA.) The land became destitute of cultivation and of inhabitants. (Msb.) It (soil) became deprived of vegetable life. Hence an expression in the Kur, xxx. 18. (Az, Er-Rághib.) He became deprived of sensation; [dead as to the senses]. So in the Kur, xix. 23: [but this appears to me doubtful]. (Az, Er-Rághib.) He became deprived of the intellectual faculty; [intellectually dead;] or ignorant. Hence an expression in the Kur, vi. 122; and another in the Kur, xxvii. 82; and xxx. 51. (Az, Er-Rághib.) 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 Kur, xiv. 20. (Az, Er-Râghib.) He or it, was or became, still, quiet, or motionless. (K.) The wind became still, or calm. (TA.) He slept. (AA, K.) The fire died away; the ashes of the fire became cold, or cool, and none of its live coals remained. (TA.) It (heat or cold) became assuaged. (TA.) It (water) became dried up by the earth. (TA.) (and) It (a garment, TA) wore out; became worn out. (A, K.) It (a road) ceased to be passed along. (TA.) A town, or country, &c., in which the wind becomes broken, or loses its force. (TA.) The man slept heavily; became heavy in his sleep. (TA.) He dies, or will die, of envy. (TA.) 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 the first who became disobedient, or rebellious. (TA.) He (a man) became lowly, humble, or submissive, to the truth. (TA.)

The beasts of carriage died in great numbers; or deaths amongst them were frequent. (TA.) See 4.

He vied with him in patience, and in firmness, or steadiness, or the like. (TA.) In the K, the inf. n. is expl. by مصابة, and in the TA, by مثابنة also.

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.)

2

3

4
Such a man lost sons by death. (A.)

She (a woman, AO, S, K, and a camel, S, K.)

lost her offspring by death. (S, K.)

Death [or a mortal disease] happened among their camels. (K.)

signifies 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.)

He (God) rendered him poor; reduced him to poverty. (TA, from a trad.)

He [or it] caused him to sleep. Ex., in a prayer said on awaking, the хмлله الحمد لله الذي أحياء بعد ما أماتنا Praise be to God who hath awakened us after having caused us to sleep! (L.)

He sleeps during the night. (W, p. 9.)

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.)

The wine was cooked, and ceased to boil. (TA.)

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.)

He sought death: &c.: see وسعتكم DM, and اسميتوا صيدكم. Wait until ye ascertain that your game, and your beast of carriage, has died. (A.)

properly, He sought, or courted, death; i. q. قتل; (S, K; in art. قتل, meaning he cared not for death, by reason of his courage. (JM, in art. قتل.)

He (a man) was pleased with death; content to die. (TA.)

He (a man, TA.) tried every way, or did his utmost, in seeking a thing. (IAar, K.)

He (a man, and a camel, IAar,) became fat after having been emaciated, (IAar, K.)

It (a thing) became
relaxed, loose, or flabby. (A.)_

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

and in like manner, in hardness. (TA.) See __ And see 1.

Death; lifelessness; contr. of حياة: (S, TA:) as also ممات: (S, K:) and موت. [Occurring

in the Kur, vi. 163, xvii. 77, and xlv. 20.] (S, * TA, in art. حي, and Jel, in vi. 163.) [See also موت, below: and see 1.] Or موت, signifies much death, like as حي signifies much life. (Msb, in art. الجاف, حي (الموت الأبيض, and

الجاف, حي (الموت الأبيض, and

Sudden death. (IAar, in T and TA, art. فلت (الموت الأحمر, and

فلت (الموت الأحمر, and

Death by slaughter with the sword. (IAar, in T, TA, art. فلت (الموت الأسود, and

Death by drowning, and by suffocation. (IAar, in T and TA, art. فلت (بنات الموت [The daughters of death;] meaning deadly arrows. (A, TA, voce جعبة, q. v.)

Unfruitful land; like as ضرة means fruitful land, or land

abounding with herbage. (TA, in art. حي (ميت, ميت) Carrion: whatsoever hath not been killed in the manner prescribed by the

law. (K, Jel, ii. 168.) See ميت.

A fainting, or swoon; (K:) and languor in the intellect: (TA:) or [an affection] like a fainting, or swoon: (Lh:) madness, or insanity, or diabolical possession; syn. جنون; (AO, K:) because it occasions a stillness like

death: (TA:) or a kind of madness or diabolical possession (جنون), 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 }
A kind, mode, or manner, of death: (S, K:) pl. مِيَّةٌ. (TA.) صَالِح مِيَّةٌ حَسَنَةً. (S.) مِيَّةٌ جَاهِلِيَّةٌ. (TA.)

Such a one died a good kind of death. (S.) ___

He died a pagan kind of death, in error and disunion. (TA, from a trad.)

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 مَوْتٌ. (S, K;) See مَوْتٌ and مَوْتٌ.

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 Temeem: the second, of the dial. of others.

