

# ك

[The twenty-second letter of the Alphabet, called **كَاف**. It is one of the letters termed **مَهْمُوسَةٌ**, or non-vocal, i.e. pronounced with the breath only, without the voice; and it also belongs to the class called **شَجَرِيَّةٌ**. It is a radical letter. — As a numeral it denotes *twenty*. — ك, as a pronominal suffix, as a preposition, and as a particle of allocution, see Supplement.]

## كأ

R. Q. 1. **كَأَكَ**, (K,) inf. n. **كَأَاةٌ**; (TA;) and **تَكَأَا**, (S, K,) as also **تَعَكَعَكَ**; (S;) *He drew back, or retired, and was cowardly.* (S, K.) — **كَأَا**, inf. n. **كَأَاةٌ**, [respecting the form of which see **ظَأَأَأُ**,] *He was very impatiently cowardly.* (AA, K.) [In the CK., in the explanation of the inf. n., **الْجَبِينُ** is put for **الْجَبْنُ**.] — Also, inf. n. as above, *He (a thief) ran away.* (K, TA.) — See R. Q. 2.

R. Q. 2. **تَكَأَا** *He was prevented, or hindered.* (Lth.) — **تَكَأَا فِي كَلَامِهِ** *He hesitated in his speech, and was unable to speak.* (K.) — **تَكَأَا عَلَيْهِ النَّاسُ**, (S, K,\*) and **كَأَا**, (K,) *The people collected around him; (S, K;) crowded, or pressed, upon him.* (TA.) — And see R. Q. 1.

**مُتَكَأَا** Short. (S, K.)

## كأب

1. **كَأَبٌ**, aor. **كَأَبْتُ**, inf. n. **كَأَابَةٌ** and **كَأَابَةٌ** (S, K) and **كَأَبٌ** (K) and **كَأَابَةٌ**; (TA;) and **كَأَابْتُ**; (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. **كَأَبَهُ** *He caused him to grieve, or mourn, or to be unhappy, sorrowful, or sad; (K;) threw him into grief, or mourning, &c. (TA.) — كَأَبْتُ *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. — كَأَبْتُ *He fell into destruction, or ruin.* (K.)*

8. **اِكْتَأَبَ وَجْهَ الْأَرْضِ** † [The face of the earth, or land, became of sad aspect]. (TA.) See 1.

**كَأَبٌ**: see **كَأَبٌ**.

**كَأَابًا** *Grief, mourning, unhappiness, sorrow, or sadness: (K;) [in which sense the inf. n. **كَأَابَةٌ** is more commonly used:] or intense grief, &c.: used both as an inf. n. and as an epithet. (TA.) See **كَأَبٌ**.*

**مَا بِهِ كُوبَةٌ** i. q. **نُوبَةٌ**, in the following phrase **مَا بِهِ كُوبَةٌ** *There is nothing in him for which he should be ashamed.* (K.)

**كَأَبٌ** (S, K) and **مُتَكَأَبٌ** (K) *A man in an evil state, and broken [in spirit] by grief, or mourning; (S, K;) in grief, unhappy, sorrowful, or sad. (K.)* **كَأَابَةٌ** and **كَأَابَةٌ** *the same, as applied to a woman. (S.) — كَأَبُ الْأَرْضِ † [The earth, or land, is of sad aspect.] (TA.)*

**رَمَادٌ مُتَكَأَبُ اللَّوْنِ** — **كَأَبٌ** see **مُتَكَأَبٌ** *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.)*

## كأد

1. **كَأَدٌ**, aor. **كَأَدْتُ**, *He was in an evil state, and broken [in spirit] by grief, or mourning; or was in grief, unhappy, sorrowful, or sad, syn. كَأَبٌ. (K.)*

5. **تَكَأَدَنِي** and **تَكَأَدَنِي** *It (a thing, or an affair,) was difficult to me; it distressed, troubled, fatigued, or wearied, me. (S, L, K.)*

— **تَكَأَدَ الشَّيْءُ** *He took, or imposed, upon himself, or undertook, the thing, in spite of difficulty, trouble or inconvenience; he constrained himself to do the thing, notwithstanding it was difficult, troublesome, or inconvenient, to him. (L, K.)*

You say **تَكَأَدْتُ الدَّهَابَ إِلَى فُلَانٍ**, meaning, I

[constrained myself to go, and] went to such a one, in spite of difficulty, trouble, or inconvenience. (AZ, L.) — *He endured the thing; struggled with, or against, it; contended with its difficulty, or severity; underwent difficulties, troubles, or inconveniences, in doing it; endured, or bore, its heat and severity; syn. كَأَبَهُ, and صَلَّى بِهِ. (IAqr, L, K.)*

6: see 5.

**كَأَدَاءٌ** *Difficulty. (IAqr, L, K.) — Grief; sorrow; mourning; syn. حَزَنٌ: so accord. to the K; but accord. to IAqr [and the L] fear; syn. خَوْفٌ: (TA:) and caution: (IAqr, L, K:) or, as some say, terror. (IAqr, L.) — Injustice. (K.) — A dark night. (IAqr, L, K.) — See also كَوُودٌ.*

**كَأَدَاءٌ**, (S, L, K,) and **كَأَدَاءٌ**, (L, K,) *A mountain-road difficult of ascent. (S, L, K.)* Such a road is also termed [simply] **كَأَدَاءٌ**, and **صُعَدَاءٌ**: [in the K it is said, that **كَوُودَاءٌ** is syn. with **صُعَدَاءٌ**:] and **كَوُودٌ** [in like manner, as a subst.,] signifies a difficult place of ascent: like **صُعُودٌ**. (L, TA.)

## كأس

**كَأَسٌ**, (ISk, S, A, Mṣb, K,) and **كَأَسٌ**, with the ء suppressed, is allowable, (Mṣb,) and sometimes occurs, (TA,) *A drinking-cup: (A, K:) or [a cup of wine; i.e.] a cup containing wine; (S, A, K;) or a cup full of wine: (Mṣb:) when not containing wine, it is not thus called; (IAqr, S, Mṣb;) being in this case called قَدَحٌ: (TA:) or it has the first and the second of these significations: (TA:) or it signifies wine itself: (Aṣ, AHát, Ibn-Abbád:) or has this signification also: (K:) and is of the fem. gender: (S, A, Mṣb, K:) pl. [of pauc.] **أَكْوَيسُ** and [of mult.] **كُؤُوسٌ** and **كَأَسٌ**, (S, Mṣb, K,) the last with ء, (TA, [but written without ء in the CK,]) and, accord. to AHn, **كَأَسٌ**, without ء, which, if correct, is originally **كَوَأَسٌ**, from **كَأَسٌ**, with the ء changed into و as representing و, (TA,) and*

كَاسَاتُ, (K,) without ء. (TA.) It is used metaphorically in relation to every kind of disagreeable, hateful, or evil, things. Thus you say, سَقَاهُ كَأْسًا مِنَ الدُّلِّ [He gave him to drink a cup of abasement]: and مِنَ الْفَرْقَةِ [of separation]: and مِنَ الْمَوْتِ [of death]: and مِنَ الْحُبِّ [of love]. (TA.) You say also, سَقَاهُ كَأْسًا [He gave him to drink the most bitter cup]; meaning death: (A, TA:) and كُؤُوسَ الْمَنَابِيَا [The cups of death; lit., deaths]. (A.) Az. thinks that it may be derived from كَاصَ فُلَانٌ مِنَ الطَّعَامِ وَالشَّرَابِ, meaning, "Such a one ate and drank much"; because ص and س are interchangeable in many words on account of the nearness of their places of utterance. (TA.)

كَأَا

See كَأ.

كَأَل

See Supplement.]

كَان

1. كَانُ فِي مَكِّهِ He, (a man) was strong in his make (IAar, in TA, voce كَتَتْ.)

كَأْنِي A man strong in his make. (IAar, in TA, voce كَتَتْ.)

كَأِي and كَأِي: see كَأِي or كَأِي in art. أَيُّ (p. 134 a.)

كَأِي

See art. كَأِي.

كَب

1. كَبَّ, aor. 2, (inf. n. كَبُّ, TA;) and كَبَّه; (K, TA;) He inverted it, or turned it upside-down. (K.) — كَبَّ الْإِنَاءَ, aor. 2, inf. n. كَبُّ, [He inverted, or turned down, the vessel, so as to pour out its contents]: (TA:) he turned the vessel over upon its head. (Msb.) — كَبَّ الْقَصْعَةَ He turned over the wooden bowl upon its face. (TA.) — كَبَّهُ, (K,) or كَبَّهُهُ, (S,) [or كَبَّهُهُ (see 4),] and كَبَّهُهُ (K) and كَبَّهُهُ (S, K,) He prostrated him; threw him down upon his face. (S, K.) [One says,] كَبَّ اللَّهُ عَدُوَّ الْمُسْلِمِينَ [May God overthrow, or prostrate, the enemy of the Muslims!]: but one should not say كَبَّهُ. (S.) See also 4. — كَبَّ, (aor. 2, inf. n. كَبُّ, TA,) † He [convolved, or glomerated, thread, and likewise hair (see فَلِيلٌ), or he] made thread [&c.] into كَبُّ [or balls]: (S, K:) or into كَبَّة [or ball]. (ISd.) [The verb is used in the present day to

signify He wound thread into a ball, or balls.] See 5. — كَبَّ, [aor., app., 2,] He, or it, was weighty, or heavy. (K.) See كَبَّة — He kindled, or set on fire, كَبَّ, which is [a plant, or tree, of the kind called] حَمِض. (AA, K)

2. كَبَّ, inf. n. تَكْبِيبٌ, † He made كَبَاب, or meat cut up, &c. (K.)

4. See 1. — كَبَّ He bent his head down towards the ground; [as also انكَبَّ إِلَى الْأَرْضِ, occurring in the TA, art. بَرَزَ]; bent himself down; stooped. (TA.) [See Kur, lxvii, 22.] — كَبَّ, (K,) or كَبَّ عَلَى وَجْهِهِ, (S,) and انكَبَّ (TA,) quasi-pass. of كَبَّ; He fell prostrate or prone; fell upon his face: (S, K:) the former verb extr. with respect to analogy, (S,) [as quasi-pass. of كَبَّ: see أَحَجَرَ, and أُحْنَجَ]: [and كَبَّ, aor., app., 2, inf. n. كَبُّ, he fell, having stumbled: for] كَبَّ is the contr. of اِنْتَعَشَ. (S, art. تَعَشَ.) — كَبَّ لَهُ (i. e., لِلشَّيْءِ, TA) i. q. تَجَانَأَ (as in some copies of the K) or تَجَانَأَ (as in others): the latter [meaning He bent down towards it] is probably the correct reading. (TA.) — كَبَّ عَلَيْهِ, (i. e., عَلَى الشَّيْءِ, TA,) and انكَبَّ, † He fell to, or set about, doing it. (K.) — كَبَّ عَلَى الْأَمْرِ يَفْعَلُهُ, [He fell to, or set about, the thing, to do it]. (S.) — كَبَّ عَلَيْهِ, (i. e., عَلَى عَمَلٍ, TA,) and انكَبَّ, † He kept, or adhered, to it; (K;) i. e., to a work. (TA.)

5. كَبَّتِ الْإِبِلُ The camels were prostrated by disease (S, K) or emaciation. (S.) — تَكَبَّبَ † It (sand) became contracted (by reason of its moisture, TA,) into a compact mass: (S:) or became moist, and, in consequence, compact: whence كَبَّة غَزَلٍ [a ball of spun thread], as indicated by Z in the A. (TA.) — تَكَبَّبَ † He wrapped himself up in his garment: (A:) [as also كَبَّبَ فِي ثِيَابِهِ ex. تَكَبَّبَ] He came wrapped up in his garment. (S.)

6. كَبَّبُوا عَلَيْهِ † They pressed together, or crowded together, upon it. (TA.) [See تَكَاتَبُوا, in art. كَت.]

7. كَبَّتْ It (a jug, or the like) was, or became, inverted, or turned down, so as to pour out its contents. (IB, in TA, voce غَرَبَ.) — See 4, in five places.

R. Q. 1. كَبَّبَهُ 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. — كَبَّبَهُ, inf. n. كَبْبَةٌ, He threw him into a deep place, or hollow. (K.) فَكَبَّبُوا فِيهَا [Kur, xxvi, 9 4,] And they shall be thrown prostrate therein: [i. e., into the fire of hell:] (S:) or they shall be collected together and thrown down into

it, namely, the abyss of hell-fire: (Lth:) lit., they shall be thrown so as to turn over and over until at length they come to a stop therein: (TA:) or they shall be thrown into it, one upon another: (Zj:) or they shall be collected together therein. (TA.) — كَبَّبَ الْمَالَ 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 كَبَّبَهُ and دَبَّبَهُ &c. (L.)

R. Q. 2. تَكَبَّبُوا † They collected themselves together. (TA.) — See 5.

كَبُّ, [coll. gen. n., A plant or tree, of the kind called] حَمِض; (K;) a kind of tree excellent for kindling, the leaves of which make the tails of horses beautiful and long; it has joints and thorns, and grows in fine, or soft, and plain soil: n. un. with ة: or, accord. to some, it is [a plant, or tree,] of the kind called الْغَلَاةُ: but IAar says, among the [plants, or trees, called] حَمِض, are the نَجِيل and the كَبُّ. (TA.)

كَبَّة and كَبَّة A charge, an assault, or an onslaught, in war. (K) [And] كَبَّة (S, K) and كَبَّة (K) A single impetus [in some copies of the S, دَفْعَةٌ; in others, and in my copies of the K, دَفْعَةٌ: I prefer the former reading:] in fighting and in running [in the كَبُّ, وَالْجَرِيُّ, which is doubtless a mistake]: (S, K:) and vehemence thereof. (TA.) — كَبَّة and كَبَّة A collision between two troops of horses: in the K, بَيْنَ الْجَبَلَيْنِ; but correctly, بَيْنَ الْخَيْلَيْنِ, as in other lexicons. (TA.) — كَبَّة (S, K) and كَبَّة (K) A letting loose, or setting free, horses, (S, K,) upon the race-course, or field, to run, or to charge. (S.) [This is evidently meant in the S as an explanation of the words rendered here "a single impetus" &c.] — كَبَّة (S, K) and كَبَّة (K) The vehemence and assault [in some copies of the S, دَفْعَةٌ; in others, and in my copies of the K, دَفْعَةٌ: I prefer the former reading:] of winter. (S, K.) — كَبَّة النَّارِ A dash, or dashing of the fire [of hell]. (TA.) — كَبَّة and كَبَّة and كَبَّة and كَبَّة and كَبَّبُ or (accord. to the TA) كَبَّبُ, A throwing into a deep place, or hollow. (K.) See كَبَّبُ. — See also كَبَّة.

كَبَّة: see كَبَّة passim. — الْكَبُّ [a mistranscription for الْكَبَّة, as is shown by the next sentence,] What is collected together, of dust, or earth, and of other things. (TA [See also سَقَاهُ, voce سَقَاهُ.] — Hence, (TA,) كَبَّة † A كَبَّة (which is not an Arabic word, TA, [but arabicized, from the Persian كَرُوهُ 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. كَبَبٌ. (S, K.) [And it is likewise of hair: see فَيْلِيلٌ. — [Hence,] كَبَّةٌ (S, K) and كَبْبَةٌ (S) or كَبْبَةٌ (K) † A company, congregated body, or troop, (K,) of horses, (S,) or of men. (TA.) **كَبْبَةٌ** مِنْ بَنِي إِسْرَائِيلَ A company of the Children of Israel. (TA, from a trad.) **كَبَّةُ السُّوقِ** The company of the market: said in a trad. to be the company of Satan. (TA.) **رَمَاهُمْ بِكَبَّتِهِ** [He threw upon them] his troop, or company. (TA.) See also below. — A herd of great camels. (K.) **إِنَّكَ لَكَالْبَائِعِ الْكَبَّةِ بِالْبَيْتَةِ** Verily thou art like the seller of a herd of great camels for wind. A proverb, thus related by AZ: but, as related by some, الكبة بالهبة, without teshdeed: see arts. **كَبُو** and **هَبُو**. (TA.) — **كَبَّةُ الْحَيْلِ** The greater number, or main part, of the troop of horses. (Th.) — **عِيَالٌ**: so in the phrase **عَلَيْهِ كَبَّةٌ** [He has a family, or household, dependant upon him]. (TA.) — **كَبَّةٌ** (K) and **كَبَّةٌ** (S, K) † A pressing, or crowding, together. (S, K.) = **كَبَّةٌ** Weight. (K.) So in the saying **رَمَاهُمْ بِكَبَّتِهِ** [He threw upon them his weight]. (TA.) (But see above.) And **ألقى عليه كَبَّتَهُ** He threw his weight upon him. (TA.)

**كَبَابٌ** i. q. **طَبَاهَجٌ**; (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]. Asserred by El-Khafājee to be Persian; and thought to be so by Yaʿqoob. (TA.)

**كَبَابٌ** A large number of camels or of sheep or goats. (K.) Also used as an epithet: ex. **نَعَرَ كَبَابٌ** Camels, or camels and sheep or goats, so numerous that one mounts upon another. (TA.) **نَعَرَ كَبَابٌ** Many camels, or camels and sheep or goats. (TA.) See also **كُتَابٌ** = **Dust**; earth. (K.) — **كَبَابٌ** Adhesive mud; or clay. (K.) — **كَبَابٌ** Moist earth. (K.) — **كَبَابٌ** An abundance of moist, or soft, earth, that cleaves together. (TA.) — **كَبَابٌ** 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.)

**كَبَابَةٌ** A certain medicine (S, K) of China: (K:) [cubeb, or piper cubebae.]

**كَبَابٌ** and **كَبَابٌ**, see **كَبَّةٌ** = A certain game (K) of the Arabs. (TA.)

**كَبَابٌ** and **كَبَابٌ** A man (TA) of compact (and strong, TA,) make: pl. **كَبَابٌ**. (K.)

**كَبَابَةٌ** and **كَبَابَةٌ**, see **كَبَّةٌ**.

**كَبَابَةٌ** see **كَبَابٌ**.

**كَبَابٌ** An excellent kind of thick dates. (K.)

**كَبَابٌ** and **كَبَابَةٌ** and **كَبَابَةٌ** A closely congregated body of men. (K.)

**كَبَابَةٌ** A fat woman. (K.)

**رَجُلٌ أَكْبٌ** A man who is constantly stumbling. (TA.)

**مِكْبٌ** and **مِكْبَابٌ** One who looks much towards the ground. (K.)

**مُكْبِيَةٌ** 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.)

**مِكْبَابٌ** see **مِكْبٌ**.

كبت

1. **كَبَّتَهُ**, aor. ٢, (inf. n. **كَبْتُ**, TA,) He threw him down prostrate; (K;) as also **كَبَّتَهُ لَوْجِهِ**: (S:) he threw him, or it, down upon his, or its face; like **كَبَّ**: this is the primary signification. (TA.) — **كَبَّتَهُ اللَّهُ لَوْجِهِ** May God prostrate him, so that he may not succeed in his enterprise, or may not gain the victory! (TA.) — **كَبَّتَ الْكَافِرُ** He (God) prostrated the unbeliever, and denied him what he desired, or disappointed him, or caused him to fail of attaining his desire. (TA, from a trad.) — **كَبَّتَهُ** He repelled him (i. e. an enemy) in his rage, or wrath. (K.) — **كَبَّتَهُ** [here app. signifying He routed him; or put him to flight.] (K.) — **كَبَّتَهُ**, (inf. n. **كَبْتُ**, S,) He turned away, or averted, him: (S, K:) and abased him; debased him; rendered him vile, despicable, or ignominious. (S, K.)

Syn. **كَبَّتَ اللَّهُ الْعَدُوَّ** (K) **أَخْرَاهُ** and **أَذَلَّهُ** Ex. **كَبَّتَ اللَّهُ الْعَدُوَّ** God averted and abased the enemy. (S.) — **كَبَّتُوا كَمَا كَبَّتِ الَّذِينَ مِنْ قَبْلِهِمْ**, in the Kur, [lviii, 6,] signifies, They [who oppose God and his Apostle] have been abased, and punished, by their being overcome, like as those who were before them, of such as opposed God, were abased, &c.: (Zj:) or they have been enraged, and grieved, on the occasion of the war of the Moat, like as those who were before them, who fought with the prophets, were enraged and grieved: (Fr:) in favour of which latter interpretation it has been argued, that **الكبت** is formed from **الكبد**, the liver, by the substitution of **ت** for **د**, and that the liver is the source of rage and malevolence. (Az.) = **كَبَّتَهُ** i. q. **كَبَّدَهُ**, He smote, or hurt, his liver. (TA.) — **كَبَّتَ غَيْظَهُ فِي جَوْفِهِ** † He restrained his rage in his inside [or bosom]. You say, **مَنْ كَبَّتَ غَيْظَهُ فِي جَوْفِهِ كَبَّتَ اللَّهُ عَدُوَّهُ** [Whoso restraineth his rage in his bosom, God will avert and abase his enemy, through fear of him]. (A.)

7. **انكبت** He was thrown down, or fell down, prostrate; or, upon his face. (TA.)

**كَبِدٌ** [app. **كَبْتُ** or **كَبْتُ** or **كَبْتُ**] i. q. **كَبِدٌ** The liver. Ex. **بَرَدَ كَبْتُهُ** [His liver became cool: i. e., his rage became assuaged]. ('Ināyeh.)

**كَبْتُ** Rage or wrath; and grief, or sorrow. ('Ināyeh.)

**مُكْبُوتٌ** pass. part. n. of 1, q. v. — Also, Affected with violent grief, or sorrow: originally **مُكْبُودٌ**: i. e., having his liver affected by grief, or sorrow. (TA, from a trad.)

**مُكْتَبٌ** Filled with grief, or sorrow; (K;) or with rage, or wrath. (TA.)

كبت

1. **كَبَّتَ**, aor. ٢, It (flesh meat) became altered and stinking. (S, K,) — **كَبَّتَ**, (aor. ٢, inf. n. **كَبْتُ**, TK,) He covered over (**غَمَّرَ**) flesh-meat, (K,) so that it became altered and stinking. (TK.)

2. **كَبَّتِ السَّفِينَةُ**, inf. n. **تَكْبِيْتُ**, He inclined the ship towards the shore, and transferred what was in it to another ship. (K.)

**كَبَاتٌ** [coll. gen. n.] What is ripe of the fruit of the **أَرَاك**; (IAḡr, S, K;) what is unripe thereof being called **بَرِيرٌ**: (S:) or what has become black thereof: (TA in art. **بَرِيرٌ**: [see also **مَرْدٌ**:]) or what is unripe thereof: (M:) or, as some say, the fruit of that tree when scattered: n. un. with **س**: (TA:) the **كَبَات** are, in quantity (**مِقْدَارٌ**), 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.)

**نَعَرَ كَبِيْتُ**, and **مَكْبُوتٌ**, **Flesh-meat that has been covered, (K,) [and] become [in consequence] altered and stinking.** (TK.) AA explains **كَبِيْتُ** by the words **لَحْمٌ قَدْ غَمَّرَ**. (TA.)

**كَبَابٌ** and **كَبَابٌ** and **كَبَابٌ** Hard and strong. (K.) — Also, all the three words, Contracted [in disposition], and niggardly, or stingy. (K.) Accord. to some, the **ن** is a radical letter. (TA.) [See also art. **كَبَّتَ**.]

**مَكْبُوتٌ**: see **كَبِيْتُ**.

كبح

1. **كَبَحَ الدَّابَّةَ**, (aor. ٢, inf. n. **كَبَحٌ**, L,) He pulled in the horse, or the like, by the bridle and bit, (and struck its mouth with the bit, L,) in order that it might stop, (S, L, K,) and not run; (S, L;) as also **أَكْبَحَهَا**; (Yaʿqoob, K;) or you say **أَكْبَحَهَا** and **أَكْبَحَهَا** and **كَبَحَهَا** [only]; the last alone without **ا**: (Aḡ, S:) or he (the rider) pulled its head towards him, and prevented its being refractory, and its overcoming him, and going quickly: so in the Nh, the explanation in which is incorrectly given by

Mullà 'Alee Káree: (TA:) or كبحه signifies he pulled up his head by the bridle, so as to make it upright, or erect; (Mṣb;) and so كَبَحَهُ. (A.) — كَبَحَ فَلَانًا عَنْ حَاجَتِهِ † He turned such a one back from, or made him to revert from, or relinquish, the thing that he wanted. (L, K.) — كَبَحَ الحَائِطُ السَّهْمَ † The wall made the arrow, striking it, to turn from its course, without its sticking in it. (L.) — كَبَحَهُ He struck him with a sword, (K.) upon his flesh, not upon a bone. (Mṣb.)

3. كَابَحَهُ: see كَابَحَهُ.

4: see 1, in two places.

كَابَحَ 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. كَوَابِحُ. (L, K.)

### كبد

1. كَبَدَهُ, (aor. -, AZ, L, K, and ٤, L, K, inf. n. كَبَدٌ, L,) He, or it, hit, or smote, or hurt, his كَبَدُ [or liver]: (AZ, S, IKtt, L:) or struck it. (L, K.) — كَبَدَهُمُ البَرْدُ, (aor. - and ٤, K,) † The cold affected them severely; distressed them; straitened them: (L, K:) or, smote their livers; which only the most intense cold does. (L, from a trad.) — كَبَدٌ, aor. ٤, (L, K,) inf. n. كَبَدٌ, (L,) He had a pain in his liver: (L, K) and (A, L:) or كَبَدٌ, (K,) inf. n. كَبَادٌ, (TA,) he had a complaint of his liver. (L, K.) = كَبَدٌ, aor. ٤, (L,) inf. n. كَبَدٌ, (S, L, K,) He was big in the belly, (L, K,) in its upper part: (L:) he (a man) was bulky in the middle, and therefore slow in his pace. (S, L.) — It (anything) was big, or large, and thick, in the middle. (L.) = See 5.

2: See 5.

3. كَابَدَ الأَمْرَ, (inf. n. مَكَابِدَةٌ and كَبَادٌ, L, K,) † He endured the thing; struggled, or contended, with, or against, it; struggled or contended with, or against, its difficulty, or severity; syn. قَاسَاهُ, (L, K,) or قَاسَى شِدَّتَهُ; (S;) he endured, or struggled, or contended, with or against, its difficulty, trouble, or inconvenience; syn. عَانَى مَشَقَّتَهُ: (L:) he underwent difficulties, troubles, or inconveniences, in doing it. (Mṣb.) — كَابَدَ اللَّيْلَ † He (a man) braved (وَكَبَّ) the terribleness and difficulty of the night. And كَابَدْتُ ظُلْمَةَ هَذِهِ اللَّيْلَةِ I braved the darkness of this night with a mighty braving. (Lth, L.) — كَابَدْتُ بَعْضَهُمْ يُكَابِدُ بَعْضًا † [One party of them struggles, contends, or strives, against the opposition of the other]: said of adversaries in a contest, litigation, or the like. (A.)

5. تَكَبَدَهُ † He tended, or betook himself, or directed himself or his course, to, or towards, it,

namely, an affair, (L, K,) and a town or country; syn. قَصَدَهُ; (L, K;) as also كَبَدَهُ, aor. - and ٤. (K, TA.) = تَكَبَدَ † It (milk) became thick; (S, A, L, K;) as also any other beverage; (L;) and (the former) became thick like liver, so as to quiver. (L.) = تَكَبَدَتِ الشَّمْسُ, (S, A,) or تَكَبَدَتِ الشَّمْسُ السَّمَاءَ, (L, K,) † The sun became in the كَبَدُ, (S, L,) or كَبِيدَاءُ, (K,) of the sky; (S, L, K;) became in the middle of the sky; culminated; (A;) as also كَبَدَتِ, inf. n. تَكَبِيدٌ: (K:) and تَكَبَدَ النُّجُومُ السَّمَاءَ the star, or asterism, [or the Pleiades,] culminated. (S, L.) [See an ex. in a verse cited voce خَشَفَ.] — تَكَبَدَ الفَلَاةُ † He directed his course to, or towards, the middle and main part of the desert. (L.)

كَبَدٌ and كَبِيدٌ: see كَبِيدٌ.

كَبَدٌ † Difficulty; distress; affliction; trouble. (S, A, L, Mṣb, K.) Ex. وَقَعَ فِي كَبَدٍ He fell into difficulty, &c. (A.) So in the words of the Kur, [xc, 4,] لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ Verily we have created man in difficulty, &c., (S, L, Jel,) in a state in which he has to contend with the afflictions of the present life and the difficulties pertaining to the life to come: (Zj, Jel:) or فِي كَبَدٍ here signifies, in a right and just state: (Aboo-Tálib, L:) or in an erect state, and in just proportion: (Fr, L:) or in an erect state, and walking upon his two legs; whereas other animals are not erect: or in the belly of his mother, with his head towards her head; in which state the child remains until near the birth, when it becomes inverted. (L.) — And see كَابَدٌ and كَبِيدٌ.

كَبِيدٌ, (S, L, Mṣb, K, &c.,) the most chaste and best known form of the word, (TA,) and كَبِيدٌ, (S, L, Mṣb, K,) a contraction of the former, (Mṣb,) and كَبِيدٌ, (S, L, K,) also a contraction of the first, (S,) [The liver;] a certain black piece of flesh on the right of the lungs: (L:) fem., and sometimes masc.; (Fr, L, Mṣb, K;) or fem. only: (Lh, ISd, L, Mṣb:) pl. أَكْبَادٌ (S, L, Mṣb, K) and كَبِيدٌ; (L, Mṣb, K;) the latter seldom used. (Mṣb) — Also, [the first,] † The place of the liver, outside: (L;) the side. (K) It is said in a trad., فَوَضَعَ يَدَهُ عَلَى كَبِيدِي, meaning, And he put his hand upon my side externally; or, upon the external part of my side, next the liver. (L.) — † The inside of an animal, altogether. (Kr, ISd, K.) Sometimes used in this sense. (Kr, ISd.) — † The inside, meaning a cave, or ravine, of a mountain. (L.) — كَبِيدُ الأَرْضِ † The interior of the earth: (Mṣb:) or the minerals (مَعَادِنُ) of the earth: (A:) or the gold and silver and the like that are in the mines of the earth: (L:) pl. أَكْبَادٌ (A, L) and كَبِيدٌ. (L.) It is said in a trad. وَتَلْقَى الأَرْضُ أَقْلَادَ كَبِيدِهَا † And the earth shall cast

forth what is hidden in her belly, of treasures and minerals. (L.) — † The middle of anything, (A, L, Mṣb, K,\*) and its main part. (L, K.) — † The middle of the sea. (L.) — † The middle of a butt for archers. (A, L.) — دَارُهُ كَبِيدُ نَجْدٍ † His house is in the middle of Nejd. (A.) — كَبِيدٌ; (L;) in the K, كَبِيدٌ; but none [except F] says so; (MF;) The middle of a tract of sand, (L, K,) and its main part. (L.) — كَبِيدٌ; (S, A, L, Mṣb;) in the K, كَبِيدٌ; but none [except F] says so; (MF;) and كَبِيدٌ, and كَبِيدَاءُ, (K,) and كَبِيدَاتٌ, (S, A, L,) as though they had formed the dim. كَبِيدَةٌ from كَبِيدٌ, and then formed the pl.; (S, L;) in the K, كَبِيدَاءُ; but this is wrong; (TA;) and كَبِيدَاءُ, (L, Mṣb, K,) dim. of كَبِيدٌ, contr. to rule, like سَوِيدَاءُ; (Mṣb;) [or dim. of كَبِيدَاءُ;] † The middle of the sky, (S, A, L, K,) and its main part: (L;) or [the meridian of the sky;] the middle of the sky, wherein is the sun at the time of its declining from the meridian: (L:) or the part of the middle of the sky which faces the spectator. (Lth, L, Mṣb.) — كَبِيدٌ (Lh, L; in the K, كَبِيدٌ;) † The air; (Lh, L, K;) as also كَبِيدَاءُ. (L.) — كَبِيدٌ † of a bow, The handle: (S, A, Mṣb:) or the part a little above the handle, (Az, L, Mṣb,) against which the arrow goes: (Az, L:) or the part between the two extremities of the handle, and that along which the arrow runs: (S, L:) or the part [midway] between the two extremities of its suspensory string or cord or the like: (Aḡ, L, K;) [see رَجُلٌ:] or the space of a cubit from its handle: (L, K:) or each part where the thong of its suspensory string or the like is tied: (L:) in the bow is its كَبِيدٌ, which is the part [midway] between the two extremities of its suspensory string or the like; then, next to this, the كَلْبَةُ; then, next to this, the أَهْبَرُ; then, next to this, the طَائِفُ; then, the سَيْتَةُ, which is the curved part of each extremity. (Aḡ, L.) — فَلَانٌ تُصْرَبُ إِلَيْهِ † Such a one is a person to whom men journey seeking knowledge &c. (S, L, K.) [See an ex. in the first paragraph of art. ضَرْبٌ.] — سَوْدُ الأَكْبَادِ [Black-livered men;] a designation of enemies, (Aḡ, S, L, K,) similar to صُهْبُ السَّبَالِ [q. v.]: (Aḡ, S, L:) they are so called because the effects of rancour, or malevolence, have [as it were] burnt their livers so that they have become black; the liver being the source of enmity. (L.)

أَكْبَادٌ: see كَبِيدٌ, and كَبِيدٌ.

كَبَادٌ Pain of the liver: (S, L, K:) or a disease, or complaint, of the liver. (L.) The only known word, signifying a disease, derived from the name of the member affected, except نَكَافٌ and قُلَابٌ. (Kr.) It

is said in a trad. الكَبَادُ مِنَ الْعَبِّ (S, L,) i. e., *The pain, or disease, of the liver is from drinking water without sipping.* (L.)

كَبِيدَاتٌ and كَبِيدَاتٌ: see كَبِدٌ.

كَبَادٌ A certain species of the لَيْمُونُ; [citrus limon sponginus Ferrari: (Delile, Flor. Aeg. Illustr., no. 748:) a coll. gen. n.: n. un. with ة]. (TA.)

كَبِيدٌ † a subst. from كَابَدَ, (ISd, L, K,) [in the sense of مُكَابِدَةٌ: see 3:] as also كَبْدٌ. (MF.) Ex. of the former,

- وَلَيْلَةٌ مِنَ اللَّيَالِي مَرَّتْ
- بِكَابِدٍ كَابِدَتْهَا وَجَرَّتْ

[Many a night of nights has passed with a struggling against its severity: I have struggled against its severity; and it was long]. Said by El-'Ajjāj. طالت جرت signifies. (L.) — You also say, of adversaries in a contest, litigation, or the like, إِنَّهُمْ فِي كَبِيدٍ مِنْ أَمْرِهِمْ † [Verily they are in a state of struggling, contention, or strife, against mutual opposition with respect to their affair]. (A.)

أَكْبَدٌ Anything big, or large, and thick, in the middle. (L.) — كَبِيدَاءٌ A she-camel large in the middle: (L:) and in like manner, a tract of sand, مَمْلَأَةٌ. (L, K.) — أَكْبَدٌ Big in the upper part of the belly: (L:) a man bulky in the middle, and therefore slow in his pace: fem. كَبِيدَاءٌ. (S, L, K.) — Having the place of his liver rising, or prominent. (K.) — كَبِيدَاءٌ † A bow of which the handle fills the hand: (S, A, L, K:) or, of which the part called the كَبِدُ is thick and strong. (L.) — كَبِيدَاءٌ † A mill that is turned with the hand: (L, K:) so called because of the difficulty, or trouble, with which it is turned. (L.) — See مَكْبُودٌ. — أَكْبَدٌ A certain bird. (K.)

مَكْبُودٌ Hit, or hurt, in his liver. (S.) See مَكْبُوتٌ — Having a complaint of his liver: (TA:) and كَبِيدٌ signifies the same: (A, L:) or this latter, having a pain in his liver. (L.)

كبر

1. كَبُرَ, aor. 2, (S, A, Mṣb, K,) inf. n. كَبْرٌ (A, Mṣb, K) and كَبِرَ and كَبَارَةٌ, (A, K,) He, (TA,) or it, (Mṣb,) was, or became, great, [big, or large in body, or corporeal substance: and in years, or age; (when said of a human being, often particularly signifying he attained to puberty;) and in estimation or rank or dignity;] contr. of ضَعُرَ; (A, K;) syn. عَظُمَ, (S, Mṣb, K,) and جَسِمَ. (K.) [In the K the pret. is twice mentioned: where it is explained as signifying the contr. of ضَعُرَ, the above inf. ns. are mentioned, as in the A: where it is explained by

عَظُمَ and جَسِمَ in the K, no inf. n. is mentioned; but in the TA it is there said that in the sense of عَظُمَ it relates to an affair or case, and that the inf. n. is كَبْرٌ and كَبَارَةٌ; and that in the sense of جَسِمَ it relates to anything.] — كَبِرَ الْأَمْرُ [The affair, or case, was, or became, of great moment; it was, or became, momentous: or it signifies as in the phrase next following]. (A.) — كَبِرَ عَلَيْهِ الْأَمْرُ The affair, or case, was, or became, difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome, to him or in its effect upon him; syn. شَقَّ. (A, TA.) In this sense the verb is used in the Kṣur, x, 72, (TA,) and xlii, 11. (Bḍ, ii. 42.) And so in the Kṣur again, xvii, 53, أَوْ خَلَقًا مِمَّا يُكْبَرُ فِي صُدُورِكُمْ [Or a created thing of those which are too difficult in your minds to receive life], as being the thing most remote from capability to receive life. (Bḍ.) [This signification is from the primary application of the verb.] — كَبِرَ, aor. 2, inf. n. كَبْرٌ and مَكْبُرٌ, He (a man, S, a human being, and a beast, TA, and a child, Mṣb,) became full-grown, or old, or advanced in age. (S, K.) Hence the prov., كَبِرَ عَمْرُو عَنِ الطُّوقِ: see art. طوق. — [In modern Arabic, and, I believe, sometimes, in classic authors, it also signifies He became big; (said of a boy, or child, in the TA in art. رع, &c.) i. e. attained to full growth: and to adolescence: and to puberty: see كَبِيرٌ.] This form of the verb and that first mentioned are sometimes erroneously used, each for the other, by persons of distinction as well as by the vulgar. (TA.) — See كَبُرَةٌ, below. — كَابَرْتَهُ فَكَبِرْتَهُ, aor. of the latter, 2: see 3. — كَبِرَةٌ بَسَنَةٌ, aor. 2, He exceeded me in age by a year. (K.) And مَا كَبِرْنِي إِلَّا بِسَنَةٍ He did not exceed me in age save by a year. (IAḥr.)

2. كَبِرَ, inf. n. تَكْبِيرٌ, He made a thing great. (K.) — He magnified, or honoured; syn. عَظَّمَ. (S) — Also, inf. n. as above, and كَبَارٌ, (Sgh, K,) which latter is of the dial. of Belhārith Ibn-Kaṣb and many of the people of El-Yemen, (Sgh,) He said اللهُ أَكْبَرُ. (K.) See أَكْبَرُ, below.

3. كَابَرْتَهُ فَكَبِرْتَهُ, aor. of the latter 2, [I contended, or disputed, with him for superiority in greatness, and I overcame him therein.] (A.) You say كَابَرْتُ فَلَانَ فَلَانًا Such a one disputed with such a one for superiority in greatness, and said I am greater than thou. (A.) — كَابَرَهُ, inf. n. مُكَابَرَةٌ, He vied with him; or contended with him for superiority; syn. غَابَهُ: and he contended against him; or he contended against him, or disputed with him, not knowing the truth or falsity of what he or his adversary said; syn.

عَانَدَهُ: (Mṣb:) or he contended or disputed with him, knowing that what he himself said was false, and that what his adversary said was true. (Kull, p. 342.) — It is said in a trad., لَا تَكَابِرُوا الصَّلَاةَ, meaning, لَا تَغَابِرُوا, [app., Contend not ye against prayer.] (TA.) — كَابَرْتُ قَائِي [It was contended with, and refused, or would not]: said of what he would utter by a man who had an impediment in his speech. (A.) — كَابَرَهُ عَلَى كَقِهِ He denied, or disacknowledged, to him his right, or due, and contended with him for it; expl. by جَاهَدَهُ وَغَابَهُ. (A, TA.) [See 1 in art. جحد.] — كَابَرَهُ عَلَى مَالِهِ He had his property taken from him by force. (A, TA.)

4. اِكْبَرَهُ, (S, Mṣb, K,) inf. n. اِكْبَارٌ; (Mṣb;) and اِسْتَكْبَرَهُ; (K;) He deemed it great [or formidable; see an ex., voce فَطَعَ]; it was great in his estimation; (IJ, K;) syn. اِسْتَعْظَمَهُ. (S, Mṣb.) — اِكْبَرَتْ She brought forth a great child, or young one. (IKṭṭ.) — اَصْغَرَتْ النَّاقَةَ — وَأَكْبَرَتْ: see art. صغر.

5. تَكَبَّرَ and اِسْتَكْبَرَ (S, K) and تَكَابَرَ (K) He magnified himself; behaved proudly, haughtily, or insolently; (K;) syn. تَعَظَّمَ: (S:) or تَكَبَّرَ signifies, as used in the Kṣur, 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 اِسْتَكْبَرَ [applied to God] in the Kṣur, lix. 23: the other, he affected to do such actions, and boasted of great qualities which he did not possess; as do the generality of men; and hence, مُتَكَبِّرٌ in the Kṣur, xl. 37; and the verb itself in the Kṣur, vii. 143: and اِسْتَكْبَرَ is nearly syn. with تَكَبَّرَ, and likewise has two significations: one of them, he endeavoured, and sought, to become great; and to do so, when the manner and place and time are such as are requisite, is praiseworthy: the other, he boasted of qualities which he did possess, and feigned such qualities; and to do so is blameable; and in this sense the verb is used in the Kṣur, ii. 32: (El-Baṣā'ir:) and تَكَابَرَ signifies he feigned himself great in estimation or rank or dignity, or in age. (A, TA.) — تَكَبَّرَ عَلَى اللَّهِ He magnified himself against God, by refusing to accept the truth. (El-Baṣā'ir.) — تَكَبَّرَ عَنْ كَذَا He was disdainful of such a thing; he disdained it; turned from it with disdain; he held himself above it; like تَعَظَّمَ and تَرَفَّقَ and تَرَفَّقَ.]

6: see 5, in two places.  
10: see 4: — see also 5, in two places.  
كَبُرَ: see كَبِرَ, in two senses: — and see كَبُرَةٌ in three places.

**كِبْر** *Greatness* [in corporeal substance, and in estimation or rank or dignity]. (IKooṭ, Mṣb.) — *Nobility; eminence; highness*; (K, TA;) as also **كِبْرٌ**: (K:) *eminence, or highness, in, or with respect to, nobility*; (K;) as also **كُبْرٌ**, with two ḍammehs. (TA.) — *I.g. عَظَمَةٌ* [which, as an attribute of God, signifies *greatness, or majesty, or the like*: (see **مَتَكَبَّرَ**)] and as an attribute of a man, *pride*: (S, Mṣb, K:) a subst. from **اتَّكَبَّرَ**: (Mṣb:) as also **كِبْرِيَاءٌ**; (S, Mṣb, K;) a word, says Kr, of which there is not the like [in measure], except **سَبِيحَاءٌ** and **جَرِيحَاءٌ**; for, he adds, as to **كِبْرِيَاءٌ**, I think it a foreign word: (TA:) the latter [**كِبْرِيَاءٌ**] occurs as an attribute of God, in the sense of *عَظَمَةٌ*, (A, Mgh, Jel,) in the *Qur*, xlv. 36: (Jel:) and as an attribute of men, in the *Qur*, x. 79, where it is said to signify *proud behaviour towards others*, (Bḍ,) or *dominion*: (Iamb, Bḍ, Jel:) and both signify *pride, haughtiness, or insolence*: (K:) or the former, *self-admiration, or self-conceit*; and the holding one's self greater than others: and the latter, *disdain of submission*; an attribute to which none but God has a right. (El-Baṣā'ir.) — *Unbelief: the association of any other being with God*. So in a trad., in which it is said, that he who has in his heart the weight of a grain of mustard-seed of **كِبْر** shall not enter paradise. (TA.) — See also **كَبِيرَةٌ**. = The main, or greater, or greatest, part of a thing; (Fr. ISk, Az, S, Mgh, K;) as also **كُبْرٌ**, (Fr, Mgh, Sgh, K,) like **عَظْمٌ**; (Fr;) thought by Ibn-El-Yezeedee to be a dial. form; but Az says, that the Arabs used the other form [**كِبْرٌ**]. (TA.) So in the *Qur*, xxiv. 11, **وَالَّذِي تَوَلَّى كِبْرَهُ** (Fr, S) *And he who took upon himself, or undertook, the main part thereof*; namely, of the very wicked lie against 'Aisheh: (Jel:) thus accord. to the "Seven Readers": and **كُبْرَهُ**, which is an extr. reading, (Mṣb,) the reading of Ḥomeyd Ibn-El-Aṣraj, (Fr, Sgh,) and of Yaḥkoob. (Sgh, Bḍ.) **كِبْرٌ سِيَاةَ النَّاسِ فِي الْمَالِ**, [app. signifies *The main part of men's management is with respect to property, or camels, &c.*]. (S.)

**كَبْرٌ** [The caper, or *capparis* of Linnæus;] a certain plant having thorns; (TA;) an arabicized word, from the Persian [**كَبْرٌ**]; (S;) called in Arabic **لَمْفٌ**, (Mgh,) or **أَصْفٌ**: (S, K:) the vulgar say **كَبْرٌ**. (K.) A beverage is described as made of **كَبْر** and barley: **كَبْرٌ** is a mistranscription. (Mgh.)

**كَبْرٌ**: see **كُبْرٌ**.

**كِبْرٌ** inf. n. of 1: — see also **كَبْرَةٌ**.

**كُبْرٌ**: see **كَبْرَةٌ**.

**كَبْرَةٌ**, a subst. from **كَبْرٌ**, (S,) *Oldness; age*;

*old age*; (S, Mṣb, K;\*) as also **كَبْرَةٌ** and **كَبْرَةٌ** and **كَبْرَةٌ** (K) and **كَبْرٌ** (S, K) and **كَبْرٌ**. (TA.) The last two, the latter of which is the most common of all, are inf. ns. of **كَبْرٌ**.] You say **عَلَّتَهُ كَبْرَةٌ**, (S, Mṣb, K,) and **عَلَاهُ الْمَكْبَرُ**, and **مَكْبَرَةٌ**, and **مَكْبَرَةٌ**, (K,) and **مَكْبَرٌ**, (S,) or **مَكْبَرٌ**, (K,) and **كَبْرٌ**, (TA,) [Age overcame him;] *he became old, or advanced in age*. (Mṣb.) **عَلَّتَهُ كَبْرَةٌ** 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 **كَبْرَةٌ** is used by AḤn with respect to dates and the like. (L.) [See also an ex. voce **حَلَقَةٌ**.]

**كَبْرَةٌ**: see **كَبِيرَةٌ**. = **هُوَ كَبْرَتُهُمْ**, (K,) and **كَبْرَتُهُمْ**, (Az, K,) so in the handwriting of AHeyth., (TA,) and **إِكْبَرَتُهُمْ**, and **أَكْبَرَتُهُمْ**, and **كُبْرُهُمْ**, and **كُبْرُهُمْ**, (K,) *He is the greatest of them* (K, TA) *in age, or in headship*: (TA:) or *he is the nearest of them in kin to his chief, or oldest, ancestor*; (K, TA;) *his intermediate ancestors being fewer in number*: (TA:) but some of these epithets are differently explained, as follows: [**هَذَا كَبْرَةٌ أَبِيهِ** *this is the greatest, or oldest, (أَكْبَرُ) of the children of his father; contr. of صِغْرَةٌ أَبِيهِ*: (A:) and **هُوَ كَبْرَةٌ** (أَكْبَرُ) *he is the greatest, or oldest, (أَكْبَرُ) of the children of his parents*: (Ks, Az:) or *he is the last of the children of his parents*; (Sh, S;) and the like is said of a female, (Sh, ISk, S,) and of a pl. number: (ISk, S:) it is like **عِجْرَةٌ وَلِدِ أَبِيهِ** (Sh, A'Obeyd, S:) or, accord. to Ks and Az, this last phrase has this meaning; but Az says, that **كَبْرَةٌ** means otherwise, namely, **أَكْبَرُ**: (TA:) and **فُلَانٌ إِكْبَرَةٌ قَوْمِهِ** *such a one is the greatest, or oldest, (أَكْبَرُ) of his people*; and the like is said of a female, and of a pl. number: (S:) and **هُوَ كَبْرٌ قَوْمِهِ**, (S,) or **أَكْبَرٌ قَوْمِهِ**, and **أَكْبَرٌ قَوْمِهِ**, of the measure of **أَفْعَلٌ**, and applied to a woman as to a man, (TA,) *he is the nearest of his people in kin to his chief, or oldest, ancestor*; (S, TA;) in which sense, **كَانَ كَبْرٌ قَوْمِهِ** is said of El-'Abbās, in a trad., because there remained not, in his lifetime, any one of the descendants of Hāshim more nearly related to him than he: (L:) and in another trad. it is said, **الْوَلَاءُ لِلْكَبْرِ** (S, Mgh, Mṣb) *the right to the inheritance of the property left by an emancipated slave belongs to the nearest in kin [to the emancipator]* (Mgh, Mṣb) *of the sons of the emancipator*; (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.)

**كَبْرَةٌ**: see **كَبْرَةٌ**.

**كَبْرَةٌ**: see **كَبْرَةٌ**.

**كَبْرِيَاءٌ**: see **كَبْرٌ**.

**كَبْرِيَتْ**: see art. **كَبْرَتْ**.

**كَبْرٌ**: see **كَبْرٌ**.

**كَبِيرٌ** *Great* [in body, or corporeal substance, and in estimation or rank or dignity; *contr. of صَغِيرٌ*, but see **عَظِيمٌ**]; (S, K;) as also **كَبِيرٌ**, as asserted by En-Nawawee and others, (TA,) and **كَبَارٌ** (S, K) [in an intensive sense, like **عَظَامٌ**], and **كَبِيرٌ** and **كَبَارٌ**: (K:) or the last signifies *excessively great*: (S, TA:) and **كَبِيرٌ** is an epithet applied to a man, and signifying *great in dignity and nobility*; (S, TA;) or *great and noble*; (Mṣb;) or *one overcoming in greatness*; (A;) or a lord, or chief; and the greatest, or oldest, ancestor: (AA:) the fem. [of **كَبِيرٌ**] is with **ة**: (K:) and the pl. is **كَبَارٌ** (S, K) and **كَبْرَاءٌ**, applied to men, (TA,) and **مَكْبُورَاءٌ**, (S, K,) [or rather the last is a quasi-pl. n.,] like **مَشِيوَعَاءٌ**; [see **شَيْخٌ**]; (TA;) and [of **كَبَارٌ**] **كَبَارُونَ**. (K.) [See also **أَكْبَرٌ**, and **مَتَكَبَّرَ**.] You say **تَوَارَثُوا كَبِيرًا** *They inherited by degrees dignity, or nobility, one great in dignity and nobility from another great in dignity and nobility*: (S:) or *one great and noble from another great and noble*: (Mṣb:) or **عَنْ** is here used in the sense of **بَعْدَ** [after]: (TA voce **طَبَّقَ**;) or *one overcoming in greatness from another overcoming in greatness*. (A.) [In the A and Mṣb, instead of **تَوَارَثُوا**, I find **وَرِثُوا**.] — *Great, or advanced, in age; old*: (A, Mṣb, TA:) and also *big*; meaning *full-grown*; and *adolescent*: (see **كَبْرٌ**;) occurring in apposition to **بَالِغٌ** in art. **بَرَكٌ** in the S; and often, like **بَالِغٌ**, when applied to a human being, signifying *one who has attained to puberty*; opposed to **صَغِيرٌ**:] fem. with **ة**: and pl. **كَبَارٌ**. (Mṣb.) — [Hence,] *A teacher, and master*: so in the *Qur*, xx. 74, and xxvi. 48: (Ks:) and the *most knowing, or learned, of a people*: so in the *Qur*, xii. 80. (Mujāhid.) — *Difficult, severe, grievous, distressing, afflictive, troublesome, or burdensome*: (TA:) fem. with **ة**; occurring in this sense in the *Qur*, ii. 42. (Bḍ, 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.*] — **الْكَبِيرُ** as an epithet applied to God is *syn. with العَظِيمُ* [signifying *The Incomparably-great*]. (TA in art. **عَظْمٌ**.)

**كَبِيرَةٌ** *A foul, or an abominable, sin, or crime, or offence, forbidden by the law, of great magnitude; such as murder and adultery or forni-*

cation, and fleeing from an army proceeding against an enemy [of the Muslims], &c.; [contr. of صَغِيرَةٌ;] an epithet in which the quality of a subst. predominates: (TA:) and كَبْرٌ and كَبْرَةٌ [in like manner] signify a great sin, or crime, or offence, for which one deserves punishment: (M, K:) the ة is to give intensiveness to the signification: (TA:) or كَبْرٌ signifies [simply] a sin, a crime, or an offence, for which one deserves punishment, [as كَبِيرَةٌ is said, not well, to signify, in the Mṣb,] and is from كَبِيرَةٌ, like خَطٌّ from خَطِيئَةٌ: (TA:) pl. of the first, كَبَائِرٌ, (Mṣb, TA,) and كَبِيرَاتٌ also occurs. (Mṣb.) — And see كَبِيرٌ.

كَبْرٌ: see كَبِيرٌ: = and see كَبْرٌ.

كَبْرٌ: see 2.

كَبْرٌ: see كَبِيرٌ.

أَكْبَرُ [Greater, and greatest, in body, or corporeal substance, and in estimation or rank or dignity: and] more, or most, advanced in age; older, and oldest: (Mṣb:) fem. كَبْرَى: (S, Mṣb:) pl. masc. أَكْبَارٌ (S, Mṣb) and أَكْبَرُونَ; but not كَبْرٌ, because this is of a form specially appropriated to an epithet such as أَسْوَدٌ and أَحْمَرٌ, and you do not use اكبر in the manner of such an epithet, for you do not say هَذَا رَجُلٌ أَكْبَرُ unless you conjoin it with a following word by مِنْ, or prefix to it the article ال: (S:) [but see the phrase دَعَا بِكَبْرِهِ, below:] the pl. fem. is كَبْرٌ (S, Mṣb, K) and كَبْرِيَاتٌ. (Mṣb.) — أَكْبَرٌ is also used in the sense of كَبِيرٌ: (Mṣb:) accord. to some, أَكْبَرُ اللَّهُ means God is great; (Az, Mgh, Mṣb;) like as هُوَ أَهْوَنُ عَلَيْهِ [in the Kṣur, xxx. 26,] means هُوَ هَيِّنٌ عَلَيْهِ; (Az, TA;) but this explanation is of weak authority: (Mgh:) accord. to others, the phrase is elliptical, and means God is the greatest great [being]: (Az, TA:) or God is greater than every [other] great [being]: (Mṣb:) or greater than every [other] thing: (Mgh, TA:) or greater than such as that one knows the measure of His majesty: (TA:) [or it may be rendered God is most great, meaning, greater than any other being:] it is considered as elliptical because it is necessary that اكبر should have the article ال, or be followed by a noun in the gen. case [or by the prep. مِنْ]. (TA.) In the phrase اللَّهُ أَكْبَرُ كَبِيرًا, the word كَبِيرًا is put in the accus. case [as a corroborative] in the place of the inf. n. تَكْبِيرًا, as though one said أَكْبَرُ تَكْبِيرًا [I magnify Him greatly, after saying الله اكبر]. (TA.) — يَوْمَ الْحَجِّ الْأَكْبَرِ [The day of the greater pilgrimage,] means the day of the sacrifice: or, as

some say, the day of 'Arafah: and others say otherwise. (TA.) — In the following words, in a trad. of Mázin, بُعِثَ نَبِيٌّ مِنْ مَضْرَبِ دِينِ اللَّهِ الْأَكْبَرِ, there is an ellipsis, and the meaning is, الْأَكْبَرِ, [A prophet of Mudar hath been sent with the greatest, or greater, or great, ordinances of God]. (TA.) — In a trad. respecting burial, وَيُجْعَلُ الْأَكْبَرُ مِمَّا يَلِي الْقَبْلَةَ, 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,] أَكْبَرُ, in the Kṣur, xxix. 44, is explained as signifying Better. (TA, art. ذَكَرَ.) [And agreeably with the second rendering of the above trad.,] you say هَذَا أَكْبَرُ مِنْ زَيْدٍ, meaning, This is older than Zeyd. (Mṣb.) — In a trad. of Ibn-Ez-Zubeyr, the phrase دَعَا بِكَبْرِهِ means He summoned his sheykhs, and elders, or great men: كَبْرٌ being here [notwithstanding what has been said above,] pl. of أَكْبَرُ, like as أَحْمَرٌ is pl. of أَحْمَرٌ. (TA.) — هَذِهِ الْجَارِيَةُ مِنْ كَبْرَى بَنَاتِ فُلَانٍ means, [This girl is of those advanced in age of the daughters of such a one,] هُوَ أَكْبَرُ قَوْمِهِ. (Ibn-Buzurj.) — see كَبْرَةٌ.

كَبْرَةٌ: see أَكْبَرٌ.

كَبْرَةٌ and إِكْبْرَةٌ: see كَبْرَةٌ; the former, in two places.

مَكْبَرٌ: } see كَبْرَةٌ.  
مَكْبَرَةٌ and مَكْبَرَةٌ: }

هُوَ مَكَابَرٌ عَلَيْهِ He has had it (his property) taken from him by force. (A, TA.)

الْمُتَكَبِّرُ, as an epithet applied to God, signifies The Great in majesty: (A:) or the Most Excellent of beings, who has rights which no other has; the Possessor of power and excellence the like of which no other possesses: (TA:) or He whose acts are really good, exceeding the good acts of any other: (El-Basáir:) or, as also الْكَبِيرُ, the Majestic: or He who disdains having the attributes of created beings: or He who magnifies Himself against the proud and exorbitant among his creatures: the ت in the former word is to denote individuation, not endeavour. (TA.)

كبرت

Q. 1. كَبَرْتُ بَعِيرَهُ He smeared his camel over with كَبْرِيَتٌ [or sulphur], (K,) mixed with grease, and with خَضْحَاضٌ, which is a kind of نَفْطٌ [or naphtha], black, and of a thin consistence; not قَطْرَانٌ; for this is the black, thick, expressed

juice of a certain tree. (TṢ.) This is done to cure the scab, for the removal of which it is very efficacious. (TA.)

كَبْرِيَتٌ [Brimstone, or sulphur;] a thing well known; (S, art. كَبْرُ;) one of the kinds of stone with which fire is kindled, or it (red كَبْرِيَتٌ TA) is a mineral whereof the mine is beyond Et-Tubbat, [or the country of Et-Tibbet, in Tartary,] in the Valley of the Ants, (K,) by which Solomon passed, (TA,) [as related in the Kṣur, xxvii. 18]: or [the product of] a spring, or source, whereof the water, when it congeals, becomes white, and yellow, and dusky-coloured, كَبْرِيَتٌ: (Lth, in the T:) MF says, I have seen it in several places; among these, in one which is near El-Maláleeḥ, between Fáṣ 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 كَبْرِيَتٌ 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] سَلْعٌ, that arises from black bile: Ibn-Seend [Avicenna] also says, that كَبْرِيَتٌ, untouched by fire, is one of the remedies for the leprosy (بَرَصٌ): that, mixed with the gum of the turpentine-tree, it removes marks on the nails: that, mixed with vinegar, it removes the [leprous-like discolouration of the skin called] بَهَقٌ, and the ringworm, or tetter, (قُوبَاءُ,) especially with the gum of the turpentine-tree: that, with natron and water, it is an embrocation for the بَرَصٌ [or, as in the TA, for the نَغْرَسُ, or gout]: and that fumigation therewith stops a rheum: and others say, that, if yellow كَبْرِيَتٌ be powdered, and sprinkled upon a place affected with سَلْعَةٌ, it has a good effect: that fumigation therewith whitens the hair: that serpents and fleas flee from the scent of it, especially if [mixed] with an unguent, or with the hoof of an ass; and that the fumigation therewith beneath a citron-tree of the kind called أُتْرُجٌ causes all the fruits of it to fall. (El-Kazweenee.) Several authors say, that the ت in كَبْرِيَتٌ is an augmentative letter, and that the proper place of the word is in art. كَبْرُ. IDrd thinks it to be not genuine Arabic. (TA.) [Golius thinks it to be from the Persian كُوكْرَدُ (or كُوكْرَدُ): or rather, he adds, from the Hebrew קִפְרָת Gen. xix. 24.] —

أَعَزُّ مِنَ الْكَبْرِيتِ الْأَحْمَرِ [More rare than red brimstone, or sulphur]. A proverb. Some say, that كَبْرِيتِ أَحْمَرِ [meaning as above] is a thing that does not exist: others, that by it is meant gold. (Meyd.) This phrase is similar to أَعَزُّ مِنْ بَيْضِ الْأَنْوَقِ (§, art. كَبْر). — كَبْرِيتٌ 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. (§, art. كَبْر.) Ru-beh says,

- هَلْ يَنْفَعَنِي كَذِبٌ بِسَخِيَّتِي
- أَوْ فِضَّةٌ أَوْ ذَهَبٌ كَبْرِيتٌ

[Will vehement lying profit me, or silver, or pure gold?] (§, art. كَبْر.) IAqr says, Ru-beh imagined that كَبْرِيتِ 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 كَبْرِيتِ to be fig. used as signifying gold; for they use the expression الكَبْرِيتِ الْأَحْمَرِ [as applied to gold] because gold is [said to be] prepared therefrom, and it is used in alchemical processes. (TA.) — كَبْرِيتٌ also signifies The red jacinth, or ruby; syn. يَأْقُوْتُ أَحْمَرٌ. (K.)