(ET-Tilimsánee.) مَوْتٌ أَتَوْمُمَّ وَعَقَوُ، وَأَتَوْمُمَّ، مَوْتٌ مَا وَقَعَ فِي الْحَمْرَاء مَوْتٌ. Death [or a mortal disease] happened among the camels &c. (Fr.) Also, The like among men. Ex., from a trad., يَكُونُ فِي الْأَيْنَاء مَوْتٌ كَفْعَاصٌ. There will be, among men, a mortality, or much death, [or mortal disease], like the that befalls sheep or goats. (TA.)

Mِوْتٌ أَتَوْمُمِّ حَيْوَانٌ، وَأَتَوْمُمِّ حَيْوَانٌ، وَأَتَوْمُمِّ حَيْوَانٌ; (S;) Inanimate things, or goods; dead stock; such as lands and houses [&c.]; (S;) contr. of حَيْوَانٌ [q. v.] (S, K;) It is made of this measure to agree in measure with its contr. حَيْوَانٌ: both these words deviate from the constant course of speech; being of a measure properly belonging to inf. ns. (TA.) See also مَوْتٌ اِشْتَرِيَ الْمَوْتَانِ وَلاَ تَشْتَرِي الْحَيْوَانَ. Buy lands and houses [or the like], and buy not slaves and beasts of carriage [&c.]. (S;) A man who sells utensils or furniture or the like, and anything but what has life. (L;) See also مَوْتٌ.

مَوْتٌ أَتَوْمٌ مَا تَشْتَرِي مَوْتٌ، وَأَتَوْمٌ عَتَّارِضِ مَوْتٍ، وَأَتَوْمٌ عَتَّارِضِ مَوْتٍ. That wherein is no spirit or life; an inanimate thing. (S, K;) [See also مَوْتٌ.] مَوْتٌ أَتَوْمٌ (you say أَرْضٌ مَوْتٍ، 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 (En-Nawawee:) land that has not been sown, nor cultivated, nor occupied by any man's camels &c.; signifies the same as (L:) or (S:) or (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.)

moata (Zj, S, K:) the former is originally mutam, of the measure (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-Raalà says,

* ليس من مات فاستراح ميت
* إذا الميت ميت الأحياء

[He who has died and become at rest is not dead: the dead is only the dead of the living]. (S, TA.) Or signifies One who has died (actually, TA,); and as also, one who has not yet died, (K,) but who is near to dying: or, accord. to a verse cited by AA, to Kh, (S, TA;) as is also the former. (Zj.) Adee Er-Raala says,

* إنك ميت مهمه ومتون

(TA:) i.e. Verily thou wilt die, and verily they will die. (Msb.) MF observes, that (TA:) i.e. 'Adee Er-Raala says,

* إنك ميت مهمه ومتون

(TA:) i.e. Verily thou wilt die, and verily they will die. (Msb.) MF observes, that (TA:) i.e. Verily thou wilt die, and verily they will die. (Msb.) MF observes, that (TA:) i.e. Verily thou wilt die, and verily they will die. (Msb.) MF observes, that (TA:) i.e. Verily thou wilt die, and verily they will die. (Msb.) MF observes, that
said of ميت, below.] The pls. are وأمات and ميتون and ميتون and ميتون and ميتون and ميتون and ميتون. (S, K.) The first of these is pl. of ميت, and consequently of ميت, because this latter is contracted from the former: as ميت is of the measure فيعل, and this measure resembles فاعل, it has received a form of pl. which is sometimes applicable to the measure فاعل: (Sb:) or أمات is [only] pl. of ميت. (Msb.) [The second form (which is applied to rational beings, Msb,) is also pl. of ميت and ميت.] The third and fourth are [only] applied to rational beings. (Msb.) The fem. epithet is ميتة and ميتة and ميتة (K, TA) and ميتة. (TA; and so in some copies of the K, in the place of ميتة.) ميتة is an epithet applied to a female rational being; [and its pl. is ميتة to a female brute, for the sake of distinction; and its pl. is ميتة: the latter is contracted because it is more in use than the former epithet applied to a female rational being: (Msb:) the pl. of ميت and ميت as fem. epithets is as above [ميتة and ميتة.] (TA.) ميتة 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 acceptation 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 إحرام, 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 ميتة A tract of land without herbage, or ميتة An unbeliever;] like as حي means a Muslim. (TA, in art. حي.)

ميت [and ميت are employed in various other senses, agreeably with the senses of the verb.]

ميت: see ميتة __ A severe, painful, or violent, death: (TA:) like لَال: the latter word being added to
corroborate the former. (S.)

ٌتْﻮَﻣ

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. مَامَوَتْ. (S.)

[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.)