## كَبَسَ

1. كَبَسَ, (§, A, K,) aor. ٢, (K,) inf. n. كَبَسَ, (§,) He filled up with earth a well, (§, A, K,) and a river, (A, Mgh, K,) and a hollow, or cavity, or pit, dug in the ground. (A, Mgh.) — † He covered over, or spread, with earth, and made even, a piece of ground: and in like manner, the roof of a house, before plastering it with mud or clay. (Mgh.) — [And He spread earth upon a roof &c. (See دَكَّ.)] — Also, aor. and inf. n. as above, † He pressed, or squeezed, [or kneaded,] a limb with the hand: (TA, art. غَمَزَ:) and † تَكَبَّسَ, inf. n. تَكَبَّسَ, [signifies the same, accord. to present usage: and] † he suppled the body [by kneading, or pressing, or squeezing it, as is done in the bath,] with the hands. (TA, in the present art.) — And, aor. as above, † Inivit unā vice feminam. (K.) — † كَبَسُوا دَارَ فُلَانٍ † They made a sudden attack upon the house of such a one, (§, IKtt, K,) and surrounded it. (K.) And كَبَسُوا عَلَيْهِمْ, and † كَبَسُوا, † They threw themselves upon them suddenly and without consideration. (A.) And in like manner, † كَبَسُوا عَلَى الشَّيْءِ, and † تَكَبَّسُوا عَلَيْهِ, † They threw themselves upon the thing suddenly and without consideration. (TA.) — كَبَسَ رَأْسَهُ, [aor. as above,] He put his head within his garments: (§:) and كَبَسَ رَأْسَهُ فِي ثَوْبِهِ, [aor. as above,] He put his head within his garment, and put it within it: (K:) or he put it on in the manner of a قِنَاعٌ, (تَقَنَّعَ,) and then covered himself with part

of it. (TA.) You say also, كَبَسَ رَأْسَهُ فِي جَيْبِ قَمِيصِهِ, (A,) or بِرَأْسِهِ, (TA,) He put his head within the opening at the neck and bosom of his shirt; (A;) and so † تَكَبَّسَ alone. (TA.) And يَكْبِسُ الرَّجُلُ ثَوْبَهُ فِي رَأْسِهِ [app. meaning, The man puts his garment as a covering over his head.] (Sh, TA.)

2: see 1, in three places.

3. [كَابَسَهُ, inf. n. مَكَابَسَةٌ, app. syn. with تَأَيَسَ, or دَافَعَهُ: see تَأَيَسَ.]

5. تَكَبَّسَ [quasi-pass. of 2, It was, or became, pressed, or squeezed]. — See also 1, in two places.

7. انكَبَسَ It (a river, [and a well,] and any hollow, or cavity, or pit, dug in the ground,) became filled up with earth. (Mgh.)

كَبَسَ Earth with which a well, (§, K,) or river, (K,) or any hollow, or cavity, or pit, dug in the ground, (TA,) is filled up: (§, K, TA:) earth that occupies the place of air. (TA.)

كَبَسَ A kind of dates, (§, Mṣb, K,) said to be of the best kind; (Mṣb;) thus called when dry; but when fresh, called أَمْرُ جَرْدَانٍ, which is also the name of the tree that bears them. (TA.) — A kind of women's ornament, made hollow, (A, L, K,) and coated with perfume, (A,) or stuffed with perfume, (L, K,) and then worn; (L;) a necklace being made of ornaments of this kind. (A.) — السَّنَةُ الْكَبَسِيَّةُ, (§, K,) and عَامُ الْكَبَسِ, (L, Az, in TA, voce سَبَاطٌ, q.v.) [The intercalary year; or leap-year; both in the Syrian, or Julian, reckoning, and in the Coptic;] the year from which, (مِنْهَا,) accord. to the § and K, but properly, for which, (لِهَا,) as in the work entitled الْقَوْلُ الْمَأْنُوسُ, a day is stolen (يُسْتَرَقُّ) [and intercalated]; which is [once] in every four years; as in the § 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 سَبَاطٌ, [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.]

كَبَسَةَ A raceme, (§, A, Mṣb, K,) or large raceme, (TA,) of a palm-tree, (A, Mṣb, K,) or of dates, like the عَنَقُودُ of grapes, (§,) complete, with its شَمَارِيخَ, [or fruit-stalks, pl. of شَمْرَاخٌ,] (A, TA,) and its dates: (TA:) pl. كَبَائِسُ. (A, Mṣb.) [A كَبَسَةَ of moderate size has about one hundred شَمَارِيخَ; the longest شَمَارِيخَ having about fifty dates, and being about

two feet and a half in length; and the shortest having about thirty dates, and being about one foot in length.] — Also applied by AHn, to † A raceme of [the fruit called] فُوَلٌ. (TA.)

كَبَسَ Charging, attacking, or assaulting. (K, TA.) You say, جَاءَ كَبَسًا, He came charging, attacking, or assaulting: (K, TA:) as also † مُكَبِّسًا, and † مُكَابِسًا. (TA.) — Throwing himself suddenly and without consideration [upon a person or thing]. (TA.) — A man putting himself within his garment, covering his body with it. (TA.)

كَبَسَ [Incubus, or nightmare;] what comes upon a man (or rather upon a sleeper, TA,) in the night, (§, K,) preventing his moving while it lasts; (K;) accord. to some, (§,) the forerunner of epilepsy. (§, K.) Some think that this is not Arabic, and that the proper word is نَبْدَلَانٌ, and جَانُونٌ, and بَارُوكٌ. (TA.) Hence, app., (TA.) † Modus certus coeundi: (K:) or rather, † coitus itself. (TA.)

مَكْبَسُ الرَّأْسِ Compact in the head. (AHeyth, T in art. طَرَبُ.)

مَكْبَسٌ 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 كَبَسَ.

مَكَابِسٌ: see كَابَسَ.

## كَبَشَ

1. كَبَشَهُ, [aor. ٢, accord. to present usage,] inf. n. كَبَشَ, He took it with his hand having the fingers contracted; (TA;) [he took by the hand-ful, so used in the present day.]

كَبَشَ 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.] كَبَائِسُ and أَكْبَاشُ (K) and [of mult.] أَكْبَشُ (S, A, K) [and app. كَبُوشٌ] and كَبُوشَةٌ, like صُقُورَةٌ from صَقَّرَ. (TA.) The female is not called كَبِشَةٌ, but نَعِجَةٌ. (IJ. [See رَاجِلَةٌ.]) — [Hence,] † The chief, or lord, of a people, or company of men; (§, K;) their leader: (K:) or their strenuous defender, or protector, and the one of them to whom others look. (TA.) You say, هُوَ كَبِشُ الْكَتِيبَةِ (A, TA); He is the leader of the army, or troop: (TA:) and هُمُ كَبَائِسُ † [They are the leaders of the armies, or troops]. (A, TA.) And كَبَائِسُ also signifies



‡ *Heroes, or brave men.* (TA.) And † *Aged and learned persons.* (TA in art. **كُخِرَ**). — [Hence also, † *A buttress: and a corbel which juts out from a wall to support a superstructure: so in the present day: pl. كُيُوشٌ.* You say, **كُيُوشٌ** † *They built a strong town-wall, and made it firm with the buttresses.* (A, TA.) [See also another ex. voce **فَصِيلٌ**.]

**كَبَشَةٌ** [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,] † **بَنُو فُلَانٍ كَبَشَةٌ رَذَلَاءٌ** † [The sons of such a one are a gang of vile persons]: and **كَبَشَةٌ دُنَسَاءٌ** † [a gang of dirty, or filthy, persons]: thus they use this word to intimate dispraise: but [SM adds,] I know not how this is. (TA.) [Perhaps SM means that he doubts whether the word thus used be classical or not: for as to its signification, it is well known.]*

**كَبَاشٌ** An owner, [or a tender] of **كَبَاشٍ** [or rams]. (TA.)

[ **كَبِع**

See Supplement.]

**كَبِعَتْ**

**كَبِعْنَا** The [thing termed] **عَفْلٌ** of a woman: (K:) a dial. form of **قَبِعْنَا**. (TA.)

**كَبِبَ**

See art. **كَب**.

[ **كَبَل**

**كَبَن**

**كَبُو**

See Supplement.]

**كَبَتْ**

1. **كَبَّتِ الْقِدْرُ**, (S, K,) aor. ʔ, (TA,) inf. n. **كَبَيْتٌ**, (K,) *The cooking-pot boiled: (S, K:) or, made a sound in boiling: (K:) or, made a sound in boiling when the water in it was little; a lower sound than it makes when there is much water boiling in it; as though it said **كَبَتْ كَبَتْ**.* (TA.) — Also, **كَبَّتِ الْجَرَّةُ الْجَدِيدُ**, (S,) aor. and inf. n. as above, *The new jar made a sound (like **كَبَتْ كَبَتْ**, TA) when water was poured into it.* (S.) — **كَبَتْ**, aor. ʔ, inf. n. **كَبَيْتٌ** (TA) and **كَبَيْتٌ**, (K,) *It (نَبِيذٌ, K, or another thing, TA,) made a sound in boiling: (K:) or began to boil, before it boiled vehemently.* (TA.) — **كَبَتْ**, aor. ʔ, (S,) inf. n. **كَبَيْتٌ**, (S, K,) *He (a بَكْرٌ, or young camel,) uttered a cry, or a*

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kind of braying, louder than that which is termed **كَشِيشٌ**: (S:) or began to utter the kind of braying termed **هَدِيرٌ**: (K:) Aq says, that when a male camel has attained the age when he makes the braying cry termed **هَدِيرٌ**, his first kind of braying is termed **كَشِيشٌ**; and when it is a little louder, it is termed **كَبَيْتٌ**: Lth says, that he first makes the kind of braying termed **كَبَيْتٌ**; then, that termed **كَشِيشٌ**; and then, that termed **هَدِيرٌ**: but Az observes, that the correct saying is that of Aq. (TA.) — **كَبَتْ**, aor. ʔ, (inf. n. **كَبَيْتٌ**, S,) *He (a camel, S, K, or, as in the L, a بَكْرٌ, or young camel,) uttered a gentle cry, (S, L, K,) between that termed **كَشِيشٌ** and that termed **هَدِيرٌ**.* (TA.) — **كَبَتْ**, aor. ʔ, (inf. n. **كَبَيْتٌ**, K,) *He (a calf) loved.* (Nh.) — **كَبَتْ**, aor. ʔ, (inf. n. **كَبَيْتٌ**, K,) *[He (a man) made a sound like the gentle braying of a camel,] by reason of rage, or wrath: (S:) or he (a man) made a sound in his chest like that made by a بَكْرٌ, or young camel, by reason of vehement rage, or wrath.* (K, TA.) — **كَبَّتِ الْكَلَامَ فِي أُذُنِهِ**, aor. ʔ; and **أَكْتَتْهُ**, and **إِكْتَتْهُ**; *He whispered the words in his ear.* (K.) — **كَبَيْتِي** **الْحَدِيثَ**, and **أَكْتَيْتَنِي**, *Tell me the story as thou heardest it.* (TA.) — **كَبَتْ**, [aor. ʔ,] inf. n. **كَبَيْتٌ**, † *He walked gently; at a gentle pace: or he walked with short steps, but quickly; as also **كَبَّتَتْ**, inf. n. **كَبَّتَتْ**; and **تَكَبَّتَتْ**. (K.) — **كَبَتْ**, [aor. ʔ,] *He angered him; provoked him to anger; syn. **أُرْغَمَهُ**.* (TS, K.) — **كَبَتْهُ**, [aor. ʔ,] *He displeased him; grieved him; did to him what he disliked, or hated; did evil to him.* (TS, K.) — **فَعَلَّ بِهِ مَا كَبَتْهُ** *He did to him what displeased him, or grieved him.* (TA.) — **كَبَتْ**, aor. ʔ, inf. n. **كَبَتْ**, *He numbered, counted, or computed, a people. Mostly used in negative phrases.* (TA.) You say **أَتَانَا بِجَيْشٍ مَا يُكَبُّ** *He came to us with an army not to be numbered, or counted, (IAq, S,) or computed, or of which the number could not be conjectured, and of which the end could not be reached.* (IAq, TA.) — **لَا تَكَبُّهُ أَوْ تَكَبُّ النُّجُومَ**, [in the CK, erroneously, **لَا تَكَبُّهُ أَوْ لَا تَكَبُّ النُّجُومَ**,] *Thou canst not number it, [unless thou canst number the stars]. A proverb.* (K.)*

4: see 1.

6. **تَكَاتَوْا عَلَيْهِ** *They pressed together, or crowded together, upon it, with crying, or noise: from الكَبَيْتِ.* Occurring in a trad., as related and explained by Z; but the word commonly known is **تَكَابَوْا**, with **ب**. (TA.)

8. **اِكْتَبَتْ**, inf. n. **اِكْتَبَاتٌ**, *He listened; syn. اِسْتَمَعَ.* (K.) — **اِكْتَبَتْ الْحَدِيثَ مِنِّي** *He heard the story from me like as I heard it.* (TA.) See 1.

R. Q. 1. **كَبَّتَتْ**, inf. n. **كَبَّتَتْ**, (in the K, **كَبَّتَتْ**, which is a mistake, TA,) *It (a خَبَارِي, or bustard,) uttered its cry.* (L, K, &c.) — **كَبَّتَتْ**, inf. n. **كَبَّتَتْ**, (S, &c.) *He laughed gently, or lowly: (K:) كَبَّتَتْ, in laughing, is less than قَبَّهَتْ: (S:) or like what is termed حَنِينٌ.* (Th, El-Ahmar.) — **كَبَّتَتْ فِي ضَحِكِهِ** *He laughed vehemently, immoderately, or excessively; i. q. اُغْرَبَ, q. v. (A.)* — See also 1.

R. Q. 2. **تَكَبَّتَتْ**: see 1.

**كَبَتْ** A man or woman having little flesh: you say **رَجُلٌ كَبَتْ** and **اِمْرَاةٌ كَبَتْ**. (TA.)

**كَبَتْ** Green produce of land. (TS, K.)

**كَبَتْ** The worst, or vilest, of camels, or similar property; syn. **رُذَالُ الْمَالِ**. (Fr, K.) — **كَبَتْ** a [gen?] proper name of A bad she-goat. (Fr, K.)

**كَبَيْتٌ**: see 1. — † A niggardly, stingy, man: (K:) as also **كَبَيْتُ الْيَدَيْنِ**: (TA:) from **كَبَيْتُ الْقَدْرِ**: [see 1:] (IJ:) or a niggardly, stingy, man, of bad disposition, and rageful, or wrathful. (T.)

**كَبَيْتَةٌ** i. q. **عَصِيدَةٌ** [q. v.] (TS, K.)

**كَبَّتَتْ** and **كَبَّتِي**, both imperfectly declinable, A certain game. (TS, K.)

**كَبَّتَاتٌ** † 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.)

**كَبَا**

Q. Q. 1. **كَبَاتُ اللَّحْمِ**: see **كَبَاتٌ**.

**كَبَاةٌ** A plant resembling the **جُرْجِيرٌ**, [or rocket], (K,) which is cooked and eaten. (TA.) But AM says it is **كَبَاةٌ**, with **ث**; and it is also called **نَهْنٌ**, accord. to Aboo-Malik and others. (TA.)

**كَبْتَاوٌ** (but accord. to some, this is from **كَبْتٌ**) A strong rope. (K.) [But see art. **كَبْدٌ**.] — Also, A man having a large and thick, or a handsome, beard. (K.) Said to be a dial. form of **كَبْتَاوٌ**. (TA.)

**كَبَبٌ**

1. **كَبَبَةٌ**, aor. ʔ, inf. n. **كَبَبٌ** and **كَبَابٌ** and **كَبَابَةٌ** (S, K) and **كَبَبَةٌ**; (Msb;) the first of these inf. ns. agreeable with analogy; the second, anomalous; (TA;) or the latter of these two is a subst., like **لِبَاسٌ**; (Lh;) or originally an inf. n., and afterwards used in the senses given

below; (MF;) as also كِتَابَةٌ, and كِتْبَةٌ: (TA:) and كَتَبَهُ (K) and اِكْتَبَهُ; (S, K;) He wrote it: (S, K;) or كَتَبَهُ has this signification; and اِكْتَبَهُ, as also اِسْتَكْتَبَهُ, signifies he asked [one] to dictate it (اِسْتَمْلَاهُ): (K:) اِكْتَبَهَا in the Kur, xxv. 6, signifies he hath written them (S) for himself: (Bd:) or he hath asked [one] to write them for him, or to dictate them to him. (TA, Bd.) — كَتَبَ عَنْهُ [He wrote what he had heard, or learned from him.] A phrase of common occurrence in biographies. — كَتَبَ [He was a writer, or scribe, and a learned man. (Implied in the S, where we are referred to the Kur, lii. 41, and lxxviii., 47, in illustration of كَاتِبٌ as signifying "a learned man.")] — كَتَبَ, aor. 2, inf. n. كَاتِبٌ, q. v., + He (God) prescribed, appointed, or ordained, (TA,) and made obligatory. (Msb.) كَتَبَ عَلَيْكُمْ الْقِصَاصَ The law of retaliation is prescribed, appointed, or ordained, as a law of which the observance is incumbent on you. [Kur, ii. 173.] كَتَبَ عَلَيْكُمْ الصِّيَامَ Fasting is prescribed as incumbent on you. [Kur, ii. 179.] (TA.) — كَتَبَ عَلَيْهِ كَذَا † He judged, passed sentence, or decreed, against him that he should do such a thing. (A.) كَتَبَ الْقَاضِي بِالْبَغْضَاءِ The judge gave sentence that the expenses should be paid. (Msb.) — كَتَبَ, aor. 2, inf. n. كَتَبٌ, He drew together; brought together; conjoined. (S.) — Hence, كَتَبَ الْبَغْلَةَ, aor. 2 and 3, inf. n. كَتَبٌ, He conjoined the oræ of the mule's vulva by means of a ring or a thong; (S;) as also كَتَبَ عَلَيْهَا. (A.) كَتَبَ الْبِئْرَةَ, aor. 2 and 3, (K,) inf. n. كَتَبٌ; and كَتَبَ عَلَيْهَا; (TA;) He closed the camel's vulva, (K,) and put a ring upon it: (TA:) or he put a ring of iron or the like upon it, (K,) conjoining the oræ, in order that she might not be covered. (TA.) — كَتَبَ, aor. 2, inf. n. كَتَبٌ; (S;) and اِكْتَبَ; (K;) He sewed a قِرْبَةَ, (S,) or a سِقَاءَ, (K,) or a مَزَادَةَ, (TA,) with two thongs: (K:) or, accord. to some, he closed it at the mouth, by binding it round with a وَكَاءَ, so that nothing [of its contents] should drop from it; (TA;) [as also اِكْتَبَ:] or كَتَبَ signifies he sewed a قِرْبَةَ; and اِكْتَبَ, he bound it with a وَكَاءَ, i. e. bound it round the upper part. (Lh.) — كَتَبَ, aor. 2, inf. n. كَتَبٌ; (S;) and اِكْتَبَ (S, K) and اِكْتَبَ (TA) † He bound a قِرْبَةَ with a وَكَاءَ; (S;) he bound it round the head, or upper part: (K:) or the first of these verbs signifies he sewed a قِرْبَةَ. (Lh.) See above. I Agr says, I heard an Arab of the desert say, اِكْتَبْتُ فَمَ السِّقَاءِ فَلَمْ يَسْتَكْتَبْ I bound the mouth of the sقاء, but it did not become fast bound, or closed, because of its hardness and thickness. (TA.) — كَتَبَ الْبِئْرَةَ 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 بُو, (in some copies of the K, بُول; but this is a mistake; TA,) and not have a fondness for it. (TA.) — كَتَبَ † He collected a كِتْبِيَّة. (TA.) See also 2.

2: See 1 and 4 — كَتَبَ النَّاقَةَ, inf. n. تَكْتِيبٌ, He tied the udder of the camel. (AZ, S.) — كَتَبَ الْكِتَابَ, inf. n. تَكْتِيبٌ; (S, K;) and اِكْتَبَ; (TA;) † He prepared the troops; (K;) he disposed the troops in order, troop by troop. (S.)

3. مَكَاتِبَةٌ and تَكَاتِبٌ are syn.: (S, K;) you say, كَاتَبَ صَدِيقَهُ He wrote to his friend: and تَكَاتَبَا They wrote, one to the other. (TA.) — كَاتَبَهُ, inf. n. مَكَاتِبَةٌ (AZ, K, Msb) and كَاتَبَ, (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 تَكَاتَبَا They two made such a contract, one with the other. (Msb.) The slave in this case is called مَكَاتِبٌ (S, Msb) and also مَكَاتِبٌ; and so is the master; the act being mutual. (Msb.) [But the lawyers in the present day call the slave مَكَاتِبٌ only; and the master, مَكَاتِبٌ, signifying "what is written," is tropically used by the professors of practical law as syn. with الْمَكَاتِبَةُ, 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-Islâm, 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 الْكِتَابَ, adding the 3 by a slip of the pen. (Msb.)

4. اِكْتَبَ He dictated. (S, K.) Ex. اِكْتَبْنِي اِكْتَبْ هَذِهِ الْقَصِيدَةَ Dictate to me this ode. (S.) — اِكْتَبَ and اِكْتَبَ He taught the art of writing. (K.) — See also 1, in three places.

5. تَكْتَبَ † He girded himself, and drew together his garments upon him. (TA.) — تَكْتَبَ † It (an army, S) collected itself together. (S, K.)

6: see 3.

8. See 1. — كِتْبَةٌ [is a quasi-inf. n. of 8; syn. with اِكْتَبَ; 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 (اِكْتَبَ فِي الرِّزْقِ [اصحاب] الغرض والرزق). (TA.) — اِكْتَبَ He registered himself in the book of the Sultan's army-list, or stipendiaries. (S, K.) اِكْتَبْتُ فِي

غَزْوَةٍ كَذَا I wrote down my name in the list of the soldiers of such an expedition. (TA, from a trad.) — اِكْتَبَ كِتَابًا He asked for a book (or the like) to be written for him. (TA.) See also 10. — اِكْتَبَ † His urine was suppressed. (TA.) — اِكْتَبَ بَطْنَهُ † He was constipated, or costive; (TA;) his belly was constipated. (K.)

10. اِسْتَكْتَبَهُ شَيْئًا He asked him to write a thing for him. (S.) See also 1 and 8. — With reference to a سِقَاءَ (or skin), see 1.

كِتْبَةٌ † A thong with which one sews (K) a مَزَادَةَ or a قِرْبَةَ: pl. كِتْبٌ. (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. كِتْبٌ. (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 خُرْزَةٌ (S, Mgh, K) whereof the thong conjoins the two faces [or sides]: (K:) or a خُرْزَةٌ that is joined together with a thong: (Lth:) or that whereof the thong conjoins each of the two faces [or sides]: (ISd, TA:) pl. كِتْبٌ. (S, Mgh.)

كِتْبَةٌ: see 1 and 8. — [Also, agreeably with analogy, A mode, or manner, of writing.]

كُتَيْبٌ, meaning A bookseller, is a vulgar term, like صُحْفِيٌّ: by rule it should be كِتَابِيٌّ.]

كِتَابٌ [inf. n. of 1, q. v. — as a subst.,] A thing in which, or on which, one writes: [a book:] a written piece of paper or [a record, or register; and a written mandate;] of skin: (K:) a writing, or writ, or thing written; as also كِتْبِيَّةٌ: and both are applied also to the revelation from above: and to a letter, or epistle, which a person writes and sends: sometimes made fem., as meaning صَحِيفَةٌ: AA says, I heard an Arab of the desert, of El-Yemen, say, فَلَانَ نَعُوبَ جَاءَتْهُ كِتَابِيٌّ فَاحْتَقَرَهَا Such a one is stupid: my letter came to him, and he despised it: so I said, Dost thou say, جَاءَتْهُ كِتَابِيٌّ? and he replied, Is it not a صَحِيفَةٌ? (Msb.) Pl. كُتُبٌ and كِتْبٌ. (S.) — A revealed scripture. (Msb.) [Whence أَهْلُ كِتَابٍ People having a revealed scripture: and أَهْلُ الْكِتَابِ The people of the Bible. See also أَهْلُ الْكِتَابِ signifies The تَوْرَةَ, or Pentateuch, or Mosaic Law: (K:) and the Gospel, or Book of the Gospels: the Scriptures of the Jews and Christians: (Expositions of the Kur, passim:) and the Kur-an. (TA.) — See also 3. — كِتَابٌ [inf. n., or subst.: see 1] Divine pre-script, appointment, or ordinance: judgment, or sentence: fatal decree, or predestination. (S, K.) اِكْتَبَ لِقَضِيَّتَيْنِ بَيْنَكُمَا بِكِتَابِ اللَّهِ I will assuredly determine, or judge, between you two according to the judgment, or sentence, of God, which hath

been revealed in his book. A trad., not relating to the Qur-an. (TA.) El-Jaadee says,

- يَا ابْنَةَ عَمِّي كِتَابُ اللَّهِ أَخْرَجَنِي
- عَنْكُمْ وَهَلْ أَمْنَنْ اللَّهُ مَا فَعَلَا

[O daughter of my paternal uncle! the decree of God hath expelled me from you: and could I indeed forbid God to do what He hath done?] (S.) [Hence,] الْكِتَابُ الْأَوَّلُ [The first writing; meaning the register of God's decrees]. (M and K voce مَحْبَلٌ, q. v.) — A receptacle for ink. (K.)

قِرْبَةٌ كَتِيبٌ A skin that is sewed (S) with two thongs: (TA:) and the same, and مُكْتَبٌ (S,) and مُكْتَسَبٌ (TA,) † A skin bound with a وِكَاءٌ; (S;) closed at the mouth, by its being bound with a وِكَاءٌ, so that nothing [of its contents] may drop from it. (TA.)

كِتَابَةٌ subst. from 1; signifying The art of writing. (IAqr, Mṣb.) — See also 3.

كَيْبَةٌ see كِتَابٌ. — An army; a military force: (S, K:) or a collected portion thereof; (Mṣb;) [a body of troops; a corps:] or a troop: or a troop of horse making a hostile attack or incursion, in number from a hundred to a thousand: (K:) pl. كِتَابِبٌ. (S.)

كُتَّابٌ see مَكْتَبٌ — The same, (S, K,) as also كُتَّابٌ, q. v., but the former is the more approved: (S: the reverse, however, is said in the TA; and MF says that some authors altogether reject كِتَابٌ, with ت, in the sense here following:) A kind of small, round-headed, arrow, with which boys learn to shoot. (S, K.)

كَاتِبٌ [A writer; a scribe; a secretary]: pl. كَاتِبُونَ and كُتَّابٌ and كَيْبَةٌ. (S, K.) — A learned man (S, K) was so called by the Arabs, (IAqr,) because, in general, he who knew the art of writing was possessed of science and knowledge; and writers among them were few. (TA.)

مَكْتَبٌ (S, K) and كُتَّابٌ (Lth, S, &c.) A school; a place where the art of writing is taught: (S, K, &c. :) accord. to Mbr and F, the assigning this signification to the latter word is an error; it being a pl. of كَاتِبٌ, and signifying, accord. to Mbr, the boys of a school: in the A it is said, this word is said to signify the boys; not the place: but Esh-Shiháb says, in the Sharḥ esh-Shifa, that it occurs in this sense in the classical language, and is not to be regarded as a post-classical word: it is said to be originally a pl. of كَاتِبٌ, and to be fig. employed to signify a school. (TA.) Pl. of the former مَكَاتِبٌ; (TA;) and of the latter كُتَاتِبٌ. (S.)

مَكْتَبٌ: see كَتِيبٌ.

مَكْتَبٌ A teacher of the art of writing. (S.)

بَغْلَةٌ مَكْتُوبَةٌ, and مَكْتُوبٌ عَلَيْهَا, A mule that has the oræ of her vulva conjoined by means of a ring or a thong. (A.) See also 1.

مَكْتَبٌ A bunch of grapes and the like of which a part has been eaten. (K, TA.)

مَكْتَسَبٌ: see كَتِيبٌ.

مَكْتَوْتِبٌ Swollen, and full. (K.)

كند

كَتْدٌ and كَتْدٌ [The upper part of the back, above, or between, the shoulders:] the part where the two shoulder-blades come [or approach] together; in a man and a horse (L, K) and a lion: (L:) or the part between the base of the neck and the shoulder-blades: (A:) or the part between the كَاهِلٌ [app. here signifying the base of the neck] and the back; (S, L, K;) as also نَبِجٌ: (L:) or the part between the مَتَبِجٌ [or place where the pastor puts his stick, or staff, upon his back, putting his arms and hands behind it,] and the middle of the كَاهِلٌ [which app. here signifies the portion of the back comprising its six upper vertebrae]: or the part from the base of the neck to the bottom of the shoulder-blades, comprising the كَاتِبَةُ and نَبِجٌ and كَاهِلٌ: (L:) or the كَاهِلٌ itself: (L, K:) or the upper part of the shoulder-blade: (L:) pl. أُكْتَادٌ and كُتُوْدٌ. (L, K.) — نَحْمِلُهُ عَلَى الْأَكْتَادِ فَضْلًا عَنِ الْأَكْتَادِ [We will carry it upon the livers; much more upon the upper parts of the backs]. (A.) — وَتَوَهَّرَ أُكْتَادَهُمْ They turned their backs upon them, retreating and routed. (A.) — † الْكَتْدُ A certain star, (S, L, K) [γ] in the part called the كند of the constellation Leo. (L.) — هُمُ الْأَكْتَادُ They are companies, or congregated bodies: (L, K:) or, distinct bodies, or parties, or troops: as also أُكْتَادٌ: (L:) or, like each other; (L, K:) not differing, one from another: (TA:) or, quick, or swift, one party of them following immediately after another: (L, K:) اِكْتَادٌ has no sing.: (K:) it is said to be either أُكْتَادٌ mispronounced, or a dial. form of this latter word. (MF.)

أَكْتَدٌ Having the place called the كند prominent. (L, K.)

كع

كند

كتل

كتم

كتن

See Supplement.]

كث

1. كَثٌ, [aor. ʔ,] inf. n. كَثَانَةٌ, It (a thing)

became thick, or dense. (S.) — كَثٌ, aor. ʔ, inf. n. كُثُوْنَةٌ and كَثَانَةٌ; and كَثٌ, originally كَثٌ, aor. ʔ, inf. n. كَثٌ; It (hair) became thick, or dense, without being long. (Mṣb.) — كَثَّتْ اللَّحْيَةُ, (aor. ʔ, TA, or ʔ, A,) inf. n. كَثَانَةٌ and كُثُوْنَةٌ and كَثٌ, (and كَثٌ, TA,) The beard became thick, or dense; and short and crisp; (K;) not spreading. (TA.) — كَثٌ بِسَلْجِهِ Alvim dejecit. (K.)

4. اِكْتٌ and كُتَّتٌ He became thick, or dense, in the beard. (K.)

R. Q. 1: see 4.

كُثٌ Thick, or dense. (K.) — لِحْيَةٌ كَثَّةٌ, (IDrd, S, K,) and كُثَاٌ, (S, K,) A thick, or dense, beard. (IDrd, &c.) — رَجُلٌ كَثٌ اللَّحْيَةِ, (S, K,) and كَثِيْفٌ اللَّحْيَةِ, (K,) and رَجُلٌ أَكْثٌ, (Lth,) and كَثٌ, (Lth, K,) A man having a thick, or dense, beard; (S, K;) not one that is thin or long. (TA.) You say قَوْمٌ كُثٌ, A thick-bearded people: (S, K:) [كُثٌ being pl. of كَثٌ:] like as you say رَجُلٌ صَدُقٌ اللَّقَاءِ, and قَوْمٌ صَدُقٌ: (S:) [or of أَكْثٌ:] كَثَانٌ is also pl. of كَثٌ. (K.) — اِمْرَأَةٌ كَثَّةٌ, and كُثَاٌ, A woman having thick, or dense, hair. (IDrd.) — By اللّهُمَّ الْكُثَاثُ, occurring in a verse cited in art. حوث, is meant [The thick, or dense,] plants. (TA.) — Thaqalabeh Ibn-'Obeyd El-'Adawee applies the epithet كَثَّةٌ to palm-trees, using the expression كَثَّةُ الْأَوْبَارِ; thus likening them to camels. (TA.) — قُدُومُهُ عَلَى كَثِّ مَنْجِرِهِ i. q. عَلَى رَغْمِ أَنفِهِ [His coming is in spite of himself]. (TA.)

كثا [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.)

كَثَانَاٌ Land (أَرْضٌ) abounding in dust. (K.)

كَاٌ What grows from that which is scattered, or from that which falls about, of what is reaped. (K.) [See also زَرَبٌ.]

كَاتٌ بِسَلْجِهِ Alvim dejiciens. (TA.)

كُتْكٌ and كُتْكٌ Crumbled particles of stone; and dust: (S, K:) like اُنْدَبٌ and اُنْدَبٌ: (S:) or fine dust; and crumbled particles of stone: or dust in general. (TA.) One says بَغِيهِ الْكُتْكُ [In his mouth are crumbled particles of stone, and dust: app. meaning he is dead and buried]. (S.) [See also كَثَاٌ.]

كُنْكِي and كُنْكِي A certain game played with dust. (K.)

أَكْثٌ: see كَثٌ.

## كُتِبَ

1. كُتِبَ, aor. ُ, (AZ, S, K,) inf. n. كُتِبَ; (S;) (as also كُتِبَ; TA;) and كُتِبَ, inf. n. تَكْتَبُ; (S, L, K;) It (the milk) rose above the water, and the latter became clear beneath it: (AZ, S, K;) it (the milk) became thick, or coagulated, and its oily matter floated upon its surface. (TA.) — كُتِبَ الْقَدْرُ, (S, K,) inf. n. كُتِبَ, (S,) The pot frothed, or raised a scum, in boiling. (AZ, S, K.) — كُتِبَ الْقَدْرُ He skimmed the pot. (K.) = كُتِبَ, (K,) inf. n. كُتِبَ; (TA;) and كُتِبَ, inf. n. تَكْتَبُ; (K;) It (a plant, S, K, and the soft kind of hair called وَرَبْرَبٌ, S) grew forth, or became dense and thick and long: (K:) it (standing corn, &c.) became thick and tangled. (TA.) — كُتِبَتِ اللَّحْيَةُ, and كُتِبَتِ, and كُتِبَتِ, (K,) or, accord. to some, كُتِبَتِ, (TA.) The beard became long and large (K.)

2. كُتِبَ, inf. n. تَكْتَبُ, He ate what is called كُتِبَةٌ, (K,) i. e. what is on the top of milk. (S, TA.) — And see 1 in three places.

Q. Q. 1: see 1, last sentence.

أَقَطَ A kind of أَقَطَ; 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, (يَكْتَبُ,) in the pot, and is poured out; the upper part whereof is gross, or thick. So says AHát; and he adds, What is termed مَصْرَعٌ [evidently, I think, a mistranscription for مَضْرَعٌ,] is what becomes thick, or coagulated, and almost thoroughly cooked: عَاقِدٌ is that of which the water has gone, and which is thoroughly cooked: كَرِيصٌ is that which is cooked with نَهَقٌ or حَمِيصِصٌ: مَصْلٌ is a kind of أَقَطَ cooked again: and تَوْرٌ is a great piece of it. (TA.)

كُتِبَةٌ and كُتِبَةٌ (like كُتِبَةٌ, TA) Oily scum, or floating curd, of milk; or what floats above the water: (S, K, TA:) scum of a pot, after boiling. (TA.) — خُذْ كُتِبَةَ قَدْرِكَ Take the scum of thy pot. (S.) [See 2.] = كُتِبَةٌ and كُتِبَةٌ (K) The leek, syn. كُرَاتٌ: or, as some say, the wild carrot, syn. حَنْزَابٌ: (TA:) or the rocket, syn. جَرَجِيرٌ: (K:) or, accord. to AM, the seed of that plant: (TA:) or wild rocket, syn. جَرَجِيرٌ بَرِّي; (K;) not that which is cultivated in gardens. (TA.) Abou-Málik says, that it is also called نَهَقٌ. (TA.) [See also كُتِبَةٌ.]

أَلْحِيَةُ كُتِبَةٌ A long and large beard. (TA.) — كُتِبَتِ اللَّحْيَةُ Having a long and large beard. (TA.)

كُتِبَتْهُ i. q. كُتِبَتْهُ, [q. v. in art. كُتِبَتْ]. (K.)

## كُتِبَ

1. كُتِبَ, aor. ُ and ُ, inf. n. كُتِبَ, He collected it together, (S, K,) from a near place. (TA.) كُتِبَ بَيْنَنَا [It (referring to a quantity of dates, sent by Mohammad,) was collected together among us;] meaning, it was left collected together before us. (TA, from a trad.) كُتِبَ الْقَوْمَ He collected together the people. (Msb.) — كُتِبَ, aor. ُ and ُ, inf. n. كُتِبَ, He poured it out, or forth. (K.) He collected it together from a near place, and poured it out, or forth. (TA.) — He scattered dust, or earth, part over part. (Lth.) — كُتِبَ, aor. ُ, inf. n. كُتِبَ, He scattered corn or other food. (AZ.) — كُتِبَ كِنَاتَهُ He turned his quiver upside down, and scattered its contents. (K.) In one copy of the K, explained by نَكَبَهَا; but this is a mistake: the right reading is نَكَبَهَا. (TA.) — كُتِبَ, aor. ُ and ُ, inf. n. كُتِبَ, It (a people, TA,) collected itself together, or congregated. (K.) = كُتِبَ, aor. ُ and ُ, inf. n. كُتِبَ, He entered. (K.) Ex. كُتِبُوا لَكُمْ They entered among you. From [كُتِبَ as signifying] "nearness." (TA.) — كُتِبَ عَلَيْهِ He charged upon him, and returned against him after retiring from him: (K:) or he drew near to him, and charged upon him, &c. (TA.) See also 4. = كُتِبَ لَبَنُهَا Her milk became little; (K;) either in a case of [usual] copiousness or paucity. (TA.)

2. كُتِبَ, inf. n. تَكْتَبُ, 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 قَلَّةٌ; but this, says SM, I do not find in the [other] lexicons. (TA.)

3: see 4.

4. اِكْتَبَهُ, and اِكْتَبَ لَهُ, and مِنْهُ, (K,) and اِكْتَبَهُ, (K,) and اِكْتَبَهُ, (TA,) and اِكْتَبَهُ, (K,) He drew near to, or approached, him or it. (K.) اِذَا كُتِبُوا كَرَامًا فَارْمُوهُمْ بِالنَّبْلِ When they draw near to you, shoot at them with arrows. (TA, from a trad.) [You say] اِكْتَبَكَ الصَّيْدُ قَارِمِهِ, (S, \* K,) and اِكْتَبَ لَكَ, (TA,) The game hath enabled thee [to shoot it]; (S;) or made thee to have its كَاتِبَةٌ within thy power, or reach; (K;) or drawn near to thee and enabled thee [to take advantage of it]; (TA;) [so shoot at it]. In some copies of the K, for اِكْتَبَكَ, we read كُتِبَكَ; but the former is the right reading, though the two verbs are syn. The phrase is a proverb. (TA.) = اِكْتَبَهُ He gave him to drink a كُتِبَةٌ (K) of milk. (TA.)

7. اِنْكَبَ It (sand) collected. (S.) — اِنْكَبَ فِيهِ It (anything) poured out, or forth, or was, or became, poured out, or forth, into it, (S,) and

collected. (TA.) — اِنْكَبَ It (dust, or earth,) was, or became, scattered, part over part. (Lth.)

كُتِبَ Nearness [with respect to place]. (S, K.) The ب in this word is sometimes changed into م. (Msb.) هُوَ كُتَيْكَ He is near thee. Sb says that it is not used otherwise than as an adverbial noun of place. But you say, هُوَ يَرْمِي مِنْ كُتَيْبٍ He shoots, or throws, from a near spot, and from a distance from which he can reach, or hit. (TA.)

كُتِبَةٌ A portion, or quantity, of corn or other food, (or of dates, TA,) or dust, or earth, &c., (K,) after it has been little. (TA.) — Anything collected together, (K,) of corn or other food, &c., after it has been little. (S.) — A little of milk, &c.: (A'Obeyd) or a little of water and of milk: or a gulp, or draught, remaining in a vessel: (K:) or the quantity of one milking: (S:) or the quantity that is contained in a bowl or cup of the kind called قَدَحٌ, of milk, (AZ, S, K,) and of water: (K:) pl. كُتِبٌ. (S.) اِحْتَلَبُوا كُتِبًا They milked a little from each ewe. (AHát.) One says of a man who comes to seek food as a guest under the pretence of demanding a woman in marriage, اِنَّهُ لَيَخْطُبُ كُتِبَةً [Verily he sues for a little milk, &c.] (IAgr.) = A depressed tract of land between mountains. (K.)

كُتِبَاءٌ Dust, or earth, (تُرَابٌ): (K, as in the Calc. ed. and in a MS. copy:) or one of the names of شَرَابٌ [by which, app., is here meant wine]. (So accord. to the TA, which does not mention the former reading in the K.)

كُتِبَابٌ Many, or much: (K:) a syn. of كُتِبَابٌ, q. v.: you say نَعَمَ كُتِبَابٌ, meaning Many camels, or camels and sheep or goats. (TA.)

كُتِبَابٌ: see كُتِبَابٌ.

كُتِبٌ 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 عَقَنْقَلٌ, q. v.:] pl. كُتِبَانٌ (S, K) and كُتِبَةٌ and كُتِبَةٌ: (K:) [the last a pl. of pauc.]. — وَكَانَتِ الْجِبَالُ كُتَيْبًا مَهْبَلًا [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.) — ثَلَاثَةٌ عَلَى كُتَيْبِ الْمَسْكِ, or كُتَيْبَانِ الْمَسْكِ, [Three (descriptions of men shall be, on the day of resurrection,) on hills, or heaps, of musk]. (TA, from a trad.)

كُتِبَابٌ: see كُتِبَابٌ.

كُتَابٌ (S, art. كُتِبَ, and K) and كُتَابٌ (K), as also كُتَابٌ, q. v., *An arrow having neither head nor feathers*, (Aḡ, K,) with which boys play: (Aḡ, TA:) or a common arrow. (TA.) [You say,] مَا رَمَاهُ بِكُتَابٍ *He did not shoot at him with an arrow*: or, as some say, a small arrow is here meant. (L.) A proverb, which is related as above: but accord. to the K., مَا رَمَى بِكُتَابٍ *He did not shoot, or throw anything; an arrow or other thing.* (TA.)

كُتِبَ and كُتِبَ: see arts. كُتِبَ and كُتِبَ.

كَاثِبَةٌ The مَنَسِجُ (or part below the حَارِكُ, which latter is the *withers*, or the upper part thereof, &c.,) of a horse: (K:) or the fore part of the منسج of a horse, where the hand of the horseman falls [when he mounts]: (S:) or the elevated part of the منسج: 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. كَوَائِبُ (TA) and أَكْثَابٌ (K:) but of the latter pl. ISd remarks, I know not how this is. (TA.) يَضَعُونَ رِمَاحَهُمْ عَلَى كَوَائِبِ خَيْلِهِمْ [They put their spears upon the withers of their horses]. The last of the above explanations is here assigned to كَوَائِبُ. (TA, from a trad.)

كث

1. كَثُرَ, aor. كَثُرَ, (S, Mḡb, K,) inf. n. كَثْرَةٌ (Mḡb, TA) and كَثْرَةٌ, or this is erroneous, (Mḡb,) [and perhaps كَثْرَةٌ, and كَثُرَ, or these are simple subst., (see كَثْرَةٌ, below,)] and كَثَارَةٌ, (TA,) *It was, or became, much, copious, abundant, many, numerous, great in number or quantity; it multiplied; it accumulated.* (S, K, TA.) كَثُرُوا عَلَيْهِ فَعَلَبُوهُ [They multiplied against him and overcame him.] (TA in art. غرق). [كَثْرَتُهُ كَثْرَتُهُ كَثْرَتُهُ كَثْرَتُهُ] *Such a thing proceeded from him, or was done by him, much, or often.* See also 4. — كَثُرُوا لَهُمْ فَكَثُرُوا لَهُمْ: see 3.

2: see 4.

3. كَثُرُوا لَهُمْ فَكَثُرُوا لَهُمْ, (S, K,) inf. n. of the former, مُكَاتَرَةٌ, (S,) [and aor. of the latter, accord. to analogy, كَثُرَ,] *They contended with them for superiority in number, and overcame them therein*, (S, K, TA,) or surpassed, or exceeded, them in number. (TA.) — See also 10.

4. كَثُرَهُ *He made it much, abundant, many, or numerous, he multiplied it; as also كَثُرَهُ*, (Mḡb, K, TA,) inf. n. تَكْثِيرٌ. (K.) — أَكْثَرْتُ مِنَ الشَّيْءِ and أَكْثَرْتُ مِنْهُ signify the same; (S, Mḡb;) i. e., أَكْثَرْتُ فَعَلَهُ [I did the thing much; lit., I made the doing of it much]: or

أَكْثَرْتُ مِنَ الْأَكْلِ وَنَحْوِهِ [I ate, and the like, much] presents an instance of pleonasm, [being for أَكْثَرْتُ الْأَكْلَ وَنَحْوَهُ,] accord. to the opinion of the Koofees: or it is an instance of explication [of the vague signification of the verb], accord. to the opinion of the Baḡrees; the objective complement being suppressed, and the complete phrase being أَكْثَرْتُ الْفِعْلَ مِنَ الْأَكْلِ: and so in the like cases. (Mḡb.) [You say also] أَكْثَرَ فِي الْكَلَامِ *He spoke, or talked, much; was profuse, or immoderate, in speech, or talk.* And in like manner, أَكْثَرَ فِي الْأَمْرِ *He did, acted, or occupied himself, much in the affair.* — أَكْثَرَ [as an intrans. v.] signifies بِكَثِيرٍ [He brought, or he did, or he said, much]. (K.) — Also, [He became rich; he abounded in property;] *his property became much, or abundant.* (S, Mḡb, K.) — أَكْثَرَ It (a palm-tree) produced, or put forth, its طَلْع [or spadix], (S, K,) i. e., its كُتْر, whence the verb. (TA.) — مَا أَكْثَرَ مَالَهُ! *How abundant is his wealth! or how numerous are his cattle!*

5. تَكْتَرُ [He endeavoured to acquire much, or abundance, of a thing]. You say تَكْتَرُ مِنَ الْعِلْمِ *He endeavoured to acquire much knowledge, in order that he might preserve it in his memory.* And تَكْتَرُ مِنْهُ لِيَفْهَمَ [He endeavoured to acquire much thereof in order that he might understand]. (A.) See also 10. — He made a vain, or false, boast of abundance, or riches; or a boast of more than he possessed; and invested himself with that which did not belong to him. (TA, voce تَشَبَّعَ, which signifies the same.) You say تَكْتَرُ بِمَا لَيْسَ عِنْدَهُ *He made a boast of abundance, or riches, which he did not possess; syn. تَشَبَّعَ.* (Mḡb, art. شَبَّعَ.) And فَلَانَ يَتَكْتَرُ [Such a one makes a vain or false show of abundance or riches with the wealth or property of another]. (S.)

6: i. q. 3 [but relating to more than two]. (S.) [You say] تَكَاتَرُوا *They contended, one with another, for superiority in number.* in the Kur, ci. 1, signifies *The contending together for superiority in [the amount or number of] property and children and men.* (Jel.) — تَكَاتَرَتْ أَمْوَالُهُ [His riches multiplied by degrees]. (A.) — تَكَاتَرُ عَلَيْهِ النَّاسُ فَفَقِرُوا *The people multiplied by degrees against him, and overcame him, or subdued him.* (TA.)

10. اسْتَكْتَرُ مِنَ الشَّيْءِ *He desired, or wished for, much of the thing.* (K.) You say اسْتَكْتَرُ مِنَ الْمَاءِ [He desired, or wished for, much of the property]. (A.) — اسْتَكْتَرَهُ الْمَاءَ, and اسْتَكْتَرَهُ الْمَاءَ *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.) — اسْتَكْتَرُ مِنَ الشَّيْءِ also signifies i. q. أَكْثَرَ مِنْهُ, q. v. (S, Mḡb.) — Also اسْتَكْتَرَهُ *He reckoned it much, abundant, or many.* (Mḡb.) You say هُوَ يَسْتَكْتَرُ الْقَلِيلَ [He reckons little, or few, much, abundant, or many]. (A.)

Q. Q. 2. تَكُوْتَرُ *It (dust) was, or became, much, or abundant.* (S.) See كُوْتَرٌ.

كُتْرٌ: see كَثِيرٌ. — See also كُتْرٌ.

كُتْرَةٌ: see كَثْرَةٌ. — The greater, or greatest, or main, part, of a thing; the most thereof. (K.)

كُتْرٌ: see كَثْرَةٌ.

كُتْرٌ (S, Mḡb, K) and كُتْرٌ (Mḡb, K) The heart, or pith, (syn. جَمَارٌ, S, Mḡb, K, and شَحْمٌ, and جَدْبٌ, TA,) of a palm-tree: (S, Mḡb, K:) of the dial. of the Anḡar: (TA:) or its spadix; syn. طَلْع. (S, Mḡb, K.)

كُتْرَةٌ, (S, A, K,) and كُتْرَةٌ, (K,) or the latter should not be used, for it is a bad dial. form, (S,) or it is correct when coupled with قَلَّةٌ, for the sake of assimilation, (TA,) and كُتْرَةٌ, though the first is the best known, (Ibn-'Allān, in his Sharḥ el-Iktirāḥ,) or the last is not allowable, (TA,) and كُتْرٌ, (S, A, K,) and كُتْرٌ, (S,) *Muchness; much, as a subst.; copiousness; abundance; a large quantity; numerousness; multiplicity; multitudinousness; a multitude; a plurality; a large number; numbers; and frequency: contr. of قَلَّةٌ.* (S, A, K.) [See also كُتْرٌ.] You say مَا لَهُ قَلٌّ وَلَا كُتْرٌ *He has not little nor much of property.* (S.) And الْحَمْدُ لِلَّهِ عَلَى الْقَلِّ وَالْكَثْرِ, (S, A,) and عَلَى الْقَلِّ وَالْكَثْرِ, (S,) *Praise be to God for little and much.* (S, A.) [كُتْرٌ is explained in the S by كَثِيرٌ, and so in one place in the TA; but it is a subst., or an epithet in which the quality of a subst. predominates.] — كُتْرَةٌ is also used to signify *Richness, or wealthiness;* syn. سَعَةٌ. (Mḡb.)

كُتْرَةٌ: } see كَثْرَةٌ.  
كُتْرَةٌ: }

كُتَارٌ: see كَثِيرٌ. — Also, and كُتَارٌ, *Companies, or troops, or the like,* (K, TA,) of men or animals only. (TA.) You say فِي الدَّارِ كُتَارٌ *In the house are companies of men.* (TA.)

كُتَارٌ: see كُتَارٌ.

كُتَارٌ (S, A, Mḡb, K) and كُتَارٌ (S, K) and كُوْتَرٌ and كُتْرٌ and كُتْرٌ and كُتْرٌ (K)



**كَدَّ** † He fatigued his tongue with speaking and his heart with thinking. (A, L.) — **كَدَّ**, aor. 2, (L,) inf. n. **كَدٌّ**, (L, K,) He exerted himself perseveringly, assiduously, constantly, or incessantly, (L, K,) in striving to do, effect, or accomplish, a thing, (L,) or in seeking [a thing]. (K.) — **كَدَّ**, aor. 2, (L,) inf. n. **كَدٌّ**, (S, L,) He sought (S, L) gain, (S,) or, sustenance, or the means of subsistence. (L.) = **كَدَّ**, aor. 2, (L,) inf. n. **كَدٌّ**, (S, L, K,) He pointed, or made a sign, with the finger, (S, L, K,) like as the beggar does. (S.) [It is also trans.] El-Kumeyt says,

• غَنَيْتُ فَلَمْ أَرُدُّكُمْ هِنْدَ بَغْيَةٍ •  
• وَحَجَّتْ فَلَمْ أَكُدُّكُمْ بِالْأَصَابِعِ •

[I was rich, and I did not repel you on an occasion of exigency; and I was in want, and I did not point at you with the fingers]. (S, L.) — † **كُدُّونِي** † 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 **كُدُونِي**].) = **كَدَّ**, [aor. 2,] † He scratched, or scraped: (L:) he scraped off a soil from a garment: (TA:) he scratched perseveringly his head, and his skin, with his nails. (A.) — **كَدَّ**, (TA,) [aor. 2,] inf. n. **كَدٌّ**, (K,) † He combed his head. (K, TA.) — **كَدَّ**, [aor. 2,] † He (a beast) trod the ground with his hoofs. (A,\* L.) = **كَدَّ**, (aor. 2, L,) He pulled or drew it out (i. e. a solid or a fluid thing) with his hand; as also † **اكتدّه**. (L, K.)

2. **كَدَّ** He (a man) threw coarsely pounded salt (**كَدِيد**), one portion upon another. (L.)

4. **اكتد** and † **اكتد** † He was tenacious, or niggardly. (L, K.) See also **مكد**.

8: see 1, and 4.

10: see 1.

R. Q. 1. **كَدَّ**, inf. n. **كَدٌّ**, He ran slowly: (S, IḲtt, L:) he affected a heaviness and slowness in his gait. (K.)

R. Q. 1. **كَدَّ** عَلَى الْكَدِيدِ † He ran upon the dust of the race-course. (L.)

**كَدٌّ** [inf. n. of 1, q. v. — as a subst.] A mortar in which things are pounded, or bruised; like **هَاورن**, or **هَاورون**. (S, K.)

**كَدِيد** and **كَدَّة** see **كَدِيد**.

**كَدُوذ** A man who toils, or works, laboriously, so as to fatigue himself. (A.) — † A she-camel whose milk is not obtained without labour, or exertion. (A.) — † **بئر كَدُوذ** † A well of which the

water is not obtained without labour, or exertion, (S, A, L, K,) and difficulty, or trouble. (TA.) — † Tenacious; niggardly: (K, but omitted in some copies:) one from whom benefits are not obtained without difficulty. (A.)

† **أَرْض كَدِيد** † Ground trodden with the hoofs of horses or the like. (S,\* A,\* L.) — **كَدِيد** † Fine dust, trodden with the feet: fine dust, which, if trodden, flies about: (L:) dust of a race-course. (TA.) — Coarsely pounded salt. (L, K.) [Also,] The sound of coarsely pounded salt when it is poured out, (L, K,) one portion upon another. (L.) = A low, or depressed, tract of land, (**بطن**, K, or **بطين**, L, as from A'Obeyd,) of wide extent, (L, K,) formed like a valley, or wider than a valley. (A'Obeyd, L.) — A rugged tract of land; (L, K;) as also † **كَدَّة**, with **كسر**, (K,) or † **كَدَّة**; (L;) so called because it fatigues him who walks upon it. (L.)

**كَدَادَة** The cooked food which remains in the bottom of the cooking-pot, and which is drawn out (**كُدَّ**) with the fingers: (Az, L:) what remains in the bottom of the cooking-pot, (As, L, K,) sticking to it, after the lading out; (L;) as also **كَدَدَة** (L, K) and **كُدَدَة**: (K:) or the broth, or gravy, remaining in the bottom of the cooking-pot. (S.) — Also **كُدَّة**, (S, L, K,) [i. e.] the dregs, or sediment, of clarified butter. (L.) — A little that remains of pasture, or herbage. (L.) See also **أَكْدَة**.

**كُدْكُدَة** a word imitative of the sound made by a thing that is struck upon a hard thing. (S, L.)

**اِكْدَة** The remains in a place of pasture which has already been eaten. (K.) See also **كَدَادَة** and **أَكْدَاد**.

**قَوْمَ أَكْدَاد** A quick, or swift, people: (As, S, L:) or a people composing distinct bodies, or parties, or troops; (L, art. **كند**; and K;) as also † **أَكْدَة** and **أَكَادِيد**. (K.) See also **أَكْتَاد**.

**مَكْدُوذ** pass. part. n. of **كَدَّ**, q. v. — A man overcome. (L.)

† **مَكْد** † One who gives [only] when asked. (A.)

See also **كَدُوذ**, and 1, and 4.

**مَكْد** † A comb. (K.) — † An instrument for scratching or scraping. (TA.)

**كَدَا**

1. **كَدَا** and **كَدِي**, aor. 2, inf. n. **كَدٌ** and **كُدُوذ**, 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.) — **كَدَا**, aor. 2; (K;) and † **كَدَا**, (S, K,) inf. n. **تَكْدِيَة**; (S;) the former the more

common; (TA;) It (cold) cast down the standing corn &c. upon the earth. (S, K.) — **كَدَا** † It (herbage) was short and bad, (K,) on account of the badness of the soil. (TA.) — **كَدِيَتِ الْإِبِلُ**, aor. 2, inf. n. **كُدِي**, The camels had little hair. (TA.) = **كَدِي**, (K,) or **كَدَا**, (L,) the former said to be of an uncommon dial., (MF,) aor. 2, It (a crow or raven) croaked roughly, as though it were vomiting. (L, K.)

2: see 1.

Q. Q. 1. **كُدَا**, (K,) inf. n. **كُدَاة**, (TA,) He ran in the manner called **عَدُو**: (K:) i. e., he hastened in his pace. (TA.) [See **دَادَا**.]

**أَرْض كَادِيَة** A land that produces plants slowly. (S, K.) — **إِبِل كَادِيَة الْأَوْهَارِ** Camels having little hair: pl. **كُوَادِي**. (TA.)

**كُدَاو** dial. form of **كُنْتَاو**. (K.) — A gross, or bulky, camel. (K.) [But perhaps **جمل** is here put by a mistake of a copyist in the K for **جبل**, and the meaning is a thick rope; for **كُنْتَاو** 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. **كند**. (TA.)

**كَدَب**

**كُدْب** and **كَدِب** and **كَدَب** and **كُدْب** [but the second seems to have been written, in MF's copy of the K, **كُدْب**], coll. gen. ns., also with 3 for 2, The whiteness [or white marks] on the nails of young persons: n. un. (of each of the above words, TA,) with 3: as also **كُدِيَاء**: (K:) but this last, says SM, I have not found in any other lexicon. (TA.) — **جَاوُوا عَلَيَّ** **كُدِب** **قَمِيصِي بِدَمٍ كُدِب**, [Kur, xii. 18,] so accord. to the reading of Ibn-Abbás, (K,) and 'Aisheh, and El-Hasan El-Baqree, (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.)