ٌتْﻲَﻤَﺘْﺴُﻣ

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-

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ing, or devoting, himself to death, (K, S, K.) Abandoning, or devoting himself to a thing, or affair; syn. ٌتْﻲَﻤَﺘْﺴُﻣ ٍﺮْﻣَِﻷ (S, K.) He is devoted to such a thing, so that he imagines that he shall die if he do not attain it. (A.) Ru-bih says,

* وَسَد الْبَحْر لَهُ كَبِيْتَ "* "وَالْبَلِّ فَوْقَ الْمَاء مَسْتَمِيْتَ [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 مستمر، here signifies مستمر،] ___ 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.) مستمر، The thin pellicle that adheres to the white of an egg. (K.) [See 10: and see also مستمر، in art. مستمر،]
موج

موج, aor. موج, inf. n. موج (S, K, &c.) and موجان and موجن; (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: (TA:) or this latter signifies it (the sea) was, or became, very tumultuous. (Msb.) [You say,) The waves were in a state of commotion; were tumultuous; conflicted, or dashed together. (TA.) [And hence,] Their affair became in a confused and disturbed state. (TA.) ___

موج, inf. n. موج and موجان, It (anything) was in a state of commotion, or agitation. (TA.) ___

موج, He was in a state of commotion, or agitation, and confounded, perplexed, or amazed. (IAar.) ___

موج, The people, or men, are in a state of commotion, or tumultuous. (S.) ___

موج, The people were in a discordant and disturbed state of affairs. (Msb.) ___

موج, He declined from the truth, or from the true, right, or just, course. (A, K.) ___

موج, 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 the ganglion. (TA.)

موج, see 1.

موج [a coll. gen. n., Waves; billows; surges; or a collection of waves;] water rising above other water: (TA:) pl. موجان, موجة has a more special signification; [namely, a wave, a single wave;] and the pl. of this, which is the n. un., is موجات. (Msb.) فرس موج موج: see art. موج is here
an imitative sequent. (TA.)

The prime of youth. (K.)

A swift [or woven thongs of the fore girth] have moved round by reason of the backward and forward motion of her fore and hind legs. (K.)

A sea tumultuous with waves. (K, art. در.)

A sea in a state of commotion; tumultuous; agitated with waves, conflicting, or dashing together. (TA.) Also, and A man in a state of commotion, or agitation. (TA.)

see مَمْحُوم.
A certain kind of tree, (Mgh,) or fruit, (Msb, K,) well known; (S, Mgh, Msb, K;) [the fruit of the banana-tree, or musa paradisiaca;] i. q. طَلِع [in one of the acceptations of this latter word]: (Msb:) 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 بَرْدُ [i. e., papyrus, or perhaps other rushes;] and has a long and broad leaf, which may be three cubits by two cubits, (AHn, Mgh, TA,) the مْوُز [i. e., the fruit] is found, where it grows, throughout the whole year, (AHn, as cited by 'Abd-El-Lateef,) and there may be on one of its racemes from thirty to five hundred fruits; (AHn, Mgh, K, TA;) this is seen in the districts of Makdishoo [between Abyssinia and the country of the Zen]; (TA;) and when this is the case, the raceme is propped up; (AHn, 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 As, Wherefore dost thou not become like me? to which he answered, Such as I is like the مْوُز، which does not attain to a good state until its mother dies. (AHn, TA;) مْوُز is the n. un. (S, Msb.)

A seller of مْوُز [or fruit of the bananatree]. (K.)
Indian peas, a certain grain, well known, (S in art. مُشِّ, and K,) round, smaller than the حَمْص [or chick-pea], of a tawny colour inclining to greenness; it is in Syria and India; and is sown; (TA;) also called مَجْحَرُ and خَلْطُ ٌرَأَى and زَنَدٌ: (TA, art. مَجْحُ:) 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 مَشِا], or postclassical. (S.)

Utensils and furniture, of the meaner sort, of a house or tent. (IAar, K.) Hence the saying, لَاش مَاش خَيْر مَن لَاش, [in one copy of the K I find لَاش, 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:) لَاش حَمْص is here contracted [from لَاش حَمْص] for the sake of its resembling حَمْص مَاش. (TA.) And حَمْص مَاش and حَمْص مَاش مَاش signify the same as مَاش مَاش thus used: (K, TA in art. خَوْش:) or the refuse, or meanest sort, of people, or of mankind; as in the M. (TA.)
موق

موق

\[Stupidity;\] foolishness with lack of understanding. (S, K.) A kind of boot: see جرموق.

جرموق.
He became abundant in wealth. (TA, art. مَالِ). Whatever one possesses: (K:) property; wealth: accord. to Mohammad (the Hanafee Imám), whatever men possess, of dirhems, or deenárs, or gold, or silver, or wheat, or barley, or bread, or beasts, or garments or pieces of cloth, or weapons, or other things: (Mgh:) property, or wealth: or originally what one possesses of gold and silver: then applied to anything that one acquires and possesses of substantial things: and mostly applied by the Arabs to camels, because these constitute most of their wealth: (IAth, TA:) and animals. (TA:) مَالَ كَامُلُ or Camels or sheep or goats. (S:) The مَالُ of the people of the desert consists of what are termed نَعْمَة́, (T, Msb,) i. e. Cattle, consisting of camels or neat or sheep or goats, or all these, or camels alone; (Msb in art. نَعْمَة́;) herds, or flocks, or herds and flocks. مَالٍ كَامُلُ A square in arithmetic: pl. مَالٍ جَدْرٍ. See مَالٍ كَامُلُ. دُمَالٍ لَٰجٍ. (L, art. صيد.) لماً Of, or relating to, property or wealth.
Pleurisy: see حَمَم and بِرِسَام.

Lands wherein is nothing: see بَلْؤَقة.
He silvered or gilded, (S, K,) or washed over with gold or silver, (Msb,) a thing (S, Msb, K, TA) of brass (TA) or copper or iron. (S, K,) 

He [varnished or] embellished falsehood so as to give it the appearance of truth. (TA.) He falsified information, عليه to him, in reply to a question. (K.) 

He involved in confusion, or doubt; or practised concealment or disguise: or he concealed or disguised: (S, TA:) and he deceived, deluded, beguiled, circumvented, or outwitted. (TA.) He varnished, or embellished with a false colouring.

He (a digger) produced, or fetched out, water, by his labour or work; syn. أَنْبِطَ المَاء أَمَهَى. (S, K:) or reached the water: (Msb:) or reached much water; as also أَنْبِطَ مَاءَهَا. (AA, in TA, art. 

He (a man) produced, or fetched out, by his labour, or work [in digging,] the water of the well; syn. أَنْبِطَ مَاءَهَا. (S, K:) He (God) made the water of the well to be much, or abundant. (Msb.)
Small-pox: see آهة in art.

A mirror; so called in relation to water, because of its clearness, and because images are seen in it as they are in clear water: the م is a radical letter. (T in art. آوى.)
A certain remedy, or medicine: (K.) [an arabicized word] from the Persian 

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.)
موت

1. موت

My house is opposite to his house. (L, not in the TA.) [See also art.]

The measure of the two sides, and the distance, of a road; as also
1. He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water: (S, K;) or he steeped anything, such as saffron, and dates, and raisins, and the preparation of churned milk called in water, so that it dissolved, and mashed with his hand. (Lth.)

2. 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] He (a man) became submissive, and languid, or flaccid. (TA.)

3. See 1.

4. See 1.

5. The ground became softened (and cooled, S,) by rain. (S, K.) [See also "The ground became softened (and cooled, S,) by rain." See 2.

6. [inf. n. "]] (ISk;) and inf. n. (Lth;) It (salt) became dissolved in water; (ISk, Lth;) and in like manner, clay, or loam. (ISk;) See 1.

7. [inf. n. (ISk;) and inf. n. (Lth;)] He attained to an easy state of life; (K;) or a pleasant life. (TA.)
He steeped in water, and mashed with his hand, and drank, the preparation of churned milk called \(\text{طِﻗَأ} \)\ (K.). See 1.

Soft. (K.) \(\text{ﺚِّﻴَﻣ} \) A man of soft, or gentle, heart. (TA.)

Even, or plain, or soft, land: pl. \(\text{ﺚﻴِﻣ} \) (S, K.) you say, \(\text{ضْرَأ} \) or \(\text{ضاَرَأ} \), and \(\text{ءﺂَﺜْـﻴَﻣ} \) [see also \(\text{ءﺂَﺜﻴِﻣ} \), in art.]

an even, or a plain, or soft, tract of sand: and a hill of good soil: (L:) and a [water-course such as is called] \(\text{تَّﻠَﻠَّه} \), that becomes as large as half, or two-thirds, of the valley. (L, Sh, in TA, voce \(\text{تَّﻠَﻠَّه} \).)

The thin pellicle that adheres to the white of an egg. (AA, K.) [See also \(\text{مَسُتمِس} \), in art. ]
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.) He drew water by descending into the well and filling the bucket. (A.) 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.) He passed along so walking, and looking at his shadow. (A.) Also He inclined his body from side to side in walking: (K,) and He, or it, (a drunken man, and a branch, S,) inclined from side to side; (S, K,) as also and He, or it, (M, L, art.) which last is also said of a branch, or twig. (M, L, art.) The drunken man reels, or inclines from side to side in walking. [The wind made the tree to incline. (TA.) He interceded for him with the Sultán. (S, K,) He gave him [a thing]. (S, K,) He conferred a benefit, favour, or kindness. (L,) He rubbed and cleaned his teeth with a toothstick: (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,)
He commingled, or conversed, or held intercourse, with him; (K) namely, with a Sultan; and in like manner with women. (A)

Between me and him are a commingling, or converse, or intercourse, and fellowship in eating. (A)

between me and him are a commingling, or converse, or intercourse, and fellowship in eating. (A)

It (heat, and work or labour,) made him to sweat. (A)

The sun drew forth the sweat from the protuberance of the camel's head, behind his ears. (K)

He asked him for a gift. (S, A, K)

He asked him to intercede for him, (S, A, K)

The yolk of an egg: or its white. (AA, K)

Profit; advantage. (K)

A bad kind of dates; i. q. shiṣṣ (K)

The court of a house: (K) a dial. form of bāḥa. (TA)

A man who walks with a self-conceited gait, and with an affected inclining of his body from side to side: (L) fem. with ẹ. (S, L)