**مَكْدُوْبَة** A woman of a pure white complexion. (IAḡr, K.)

**كَح**

1. **كَحَّ**, aor. 2, (inf. n. **كَحٌّ**, S,) He worked or wrought; laboured; employed himself actively; syn. **سَعَى**; (S, K;) and **عَمِلَ**: (S:) he wrought for himself good or evil: (K:) he was eager, and strove, laboured, or exerted himself, and wearied himself, in work, in the affairs relating to the present world and in those relating to the world to come: (Zj:) he toiled, or laboured hard.

(S, K.) كَدَا *He toils, or labours hard, in such a thing, or affair.* (S.) — كَدَحَ *He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; for his family, or household; syn. كَسَبَ (S, K.) or اكتسب. (L.)* = كَدَحَ *It (a thing, S) scratched, or lacerated, his face: (S, K:) or did to his face that which disfigured it, or rendered it ugly or unseemly: as also كَدَحَهُ (K,) inf. n. تَكْدِيحُ: (TA:) or كَدَحَ, inf. n. تَكْدِيحُ, signifies it scratched, or lacerated, much, or many times, or in many places: (S:) also [so in the L; but in the K, or] كَدَحَ in the phrase وَجْهَهُ كَدَحَ signifies *he marred his affair.* (L.) — كَدَحَ رَأْسَهُ *He separated his hair with a comb.* (K.)*

2: see 1.

5. تَكْدَحَ *It (the skin) became scratched, or lacerated, much, or many times, or in many places.* (S, K.) — وَقَعَ مِنَ السَّطْحِ فَتَكْدَحَ *He fell from the flat top, or roof, of the house, and became much broken [in his skin].* (L.)

كَدْحٌ *A scratch, or laceration, of the skin; i. q. خَدَشٌ: (S, K:) or a كَدْحٌ is more (or larger, L) than a خَدَشٌ: (S:) any mark made by scratching or biting: (IAth:) pl. كَدَوخٌ. (S, K.) Ex. بِهِ كَدْحٌ (S, K.) and كَدَوخٌ (S,) *He has upon him a scratch, &c.* (S, K.)*

إِنَّكَ كَادِحٌ إِلَى رَبِّكَ [Kur lxxxiv. 6.] *Verily thou worhest, or labourst, (S,) or, worhest for thyself good or evil, (TA,) or, strivest, or labourst, in thy work until the meeting of thy Lord, i. e., until death.* (Jel.)

حِمَارٌ مُكْدَحٌ *An ass much lacerated by the bites of other asses.* (S, K.) A wild ass is termed *مكْدَحٌ* because he is lacerated by the bites of other asses. (A'Obeyd.)

### كدر

1. كَدَرَ, aor. ʔ; and كَدَّرَ, aor. ʔ; (S, A, Mṣb, K, &c.) and كَدَّرَ; (Sgh, K) but this last is said in the L to be allowable only as signifying "he poured out" water; (TA;) inf. n. كَدَرٌ, (S, A, Mṣb, K,) of the first, (S, Mṣb,) or second, (TA,) and كُدُورَةٌ, (S, A, Mṣb, K,) of the second, (S, Mṣb,) and كُدَارَةٌ, (K,) also of the second, (TA,) and كُدُورٌ, and كُدْرَةٌ, (K,) or the last is a simple subst.; (TA;) and كَدَّرَ; (S, Mṣb, K;) and كَدَّرَ, inf. n. كَدَّرَ; (S, Mṣb, K;) and كَدَّرَ; (Bd lxxxi. 2;) *It (water, S, Mṣb, &c.) was, or became, turbid,*

*thick, or muddy; contr. of صَفَا; (S, A, K;) it ceased to be clear: (Mṣb:) or كُدْرَةٌ relates to colour, (K,) specially; (TA;) and كُدُورَةٌ, to water, (K,) and to life, العَيْشُ; in the K, العَيْنُ, but this is a mistake; (TA;) and كَدَّرَ, to all of these. (K.) — كَدَّرَ, aor. ʔ, (Lḥ, Mṣb,) inf. n. كَدَرٌ (S, Mṣb) [and كُدْرَةٌ, (see above,)] *It (the complexion of a man, Lḥ) and he (a horse, &c., Mṣb) was, or became, of the colour termed كُدْرَةٌ [i. e. dusky, dingy, or inclining to black and dust-colour].* (Lḥ, S, Mṣb.) — كَدَّرَ *عَيْشُ فُلَانٍ* (S, A,) [inf. n. كَدَرٌ and كُدُورَةٌ; (see above;)] and كَدَّرَ, (A,) [The life of such a one became troublesome, or perturbed, or attended with trouble:] and كَدَّرَتْ مَعِيشَتَهُ [signifies the same; or his means of living became attended with trouble]. (S.) — خَذَمَا صَفَا وَدَعَّ *كَدَّرَ* [Take thou what is free from trouble, and leave what is attended with trouble.] (IAar, L, Mṣb.) — كَدَّرَ عَلَيَّ *His heart, or mind, became perturbed by displeasure against me.* (A, TA.) — [And in like manner you say] كَدَّرَ مَذْهَبَهُ فِي أَلْسَانَةِ *His opinion respecting the question became confounded, or perplexed.* (Mgh.) = كَدَّرَ, (K,) aor. ʔ, inf. n. كَدَرٌ, (TA,) *He poured out, or forth water.* (K, TA.) Said in the L to be the only signification of this form of the verb. (TA.) [But see above.]*

2. كَدَّرَهُ, inf. n. تَكْدِيرٌ, *He rendered it (namely water, S, Mṣb) turbid, thick, or muddy.* (S, Mṣb, K.) — كَدَّرَ عَيْشُ فُلَانٍ *He or it, troubled the life of such a one; rendered it troublesome, or perturbed; caused it to be attended with trouble.* — كَدَّرَ عَلَيَّ فُؤَادَ فُلَانٍ *He, or it, caused the heart, or mind, of such a one to be perturbed by displeasure against me.* — كَدَّرَتْ الْمَسْأَلَةَ عَلَيْهِ *The question confounded, or perplexed, his opinion.* (TA.) — صَفَا أَمْرِي فَكَدَّرَهُ فُلَانٌ *My affair, or case, was free from trouble, and such a one caused it to be attended with trouble.* (A.) — كَدَّرَ نِعْمَةً *He sullied a favour.* (El-Aaashà, quoted in the S, art. نَشَد.)

5: see 1, in four places.

6. تَكَادَرَتِ الْعَيْنُ فِي الشَّيْءِ *The eye continued looking at the thing.* (S, A.)

7: see 1. = *He, or it, darted down.* (S, K.) It is said of a bird, (A,) or of a hawk, in this sense; (TK;) and of a star. (A.) So in the Kur lxxxi. 2. وَإِذَا النُّجُومُ انْكَدَرَتْ *And when the stars dart down, and fall, one after another, upon the earth:* (Jel.) or *when the stars fall and become scattered.* (El-Basāir, K.) — انْكَدَرُوا عَلَيْهِمُ الْعَدُوُّ *The enemy poured down upon them.* (A.) And انْكَدَرُوا عَلَيْهِمُ الْقَوْمُ *The people poured upon him: (K:) or poured down upon him: (TA:) or repaired towards him, scattering themselves upon him.* (El-Basāir.) — انْكَدَرَ *He hastened: (S, K:) or he hastened in some measure.* (TA.) You say انْكَدَرَ فِي سَبِيهِ *He hastened in his pace.* (A.) And انْكَدَرَ يَعْذُو *He hastened in some measure, running; (TA;) accord. to A'Obeyd.* (TA, voce انْصَلَّتْ.)

9: see 1.

9: see 1.

كَدَّرَ: see كَدَّرَ.

كَدَّرَ [a coll. gen. n., of which the n. of unity is كُدْرَةٌ] *Handfuls of reaped corn: (O, TA:) see عَصْفٌ.*

كَدَّرَ (S, A, Mṣb, K) and كَدَّرَ (S, K) and كَدَّرَ (K) *Turbid; thick; muddy: (S, A, Mṣb, K) applied to water. (S, A, Mṣb.) = عَيْشُ كَدَّرَ, and كَدَّرَ *Life that is attended with trouble.* (TA.) — هُوَ كَدَّرَ الْفُؤَادَ *He is perturbed in heart, or mind, by displeasure against me.* (A.)*

كُدْرَةٌ *Duskiness, or dinginess, of colour; (S, Mṣb;) a hue inclining to black and dust-colour.* (TA.) See 1.

كَدَّرَ: see كَدَّرَ.

كُدْرِيٌّ (S, K) and كُدَارِيٌّ (IAar, TA) *A species of the kind of bird called قَطَا (S, K,) one of three species, whereof the two others are called جُونِيٌّ and غَطَاطٌ (S;) the species called كُدْرِيٌّ are of a dusty [or dusky] colour, (S, K,) short in the legs, (TA,) diversified, or speckled, or marked, with duskiness, or dinginess, and blackness, (رُقُش,) in the backs (S, K) and bellies, (S,) black in the inside of the wing, (TA,) yellow in the throats, (S, K,) having in the tail two feathers [in the L and TA رِيشَانٌ, but the right reading is رِيشَتَانٌ] longer than the rest of the tail; (ISk, TA;) it is smaller than the جُونِيٌّ (S,) and has a clear cry, calling out its own name قَطَا قَطَا: (ISd, TA:) it seems to be thus named, كُدْرِيٌّ, in relation to the greater number of birds of the kind called قَطَا, which are كُدَّرَ [in colour]; (S;) كُدْرِيٌّ being, as some assert, a rel. n. from كَدَّرَ *طَبِيرٌ كُدْرِيٌّ*, like طَبِيرٌ دَبْسِيٌّ from دَبْسِيٌّ: (TA:) the n. un. is كُدْرِيَّةٌ and كُدَارِيَّةٌ. (TA.) [See also غَطَاطٌ, and قَطَا; and De Sacy's Chrest. Arabe, 2nd ed., ii. 369.]*

كَدَّرَ: see كَدَّرَ.

كُدْرِيٌّ: see كُدْرِيٌّ.

كُدْرِيَّةٌ, [dim. of كُدْرَاءٌ, fem. of كُدْرٌ] *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 بربى (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 (كُدرة) of its colour. (Z, TA.)

كُدِّر: see art. كندر.

أَكْدَر [Dusky, or dingy; of a hue inclining to black and dust-colour;] having كُدرة in its colour: (S, TA:) fem. كُدْرَاء: pl. كُدْر: and dim. of اكدر, أَكْدِر, أَكْدِر. (Msb.) — بَنَاتُ أَكْدَر The wild asses: (S:) the same, (A,) or بَنَاتُ أَكْدِر (K,) certain wild asses: (A, K:) so called after a particular stallion (S, A, K) or theirs. (K.) — See also كُدِر, in two places.

كدس

1. كَدَسَ, (A, Msb, TA,) aor. -, (Msb,) inf. n. كُدَس, (Msb, TA,) He collected it together; (A, TA;) made it into a كُدَس, accumulated, heaped, or piled up, one part upon another; (Msb;) namely, wheat, (A,) or reaped grain; (Msb, TA;) [and in like manner, † money, and clothes, &c.: and so † كُدَس, inf. n. تَكْدِس; but this has an intensive signification, or applies to many objects: see مُكْدَس, below.] = كُدَسَتِ الْخَيْلُ, (A, Msb,) [aor. -,] inf. n. كُدَس, (Msb,) † The horses followed closely one upon another: (Msb:) or collected themselves together, and followed closely one upon another; as also † تَكْدَسَت: (A:) or كُدَس signifies the going quickly of one who is heavily laden: (S, K:) and كُدَسَتِ الْخَيْلُ the horses went quickly, being heavily laden: (S:) and كُدَسَتِ الْإِبِلُ the camels went quickly, with heaviness, and followed closely one upon another: (TA:) or [simply] went quickly: (Fr:) † تَكْدَس also signifies the walking, or going, quickly: (IAar, K:) and † الْفَرَسُ تَكْدَسُ the horse went as though he were heavily laden: (S:) or † تَكْدَس signifies the walking, or going, like him who is short and thick: (TA:) and the moving about the shoulder-joints, and erecting the part between the paps, (but instead of مَا وَنَيْصِبُ وَنَيْصِبُ, we find in some copies مَا بَيْنَ تَدْيِهِ وَنَيْصِبُ إِلَى مَا بَيْنَ يَدَيْهِ [and descending towards the place before him], TA,) when walking, or going along, (K, TA,) as though one were going away at random; and thus the mountain-goats go: so accord. to IAar: (TA:) and † الْإِنْسَانُ تَكْدَسُ the man was pushed from behind, and fell down. (TA.)

2: see 1, first part.

Bk. I.

5. تَكْدَس It (wheat, A, or reaped grain, TA, [&c.,]) became collected together. (A, TA.) = See also 1, in five places.

كُدَس Reaped grain collected together; [a heap thereof;] (A, K;) as also † كُدَس, like رَمَان: (Ibn-Abbád and A, Sgh, K:) or what is collected together, of wheat, (S,\* Msb,) in the place where it is trodden out: (Msb:) when trodden out and thrashed, it is called عَرَمَة and صَبْرَة: or, as Az says, in one place in the T, on the authority of IAar, كُدَس and بَيْدَر and عَرَمَة and شَعْلَة are all one: and in another place he says, that كُدَس signifies a collection of wheat: and in like manner, † what is collected [or heaped] together, of money, and of other things: (Msb:) or † of dates, (TA,) and † of money, (A, TA,) and the like, (TA,) and † of clothes: (A, TA:) also, † a large heap of sand, of which one part does not separate from another: (En-Nadr:) and † كُدَس, like غَرَاب, what is collected together, or heaped up, of snow: and † كُدَسَة, what is collected together, and heaped up, one part upon another: (K:) the pl. of كُدَس is أَكْدَس. (S, A, Msb.)

كُدَسَة and كُدَس: } see كُدَس  
كُدَس:

كُدَس مُكْدَس [What is collected together, of wheat, &c., heaped up much]. (Msb.) You say also عِنْدَهُ مِنْ دَرَاهِمٍ وَثِيَابٍ كُدَس مُكْدَس [He has, of money, and of clothes, a collection heaped up much]: and أَكْدَس مُكْدَس [collections heaped up]. (A, TA.)

كدش

1. كَدَشَ لِعِيَالِهِ, aor. -, (S, K,) inf. n. كُدَش, (TK,) He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; syn. كَدَحَ, (S, K,) and كَسَبَ; (K;) and collected; and exercised art, cunning, or skill; (TA;) for his family, or household. (S, K.) — You say also, كَدَشْتُ مِنْ فُلَانٍ شَيْئًا, ('Oqbeh Ea-Sulamee, TA,) or عَطَاءً, (S, K,) I obtained from such a one ('Oqbeh, S, K) a thing, ('Oqbeh,) or a gift; (S, K;) as also † أَكْدَشْتُ, (K,) and so in a copy of the S,) or † اِكْتَدَشْتُ, ('Oqbeh, as related by Aboo-Turáb; and so in two copies of the S.) And مَا كَدَشَ مِنْهُ شَيْئًا He did not obtain, and did not take, of him anything. (TA.)

4: see 1.

8: see 1.

كُدَسَة [app. Gain, or earnings;] a subst. [from كَدَش as first explained above, or] from

كُدَش in the first of the senses explained below. (TA.)

كُدَش A man who makes much gain. (TA.) — Also, i. q., مُكْدَس; (K;) in the dial. of the people of El-'Irák; meaning An importunate beggar. (TA.)

[كدم

كدن

كده

كدى

See Supplement.]

كذ

1. كَذَّ, [aor. -,] (K,) inf. n. كُدَّ, (TA,) It (a thing, TA) was, or became, rough, (K,) and hard. (TA.)

4. اِكْتَدَوْا They, (a people, Msb,) became among stones such as are termed كَدَان. (L, Msb, K.)

كَدَان Soft stones, (AA, S, M, L, Msb, K,) as also جَدَان, (Ag, L in art. جد,) like dry pieces of clay, (S, L, Msb, K,) and foraminous, or pierced with holes, (M, L,) or sometimes pierced with holes: n. un. with ة. (L, Msb.) Some say, that the ن is a radical letter; (L, Msb;) but the form of the verb اِكْتَدَّ is against their assertion; for if the ن were so, it would appear in the verb. (Msb.)

كُدَكَة Intense redness. (K.)

كذب

1. كَذَبَ, aor. -, inf. n. كَذِبُ (a strange form of inf. n.; there being, accord. to Kz., only fourteen instances of it; as لَعَبٌ and ضَحِكٌ, &c.; though there are many substantives of this measure; MF) and كَذِبٌ (S, K: accord. to Ibn-Es-Seed and others, this latter is formed from the former, by putting the second vowel of the former in the place of the first: MF) and كَذِبَةٌ (L) or كَذِبَةٌ (K) and كَذِبَةٌ (L, K) and كَذَابٌ and كَذَابٌ (K: but this last, which is also assigned to كَذِب in the L, is, accord. to the S, which refers, for proof, to the Kur, ch. lxxviii. 28, one of the inf. ns. of كَذِب: and Ks says, that the people of El-Yemen make the inf. n. of فعل of the measure فَعَالٌ, while the other Arabs make it تَفَعِيلٌ: TA) and, accord. to some, كَذِبٌ and كَذِبٌ (TA: but the latter of these two, though agreeable with analogy, is unheard: TA): see also كَذِبٌ, below: [He lied; uttered a falsehood; said what was untrue:] he gave an untrue account, or relation, of a thing, whether intentionally or unintentionally. (Msb) الكَذِبُ is of five kinds.—First, The relater's changing, or altering, what he hears; and his relating, as

from others, what he does not know. This is the kind that renders one criminal, and destroys manly virtue.—Second, *The saying what resembles a lie, not meaning anything but the truth.* Such is meant in the trad., **كَذَبَ إِبرَاهِيمُ ثَلَاثَ كَذِبَاتٍ** *Abraham said three sayings resembling lies; he being veracious in the three.*—Third, *The saying what is untrue by mistake, or unintentionally; making a mistake; erring.* This signification is frequent.—Fourth, *The finding one's hopes false, or vain.*—Fifth, *The act of instigating, or inciting.* (Iamb.) [See illustrations of these and other significations below; and see more voce **صَدَقَ**.] [You say] **يَكْذِبُكَ مِنْ أَيْنَ جَاءَ** [He will lie to thee even as to the place whence he comes.] (L, art. **مَعَ**, and in many other places, following the similar phrase **لَا يَصْدُقُكَ أَتْرَهُ**, or **أَتْرَهُ**.) Lebeed says,

• **اِخْذِبِ النَّفْسَ إِذَا حَدَّثَتْهَا**

*Lie to the soul (i. e., to thy soul,) when thou talkest to it: i. e., say not to thy soul, Thou wilt not succeed in thine enterprise; for thy doing so will divert thee, or hinder thee, therefrom. A proverb. (Meyd, &c.) — كَذَبَ, pass., He was told a lie; a falsehood; or an untruth. (K.) —* Aboo-Duwád says,

• **كَذَبَ الْعَبْرُ وَإِنْ كَانَ بَرَحَ**

*The wild ass hath lied, although he hath passed from right to left: [the doing which is esteemed unlucky:] or, [agreeably with explanations of كَذَبَ given below,] hath become languid, and within [the sportsman's] power, or reach, &c.: or keep to the wild ass, and hunt him, &c. A proverb, applied in the case of a thing that is hoped for, though difficult of attainment. (TA.) — كَذَبَتْ and كَذَبَتْ † She (a camel), being covered by the stallion, raised her tail, and then returned without conceiving. (En-Nadr, K.) — كَذَبَ is said of other things than men [and animals]: as of lightning, [meaning † It gave a false promise of rain]: of a dream, an opinion, a hope, and a desire, [meaning, in each of these cases, † It proved false]. (TA.) — So also كَذَبَتْ الْعَيْنُ † The sense [i. e., the sight] of the eye deceived it. (TA.) — كَذَبَ الرَّأْيُ † [The judgment lied]; i. e., he imagined the thing contrary to its real state. (TA.) [See also **صَدَقَ ظَنِّي** — كَذَبَتْكَ عَيْنُكَ † Thine eye showed thee what had no reality. (TA.) — كَذَبَ لَبَنُ النَّاقَةِ and كَذَبَ, (the latter mentioned in the S,) † The milk of the camel passed away, or failed. (Lh.) — كَذَبَ فِي سَبِيهِ † [He (a camel) became slack, or slow, in his pace: see 2]. (TA.) — كَذَبَ الْحَرُّ † The heat abated. (TA.) — See also 2. — كَذَبَ He found his hopes to be false, or vain. (Iamb.) **أَنْظُرْ كَيْفَ كَذَبُوا عَلَيَّ** [Kur vi. 24, lit., See how they lied against themselves,] is said to signify see how*

their hope hath proved false, or vain. (TA.) — **ظَنُّوا أَنَّهُمْ قَدْ كَذَبُوا** [Kur xii. 110,] *They (the apostles) thought that they had been disappointed of the fulfilment of the promise made to them.* So accord. to one reading. Accord. to another reading, the verb is **كُذِّبُوا**: [in which case, the meaning of the words appears to be, "They knew that they had been pronounced liars" by the people to whom they were sent]. (TA.) There are also two other readings; **كُذِّبُوا** and **كُذِّبُوا**: accord. to the former, the verb refers to the people to whom the apostles were sent; and **ظَنُّوا** means "they knew:" accord. to the latter, the words mean, "They (the people above mentioned) thought that they (the apostles) had broken their promise." (Jel.) — **مَا كَذَبَ الْفُؤَادُ مَا رَأَى** [The mind did not belie what he saw.] (Kur liii. 11.) — **كَذَبَتْهُ نَفْسُهُ** [His soul lied to him:] *his soul made him to desire things, and to conceive hopes, that could scarcely come to pass. (K.)* Hence the soul is called **الْكَذُوبُ**. You say in the contr. case, **صَدَّقَتْهُ نَفْسُهُ**, and **الْكَذُوبُ**. (TA.) See **كُذِّبُوا**, and art. **صَدَقَ**. — Hence, **كَذَبَ عَلَيْهِ** signifies *It rendered him active, or brisk; animated him; instigated him; incited him; (K.)*; as also **كَذَبَهُ**. (Z.) — Hence, **كَذَبَ عَلَيْهِ** and **كَذَبَكَ** and **كَذَبَ عَلَيْكَ** have sometimes the same signification, though not always the same government, as **الزَّمُّ**, or **عَلَيْكَ**; *Keep to; or take to.* The noun following is put in the nom. case accord. to the dial. of El-Yemen; and in the acc. accord. to the dial. of Muḍar: or, as some say, is correctly put in the nom. only. (TA.) You say, **كَذَبَ عَلَيْكَ كَذَا وَكَذَا**, meaning *Keep to, or take to, such and such things.* It is an extr. phrase. (ISk.) You also say, **كَذَبْتُ عَلَيْكَ**, meaning *Keep thou to me: and كَذَبْتُ عَلَيْكَ* *Keep ye to me.* IAqr. cites the following verse of Khidásh Ibn-Zúheyr, [in which he tauntingly compares a people to ticks]:

• **كَذَبْتُ عَلَيْكُمْ أَوْ عِدُونِي وَعَلِيلُوا**

• **بِي الْأَرْضِ وَالْأَقْوَامِ قِرْدَانٍ مَوْطِبًا**

[*Keep ye to me: threaten me, and soothe by (the mention of) me the land and the peoples, O ticks of Mowḍhab!*]: meaning *Keep ye to me, and to satirizing me, when ye are on a journey, and traverse the land mentioning me.* (TA.) In like manner, **يَوْمَ الْأَحَدِ وَالْخَمِيسِ كَذَبَاكَ أَوْ يَوْمَ**, in a trad. respecting the proper days for being cupped, signifies *Keep thou to Sunday and Thursday, or Monday and Tuesday.* (IAth, Z.) The verb is thus used after the manner of a proverb, and is invariable [as to tense], being constantly in the pret. tense, connected [literally or virtually, when explained by **كَذَبْتُ** followed by the prep. **بِ**, or by **الزَّمُّ**.] only with the person addressed, and in the sense of the imperative. **كذباك** here [lit.] signifies *Let*

them render thee active, or brisk, and animate thee, instigate thee, or incite thee. (Z.) [A trad. of 'Omar, quoted below, presents another instance to which this signification is said to apply.] — Or **كَذَبَ** denotes instigation, or incitement, of the person addressed, to keep to the thing that is mentioned; as in the saying of the Arabs, **كَذَبَ عَلَيْكَ الْعَسَلُ**, meaning *Eat thou honey: but the explanation of this is, (The relinquisher of) honey hath erred [to thee; i. e., in his representation of its evil qualities &c.; which is equivalent to saying, Eat, or keep to, honey]: تَارِكُ الْعَسَلِ being put for **تَارِكُ الْعَسَلِ**. [See also 1 in art. **عَسَلَ**.] In like manner, the saying of 'Omar, **كَذَبَ عَلَيْكُمْ الْحَجُّ** &c., (see below,) signifies *Keep ye to the performance of the pilgrimage, &c.:* [or (the relinquisher of) the pilgrimage hath erred to thee in his representation of it: therefore it means as above]. (Iamb.) Accord. to Iamb the noun signifying the object of instigation [which may also be called the cause thereof] cannot be rightly put in the acc. case: if so put, the verb is without an agent. (TA.) [But see what is said on this point in the remarks on the trad. of 'Omar below.] — Or the verb in a case of this kind signifies **أُمَكَّنَ**: thus, **كَذَبَكَ الْحَجُّ** signifies *The performance of the pilgrimage is possible, or practicable, to thee: therefore [it means] Perform thou the pilgrimage.* (ISh.) — Or **أُمَكَّنَ** is its original signification; and the meaning intended is *Keep to; as in the ex. كَذَبَ الْعَتِيقُ. (Aql.) — Antarah, addressing his wife 'Ableh, says; or, accord. to some, the poet is Khuzaz Ibn-Lowdhán;**

• **كَذَبَ الْعَتِيقُ وَمَاءَ شَيْنٍ بَارِدٍ**

• **إِنْ كُنْتُ سَائِلَتِي غَبُوقًا فَأَذْهَبِي**

(TA.) i. e., *Keep thou to the eating of dates, and to the cool water of an old, worn-out, skin: if thou ask me for an evening's drink of milk, depart: for I have appropriated the milk to my colt, which is profitable to me, and may preserve me and thee: (L:) العَتِيقُ is in the nom. case accord. to the dial. of El-Yemen: but in the acc. accord. to that of Muḍar. (TA.) — Er-Raḍee [reading العَتِيقُ] cites this verse as a proof that كَذَبَ, originally a verb, has become a verbal noun, signifying الزَّمُّ. (TA.) But he is the only one who asserts it to be a verbal noun. (MF.) — Also, Mo'akḳir El-Báriḳee says,*

• **وَذُبَيَانِيَّةٍ أَوْصَتْ بِنِيهَا**

• **بَأَنَّ كَذَبَ الْقَرَأِطِ وَالْقُرُوفِ**

*And many a woman of Dhubyán charged her sons by [saying], Keep to the red garments (الكسية), and the bags (or receptacles) of leather tanned with pomegranate-bark. She charged them to take plenty of these two things as spoil from the tribe of Nemir, if they should prevail over them. (Aboo-'Obeyd El-Kásim Ibn-Selám.) — كذب is also said to have the same*



falsity is attributable to the valour of the sons of such a one]. (§.) — لَيْسَ بِوَقْعَتِهَا كَاذِبَةٌ [Kur lvi. 2,] signifies *There shall be no rejecting its happening [as a falsity]: كاذبة* being here an inf. n.: (Fr) or كاذبة is here a subst. put in the place of an inf. n., like عاقبة and عافية and باقية. (§.) — لَا مَكْذِبَةَ ۖ and لَا كُذْبِي ۖ and لَا كُذْبَانَ ۖ, *I do not accuse thee of lying; or make thee a liar*: (TA:) [and in like manner] لَا كُذْبَ لَكَ and لَا كُذْبِي لَكَ, signify لَا تَكْذِيبَ There is no accusing thee of lying; or making thee a liar. (Lb.) — تَكَاذِيبُ الشَّعْرِ [The lies of poetry]. (TA.) — جَاوُوا عَلَيَّ قَمِيصِي بِدَمٍ كَذِبٍ [Kur xii. 18, *They brought, upon his shirt, false blood*]: كذب here means مُكْذِبٌ: (Fr and Abu-'Abbás:) or is for كَذِبٍ فِيهِ, meaning مُكْذِبٌ فِيهِ (Zj:) or the blood is termed كذب because he (Jacob) was told a lie thereby. (Akh.) See another reading in art. كذب.

كَذِبٌ: see كُذْبِي.

كَاذِبٌ: see كُذْبَانَ.

كَذِبٌ: see كُذْبَانَ.

الْكُذُوبُ and الْكُذُوبَةُ † Names of the soul. (AZ, K.) See 1. — صَدَقْتَهُ الْكُذُوبُ [The soul (i. e. his soul) told him truth:] the soul diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it. (TA.) One says so of a man who threatens another, and then belies himself, and is cowardly and weak. (AA.) Fr cites this hemistich:

• حَتَّى إِذَا مَا صَدَقْتَهُ كُذْبُهُ •  
Until, when his souls told him the truth, or diverted him, &c.: the poet assigning souls to the person spoken of because of the several opinions of the soul. (TA.)

كَذَابٌ: see كَذَابٌ.

كَذَابٌ: see كَذَابٌ.

كَذَابَةٌ † A piece of cloth that is dyed of various colours, or figured, as though it were embroidered, and stuck to the ceiling of a chamber: so called because one would imagine that it [meaning what is figured] is upon the ceiling, whereas it is upon a piece of cloth beneath the ceiling. (A, L.)