A man who descends into a well and fills the bucket, when its water is little: pl. māḥa. (S) The man is he who draws the water from the mouth of the well. (L) A tooth-stick; syn. soawak: 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)
became in a state of motion, or commotion; was, or became agitated: (S, L, Msb, K) or, in a state of violent motion or commotion; or violently agitated. (El-Basáir, TA.) So in the expression in the Kur, [xvi. 15; and xxxi. 9:] ْنَأ َﺪﻴَِﲤ ْﻢُﻜِﺑ Lest it (the earth) should be convulsed with you, and go round with you, and move you about violently. (El-Basáir, TA.) ___ َدﺎَﻣ It turned or twisted about, or became contorted and convulsed. (IKtt.) ___ َدﺎَﻣ ِﰱ ِﺢْﻣﱡﺮﻟا He (a man pierced) writhed upon the spear. (A.) ___ َدﺎَﻣ It (the mirage, باَﺮَﺳ), was in a state of commotion; it quivered, or trembled. (L, K.) ___ َدﺎَﻣ He was, or became, confounded, perplexed, or amazed. (TA.) ___ َدﺎَﻣ (aor. ُﺪﻴَِﳝ, inf. n. ٌﺪْﻴَﻣ or ٌﺪَﻴَﻣ, 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 َدﺎَﻣ ِﻪِﺑ ُﺮْﺤَﺒﻟا The sea affected him with a heaving of the stomach, &c. (L,) And َدﺎَﻣ ِﻪِﺑ ُضْرَﻷا The ground went round with him. (A.) ___ َدﺎَﻣ The colocyth 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,) ___ َدﺎَﻣ (S, A, L,) inf. n. ٌﺪْﻴَﻣ (L) and ٌناَﺪَﻴَﻣ (A;) and َدﺎَﻣ (A;) It (a branch) inclined from side to side. (S, A, L,) ___ He inclined from side to side in walking. (L,) ___ َدﺎَﻣ, inf. n. ٌﺪْﻴَﻣ and ٌناَﺪَﻴَﻣ, It inclined to one side: as the earth is, in a trad., described to
have done before the mountains were formed. (L.)__

He 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 and

He conferred, or bestowed, a benefit or benefits, or a favour or favours. You say, ماد__

Such a one conferred a benefit or benefits upon me. (L.)__

He gave him. (L, Msb,) and__

He furnished persons with, or gave them provisions for travelling; syn. زاد. (L.) [In the K, زار He visited.]__

He brought a people wheat, or food; i. q. مار, (S, L, K,) of which it is a dial. form. (S.)__

He trafficked as a merchant. (L.)__

It increased, or grew; syn. راع and زاغ. (M, L, K.) [In the copies of the K in my hands, for زاغ is put زاغ.

4

امتداه and 6: see 1.

8__

He asked him, or desired him, to give him. (L.)__

He asked or desired him to bring him wheat, or food. (A.)

I did it on account, or for the sake, of that. (M, L, K.)__

I knew not what

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,
was the amount of that, and its measure: or, what was the measure of its two sides, and its extent: as also 《L.》
The extreme limit of the distance to which horses run; and so 《S, TA, art.》A mode, manner, fashion, or from. Ex. بنوا بيوتهم
علي ميداء واحد They built their houses, or constructed their tents, after one mode, &c. 《L.》[See also مئتهاء, in art. 《أائي.》]

ىَلَع ٍءآَﺪﻴِﻣ ٍﺪِﺣاَو They built their houses, or constructed their tents, after one mode, &c. 《L.》[See also مئتهاء, in art. 《أائي.》]

ىِراَد اَﺪْﻴَِﲟ ِﻩِراَد, 《K.》And ىِراَد اَﺪْﻴَِﲟ ِﻩِراَد, with fet-h to the م. (as also ميتيتاء داره L in art. ميتيتاء داره, S in art. ميتيتاء داره) My house is opposite to his house. (Yaakoob, 《L.》) 《مئتهاء الطريق ميتيتاء داره in art. 《أائي.》} ميتيتاء داره in art. ميتيتاء داره in art. ميتيتاء داره

ٌناَﺪْﻴَﻣ ِءﺂَﻔَﻠُﳋا a term applied by historians to The period of the reign of Khaleefehs; from twenty to twenty-four years. 《MF, TA.》}

ٌناَﺪِﻳِّﲟ A delicate, a pleasant, or an ample and easy, life. 《S, L.》}

ٌدﻮُﻴَﻣ That moves about, or is agitated, much; that vacillates much: 《L.》 an intensive epithet; applied in a trad. to worldly prosperity. 《L., art. حيد.》}
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. مائدة A branch inclining [from side to side]: see 1: (A, L:) as also مياد: (L:) [or rather the latter signifies inclining much, or frequently, from side to side:] pl. [of the former] فلان مياد: (TA:) يمشي على الأرض ميادا. 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. فييد)

 Mesa A table with food upon it: (S, L, K:) without food upon it, a table is not thus called, but is called خوان: (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-Hareere asserts it to be incorrect, and the former application only to be allowable: (TA:) مائدة is thus used in its proper sense of an act. part. n., and is from ماد 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, Msb: *) or from ماد he brought wheat or food; because food is brought upon it [or as though it brought food]: (L:) or from ماد he gave; as though it gave of what was upon it to those around it: (El-‘Ináyeh:) or it is of the form of an act. part. n. and used in the sense of a pass. part. n., from ماد he gave, (AO, S, L, Msb,) like عيشة راضية in the phrase عيشة راضية مياد. (AO, S, L:) because what is thus called is given by its owner to the people [who are to eat]: (Msb:) also, food itself: (Akh, AHát, ISd, L, K;) even if without a table: (L:) [pl. مواتر: مائدة. See also حشور. A round piece of land or ground: (L, K:)] likened to a table. (TA:)

 Calamities: formed by transposition from مأود. (T, L:)

 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.) 