كَذَابٌ and كَذَابٌ (fem. with ة, TA,) and كُذُوبٌ and كُذُوبَةٌ (§, K) and كُذُوبَةٌ and كُذُوبَةٌ (like تَصَدَّقَ, TA) and كُذْبَانَ (K) and كُذْبَانَ (§, K) and كُذْبَانَ (Az, K) and كُذْبَانَ and كُذْبَانَ and كُذْبَانَ and كُذْبَانَ (§, K; neither of which last two words has its like in measure, IJ) and كُذْبَانَ (K) epithets, applied to a man,

from كَذَبَ "he lied, &c.:" (§, K, &c. :) [the first word a simple epithet, signifying *Lying, &c.*; or a liar: each of the others an intensive epithet, signifying *Lying, &c., much; mendacious; or a great, or habitual, liar*]. Pl. of the first word [كَذَابُونَ and] كُذِبٌ; and of the third, كُذِبٌ: (§:) or, accord. to some, the last is pl. of كَذَابٌ, contr. to analogy; or pl. of كَذَابٌ, which is an inf. n. used as an intensive epithet. (MF.) — See كَذِبٌ — نَاصِيَةٌ كَاذِبَةٌ [in the Kur xcvi. 16,] signifies نَاصِيَةٌ كَاذِبَةٌ صَاحِبَهَا [By] a forelock whose owner is a liar. (TA.) — Of the same kind is the expression رُؤْيَا كُذُوبٌ meaning رُؤْيَا صَاحِبَهَا كَاذِبٌ [A dream whereof the dreamer finds it to be false, or vain; i. e. a false, or vain, dream]. (TA.) [See also a verse cited voce خَيَالٌ.] — إِنَّ الْكُذُوبَ ۖ قَدْ يَصْدُقُ ۖ [Verily the habitual liar in some few instances speaks truth]. A proverb. (TA.) — نَاقَةٌ كَاذِبَةٌ and مُكْذِبَةٌ † A she-camel that, being covered by the stallion, raises her tail, and then returns without conceiving. (En-Nadr, K.) — [مَصْدُوقَةٌ] نَهَا ۖ مُكْذُوبَةٌ ۖ [see مَصْدُوقَةٌ], † A charge that is followed up with cowardice and retreating. (TA.) — الْكُذَّابَانَ An epithet applied to Museyimeh El-Hanafee and El-Aswad El-Ansee. (K.) [Each of them is called الْكُذَّابَانِ.]

أَكْذِبُ [More and most, lying, or mendacious]: see an ex. voce سَهِيئَةٌ.

أَكْذُوبَةٌ: see كَذِبٌ.

كَذِبٌ: see تَكَاذِيبٌ and تَكْذَابٌ.

كَذِبٌ: see مَكْذِبَةٌ.

كَذِبٌ: see مَكْذِبَةٌ.

مَكْذُوبٌ: see كَذِبٌ — [One to whom a lie, falsehood, or untruth, is told: see كَذِبٌ.] Ex.

• كُلُّ أَمْرِي بِطَوَالِ الْعَيْشِ مَكْذُوبٌ •  
Every man, in respect of the length of life, is lied to [by his own soul]. A proverb. (Meyd, &c.) — قَوْلٌ مَكْذُوبٌ [originally فِيهِ مَكْذُوبٌ] A false saying, or lie; [lit.] a saying in which a falsehood, or lie, is told. (M, TA, voce مَقْتُوتٌ.)

مَكْذُوبَةٌ: see كَذِبٌ. — A weak woman. (IAgr, K.) — A virtuous woman. (TA.)

مَكَاذِبٌ [signifying lies, falsehoods, or untruths,] is said to be a word that has no proper sing.: or it is pl. of كَذِبٌ, contr. to analogy: or its sing. is مَكْذِبٌ: like as is said of مَحَاسِنُ and مَذَاكِرُ &c. (MF.)

## كر

1. كَرَّ, i. e. [كَرَّ, i. e.] as distinguished from the trans. كَرَّ, [aor. ۖ,] (§, Mgh,) inf. n. كَرٌّ, (§,) or كُرُورٌ, (Mgh,) [or both,] *He returned*. (§, Mgh.) You say كَرَّ عَلَيْهِ, (A, K,) aor. ۖ, (TA,) inf. n. كَرٌّ and كُرُورٌ and تَكَرَّرَ (A, K) and كَرَّرَ, (CK,) *He turned to, or against, him, or it*: (A, K:) *he returned to, or against, it*: (TA:) the primary signification is the turning to, or against, a thing, either in person, or in act. (El-Basāir.) And انْهَزَمَ ثُمَّ كَرَّ عَلَيْهِ [He was put to flight: then he returned, or turned back, against him]. (A.) And كَرَّ الْفَارِسُ, aor. ۖ, inf. n. كَرٌّ, *The horseman [wheeled round, or about, or] fled, to wheel round, or about, and then returned to the fight*: (Mṣb:) [or returned to the fight after wheeling round, or about, or retiring, or being put to flight; as is implied in the phrase next preceding, from the A, and in many other examples: and simply, he charged, or assaulted: opposed to قَرَّ: see كَرَّةٌ, below.] You say also الْجَوَادُ يَصْلُحُ لِلْكَرِّ وَالْفَرَّ لِلْكَرِّ [The courser is suitable, or fit, for returning to the fight, or for charging, or assaulting, and fleeing]. (Mṣb.) [And كَرَّ signifies *He, or it, returned time after time*.] You say أَفْتَاهُ كَرَّ اللَّيْلِ وَالنَّهَارِ [The returning of night and day time after time caused him to come to an end. (Mṣb.)] Also كَرَّ عَنْهُ *He returned from him, or it*. (A, K.) And كَرَّ عَنْ ذَلِكَ *He returned from that*. (TA.) — كَرَّ is also trans., as well as intrans.; (§, TA;) كَرَّهُ, (aor. ۖ, TA,) inf. n. كَرٌّ, signifying *He made, or caused, him, or it, to return*: (§, Mgh, TA:) and [in like manner,] كَرَّرَهُ ۖ عَنْ كَذَا, inf. n. كَرَّرَهُ, *he made him to return, or revert, from such a thing*. (TA.) You say كَرَّرَ عَلَيْهِ رُمْحَهُ, and فَرَسَهُ, inf. n. كَرَّ, [He turned back his spear, and his horse, against him]. (A.) — كَرَّ, aor. ۖ, (§, K,) and [sec. pers. كَرَّرْتُ,] aor. ۖ, (K,) inf. n. كَرَّرَ, (§, A, \* K, \* TA,) *He uttered a sound like that of one throttled, or strangled*: (§, K:) or like that of one harassed, or fatigued, or overburdened: (TA:) or he rattled in his throat (حَشْرَجَ) in dying: (AZ, §:) or he made a sound in his breast like حَشْرَجَةٌ [or rattling in the throat in dying], (A, TA) but not the same as this latter: and thus do horses, in their breasts. (TA.) [See شَخَّرَ.] — Also, *He (a sick man) gave up his spirit, at death*. (TA.) — See also كَرِيرٌ, below.

2. تَكَرَّرَ, inf. n. تَكَرَّرَ (§, Mṣb, K) and كَرَّرَهُ, (§, K,) or the latter is a simple subst., (Mṣb,) or, as AA said to Aboo-Sa'eed Eq-Dareer, in reply to a question respecting the difference between the measures تَفْعَالٌ and تَفْعَالٌ, the latter is a simple subst., and the former, with

fet-h, is an inf. n., (S, TA,) [but there are two inf. ns. of the measure تَفْعَالٌ, both of unaugmented verbs, namely تَبَيَّنَ and تَلَفَّأَ,] and تَكَرَّرَ, (Ibn-Buzurj, K,) [He repeated it, or reiterated it, either once or more than once:] he repeated it several times; reiterated it: (Mṣb:) or he repeated it one time after another; (K;) which may mean he tripled it, unless the "other" time be not reckoned as a repetition; (TA;) as also تَكَرَّرَهُ; (K; [in the CK, تَكَرَّرَهُ is put by mistake for تَكَرَّرَهُ;]) either by act or by speech: (MF:) it differs from أَعَادَهُ, which signifies only "he repeated it once;" for none but the vulgar say أَعَادَهُ مَرَّاتٍ; whereas كَرَّرَهُ may signify [not only the same as أَعَادَهُ, as it does in many instances, but also] he repeated it time after time: (Abou-Hilál El-Askeree:) some explain كَرَّرَهُ as signifying he mentioned it twice, and he mentioned it one time after another: (Ṣadr-ed-Deen Záhede:) when it is used in the former of these two senses, the term تَكَرَّرَ applies to the second, and to the first [with respect to the second]: ('Ináyeh, in the early part of chap. ii.; and TA:) but its explanation as signifying the mentioning a thing one time after another is a conventional rendering of the rhetoricians: (MF:) Es-Suyootee says, that تَكَرَّرَ signifies the renewing the first word or phrase; and it denotes a sort of تَأْكِيدٌ [or corroboration]: but it is said to be a condition of تَأْكِيدٌ that the words or phrases [which are repeated] be without interruption, and occur not more than three times; and that تَكَرَّرَ differs from it in both these particulars; so that the phrase in the K̄ur, [chap. lv.,] قَبَائِي آلَاءَ رَبِّكَمَا is an instance of تَكَرَّرَ, not of تَأْكِيدٌ, because it occurs [with interruptions and] more than three times; and so another phrase in the K̄ur, [chap. lxxvii.,] وَيَلْ يَوْمئِذٍ لِلْمُكَذِّبِينَ (TA.) You say كَرَّرَ عَلَى سَمْعِهِ كَذَا [He repeated, or reiterated, such a thing, or saying, to his ear, or ears, or hearing]. (A.)

5. تَكَرَّرَ [It became repeated, or reiterated: and it recurred]. You say تَكَرَّرَ عَلَيْهِ [It (a saying) became repeated, or reiterated, to him]. (A.)

R. Q. 1. كَرَّرَهُ: see 1: and 2.

R. Q. 2. تَكَرَّرَ: see 1.

كُرٌّ A rope [made in the form of a hoop] by means of which one ascends a palm-tree; (S, K;) accord. to A'Obeyd, a name not applied to any other rope; and so, says Az, I have heard from the Arabs; it is made of the best of [the fibres of the palm-tree called] لَيْفٌ: (TA:) or a thick rope; (K;) accord. to AO, made of لَيْفٍ, and of the outer covering (قَشْرٌ) of the [portions of the

racemes of the palm-tree called] عَرَجِينَ and of the [portion of the branch called] عَيْسِبٌ: (TA:) or a rope, in general: (Th, K:) and the rope [or sheet] of a sail: (S:) or the rope of a ship: or the rope by which a ship is drawn: (TA:) and a قَيْدٌ [or pair of shackles, or hobbles,] made of لَيْفٍ or of palm-leaves: (K:) pl. كُرُورٌ. (S, TA.) = The thing that connects the [two pieces of wood called] ظَلِغَتَانِ of the [kind of camel's saddle called] رَحْلٍ, (S, K,) and that enters [or is inserted] into them: (S:) [See شَجْرٌ and شَخْرٌ:] or the skin, or leather, into which the ظَلِغَاتِ of the رَحْلِ enter; occupying the same place in the رَحْلِ as the بَدَادَانِ have in the قَتَبِ, excepting that the بَدَادَانِ do not appear before the ظَلِغَةُ: (TA:) pl. أَكْرَارٌ. (S, TA.)

كُرٌّ A certain measure of capacity, (Mgh, Mṣb, K,) of the people of El-'Irák, (Mgh, K,) for wheat; (S;) well known; (Mṣb;) consisting of six ass-loads, (K,) that is, sixty times the quantity called قَفِيزٌ, (Az, Mgh, Mṣb, K,) accord. to the people of El-'Irák, (TA,) the قَفِيزُ being eight مَكَايِكُ, [in the TA, six, but this is a mistake,] and the مَكَايِكُ being a صَاعٌ and a half, which is three كَيْلَجَاتٍ; so that the كُرٌّ, accord. to this reckoning, is twelve times the quantity called وَسْقٌ, (Az, Mgh, Mṣb,) each وَسْقٌ being sixty times the quantity called صَاعٌ: (Az, Mgh:) in the Kitáb Kudámeh, it is said that the كُرٌّ called المَعْدَلُ is sixty times the quantity called قَفِيزٌ, and the قَفِيزُ is ten أَعْشَرَاءَ: and the كُرٌّ called القَنْقَلُ is twice the quantity of the مَعْدَلُ, that is, by the قَفِيزُ of the مَعْدَلُ, a hundred and twenty times the quantity of the قَفِيزُ; with this كُرٌّ are measured unripe dates and dried dates and also olives, in the districts of El-Baṣrah; and the قَفِيزُ used for measuring dates is twenty-five times the رَطْلُ of Baghdád; so that the كُرٌّ القَنْقَلِ is three thousand times as much as the رَطْلُ: and the كُرٌّ called الهَاشِمِيُّ is the third part of the مَعْدَلُ, that is, twenty times as much as the قَفِيزُ, by the measure of the مَعْدَلُ; with this كُرٌّ, rice is measured: and the كُرٌّ called الهَاوُونِيُّ is equal to them two [but what these two are is not shown]: and the أَهْوَاوِيُّ is equal to them two: and the مَخْتَوْمُ is sixth part of the قَفِيزُ: and the قَفِيزُ is the tenth part of the جَرِيبُ: (Mgh:) or the كُرٌّ is forty times as much as the quantity called إِرْدَبٌ; (K;) by the reckoning of the people of Egypt, as ISd says: (TA:) the pl. is أَكْرَارٌ. (S, Mṣb.) [It is app. connected with the Hebrew קָרַר, whence the Greek κόρος, (a measure containing, accord. to Josephus, six Attic medimni,) occurring in Luke xvi. 7.]

كِرَّةٌ A return. (Mṣb.) So in the K̄ur, [ii. 162,] لَوْ أَنَّ لَنَا كِرَّةً [Would that there were for us] a return to the world, or former state. And so in xxvi. 102, and xxxix. 59. (Jel.) And so in the saying of Moḥammad, اللَّهُ اللَّهُ وَالْكَرَّةُ عَلَى نَبِيِّكُمْ Fear ye God, [fear ye God,] and return to your prophet. (Mgh.) — [Hence, The return to life;] the resurrection; the renewal of mankind, or of the creation, after perishing. (TA.) — [Hence also, A return to the fight, after wheeling away, or retiring: and simply,] a charge, or an assault, (Mgh, K,) in war; (TA;) as also كُرِّيٌّ: (Sgh, K;) pl. كُرَاتٌ. (K.) — [Hence also,] A time; one time; [in the sense of the French "fois"; generally repeated, or used in the pl. form, so as to denote a returning to an action, once, or more; i. e., repetition, or reiteration, thereof, agreeably with the primary signification;] syn. مَرَّةٌ: (S, K;) pl. as above. (S.) You say كِرَّةٌ بَعْدَ كِرَّةٍ [He did it time after time]. And كُرَاتٌ كُرَاتٌ [He did it several times]. (A.) — [Hence also,] A turn to prevail against an opposing party; victory. So in the K̄ur, [xvii. 6,] ثُمَّ رَدَدْنَا لَكُمْ الْكِرَّةَ عَلَيْهِمْ [Then we gave to you the turn to prevail against them; the victory over them]. (Bd, Jel.)

كُرِّيٌّ: see كِرَّةٌ.

كِرْبَرٌ, an inf. n.: see 1. — Also, A hoarseness or roughness of the voice, occasioned by dust. (K.)

مَكْرَارٌ: see كِرَارٌ.

كِرْكِرَةٌ The callosity, or callous protuberance, upon the breast of the camel, (رَحْمَى زَوْرِ البَعِيرِ, S, K,) which, when the animal lies down, touches [and rests] upon the ground, projecting from his body, like a cake of bread; (TA;) it is one of the five ثِفْنَاتِ [of which there is one at each knee and one at each stifle-joint]: (S, TA:) or the breast of any animal of which the foot is of the kind called خُفٌّ: (K;) pl. كِرَاكِرٌ. (TA.) حَزُّ الكِرَاكِرِ [lit. The incision of the كِرَاكِرِ] is when a camel has a disease, so that he is not even when he lies down upon his breast; in consequence of which, a vein is gently drawn forth from the كِرْكِرَةُ, and then he [or it] is cauterized. Hence the following, in a trad. of Ibn-Ez-Zubeyr:

عَطَاؤُكُمْ لِلضَّارِبِينَ رِقَابِكُمْ

وَنُدْعَى إِذَا مَا كَانَ حَزُّ الكِرَاكِرِ

[Your bounty is for those who smite your necks, and we are invited when there is a difficult undertaking to be accomplished, like the incision of the كِرَاكِرِ:] meaning, ye invite us only when ye are distressed, because of our skill in war; and on occasions of bounty, and amplexness of the means or circumstances of life, others. (IAth.)

**مَكَرٌ** A place of war or fighting [where the combatants return time after time to the conflict, wheeling away and then turning back]. (S)

**مَكْرٌ** One who returns often [to the fight, after wheeling away, or retiring, or being put to flight]; as also **كِرَارٌ**. (K) — **قَرَسٌ مَكْرٌ** A horse that is suitable, or fit, for returning to the fight, and for charging, or assaulting. (S.) And **فَرَسٌ مَكْرٌ مَكْرٌ** A horse well trained, willing, and active, ready to return to the fight and to flee. (TA.) — **نَاقَةٌ مَكْرَةٌ** A she-camel that is milked twice every day. (A, Sgh, K.)

**مُكْرَرٌ** [Repeated; reiterated]. — **المُكْرَرُ** The letter ر: (K:) because of the faltering of the tip of the tongue which is observable when one pauses after uttering it, occasioned by the reiteration with which that is done; wherefore, with respect to **إِمَالَةٌ**, [as an obstacle thereto,] it is reckoned as two letters. (TA.) — **مُكْرَرٌ**, in the present day, also signifies *Refined*, as an epithet applied to sugar, &c.]

### كرب

1. **كَرَبٌ**, aor. ʔ, inf. n. **كُرُوبٌ**, It was, or became, near; drew near; approached. (S, K.) [Compare **قَرَبٌ**.] — [You say] **كَرَبٌ أَنْ يَكُونَ**, and **كَرَبٌ يَكُونَ**, He, or it, was near, or nigh, to being —. (TA.) This is one of the verbs to which one does not give as its enunciative the act. part. n. of the verb which is its proper enunciative: [so that] you do not say, **كَرَبٌ كَرَبٌ**: [in which **كَرَبٌ** implies the pron. **هُوَ**, which is called its noun; and **كَرَبٌ** is put for **يَكُونَ**, or **أَنْ يَكُونَ**, its proper enunciative]. (Sb.) **كَرَبٌ أَنْ يَفْعَلَ كَذَا** He was near, or nigh, to doing so; he well nigh, or almost, did so. (S, K.) — **كُرَبَتِ الشَّمْسِ** The sun was, or became, near to setting. (S, K.) — **كُرَبَتِ الْجَارِيَةِ أَنْ تُدْرِكَ** The girl was near to coming of age. (TA.) — **كُرَبَتِ حَيَاةِ النَّارِ** The fire was near to becoming extinguished. (S, K.) — **كَرَبٌ** He bound near together the two pasterns of an ass or of a camel with a rope or with shackles. (TA.) — **كَرَبَ القَيْدِ** He straitened, or made narrow, the shackle, or shackles, (S, K, TA,) upon the [animal] shackled. (S, K.) 'Abd-Allah Ibn-'Anameh Ed-Dabee says,

\* **أَزْجُرُ حِمَارَكَ لَا يَرْتَعُ بِرَوْضَتِنَا**  
 \* **إِذَا يُرَدُّ وَقَيْدُ العَيْرِ مَكْرُوبٌ**  
 [Check thine ass: let him not pasture at large in our meadow: in that case he will be sent back with the ass's shackles straitened]: (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 **هَام**, p. 290. — **كَرَبَ**, aor. ʔ, He loaded a she-camel. (S, K.) — **كَرَبَهُ**, (aor. ʔ, inf. n. **كُرَبٌ**, TA,) It (sorrow, grief, &c., S, K, or an affair, Mṣb, TA) afflicted, distressed, or oppressed, him, (S, Mṣb, K,) so that it filled his heart with rage. (Mṣb.) See also 8. — **كَرَبَ الدَّلْوِ**, aor. ʔ, (inf. n. **كُرَبٌ**, TA,) and **كُرَبَهَا**, (K,) and **كُرَبَهَا**, (S, K,) He put or attached, a **كُرَبٌ** to the bucket. (S, K.) — **كُرَبٌ**, aor. ʔ, The rope called **كُرَبٌ** of his bucket broke. (K.) **كُرَبٌ**, aor. ʔ; and **كُرَبٌ**; explained by the words **طَقَطَنَ الكُرَبَ بِخَشَبَةِ الخَبَازِ** [app. meaning, He caused the **كُرَبَ** (a baker's wooden implement) to make a sound, or a reiterated sound, such as is termed **طَقَطَقَةٌ**]. (K.) — **كُرَبٌ**; (accord. to the K;) or **كُرَبٌ**, inf. n. **تَكْرِيبٌ**; (accord. to IM;) He sowed land such as is called **كُرَبٌ**. (K.) — **كُرَبَ الارْتِضِ**, aor. ʔ, inf. n. **كُرَبٌ** and **كُرَابٌ**, He turned over the ground for sowing, (K,) or for cultivating. (S, Mṣb.) — **كُرَبَ**, aor. ʔ, He took the **كُرَبَ** (or lower parts, or ends, of the branches) from the palm-trees. (IAṣr, K.) He lopped a palm-tree. (Mṣb.) — **كُرَبَ**, aor. ʔ; and **كُرَبٌ**; He ate the dates called **كُرَابَةٌ**. (K.) — **كُرَبَ**, aor. ʔ, inf. n. **كُرَبٌ**, He twisted [a rope &c.] (تَلَلٌ: accord. to some copies of the K) or he slew (قَتَلَ: accord. to other copies of the same).

2. **كُرَبٌ**: see 1 in four places.

3. **قَارَبَهُ** i. q. **قَارَبَهُ**, He, or it, approached, or was or became near to, him or it. (K.) The ك is substituted for ق. (TA.)

4. **أَكْرَبَهُ** [He, or it, affected him with **كُرَبٌ**, i. e. sorrow, grief, distress, or affliction: occurring in the TA in several places.] — **اَكْرَبَ**, inf. n. **اِكْرَابٌ**, He filled (K) a skin. (TA.) — **اِكْرَابَ** **الإِنَاءِ** He nearly filled the vessel: [as also **اِقْرَبَهُ**]. (TA.) — See 1. — **اِكْرَابٌ**, inf. n. **اِكْرَابٌ**, † He hastened, or sped: (S, K:) he ran, in the manner termed **إِحْضَارٌ** and **عَدُوٌ**. (AZ.) You say, **خُذْ رِجْلَيْكَ بِاِكْرَابٍ** [Take up thy feet with speed,] when you order one to hasten in his pace. (S.) In this sense, **أَكْرَبَ** is said of a man, but seldom; and of a horse, or other animal that runs. (Lth, Lh.)

5. **تَكْرَبَ** He picked the dates called **كُرَابَةٌ** (K) from among the roots of the branches (TA) [after the racemes of fruit had been cut off]; and **تَكْرَبَ التَّخْلَةَ** he picked the dates that were among the roots of the branches of the palm-tree, as also **تَخَلَّتْهَا**. (AHn, TA in art. **خَل**.)

8. **اِكْتَرَبَ** He became afflicted, distressed, or oppressed, by sorrow, grief, &c., (K,) or by an affair: (TA:) so also **كُرَبٌ**, aor. ʔ. (TA.)

**كُرَبٌ** [an inf. n. of 1, q. v.] — [You say] **هَذِهِ إِبِلٌ مِائَةٌ أَوْ كُرَبٌ** (this is the right reading; and some say that **كُرَبٌ** is correct: TA: [the latter is the reading in the CK:]) There are a hundred camels, or about that number; or nearly so. (K.) **كُرَبٌ** is syn. with **قُرَبٌ**. (L.) — **كُرَبٌ** (S, O, K) and **كُرَبَةٌ** (S, O, Mṣb, K) Grief [or distress, that affects the breath or respiration, [lit.] that takes away the breath: (S, O, and so accord. to some copies of the K, [agreeably with present usage, see **بَهْرٌ**, last sentence:]) or the soul: (so [erroneously] accord. to some copies of the K) or anxiety, solicitude, or disquietude of the mind: (Mṣb:) [or grief, or anxiety, that presses heavily upon the heart:] or both signify anxiety, grief, or intense grief: (MA:) pl. of the former **كُرُوبٌ**, (K,) and of the latter **كُرَبٌ**. (Mṣb.)

**كُرَبٌ**: see **كُرَبٌ**.

**كُرَبٌ** The rope that is tied to the bucket after the **مَنِينِ**, which is the first [or main] rope, so that it (the **كُرَبُ**) remains if the **مَنِينِ** 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 **دَرَكُ**; not to the **كُرَبُ**: (IM:) pl. **أَكْرَابٌ**. (TA.) — **كُرَبٌ** [coll. gen. n.] The lower parts, or ends, of palm-branches, (S, K,) which are thick and broad, (K,) like shoulder-blades: (S:) or the stumps of the branches, or what remain upon the palm-tree, of the lower parts, or ends, of the branches, after the lopping, like steps: n. un. with ʔ. (TA.) Hence the proverb,

• **مَتَى كَانَ حُكْمُ اللَّهِ فِي كُرَبِ التَّخْلِ** •

[When was the wisdom of God in the stumps, or lower ends, of palm-branches?] (S.) Said by Jereer, in reply to Eṣ-Ṣalātān El-'Abdee, who had pronounced El-Ferezdaḳ superior to Jereer in point of lineage, and Jereer superior to El-Ferezdaḳ 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 Eṣ-Ṣalātān'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.]

**كُرَبَةٌ**: see **كُرَبٌ**.

**كُرَبَةٌ** sing. of **كُرَابٌ**, which latter signifies The channels in which water flows (S) in a valley: (K:) or the upper parts (صُدُور) of valleys.

(AA.) Aboo-Dhu-eyb says, describing bees,

- جَوَارِسَهَا تَأْوِي الشُّعُوفَ دَوَائِبًا
- وَتَنْصَبُ الْهَبَابَ مَصِيفًا كِرَابَهَا

[The eaters, or feeders, among them, resort to the upper parts of the mountains, busily engaged, and pour down (into) ravines with crooked water-channels]. (S.) [جوارس, شعوف, and مصيف, are explained as above in the TA: and الهباب is said in the S and TA, art. لهب, to be here pl. of لهب. In a copy of the S, this last is erroneously written الهبابا كِرَابَةً (in the TA, written كِرَابَ).] The piece of wood (زر) in which is inserted the head of a tent-pole. (K.)

كِرَابًا A vessel nearly full: (S:) fem. كِرَابًا; pl. كِرَابِي and كِرَابٍ. (TA.) Yaakoob asserts, that the ك in this word is a substitute for the ق in قِرَابًا; but ISd denies this. (TA.)

كِرَابٍ [app. كِرَابٍ or كِرَابٍ] What is less than جَمَامٍ إِنَاوٍ; [i. e., what is nearly equal to the full, or piled-up, contents, or measure, of a vessel]. (TA.) See قِرَابٍ.

الْكِرَابِ عَلَى الْبَقَرِ [The turning over of the soil is the work of the oxen]: a proverb. (S, K.) See art. كلب: [where other readings, namely الكِرَابِ and الكِلَابِ and الكِلَابِ, are mentioned]. (K.)

قِرَاعٍ i. q. كِرَابٍ [Land which has neither water nor trees: or land that is cleared for sowing and planting: pl., app., كِرَابٍ: see an ex. near the end of the first paragraph of art. ختم: (K:) and جَادِسٍ [land that is not cultivated nor ploughed], that has never been sowed. (TA.) See also جَرِيْبٍ. — A wooden implement of a baker, or maker of bread, with which he forms the cakes of bread (بُرْقَفٍ). (K.) [In the TA is added "in the oven": but I doubt the propriety of this addition.] — A knot, or joint, (كَعْبٍ), of a reed or cane. (K.) — Accord. to IAar, i. q. شُوْبِقٍ, which is the same as فَيْلْكُوْنٍ. [شوبق is an arabicised word, from the Persian شُونَج, or چُونِه, both of which signify a rolling-pin, and this meaning is given to شوبق and شوبك in the present day. It should be remarked, however, that كِرْنِيْبٍ (with ن), which is probably a corruption of كِرْبِيْبٍ, is a name often given in Egypt, in the present day, to a baker's peel.] In the L, كِرْبِيْبٍ is explained, as on the authority of Kr, by سُوْبِقِيْبٍ; but this is probably a mistake for شُوْبِقِيْبٍ. (TA.) See مَكْرُوْبٍ.

كِرَابَةٌ: see كِرَابَةٌ

كِرَابَةٌ (S, K) and كِرَابَةٌ (K), but the former is the more approved word, (TA.) Dates that are picked from among the roots of the branches (S, K) after the racemes of fruit have been cut off: (S:) the scattered dates that remain at the

roots of the branches: (AHn, TA voce خَلَاةٌ, which signifies the same:) pl. أَكْرِبَةٌ, in the formation of which, the augmentative letter (meaning the fem. ة, TA,) seems to have been rejected [or disregarded]; for فَعَالَةٌ (this is the right reading; TA; but in some copies of the K we read فَعَالِي, and in others فَعَال; ) does not form a pl. on the measure أَفْعَلَةٌ. (K.) — AHn says, that in this verse of Aboo-Dhu-eyb,

- كَاتِبًا مَضْمَضَتْ مِنْ مَاءِ أَكْرِبَةٍ
- عَلَى سِيَابَةِ نَخْلٍ دُونَهُ مَلَقٌ

اكْرِبَةٌ signifies Mountain-tops, from which the water of the mountains flows down; and that its pl. is كِرْبَةٌ: but ISd remarks, that this assertion is not valid; because a sing. of such a measure does not form a pl. on the measure أَفْعَلَةٌ. He also says, in one place, that اكْرِبَةٌ is [said to be] pl. of كِرَابَةٌ, which signifies "dates that fall among the roots of the palm-branches;" but [that] this is a mistake: upon which ISd remarks, In like manner, [this] his saying is in my opinion a mistake. (TA.)

كِرَابِيَةٌ A misfortune; a calamity: (S:) or a severe misfortune, or calamity: (K:) pl. كِرَابِيَاتٍ. (S.)