A man [asking, or desiring, and ___] asked, or desired, to bring wheat or food. (S, L.)
He brought, or conveyed, or purveyed, [here meaning wheat, or other corn, and food, victuals, or provision, of any kind, (see مية, (T, S, M, A, K,) to, or for, his family, (T, * S, A,) or his household: (M, K:) or he brought to them مية, i.e. طعام, (T, Mgh, Msb;) or he gave them مية: (TA;) and مارهم means the same as مارهم (K;) and so مارهم or you say. مارهم they bring, or convey, or purvey, مائط, for themselves; (T;) and مامائر لنفسه, (A,) or مامائر لنفسه, (Mgh, Msb,) he brought, (A, Mgh, Msb,) or conveyed, or purveyed, (A,) مائط for himself. (A, Mgh, Msb.) See مية.

4 امير see 1.

8 امیر see 1.

میر: see مية.

ميرة: i. q. مائط [here meaning Wheat, or other corn, and food, victuals, or provision, of any kind,] (T, S, A, * Mgh, Msb, K, *) which a man brings, or conveys or purveys (Ex. to be laid up in store for himself or his family or household, or for sale); (S, TA;) and ميرة signifies the same as ميرة [in these senses, as will be seen from what follows], and is applied to victuals, or food, or aliment, syn. قوت (TA;) Ex. مائط The bringer, or conveyer, or purveyor, of wheat, &c. And مائط He brought him مائط. (T.) And مائط [They brought, or conveyed, or purveyed, the wheat, &c.] (A.) And خير ولا مير ما عنده (He has not wealth, nor wheat, &c.) (T, S, A,) Also, (T,)
The bringing, or conveying, or purveyance, of طَعَامُم (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. مَرْيَمُ (M, arts. دَفَاً and صِنفٌ; &c.) The first is the مِرْيَمُ دَفَاً (M, arts. صِنفٌ) which is the مِرْيَمُ in the beginning of [the season called] the شَّتاءٌ [or winter, i. e., in the latter part of December or in January, during the season of rains called الرَّبيع, about which time, the species of millet called دَرَةٌ, which, as Niebuhr mentions, (Descr. de l'Arabie, p. 135, note,) is called in El-Yemen طَعَامُم, is gathered in].

(S, K, art. رِئَمُ;) the second, the صِنفٌ (M, arts. دَفَاً) also called the صِنافَةٌ, (S, M, K, art. صِنفٌ,) which is the مِرْيَمُ in [the season called] the صِنفٌ [or spring], (S, M, art. صِنفٌ;) in the first part of the صِنفٌ [i. e., in the latter part of March, about which time, wheat, and a second crop of millet دَرَةٌ, and barley, are gathered in]: (M, art. صِنفٌ:) the third, the صِنفٌ دَفَاً (M, arts. صِنفٌ دَفَاً) which is [also] in the first part of [the season called] the صِنفٌ [or spring, and consequently immediately after the صِنفٌ, commencing in the season of the دَفَاً rains, and app. continuing during part of April, when the same grains are gathered in; or by the صِنفٌ in this instance may be meant summer, but the more proper meaning is spring, and the term دَفَاً seems already to point to the season of the دَفَاً rains]: (M, art. دَفَاً:) and the fourth, the رَمْضَانِيةٌ (M, arts. دَفَاً:) which is the مِرْيَمُ coming when the earth becomes burnt [by the sun, about July, when the month of نَاَضَرُمُ began at the period when the calendar by the months was fixed by Klâb Ibn-Murrah, about two centuries before the Hijreh, and at which season of the year a third crop of دَرَةٌ 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. دَفَاً.)

مَيْأَرُ: مَيْأَرُ (S, M, K) and مَيْأَرُ (M, K) One who brings, or conveys, or purveys, مِرْيَمًا, (S, K,) or مَرْيَمًا (M, L:) pl. of the former, مَيْأَرُ (S, M, K) and مَيْأَرُ like مَيْأَرُ (S, K.) You say مَيْأَرُتُنا وَنَنْبِتُمُ مَيْأَرًا, and, We are expecting our bringers, or conveyers, or purveyors, of wheat, &c.] (S.) The pl. مَيْأَرًا is applied to A company of men who go together from the desert to the towns or villages to bring مِرْيَمًا. (TA.) It is said
The camels that carry for them for sale and the like are exempt from the eleemosynary taxation, because they are working beasts. (TA.)
‘Zaam, aor. ‘Zaam, inf. n. ‘Zaam (S, A, Msb, K;) and ‘Zaam (S, K,) inf. n. or the latter has an intensive signification; (Msb;)

He put it, or set it, apart, away, or aside; removed it; or separated it; (S, A, Msb, K;) from another thing, or other things; (Msb;) as also ‘Amaaza : (K;) [or the second, rather, he did so much, or greatly, or widely; like Ziilah.] You say, ‘Amaaza ‘Amaaza ‘Amaaza ‘Amaaza He put aside, or removed, what was hurtful from the road. (TA.) And it is said in the Kur, [viii. 38,] ‘And it seems also, from what is said in the A, that Maiizt Bibehama signifies I separated them two: besides having another signification, which see below.]

You say also ‘Zaam ‘Zaam ‘Zaam (A.) meaning, He separated one part of the thing from another; (M, TA;) or ‘Zaam (as in a copy of the A;) expl. in the K as signifying Fasl by ‘Zaam ‘Zaam (M, TA;) or ‘Zaam (as in a copy of the A;) expl. in the K as signifying Fasl by He separated the things after knowledge of them. (Msb.) [Hence, He distinguished it, or discriminated it, or discerned it. And He distinguished, or discriminated, or discerned, between the things. This is what is meant by its being said,] Maiizt Bibehama Maiizt Bibehama Maiizt Bibehama He distinguished, or discriminated, or discerned, between the things. (TA.) You say also, Maiizt Bibehama Maiizt Bibehama Maiizt Bibehama I distinguished, or discriminated, or discerned, between them two. (A.) From meaning as explained above, is [also], app., derived the phrase ‘Zaam ‘Zaam ‘Zaam, 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, the t’imiz is a faculty in the brain whereby meanings are elicited. (Msb.) [is also intrans., and signifies] He (a man) removed from one place
to another. (IAar, K.) See also 8.

2. *مَيَزَلْ* see *مَاذَلْ* throughout.

3. *مَيَزَلْ* see *مَاذَلْ*, in two places.

4. *أَمَيِّزَلْ* see *مَاذَلْ*, first signification.

5. *قَمِيْزَلْ* see 8, throughout. ___ You say also, *فَلَان يَكَاد يُتْمِيْزُ مِنَ الْغَيْظ* Such a one almost bursts asunder with wrath, or rage. (S, K. *) The like is said in the Kur, lvii. 8, tropically, of hell. (A, TA.)

6. *قَيْمَلْ* see 8, throughout.

7. *قَيْمِلْ* see 8, throughout.

8. *قَيْمَتْ* (S, A, Msb, K,) and *قَيْمَتْ* (Lh, TA,) **[the last being a variation of that immediately preceding,]** and *قَيْمَتْ* (S, A, K,) *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 *أَمَيِّزَلْ* is used in other cases; for] you say *مَيِّزَلْ* from his place of prayer; or quitted it for another. (TA.) [See also 1, last signification.] You say also, *مَيِّزَلْ* meaning, *أَمَيِّزَلْ* (S, TA,) and, as also *قَيْمِلْ* (Lh, TA,) *they became on one side: or they became alone, or separate: and the former, they withdrew, in a company*
or troop, aside; as also they became separated: (A:) and they formed themselves into separate companies, or troops, and went away, one from another. (TA.) 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, is the most common. You say also, Such a one was, or became, distinguished by generosity. And The things were, or became, distinguished, or discriminated, one from another; or distinct.]

10 \textit{تَزَمِّبِيْن} see 8, throughout.

\textit{دَمِيْز} inf. n. of 1, q. v. Also, High or elevated rank or condition or state [by which one is distinguished from others]. (TA.)

\textit{دِمِيز} [The act of putting, or setting, apart, away, or aside; of removing, or separating]: a subst. from \textit{مِيز} ( . TA.) [Discrimination, or discernment: and hence, understanding. (TA.)

\textit{دِمِيز} [A man of much discrimination or discernment.] (A.)

\textit{دِمِيز} [Distinguishing, or discriminating: and hence, a rational animal]. see \textit{مِيز}.
1. 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 (S, A, K;) accord. to the Lh, ميس signifies a kind of مسار, [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 [or litter which serves as a vehicle for women]. (TA.)

4. [She (a woman) made her body to incline from side to side in walking in the manner above described.] (M.)

5. 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 غرَب: when young, it is white within; but when it grows old, it becomes black, like أينوس [or ebony], and so thick that wide tables are made of it; (Ahn, M,) and camels' saddles are made of it. (Ahn, S, M,)

Hence, A camel's saddle, (Ahn,) 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-Taif: and hence the name of the raisins called ميسى: (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-Tāif, and hence, he said, the raisins called ميس [not ميس] are thus named: (M:) [and F says,] signifies a kind of raisins; as well as a species of grapevine &c. (K.) Also, [The pole of a plough;] the long piece of wood that is between the two bulls. (AHn. M.)