الْكِرُوْبِيُوْنِ (K) and الْكِرُوْبِيُوْنِ, or this latter is a mistake, and الْكِرُوْبِيُوْنِ, (TA,) [Hebr. כְּרַבִּים, Cherubim,] the chiefs, or princes, of the angels; the archangels; (K;) of whom are Jebraeel and Meekáeel and Isráfeel; who are also called الْكِرُوْبِيُوْنِ, accord. to Abu-l-'Áliyeh: (TA:) the nearest of the angels to the bearers of the throne: so called from كِرْب as signifying "nearness" or the "being near:" (L:) or from their firmness, or compactness, of make; [see مَكْرُوْبٍ] because of their strength, and their patience in worship: or from كِرْبٍ, "sorrow &c.," because of their fear and awe of God. (MF.) Sh quotes the following of Umeiyeh:

- كِرُوْبِيَةٌ مِنْهُمْ رُكُوْعٌ وَسُجْدٌ

[Archangels, among whom are (some) that bend down the body, and (some) that prostrate themselves]. (TA.)

مَا بِالذَّارِ كِرَابٌ There is not any one in the house. (S, K.)

كِرَابٍ [Becoming near; drawing near; approaching]: near; nigh. (TA.) — 'Abd-Kays Ibn-Khufáf El-Burjumees says,

- أَبْنَىٰ إِنَّ أَبَاكَ كِرَابٌ يَوْمِهِ
- فَإِذَا دُعِيْتَ إِلَى الْمَكَارِمِ فَتَأَجَلِ

[O my child, verily thy father is near to his day (of death): therefore when thou shalt be called to (the performance of) generous actions, make

haste]. (S.) — أَمْرٌ كِرَابٌ An afflicting, distressing, or oppressive, affair. (TA.)

مَكْرُوْبٍ + A joint full of sinews. (K.) — + A hard hoof. (TA.) — + A firm, or compact, beast of carriage: (S:) a horse of strong and firm make: (AA:) a firm, or compact, (or strongly compacted, TA,) rope, building, joint, or horse: (K:) a strong horse. (ISd.) — مَكْرُوْبٍ المَفَاصِلِ, (A,) and المَفَاصِلِ مَكْرُوْبٍ (Lth,) + An animal of firm joints. (Lth, A.) — مَكْرُوْبٍ مُكْرَبَاتٍ + Of firm make. (TA.) — مَكْرَبَاتٍ Camels that are brought to the doors of the tents, or dwellings, in the season of severe cold, in order that they may be warmed by the smoke: (K:) [or] i. q. مَكْرَبَاتٍ: see مَقْرَبٍ. (TA.) — دَلْوٌ مَكْرَبَةٌ A bucket having a كِرْب attached to it. (S.)

مَكْرُوْبٍ and كِرِيْبٍ Afflicted, distressed, or oppressed, by sorrow, grief, or anxiety. (K, Mṣb.) — See also مَكْرَبٍ.

كربح

Q. 1. كَرَبِحَ He prostrated another: or, [evidently a mistake for and,] inf. n. كَرَبِحَةٌ, he ran heavily; (K;) as also كَرَمَحَ: (TA:) and he ran at a slower pace than that termed كَرَدْحَةٌ, (K,) or كَرْدَمَةٌ, which is a pace of the ass and mule only. (L.)

كربس

كِرْبَاسٍ A coarse garment or piece of cloth: (Mṣb:) or coarse garments or pieces of cloth: (S: [but this explanation is omitted in some copies:]) or a garment or piece of cloth of white cotton: (K:) and so كِرْبَاسَةٌ: (TA:) or the latter is a more particular term: (S:) [i. e., the former is a coll. gen. n., and the latter is the n. un.:] a Persian word arabicized; (S, Mṣb, K;) originally with fet-h, [كِرْبَاس], altered because of the rareness of the measure فَعْلَانِ, (K,) in the cases of words not reduplicative: (TA:) [or from كِرْبَاسِ, (see Est. i. 6,) whence also كِرْبَاسِ, and κάρβασος, and carbasus:] pl. كِرْبَاسِي. (S, Mṣb.)

كِرْبَاسِي A seller of كِرْبَاسِي: (Mṣb:) a rel. n., app. likened to أَنْصَارِي; for otherwise, by rule, it should be كِرْبَاسِي. (Lth, K.)

كربع

See Supplement.]

كربق

كِرْبِقِ The shop of a vintner: syn. حَانُوْت. (Ag, in TA, voce خصص.)

[كربل]  
See Supplement.]

## کرت

کرت سنة A complete year. (S, K.) And so a day, and a month. (TA.)

## کرتب

Q. 2. **تقلب** *i. q.* **تقلب** (He turned over upon us or turned against us:) accord. to the K: but accord. to the L and other lexicons, *i. q.* **تغلب** (He got possession of us, or obtained the mastery over us, by force). (TA.)

## کرتج

Q. 1. **کرتج**, inf. n. **کرتجة**, He (a short man) ran with short steps, and quickly; as also **کرتج**. (S, art. **کرتج**.) — Also, (TA,) and **تکرتج**, (K,) He went quickly in his walk. (K, TA.)

Q. 2: see 1.

## کرت

1. **کرت**, aor. **کرت** (and **کرت**, TA, as from the K, inf. n. **کرت**; TA) and **اکرت**; It (grief, S, and an affair, TA) pressed severely upon him; oppressed him; afflicted him; distressed him; vexed him: (S, K, TA:) [as also **قرت**]. A rejects the first form, although Ru-beh uses the expression. [You say,] **کرتني الأمر** The thing grieved and oppressed me: (A, in TA [but see above:] or *pained me*. (AA, Skr, p. 20.) — **كرت الأمر** The affair moved him. (A)

4: see 1.

7. **انكرت** It (a rope) broke. (K.)

8. **اکترب** He was oppressed, afflicted, distressed, or vexed. (Lth.) — **ما أکترت له** (in some copies of the S, **به**, which is more common, MF) I care not for him, or it: (S, K:) or I am not moved by, and do not care for, mind, heed, or regard, him, or it: (A:) or, as some say, I turn not my face towards him, or it; like **أکتفت**. (TA.) The affirmative phrase **له أکترت** is a deviation from ordinary usage. (Nh.)

**کرات** [coll. gen. n.] A certain kind of large trees, (K,) growing on the mountains. (AHn.) [F mentions his having seen them on the mountains of Et-Ṭāif.] = And see **کرات**.

**کرت**: see **کارت**. — **إنه لکرت الأمر** [Verily he is in oppressive, afflicting, or distressing, circumstances; or timid, and retiring]: said when one is timid, or cowardly, and draws back, or desists [from an affair]. (K.) And **فلان کرت** Such a one is a recoiler, or

shrinker, from the affair. (A in art. **ربث**.) = **کرت** is also syn. with **مکروت** [Oppressed, afflicted, distressed, or vexed: and app. attended with difficulty: see **ربث**:] (T in art. **ربث**:) or **کرت** and **مکروت** both signify *pained*. (AA, Skr, p. 20.)

**کرات**, and **کرات**, [in the copies of the K, both words are written without tenween; if rightly introduced here, they would be with tenween,] (like **قرت** and **قرات**, TA,) Good, or sweet, dates, (K,) full-grown, and ripening. (TA.) The leading lexicologists [except the author of the K] agree in mentioning **کرت** [only] in art. **کرت**; like **قرت** in **قوت**; and the author of the K mentions both again in chapter **ث**. Ibn-Esh-Sheybānee says, **قرت** and **کرت** signify a kind of date (**تمر**): and some say, a kind of full-grown, ripening date (**بسر**), of a black colour, the skin of which quickly falls off: accord. to the Fs, a well-known kind of full-grown, green date; and said to be the best, or sweetest, kind of date in the full-grown, green state. (TA.)

**کرات**: see **کرات**.

**کرات** (S, Mṣb, K) and **کرات** (Kr, K) and **کرات** (Aboo-Alee El-Kālee) [each a coll. gen. n.,] A certain herb, or leguminous plant, (S, Mṣb, K,) well-known, of foul odour, (Mṣb, TA,) and of disagreeable juice; (TA;) [the common leek; or allium porrum of Linn; or leeks:] **کرات** is a more particular term; (Mṣb;) [i.e. it is the n. un. of **کرات**, signifying a single leek.]

**کارت**, and **کرت**, An affair that presses severely upon one; that oppresses, afflicts, distresses, or vexes. (K.) — **کرتته الكوارث** Affairs pressed heavily upon him; or oppressed him. (A.) **الکرب الكوارث** [Oppressive sorrows, or anxieties.] (S.) (See Ḥar. p. 245.)

**کرت**: see **کرت**.

## کرتا

R. Q. 1. **کرتا**, [inf. n. **کرتاة**;] and **تکرتا**; [like **کرتا** and **تکرتا**;] It (hair, K, or a collection of clouds, TA, &c, K) became large in quantity, (K,) and intricate, or confused; in the dial. of the tribe of Asad; (TA;) and heaped up. (K.)

R. Q. 2: see 1.

**کرتی** Clouds high and piled up, one upon another. (K.) = **کرتی** An egg-shell. (K, TA.) Accord. to Sb, from **کرت**. (TA.)

**کرتة**: see **کرتة**.

**کرتة** and **کرتة** Dense and tangled plants. (K.) = **کرتة** and **کرتة** The froth of churned

milk, when the milk of an ewe is milked upon it and it rises in consequence thereof. Accord. to Sb, from **کرت**. (TA.)

**کرت**: see art. **کرت**.

## کرج

1. **کرج**, aor. **کرج**; (or **کرج**, inf. n. **کرج**, as in the L,) and **اکرج**; (K;) and **کرج**; (S, K;) and **تکرج**; (S, MA, K;) It (bread) spoiled, or became bad, or corrupt, (S, MA, K,) and was overspread with greenness; (S, K;) it became mouldy or musty. (MA.) — **کرج** It (a thing) became corrupt. (IAar, L.) — **تکرج** It (wheat, or food, **طعام**) became spoiled, and overspread with greenness. (L.)

2: }  
4: } see 1.  
5: }

**کرج** A **مهر** [lit. a horse-colt, but app. meaning a mock colt, or hobby horse,] (K,) with which one plays: (TA:) [a thing] made (**یتخذ**) like a horse-colt, upon which one plays: (Lth:) an arabicized word, from **کرة**, (S, K,) which is the name of it in Persian. (S.) [Jereer, in two verses, mentions the **جلجل**, or little round bells, of a **کرج**.]

**کرج** *i. q.* **مکرج** [Bread that is spoiled, and overspread with greenness; mouldy bread]. (IAar, L.)

## کرد

1. **کرد**, (aor. **کرد**, S, L,) inf. n. **کرد**, 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. **کرد**, (K,) inf. n. **مکارد**, (S,) He charged upon, or assaulted, or attacked, him, (S, K,) and repelled him, (K,) the latter doing the same. (S, K.)

**کرد** The neck; (S, L, K;) a Persian word, arabicized: (S, L:) or (properly, L) the base of the neck: (L, K:) or the place where the head is set upon the neck: *i. q.* **قرد**: (L:) the back of the neck; as also **کردن** and **قردن**. (IAar, T, L.)

**کرد** a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is **کردة**, the latter signifying A **مشارة**, (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 **ك** by the saying that **الْكُرْدُ** signifies **الدَّيْبَةُ** مِنَ الْمَزَارِعِ, and that the n. un. is with **ة**: (TA:) an instance of agreement between the languages of the Arabs and the 'Ajam; or, as some assert, an Arabic word derived from **المُكَارَدَةُ**: (O:) or **كُرْدٌ** signifies a **دَيْبَةٌ**, and is [originally] a Pers. word: and the pl. is **كُرُودٌ**: and **كُرْدَةٌ** is like **كُرْدٌ** [in signification]: (L:) [see also **دَيْبَةٌ**, voce **دَيْبٌ**]: or **كُرْدَةٌ** signifies a piece of land, or of sown land, or one having a raised border; and its pl. is **كُرْدٌ** [app. a mistranscription for the coll. gen. n. **كُرُودٌ**]. (MA.)

**الْكُرْدُ** A certain nation; [the Gordiæi: (Golius:) n. un. **كُرْدِيٌّ**]: pl. **أَكْرَادٌ**: (S, L, K:) respecting their origin authors differ: it is said that their ancestor was Kurd the son of 'Amr Muzeiyah the son of 'Amir Má-es-Semà, not 'Amir the son of Má-es-Semà, as in the **ك**, for Má-es-Semà was a surname of 'Amir: (TA:) or they are the remains of the people whom Beewarásf, also called Eḍ-Ḍahhák, used to eat: (IKt, MF, TA:) or their ancestor was Kurd the son of Ken'an (or Canaan) the son of Koosh (or Cush) the son of Hám (or Ham) the son of Noḥ (or Noah): they consist of countless tribes, differing in language and condition, but all are reduced to four principal tribes, the **سوران** and the **كوران** and the **كلهر** and the **لُر**: (Mohammad Efendee El-Kurdee:) or their ancestor was Kurd the son of 'Amr the son of 'Amir the son of Şaşa'ah: (Abu-l-Yaqdhán:) El-Mes'oodee says, that some assert them to be of the descendants of Rabe'e'ah the son of Nizár: others, that they are of the descendants of Muḍar the son of Nizár: others, that they are descended from Kurd the son of Ken'an the son of Koosh the son of Hám: and he adds, that they are apparently of the offspring of Hám, like the Persians: that among the known tribes of which they consist are the **سورانية**, the **كورانية**, the **عمادية**, the **حكارية**, the **محمودية**, the **بختية**, the **بشوية**, the **جوبية**, the **زوزائية**, the **مهرانية**, the **جاوانية**, the **رضائية**, the **سروجية**, the **هارونية**, and the **لرية**: and that their countries are Persia, and 'Irák 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.]

**كُرْدَنٌ**: see **كُرْدٌ**.

**كُرْدَةٌ**: see **كُرْدٌ**.

**كُرْدِيَّةٌ** an appellation of certain dogs [app. belonging to the **كُرْدُ**]. (M. voce **تَدْمَرِيَّةٌ**.)

**كُرْدِيَّةٌ**: see **كُرْدِيَّةٌ**.

**كُرْدِيَّةٌ** A large portion of dates. (L, K.) — Also, The [kind of basket of palm-leaves called] Bk. I.

**جَلَّةٌ** in which dates are put: (Seer, L, K:) or the dates remaining upon the sides in the lower part of the **جَلَّة**: (S, L, K:) as also **كُرْدِيَّةٌ**: (**ك**;) pl. **كُرَادِيْدٌ** (S, L, K) and **كُرَادٌ**. (**ك**.)

**مُكْرُوْدٌ** A mustache cut off. (**ك**.)

**كردح**

Q. 1. **كُرْدَحٌ**, inf. n. **كُرْدَحَةٌ**; He (a short man) ran with short steps, and quickly; as also **كُرْتَحٌ** and **كُرْمَحٌ**. (S.) — He (an ass) ran leaning on one side; as also **كُرْدَمٌ**. (L.) — He went slowly. (IAḡr.)

Q. 2. **تَكْرَدَحٌ** He went quickly in his walk; i. q. **تَكْرَحٌ**. (**ك**.) — He, or it, rolled. (S, K.) Ex. **سَقَطَ مِنَ السَّطْحِ فَتَكْرَدَحُ** He fell from the flat top, or roof, of the house, and rolled. (Aḡ, S.)

**كُرْدَحَةٌ** A quick run, (**ك**.) with short steps. (TA.) [See also Q. 1.]

**كُرْدَحَاءٌ**, which accord. to analogy should be **كُرْدَحَى**, A kind of walk, (**ك**.) with short steps, and quick. (TA.)

**كُرْدَاحٌ** Running quickly; or a quick runner; (**ك**;) with short steps. (TA.)

[**كردس**

See Supplement.]

**كردم**

See arts. **كربح** and **كردح** and **كرمح** and Supplement.

**كرز**

[See Supplement.] — **كُرْزٌ** The [double bag, or double sack, called] **خُرْجٌ** (ISK, S, K) of the pastor, (**ك**;) in which he carries his provisions and utensils, and which is also put upon the back of the [ram called] **كُرَازٌ**: (TA:) or a **جُوَاتِقٌ** [or sack]: (A, Mḡb:) or a small **جُوَاتِقٌ**: (TA:) pl. [of pauc.] **أَكْرَازٌ** (ISd, TA) and [of mult.] **كِرْزَةٌ**. (S, K.) [See **بَطِينٌ**.]

**كُرَازٌ** The ram that carries the **خُرْجٌ** [i.e. the **كُرْزٌ** q. v.] of the pastor: (S, Mḡb, K:) he goes before the people, (TA,) and has no horns; (S, Mḡb;) because that which has horns (**الْأُقْرُنُ**) diverts himself with smiting others with his horns. (S.)

**كرس**

2. **كُرْسَةٌ**, (TA,) inf. n. **تَكْرِيسٌ**, (**ك**, TA,) He

put it, or placed it, namely, anything, one part upon another. (TA.) — He put it together, one part to another. (TA.) — He founded it, namely, a building. (**ك**, TA.)

4. **اِكْرَسَتِ الدَّارُ** The house had in it compacted dung and urine of camels or of sheep or goats: (S, A, TA) and in like manner you say of a place: (TA:) and **اِكْرَسَتِ الدَّابَّةُ** The beast of carriage had upon it, (**ك**, TA,) i.e., upon its tail, (TA,) compacted dung and urine. (**ك**, TA.) See **كُرْسٌ**.

5. **تَكْرَسَ** It (anything) became put, or placed, one part upon another. (TA.) — It became compacted and cohering; (A, TA;) as also **تَكَرَسَ**. (TA.) — It (the foundation of a building) became hard and strong. (TA.) — He collected together fire-wood, &c. (Mḡb.)

6: see 5.

**كُرْسٌ** 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. **أَكْرَاسٌ**. (A, TA.) [Hence,] **كُرْسُ الخَوْضِ** 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.) — **كُرْسٌ بِنَاءٌ** [The foundation, or lowest part of a building: see 2]. (TA.) — One of the **أَكْرَاسُ** [meaning series or strings of beads] of [the necklaces and similar ornaments called] **قَلَائِدٌ** and **وَشَحٌ** and the like: you say, **قِلَادَةٌ ذَاتُ كُرْسَيْنِ** [a necklace of two such series], and **ذَاتُ أَكْرَاسٍ ثَلَاثَةٍ** [of three such series], when you join one part to another [in several places, by larger beads: see **قِلَادَةٌ مُكْرَسَةٌ**, below]. (Lth, K.)\*

**مُكْرِيسٌ**: see **كُرْسٌ**.

**كُرْسِيٌّ** (S, Mḡb, K) and (sometimes, S, Mḡb) **كُرْسِيٌّ** (S, Mḡb, K) A throne; syn. **سَرِيرٌ**. (**ك**;) a chair: (TK:) a seat not larger than is sufficient for one person: (Bḍ, ii. 256:) [and a stool:] pl. **كُرَاسِيٌّ** (S, Mḡb, K) and sometimes **كُرَاسِيٌّ**, agreeably with a rule mentioned by ISk. (Mḡb.) It is the place [or seat] of the king, and of the learned man: and hence, as used in the **Qur** 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 **عَرْشُ** [of God], this is immeasurable: (Az, TA:) or it signifies the sphere of the stars. (TA, art. **عَرْشٌ**.) [Hence,

also, you say,] **هُوَ مِنْ أَهْلِ الْكُرْسِيِّ** † *He is of the people of science.* (TK.) [And hence,] **الْكُرْسِيُّ** is also used [elliptically] to signify † *The learned men*; accord. to Kṯr. (A.) — Also, *A prop, or support, for a wall.* (TA.) — **ذَاتُ الْكُرْسِيِّ** [The Constellation Cassiopeia: see **خَضِيبٌ**.]

**كُرْبَانَسٌ** *A privy on the top of the roof of a house,* (S, A, \* Mṣb, 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 **فَعْبَالٌ**, (Az, Mṣb, K,) from **كُرْسٌ**, 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 **كُرْبَانَسٌ**, with the single-pointed letter [ب]: the pl. is **كُرَابِيسٌ**. (TA.)

**كُرَّاسٌ**: see what next follows.

**كُرَّاسَةٌ** [*A quire, or parcel, of paper, generally consisting of five sheets, forming ten leaves, of a book; also vulgarly called كُرَّاسَةٌ and كُرَّاسٌ; one of what are termed كُرَّاسٌ and كُرَّابِيسٌ; كُرَّابِيسٌ being a coll. gen. n. and كُرَّابِيسٌ a pl.;*] (S, A, K;) a *portion of a صحيفة* [i.e. book or volume]: (A, K:) so called because compacted: (TA:) or from **تَكَرَّسَ** signifying “he collected together” fire-wood, &c. (Mṣb.) You say, **فِي هَذِهِ الْكُرَّاسَةِ عَشْرُ وَرَقَاتٍ** [*In this quire of a book are ten leaves*]. (A.) And **هَذَا الْكِتَابُ عِدَّةٌ كُرَّابِيسٌ** [*This book is composed of a number of quires*]. (A.) And **قَرَأْتُ كُرَّاسَةً مِنْ كِتَابِ سَبِيوَيْهِ** [*I read a quire of the Book of Sebarweyh*]. (A.) And **التَّاجِرُ مَجْدُهُ فِي كَيْبِهِ وَالْعَالِمُ مَجْدُهُ فِي كُرَّابِيسِهِ** [*The merchant's glory is in his purse, and the learned man's glory is in his quires of books*]. (A.)

**مُكْرَسَةٌ** and **قِلَادَةٌ مُكْرَسَةٌ** — **مُكْرَسٌ**: see **مُكْرَسٌ**. *A necklace in which the pearls or other beads are strung upon two strings, and these are joined together by divisions of large beads: so in the TṢ and K, excepting that in the latter, فِي خَيْطٍ is erroneously put for فِي خَيْطَيْنِ.* (TA.) [See **كُرْسٌ**, last signification.] And [in like manner,] **نَظَرْتُ مُكْرَسًا** and **مُتَكْرَسًا** *A string of beads one above another.* (TA.)

**مُكْرَسٌ** (S) (in the L and TA **مُكْرَسٌ**, but the former, being agreeable with the verb, (see 4,) is probably the right reading,] *Traces of men's abode in which is a compacted mixture of dung and urine of camels or of sheep or goats.* (S, L, \* TA.) [And accord. to the second and

third of these authorities, † **كُرْسٌ** seems to signify the same.]

**مُكْرَسٌ**: } see **مُكْرَسٌ**: the former, in two places.  
**مُتَكْرَسٌ** }

### كرش

1. **كُرْسٌ**, said of skin: see 5. = **كُرْسُ الرَّجُلِ**, aor. ٤, (K, TA,) inf. n. **كُرْسٌ**, (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. **كُرْسٌ** inf. n. **تَكَرَّسَ**, *He made what is termed مُكْرَسَةٌ.* (Az, K.) You say, **كُرَّشُوا لَنَا مِنْ لَحْمِ جَزُورِكُمْ** *Make ye for us a مُكْرَسَةٌ 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 كُرْسٌ:]* (K, TA:) and † *He shrank; contracted his face; frowned, or looked sternly or austere or morosely.* (Sh, TA.)

5. **تَكَرَّسَ** † *It (a man's face, S, A, K, and his skin, A, TA, or the skin of his face, or any skin, TA) contracted, or shrivelled, or shrank,* (S, IF, A, K, TA,) and became like the **كُرْسٌ**: (IF, TA:) and † **كُرْسٌ**, aor. ٤, (A, K, TA,) inf. n. **كُرْسٌ**, (A, TA,) signifies the same, (A, K, TA,) said of skin, (K, TA,) when touched by fire. (TA.) You say, **كَلَّمْتُهُ بِكَلَامٍ فَتَكَرَّسَ** *وَجْهَهُ* † *I spoke some words to him and his face contracted.* (A, TA.) = **تَكَرَّشُوا** † *They collected, or assembled, themselves together.* (Sgh, K.)

10. **اسْتَكْرَسَتْ** **الْإِنْفَعَةُ** *The stomach of a sucking kid became a كُرْسٌ*: (S, K:) i.e., when he pastured upon herbage; (K;) for it is called **انْفَعَةٌ** as long as the kid does not eat; but when he eats, it is called **كُرْسٌ**. (S.) — Also **اسْتَكْرَسَ** *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:* (IAḡr:) 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 **اسْتَجْفَرَ**. (TA.) — See also 2.

**كُرْسٌ**: see **كُرْسٌ**.

**كُرْسٌ** and **كُرْسٌ** [The stomach, or man, of any ruminant animal;] the part of any ruminant, (S, K,) or of the animal that has a **خَفٌّ**, [here meaning of the camel,] and of such as has a divided hoof, (A, Mṣb,) that corresponds to the

**مَعِدَّةٌ** of a man: (S, A, Mṣb, K:) [it is in most cases four-fold; consisting of the first stomach, commonly called the paunch, which is the largest, and has no rugæ upon its internal surface, but a villous coat, having innumerable blunt papillæ which give it a general roughness, and from this the food is forced back into the mouth to be ruminated, as it is also from the second; the honeycomb stomach, which is the second, and which is so called from the cells which form its internal coat; the omasum, which is the third, and smallest, stomach, by some called the millet, but commonly the manyplies, because its internal surface has many plies, or folds, and strata super strata; and the abomasum, or fourth stomach, commonly called the rennet-bag, or runnet bag, and the red, or reed, which is next in size to the paunch, and has an internal villous coat like that of the human stomach, but with longer and looser inner plies, or folds, and in this alone the true digestive process takes place:] but it is only thus called *after the animal has begun to eat*; being previously called **إِنْفَعَةٌ**: (S, TA:) [or, accord. to some, the term is applied to the *first and second stomachs, together*; for it is said that] *it empties itself into the قَطَنَةَ* [or *third stomach*], as though it were **يَدُ جِرَابٍ** [so in my original, but this seems to be a mis-transcription for **لَهُ جِرَابٌ**, meaning a *provision-bag for the animal*]; and it also pertains to the *hare or rabbit, and the jerboa*: and is used [tropically] for *that of man*: (TA:) it is of the fem. gender: (S, K:) pl. [of pauc.] **أَكْرَاسٌ** (TA) and [of mult.] **كُرُوسٌ**. (Mṣb, TA.) — Hence the saying, (S, TA,) **إِن وَجَدْتُ إِلَى ذَلِكَ** [in the CK, erroneously, **فَاكْرَشُ**,] 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, **مَا وَجَدْتُ إِلَيْهِ فَا كُرْسِي**, † *I have not found to him, or it, a way.* (TA.) And **بَابُ كُرْسِي**, and **نَوُ وَجَدْتُ إِلَيْهِ فَا كُرْسِي**, and **أَدْنَى فِي كُرْسِي**, 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, لَا تَبْتَهُ [I had come to him, or I had done it]. (Lḡ, TA.) And it is said in a trad. of El-Hājjāj, **فَا وَجَدْتُ إِلَى دِمِكَ فَا كُرْسِي**, meaning, † *Had I found a way to [shed] thy blood [the small pebbles of the bottom of the water-course had drunk from thee].* (TA.) — [Hence also,] you say, of land **إِغْبَرَتْ جِلْدَتَهَا وَرَقَّتْ كُرْسُهَا**, (أرض) [lit. *Its skin became dusty, and its stomach became thin*]; meaning, † *it became sterile.* (TA.) = And [hence,] † *A receptacle for perfumes, and for**

clothes: in this sense also fem.: and a place of collection of anything. (TA.) = And † A man's family, or household: and his young children: (A, K:) or his family, or household, consisting of his young children. (S, Mṣb.) You say, جَاءَ يَجْرُ كَرِيَهُ † He came dragging along his family, or household. (A, TA.) And عَلَيْهِ عِيَالٌ † Upon him is dependent a large family. (A,\* TA, in art. بقر.) And هُمُ (S,) or لَهُ (A,) كَرِيَهُ مَشْوَرَةٌ (S, A,) † They are, (S,) or he has, (A,) scattered young children. (S, A.) And تَزَوَّجَ فُلَانَةٌ فَتَثَرَتْ لَهُ كَرِيَهُهَا (S, A,\*) and بَطْنَهَا (S,) † He married, or took to wife, such a woman, and she bore to him many children. (S, A.) [See also art. نثر.] — Also, † A company, or congregated body, (S, A, Mṣb, K,) of men: (S, A, Mṣb:) pl. أَكْرَاشٌ. (A.) Hence the saying of Moḥammad, الْاَنْصَارُ كَرِيَهُ وَعِيَتِي (S, TA) † The Anṣār are my company, and my companions, whom I acquaint with my secrets, and in whom I trust, and upon whom I rely: (TA:) or the meaning is, they are my auxiliaries, from whom I derive aid; because the camel and the beast with a divided hoof draw the cud from the stomach: (TA:) or the depositories of my secrets and trusts, like as the كرش is the place of the food of the beast: (A:) or the objects of my love and compassion like young children. (Mṣb.) [And hence, app.,] الْاَنْصَارُ is an appellation applied to [the tribes of] El-Azd and 'Abd-el-Kays. (S.) — Also, † The main part, or body of a people or company of men: (A, TA:) pl. أَكْرَاشٌ and كُرُوشٌ: or, as some say, these are pls. having no sing. [in this sense.] (TA.) = ثَوْبٌ أَكْرَاشٌ [app. from some peculiarity in its colours or texture,] † A kind of garment, or cloth, of the description termed بُرودٌ of [the fabric of] El-Yemen. (Az, TA.)

أَكْرَشٌ † A man large in the belly: or, as some say, having large property: (TA:) and [the fem.] كَرِشَاءٌ a woman large in the belly (ISk, S, K\*) and wide. (TA.) Also the latter, † A she-ass bulky in the flanks: (S, K:) or bulky in the belly and flanks. (A.) And the same applied to a foot (قَدَمٌ), † Having much flesh, and even in the part of the sole which is generally hollow, (S, K,) and short in the toes. (S.) And the same applied to a leathern bucket (دَلْوٌ), † Having swollen sides: (A:) or large and with swollen sides. (TA.) — Also the fem., † Distant relationship. (K.) You say, بَيْنَهُمْ رَحِمٌ كَرِشَاءٌ † Between them is a distant relationship. (TA.)

تَكْرِيشَةٌ What is cooked in the stomachs of ruminants. (AA, K.) See also what next follows.

مُكْرِشَةٌ [A sort of haggess; 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 (لَحْمٌ أَشْمَطٌ), 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 مَكْرِشَةُ is buried therein, and hot ashes are put over it; then some thick and tough firewood is kindled over it, and it is left until it is thoroughly well cooked, whereupon it is taken out, having become like one piece, the fat having melted with the flesh, and it is eaten with dates, being sweet. (Az, TA.)