ميس: see ميس.
میاس: see میاس.
میاس: see میاس. __ Also, A boy beautiful in stature and face. (K.)
میوس: see میوس.
میاس (S, A, K) and میاس (Ibn-'Abbád, A, K) and میوس (K) One who walks with an elegant and a proud and selfconceited 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 ظ: (A, TA:) and میوس signifies the same as میاس in the sense explained above, applied to a woman, and is of one of the measures not mentioned by Sb, like زیتون; or it is from مسن, and therefore of the measure فیعول, but more probably from ممس. (M.) Also, 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, An inclining, or a bending, branch. (M.)
میاس: see میاس.
میاس (S, A, K) and میاس (Ibn-'Abbád, A, K) and میوس (K) One of the two stars called الهنعة. The other [] is called النز Validated. (El-Kazweenee.)
He mixed hair with wool: see طارقه.; and see Freytag's Arab. Prov. ii. 28. i. q. طارقه

[He practised various modes of speech]. (TA in art. طرقة.)
He removed; retired, or went, to a distance; or became remote; (As, IAar, * A 'Obeyd, S, Msb, K;) from him; (IAar, A'Obeyd, S, K;) as also

He inclined to one side; or declined; i. q., declined, or deviated, from the right course; or acted unjustly; (AZ, Ks, S, K;) in his judgment. (AZ, Ks, S.) [See also below: and see 3.] Also, (A 'Obeyd, S, Msb, K;) inf. n. He removed, put away, or put at a distance, (A 'Obeyd, S, Msb, K;) him, or it; (A 'Obeyd, S, Msb;) and (TA;) and (S, Msb;) or the latter only, accord. to As; (S, * Msb, TA;) He removed, or put away, or put at a distance, what was hurtful from the road, or Way; (S, Mgh, Msb, TA;) and [some say] inf. n. He took away him, or it; syn. He also signifies The act of repelling, impelling, pushing, or thrusting; (S;) and so He also signifies The act of chiding: (S, K;) the former

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like being said of:

The people, or company of men, are engaged in making a clamour, and repelling, &c.: (S, in the present art. and in art. 3,) or respectively, signify the most vehement driving in coming to water; and the most vehement driving in returning from water; (Fr, K,) and  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. 3.] You say also, 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. 3.)

2. or: see 1. __

He wavered between them two. (TA.)

3. or: see 1, throughout the greater part of the latter half of the paragraph. __

are said to signify Between them two is low, faint, or gentle, speaking. (TA in art. 3.)

4. __

see 1, in five places.

5. or: see 1, in five places.

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 (Fr, S, in art. 3.)
see 1, first sentence.

It also signifies Inclination: so in the trad., 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.)

and are explained by IAar as signifying Coming and going. (TA.)
He made it to flow. (Msb.)

It flowed. (Msb.)

Anything in a melted state, fluid, or liquid: opposed to جامد. (Msb.)

Briskness, liveliness, or sprightliness. (S.) The prime, or first part, of youth, and of the day. (S, K.) The first part of the run of a horse: (S:) the first part, and the briskness, liveliness, or sprightliness, of a run, and of intoxication: or the main part of anything. (TA.) And The flowing of anything poured out. (TA.)
He, or it, inclined, leant, bent, propended, tended, declined, deviated, or deflected. He conformed with, and assisted, or aided, him. (TA.) __ He loved him. (TA.) __ He wronged him. (TA.) He was, or became, inimical to him. __ He limped. (TA.) __

He wavered, or vacillated, between two things. (S, MA.) See 10.

He inclined towards him reciprocally: and they two inclined each towards the other. (TK, art. هود.) See also مَالَ معه in 1.

He vacillated in the saying: see تَرجِح.

He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, in his gait; a meaning well known, and still common]; (S;) syn. (Har, p. 269.) __ See and and َلْوَﻘَلِ signify the same. (TA.) __ َلْوَﻘَلِ __ i. q. َتَخَانِفِ [He affected a deviation, or purposely deviated from his course, &c.] (TA in art. جنف.)

He inclined him, and his heart. (K.) __ He attracted him to himself; or sought to make him incline. (MA.) __ is a quasi-pass. of َمَالَهِ as used by the Arabs, [A mile:] The distance to which the eye reaches along land: accord. to
the ancient astronomers, *three thousand cubits*: accord to the moderns, *four thousand cubits*: but the
difference is merely verbal; for they agree that its extent is ninety-six thousand digits; [about 5166 English feet;] each digit being the
measure of six barley-corns, each placed with its belly next to another; but the ancients say that the cubit is thirty-two digits; which
makes the mile three thousand cubits. (Msb, which see for more.) See also مُمَلَّوِئ مِّيْل i. q. [A style]. (K.)

Inclination; leaning; bent; propensity; tendency.

A natural wryness. (S.)

(? of a مَيْلَة of a well: see
ثَنَّاء.

[. i. q. مَيْلٌ مَيْلٌ Inclining much]. (A, art. فِيد.) See مَيْلٌ فِيد. See

Swaying on horseback: see an ex. of its pl. مِيْلٌ مِيْلٌ in a verse cited voce مَيْلٌ أَشْعَال. See قَفَدَاأ أَشْعَال مَيْلٌ وعَمَّة مِيْلٌ أَشْعَال.

The inclining of the sound of \ when quiescent, after fet-hah, towards the sound of ى; so that the fet-hah, with that \, composes a sound the same as that of the long e in the English word there. This is accordant with present usage; and I have not found any

learned Arab who asserts otherwise. See also تَاب, and حِجْاج, and مَشْوَب.