كرب

كَرِبٌ i.q. قَرِيبٌ (K:) or the former signifies Advanced in years, and hard, gross, or coarse: and the latter, a great eater, or voracious. (T.) The ك is said to be substituted for ق, or viciously pronounced for the latter letter. (MF.)

[كرص

كرض

كرط

كرع

كرف

See Supplement.]

كرفا

Q. 1. كَرَفَاتُ الْقَدْرِ The pot frothed, or raised a scum, when about to boil. (S, K.) = كَرَفَاً, inf. n. كَرَفَاةٌ; and تَكَرَفَاً; (like كَرَاً and تَكَرَاً, K, which are said to be changed from the former; TA;) It (a collection of clouds) became large in quantity, and confused, and heaped up. (K.) — كَرَفُوا They became mixed together. (K.)

Q. 2: see 1.

كَرْفِيٌّ i.q. كَرْنِيٌّ (K:) Clouds high and piled up, one upon another. (S.) And كَرْفِيَّةٌ A portion of such clouds. (S.) — كَرْفِيٌّ An egg-shell. (A'Obeid, S.) It occurs again in art. كرف (TA.)

كَرْفِيَّةٌ A ceratin tree, also called شَفْلَعٌ. (K.)

كرفس

كَرْفَسٌ (S, Mṣb, K,) so written in the Bāri' and the T, but in some copies of the S, كَرْفَسٌ, [which is wrong,] (Mṣb,) [The herb smallage; apium graveolens of Linnæus;] a well known herb, or leguminous plant, (S, Mṣb, K,) of the hottest of leguminous plants (مِنْ أَحْرَارِ الْبُقُولِ, TA, [but this is probably a mistake for مِنْ أَحْرَارِ الْبُقُولِ of the leguminous plants that are eaten without being cooked, or that are slender and succulent or soft or sweet,]) the utilities of which are great; diuretic; a disperser of winds and flatulence; a cleanser of the kidneys and liver and bladder, opening obstructions thereof; a strengthener of the venereal faculty, especially its seeds pounded with sugar and clarified butter, wonderful when drunk three days, (K,) upon an empty stomach, with avoidance of hurtful things, (TA,) but injurious to the young in the womb, and to the pregnant, and to those affected with epilepsy: (K:) said by Lth to be a foreign word introduced into the Arabic language, (TA.) and thought to be so by Az: (Mṣb:) in the O said to be arabicized; and, in the language of the people of Ghazneh, called كَرْفَج [or كَرْج?] (TA.)

كَرْفَسٌ Cotton: (K:) [like كَرْسِفٌ, from which it appears to be formed by transposition: see also كَرِبَاسٌ.]

كركب

كَرْكَبٌ, like كَرْكَبٌ, A certain plant of sweet odour. (K.) The former word is a syn. of the latter. (TA.)

[كرم

See Supplement.]

كرمح

Q. 1. كَرْمَحٌ, inf. n. كَرْمَحَةٌ, i. q. كَرْتَحٌ (S, art. كَرْمَحٌ, and CK, and a MS copy of the K,) He (a short man) ran with short steps, and quickly: (S, ubi supra:) or i. q. كَرْتَحٌ, the ب being changed into م, (TA,) he ran at a slower pace than that termed كَرْدَمَةٌ. (L, TA.) — كَرْمَحْنَا فِي آثَارِ الْقَوْمِ We ran heavily in the footsteps of, or after, the people, (AA, S, ubi supra, L.)

كرب

Q. 1. كَرَبٌ, inf. n. كَرَبَةٌ, He fed a guest with كَرَبٌ. (K.) Ex. كَرَبُوا لِضَيْفِكُمْ فَإِنَّهُ تَشَانٌ Feed your guest with كَرَبٌ, for he is hungry. (TA.) — Also, He ate [كَرَبٌ, or] dates with milk. (K.) — AHei and others assert the ن to be augmentative; but in the T, L, and K it is implied that it is radical. (MF.)

كَرَبٌ, with damm; [so in the copies of the K in my hands, and in the O, and so accord. to

the TA; but I think that the correct reading is كَرْنَب, as the word is written by Golius, in one place, and by Freytag; although, in the K, by the words "with damm," in the case of a quadriliteral word, is generally meant "with damm to the first and third letters"; and كَرْنَب; (K;) but it is commonly pronounced with damm [app. meaning to the first and second letters: كَرْنَب being the name now commonly given to the brassica oleracea, or cabbage; in Greek κράμβη]: (TA:) the [vegetable also called] سِنَق [properly beet; for which, possibly, cabbage may have been mistaken]: (AHn, K:) or a species thereof, (L, K,) sweeter and more tender than the قَنَبِيط; of which the wild kind is bitter; and the quantity of two drachms of its roots, dried and pulverized, mixed with wine (شَرَاب), is a tried antidote against the bite of a viper. (Ibn-El-Beytár, K.) It is said, by the botanists, to be a Nabathean word, arabicized. (MF.)

كِرْنَب and كَرْنَب (K) and كِرْنَاب (so in the TA) i.q. مَجِيع (K,) which is the same as كَدِيرَا: (IAgr:) Dates with milk. (T.)

كوه

كرو

See Supplement.]

كز

1. كَز, [second pers. كَزَزْتُ,] (K,) aor. ُ, (MS, TA,) inf. n. كَزَزَةٌ (S, A, K) and كَزَزُوَةٌ, (A, K,) It dried, or dried up; or became stiff, rigid, or tough; and contracted. (S, A, K.) You say, كَزَزَتْ يَدُهُ His hand became dry, or stiff, rigid, or tough, and contracted. (A.) — [Hence,] كَزَزَتْ خَطَاهُ † His steps were [contracted, or] near together. (A, K.) — [Hence also,] كَزَزَتْ نَفْسُهُ and † اِكْتَزَتْ † [His soul became contracted; meaning, he became niggardly]. (A.) And اِكْتَزَى الرَّجُلُ † The man shrank [from giving]. (K, TA.) You say, فَلَانَ لَا يَهْتَزُّ وَلَكِنَّهُ † [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.) [كَزَزَى (q.v. infra) seems to be an inf. n. of which the verb is كَزَزَ, second pers. كَزَزْتُ, aor. ُ, in the sense of اِكْتَزَى as explained above.] — كَزَزَ He (a man) shrank, or became contracted, in consequence of the cold: (S:) or he became affected by what is termed كَزَزَا: (A, K:) or he became affected by a rheum. (TA.) = كَزَزَ الْبَرْدُ and الدَّاءُ [The cold, and disease, made him to shrink, or become contracted, and to be affected with a tremour]. (A.) — كَزَزَ الشَّيْءُ (S, K,) aor. ُ, inf. n. كَزَزَى (TA,) He made the thing narrow, or

strait. (S, K.) — كَزَزَتِ الْمِرَاةُ دُمْلَجًا (A, TA,) aor. ُ, (TA,) † The woman filled her armlet with her arm. (A, TA.)

4. اِكْرَهَ اللهُ God smote him, or afflicted him, with what is termed كَزَزَا. (K.)

8: see 1, in three places.

كَزَزٌ Dry, or dried up; or stiff, rigid, or tough; and contracted: (A, K:) pl. كَزَزٌ. (K.) You say, يَدٌ كَزَزَةٌ A dry, or stiff, rigid, or tough, and contracted, hand. (A.) And خَشْبَةٌ كَزَزَةٌ A stiff, rigid, or tough, (TA,) or hard, (A,) and crooked, piece of wood. (A, TA.) And قَنَاةٌ كَزَزَةٌ A hard and crooked spear or spear-shaft. (TA.) And قَوْسٌ كَزَزَةٌ 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. قِسِيٌّ كَزَزَاتٌ. (A.) And بَكْرَةٌ كَزَزَةٌ A narrow pulley-sheave, that makes a loud creaking (S, K) by reason of its narrowness. (TA.) And ذَهَبٌ كَزَزٌ Tough gold: (A:) or very hard gold. (K.) And جَمَلٌ كَزَزٌ A hardy, strong camel. (TA.) — رَجُلٌ كَزَزٌ (S, A,) and كَزَزُ الْبَدِينِ (S, A, K,) † A niggardly man, (S, A, K,) of little beneficence, (TA,) and of little compliance: (A, TA:) pl. كَزَزٌ. (S.) — وَجْهٌ كَزَزٌ † A foul, or an ugly, face. (K.)

كَزَزٌ 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.

كَزَزَا (S, A, K) and كَزَزَا (IAgr, 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: (IAgr, 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.)

كَزَزَا: see كَزَزَا.

مَكْرُوزٌ Made narrow, or strait. (S.) — A man affected by what is termed كَزَزَا: (S, A, K:) or affected by a rheum. (TA.)

كزب

كُزْبٌ i.q. كُشْبٌ. (K.) — [Coll. gen. n., A kind of] hard trees. (K.)

مُشَطٌ كُزْبٌ Smallness and contraction of the مُشَط (or metatarsal bones) of the foot; which is a defect. (K.)

كُوزِبٌ Avaricious, or niggardly, and narrow-minded. (K.)

مَكْرُوبَةٌ i.q. خَلَّاسِيَّةٌ in colour; i. e., between black and white. (K.)

كزبر

كُزْبَرَةٌ, and sometimes, [in the present day commonly,] كُزْبَرَةٌ, (S, K,) Arabic, and well known, (AHn,) [but J says] I think it is arabicized, (S,) [Chald. ܟܘܒܪܐ, (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 كُزْبَرَةٌ (which is said in the TA to be a dial. form of كُزْبَرَةٌ) in the K.]

كزم

كس

See Supplement.]

كأ

1. كَأَا, aor. ُ, (S, K,) inf. n. كَأَسٌ, (TA,) He, or it, pursued, or followed, another, (S, K,) as one follows a party which he has put to flight: like كَسَعَ. (S.) — كَأَا, (K,) inf. n. كَأَسٌ, (TA,) He urged on a beast of carriage, in the track, or at the heels, of another. (K.) — كَأَا, (K,) inf. n. كَأَسٌ, (TA,) He overcame a party in litigation or the like. (K.) — كَأَا (perhaps a mistake for كَأَا, TA,) He smote a person with a sword. (K.)

مَرَّ كَأَسٌ مِنَ اللَّيْلِ = كَأَسٌ inf. n. of 1. q.v. = A part of the night passed. (K.)

كَأَسٌ and كُؤُوهُ The hinder, or latter, part of anything: pl. أَكْأَاءٌ. (S, K.) — كَأَسٌ الشَّهْرِ, and كُؤُوهُ, The latter part of the month; its last ten days, or about that period. (TA.) — عَلَى كَأَسِهِ, and جَاءَ فِي كَأَسِهِ الشَّهْرِ, He came in the latter part, or end, of the month. (TA.) — عَلَى أَكْأَائِهِ, and جَاءَ عَلَى كَأَسِهِ الشَّهْرِ, [in the TA written, app. by a mistake of the transcriber, عَلَى كَأَسِهِ,] and فِي كَأَسِهِ, [so in the TA,] He came, and I came to thee, at the end of the month, after the whole month had passed. (TA.) — أَكْأَاءُ الْقَوْمِ مَرُّوا فِي أَكْأَاءِ الْمُنْهَرِمِينَ — عَلَى أَكْأَائِهِمْ, and عَلَى كَأَسِهِ, They went at the heels of the routed party. (TA.) رَكَبَ كَأَسَهُ He fell upon the back of his neck, or head. (K.)

كَأَسٌ: see كَأَسٌ.

كَأَسٌ: see كَأَسٌ.

كسب

1. كَسَبَ, aor. ُ, inf. n. كَسْبٌ (S, K, Mab) and كَسَبَ (K), He collected (wealth &c.); (S,

كسج; as also اكتسبه. (S.) This is the original signification. (S.) — [Hence,] *He gained, acquired, or earned, wealth or the like; as also اكتسب. (Msb.) كَسَبْتُ شَيْئًا and اكتسبته* are syn., [signifying *I gained a thing*]. (S.) — Hence [also], كَسَبَ and اكتسب (S, K, Msb) and كَسَبَ (K) *He sought, sought after, or sought to gain, sustenance, or the like, (S, K,) for his family: (Msb:) or كَسَبَ signifies he got, or obtained, or gained, acquired, or earned, [sustenance, &c.]; and اكتسب, he applied himself with art and diligence [to get, or obtain, or gain, acquire, or earn, sustenance &c.; he laboured to earn, or gain, sustenance]: (Sb, K:) [so] also اكتسب is explained by تكلف الكسب he applied himself, as to a task, to gain, &c. (S.) — كَسَبَ is also said to signify, and originally, both he sought, or sought after, [sustenance]; and he laboured in seeking, or seeking after, sustenance. (TA.) — اكتسب has a more intensive signification than كَسَبَ; and hence, in the last verse of the second chap. of the Kur [كَسَبَتْ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ] *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. (I.J.) You say, كَسَبَ خَيْرًا [He gained, or earned, or did, good]: and اكتسب [He gained, or earned, or did, evil]. (A.) — [This distinction, however, is not always observed: for] كَسَبَ signifies, *He did* either a good or an evil deed: [because he who does so earns, or draws upon himself, reward or punishment.] (Jel in ii. 281; and iii. 24; &c.) And اكتسب *He committed an act of which he was accusable. (Jel in xxxiii. 58.) كَسَبَ إِثْمًا and اكتسبه signify He [committed, or] burdened himself with (تَحْمِيلٌ), a sin, or crime. (Msb.) — كَسَبَ مَالًا (S, K,) and اكسبه مالا (IAqr, 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.) كَسَبَهُ عَلِيمًا He caused him to gain, or acquire, knowledge. (Msb.) [In like manner,] اسْتَكْسَبْتُ الْعَبْدَ I caused the slave to gain, or make gain; the verb having here the sense of the measure أفعلته; like as اسْتَفْرَجْتُهُ signifies أخرجته. (Msb.) [See an ex. voce أدبر.] — نَهَى عَنْ كَسَبِ الْإِمَاءِ [He (Mohammad) forbade the making female slaves to earn money, or the like, (by prostitution)]. (TA, from a trad.) — مَا كَسَبَ in the Kur cxi, 2, is said to signify *His children*. A man's children are among the things termed his كَسَب. (TA.) — كَسَبَهُ عَجَبًا It occasioned, or caused, him to wonder. (TA, voce أعجب.)***

4: see 1.

5: see 1.

8: see 1 throughout.

فُلَانٌ طَيَّبَ الْكَسْبِ — كَسَبَ inf. n. of 1. q.v. (S, K,) and كَسَبَ, and كَسَبَ, (K,) and كَسَبَ, and كَسَبَ, (S, K,) and كَسَبَ, (IM,) [Such a one makes good gain: كَسَبَ &c. signifying gain, acquisition, or earning: and also a deed, whether good or evil].

كَسَبَ i.q. كَسَبَ [or كَسَبَ], a Persian word, called by some of the people of Es-Sawád [كَسَبَ] [or كَسَبَ; i.e., The dregs of sesame-grain, or the like, from which the oil has been expressed]; (TA;) dregs remaining after the expression of oil: (S, K:) [as also كَسَبَ:] from the Persian كَسَب, (AM,) [or rather كَسَبَ, or كَسَبَ]. See also كَسَبَ.

كَسَبَ: see كَسَبَ.

كَسَبَ: see كَسَبَ.

كَسَبَ: see كَسَبَ.

كَسَبَ The wolf. (L, K.) — A name of a bitch: (S:) one of the names of the bitch: (ISd:) as also كَسَبَ: (K:) as كَسَبَ is a name of the dog; i.e., of the male: (K:) names thus used as ominous of gain, [or of capturing game]: (IM:) كَسَبَ, as a name of a hunting bitch, means كَسَبَ. (TA, art. برح.)

كَسَبَ [so in the copies of the K in my hands; but by the place in which it is mentioned in the TA, it is implied that it is كَسَبَ: see also كَسَبَ] A thing; anything. كَسَبَ مَا لَهُ كَسَبَ He has not anything. (K.) — كَسَبَ كَسَبَ, and كَسَبَ, A man who makes much gain. (K.)

كَسَبَ: see كَسَبَ. — كَسَبَ: see كَسَبَ. (K.)

كَسَبَ: see كَسَبَ.

كَسَبَ A certain plant. (K.) — See also كَسَبَ.

كَسَبَ i.q. كَسَبَ, (S, K,) here meaning *The members (either of a man or of a bird) by means of which is gained, acquired, or earned, sustenance, or the like. (MF.) [The explanation in the TA, كَسَبَ مِنَ الْإِنْسَانِ وَالطَّيْرِ, seems, at first sight, to signify prayers, whether men or birds: but this meaning I do not think to be the one intended.]*

كَسَبَ The wolf. (K.)

اِكْتِسَابِي [Acquired knowledge, such as is acquired by study: as also كَسَبِي:] opp. to كَسَبِي as meaning [natural or instinctive, or] such as the creature has by [Divine] appointment. (Kull p. 232.)

كَسَبَ, and مَكْسَبَةٌ see مَكْسَبَةٌ.

كسبر

كَسَبَرَةٌ and كَسَبَرَةٌ The plant of the جُلْجُلَان; (K;) [i.e., the plant of which the fruit, or produce, is called الجُلْجُلَان;] dial. forms of كَسَبَرَةٌ and كَسَبَرَةٌ, q.v. (TA.)

كست

كَسْتُ i.q. كَسْتُ (K) and كَسْتُ, [i.e. Costus,] with which one fumigates. (Kr.)

كسج

كَسَجَ, [app. كَسَجَ, aor. كَسَجَ,] inf. n. كَسَجَ, [app. كَسَجَ,] *He had no beard grown; [was naturally beardless]. From this it would seem that كَسَجَ is an Arabic word. (IKoot, Msb.)*

Q. Q. 1. كَسَجَ He was, or become, what is termed كَسَجَ; (K;) from which latter word the verb is derived. (Shifa el-Ghaleel.)

Q. Q. 2. كَسَجَ عَقْلَهُ + [He whose beard becometh long, his intellect becometh small.] (TA.)

كَسَجَ (Th, S, K, &c.) and كَسَجَ (Fr, K,) thus pronounced by some of the Arabs agreeably with its Persian original, (Fr,) but this latter form is disapproved by Yaqqoob and ISk and IDrst, (TA,) and AHei says that كَسَجَ and كَسَجَ are the only words of the 'measure فَوْعَلٌ سَوْسُنٌ' (MF,) and كَسَجَ, (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. كَسَجَ: (M, S;) whose cheeks are clear of hair; (Expositions of the F) [used in the present day to signify having a scanty, or small, beard, and that only on the chin:] an arabicized word, (S, &c,) originally كَسَجَ, (Msb,) [or rather كَسَجَ, which is Persian]. — Also, *Deficient in the teeth: (As, K:) from the Persian كَسَجَ, (Sb,) [or rather كَسَجَ]: [pl. كَسَجَ, occurring in the TA in art. كَسَجَ.] A woman said to her husband Thou art كَسَجَ: to which he replied, If I be كَسَجَ, 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 كَسَجَ, 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. *لُخْمَر*, (TA,) and *جَمَلُ الْبَحْرِ*, (Mgh in art. *جَمَل*), or *جَمَلُ الْمَاءِ*. (TA in that art.) — Also, A slow hackney, or nag. (A, K.)

### كسح

1. *كَسَحَ*, (aor. -, K, inf. n. *كُسْحٌ*, Mṣb,) He swept a house, or chamber. (S, Mṣb, K.) [You say] *كَسَحَتِ الرِّيحُ الْأَرْضَ* The wind swept off the dust from the surface of the ground. (S, K.) — [Hence,] *كَسَحَ* † He cleaned out a well, and a canal or channel of running water, &c. (Mṣb.) — [And hence also,] † He cut a thing off; destroyed it; did away with it, carried it off: (Mṣb:) [he swept it away.] — *كَسَحْنَا بَنِي فَلَانَ* † We extirpated the sons of such a one. (A.) — *كَسَحَ*, aor. -, inf. n. *كُسْحٌ*, He had a heaviness in one of his legs, and dragged it when he walked: (T:) he was crippled in the legs, and in the arms: (L, K:) mostly used in relation to the legs. (L.) [See also *كُسْحَاحٌ*.]

8. *أَغَارُوا عَلَيْهِمْ فَأَكْتَسَحُوهُمْ* † They made a hostile attack, or incursion, upon them, and took all their property. (S, K.) — *اِكْتَسَحْنَا مَالَ بَنِي فَلَانَ* † We took [or swept off] all the property of the sons of such a one, leaving them nothing. (L.) — [In like manner you say] *كَسَحَ مِنْ الْمَالِ مَا شَاءَ* [† He swept off what he pleased of the property]; as also *كَسَحَ*. (K, voce *كَسَحَ*.)

*كُسْحٌ* Impotence, (K,) arising from a disease which attacks the hips, and weakens the leg. (TA.)

*اِكْتَسَحَ*: see *كَسَحَ*.

*كُسْحٌ* (L) and *كُسْحَاةٌ* (K) The state of being crippled (زمانة) in the legs, and in the arms: (L, K:) mostly used in relation to the legs. (L.) [See 1.] — *كُسْحٌ* A certain disease of camels, (L, K,) which renders them very lame, so that they cannot walk. (Aboo-Sa'eed, L.)

*كُسْحٌ*: see *اِكْتَسَحَ*. — Also, Impotent (K) in walking, as though he swept the ground. (TA.)

*اِكْتَسَحَ*: see *كُسْحٌ*.

*كُسْحَاةٌ* Sweepings; (S, K;) dust that is swept from a house and thrown in a heap. (Lh.) — See also *كُسْحَاحٌ*.

### كسر - كسج

*كَسَجَ* and *كَسَجَانٌ* and *كَسَجٌ* (L, K) and *كُسَجٌ* (K) and *مُكْسَجٌ* (L) Having a heaviness in one of his legs, and dragging it when he walks: (L:) crippled in the legs, and in the arms: (L, K:) also the first (as explained by some, L,) lame, by nature, or by reason of a chronic ailment: and affected by a disease which deprives one of the power of walking: (S, L, K:) pl. *كُسَجٌ* (L) and *كُسَجَانٌ*. (L, K.) *اَلصَّدَقَةُ مَالِ الْكُسَجَانِ وَالْعُورَانِ* (S, L) Alms are the property of the crippled and the one-eyed. (L, from a trad.)

*مُكْسَجَةٌ* A broom, or besom, or instrument with which one sweeps (S, K) snow, &c.; (S;) as also *مُكْسَجٌ*. (L.)

*اِكْتَسَجَ*: see *مُكْسَجٌ*.

*مُكْسَجٌ* A camel severely lame, (L, K,) so that he cannot walk. (Aboo-Sa'eed, L.)

### كسب

Q. 1. *كَسَبَ*, inf. n. *كُسْبَةٌ*, He walked in fear, hiding himself. (K.)

### كسد

1. *كَسَدَ*, (S, L, Mṣb, K,) aor. -, (L, Mṣb,) inf. n. *كُسَادٌ* (S, L, Mṣb, K) and *كُسُودٌ*; (K;) and *كَسَدٌ*; (L, K;) but the former is the verb in common use; (TA;) It (a thing, S, Mṣb, a commodity, &c., L) was, or became, unsaleable, or difficult of sale, and in little demand. (L, Mṣb, K.) The original meaning is It was, or became, in a bad, corrupt, or unsound state. (T, Mṣb.) — *كَسَدَتِ السُّوقُ*, (aor. -, inf. n. *كُسَادٌ*, L,) The market was, or became, stagnant, or dull, with respect to traffic. (S, A, L, Mṣb, K.) See 4.

4. *اَكْسَدَ* He (God) made a market stagnant, or dull, with respect to traffic. (A, Mṣb.) — He (a man) found his market to be stagnant, or dull, with respect to traffic. (S, IḲṫ, A, L, K.) [In most copies of the K, we find, *وَسُوقٌ كَسِيدٌ* and *وَأَكْسَدُوا كَسَدَتْ سُوقُهُمْ*, instead of *وَأَكْسَدُوا كَسَدَتْ سُوقُهُمْ*, which is the right reading, as is indicated in the TA.]

*كَسِيدٌ*: see *كَسِيدٌ*. — Also, of inferior condition; ignoble; syn. *دُونَ*. (S, L, K.) So in the saying of the poet, (S, L,) Mo'awiyeh Ibn-Malik, surnamed Mo'owwidh-el-Hukamā, (IB, L.)

• *إِذْ كُلُّ حَيٍّ نَابَتْ بِأَرْوَمِهِ*  
• *نَبَتْ الْعِضَاهُ فَمَا جَدَّ وَكَيْدِهِ*  
(S, L) meaning, Since every living man grows from a root, like the growth of the 'idāh, there is he who is noble, and he who is ignoble. (IB, L.)

*كَسِيدٌ* and *كَسِيدٌ* A thing, (S, Mṣb,) or commodity, &c., (L,) unsaleable, or difficult of sale, and in little demand. (L, Mṣb, K.) You say *سُوقٌ كَسِيدٌ*. (S.) — *سُوقٌ كَسِيدٌ*, (S, L, Mṣb, K,) without *ة*, (S, L, Mṣb,) or *كَسِيدَةٌ*, as in the T, (Mṣb) A market stagnant, or dull, with respect to traffic; (L, Mṣb, K;) i. e., *ذَاتُ كَسَادٍ*. (TA.)

### كسر

1. *كَسَرَهُ*, (S, A, &c.,) aor. -, (Mṣb, K,) inf. n. *كُسْرٌ*; (Mṣb, TA;) and *اِكْتَسَرَهُ*; (K;) [He broke it: or the latter signifies he broke it off: or it is similar to *اِقْتَطَعَهُ* and the like, and signifies he broke it off for himself: for] you say *اِكْتَسَرْتُ مِنْهُ طَرَفًا* [I broke off, or broke off for myself, from it, an extremity]. (A.) You say *اِكْتَسَرَتْهُ* and *اِكْتَسَرًا*, 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.) — *كَسَرَهُ* He had his leg broken; his leg broke.

(Mgh.) — *فُلَانٌ يَكْسِرُ عَلَيْكَ الْفُوقَ*, (A, K,) or *الْأَرْعَاطَ*, (K,) or *يَكْسِرُ*, (as in the CK, and in a MS copy of the K, but we find the former reading in art. *رَعَطٌ* in the K,) [lit., Such a one breaks against thee the notch of the arrow, or the sockets of the arrow-heads: meaning,] † such a one is angry with thee: (A, K:) or is vehemently angry with thee. (K, art. *رَعَطٌ*, in which see further explanations.) — *كَسَرَ بَيْنَهُمْ رُمْحًا* lit., A spear was broken among them: meaning, † a quarrel occurred among them. (Reiske, cited by Freytag, but whether from a classical author is not said; and explained by him as signifying *Simultas inter eos intercessit*.) — *كَسَرَ الْكِتَابَ* † [He divided the book, or writing, into a number of chapters and sections].

(A.) — *كَسَرَ الشَّعْرَ*, aor. -, inf. n. *كُسْرٌ*, † [He broke the measure of the poetry;] he did not make the measure of the poetry correct. (TA.) — *كَسَرَتِ الْقَوْمَ*, inf. n. as above, † I [broke, crushed, routed, or] defeated, the people or party. (Mṣb.) — *كَسَرْتُ خُصْمِي* † [I defeated my adversary]. (A.) — *كَسَرَ نَفْسَهُ* † He broke, or subdued, his spirit. — † He abased, or humbled, himself. — *كَسَرْتُ مِنْ سَوْرَتِهِ* † [I broke, or subdued, or abated, somewhat of his impetuosity, or violence, or tyranny, or anger]. (A.) — *كَسَرَ حَيْبًا الْحَمْرَ بِالْمِزَاجِ* † [He broke, or subdued, or abated, the intoxicating influence of the wine by the mixture of water]. (A.) — *كَسَرَ* † He abated, or allayed, somewhat of the coldness of the water, and its heat. (TA.) — *كَسَرَ الْعَطَشَ* † It abated, or allayed, thirst. — *كَسَرَ مَتَاعَهُ* † He

sold his goods by retail, one piece of cloth after another: (IAar, K:) because, [on the contrary,] wholesale makes them to find purchasers readily. (TA) — كَسَرْتُ الرَّجُلَ عَنْ مُرَادِهِ + I turned the man, averted him, or turned him back, from his desire. (Msb.) — يَكْسِرُ ذَنْبَهُ — كَسَرَ الثَّوْبَ — كَسَرَ الْجِلْدَ, + 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 كَسَرَ الْوِسَادَ, meaning † He folded, or doubled, the pillow, or cushion, and leaned, or reclined, upon it. (K.) See also كَسَرَ جَفْنَهُ — كَسِرَ + [He blinked, (lit. he wrinkled his eyelid) towards him]. (Mgh. art. غمز.) You say also, رِيحٌ حَارَةٌ تَكْسِرُ الْعَيْنَ حَرًا + [A hot wind, that makes the eye to blink, or contract and wrinkle the eyelids, by reason of heat]. (K, art. حوص.) And كَسَرَ عَيْنَهُ, (A,) and كَسَرَ مِنْ طَرَفِهِ, (K,) aor. and inf. n. as above, (TA,) † He contracted (غَضَّ, q. v.,) his eye, or eyes; [so as to wrinkle the lids; in which sense the former phrase is used in the present day:] (K:) and كَسَرَ عَلَى طَرَفِهِ, accord. to Th, he contracted (غَضَّ) his eye, or eyes, somewhat: (TA:) [or perhaps عَلَى is here a mistake for عَيْنِي, in which case we must read طَرَفَهُ, so that the meaning would be as above with the addition at me:] and مَكَاسِرَةٌ الْعَيْنَيْنِ signifies الْمُغَاضَّةُ [i.e. the contracting of the eyes so as to wrinkle the lids]. (S, K, in art. غضن.) — كَسَرَ الطَّائِرُ جَنَاحَيْهِ, (A, TA,) aor. -, inf. n. كَسَرَ; (TA;) and كَسَرَ alone, (S, A, K,) inf. n. كَسَرَ and كَسُورٌ, (K,) or in this case, كَسُورٌ [only]; which shows that a verb, when its objective complement is forgotten [or suppressed], and the inf. n. [for الْحَدِيثُ in my original I read الْحَدَّثُ] itself is desired [to be expressed], follows the way of an intrans. verb; (A;) [for فَعُولٌ is by rule the measure of the inf. n. of an intrans. verb, of the measure فَعَلَ, such as قَعَدَ, inf. n. قُعُودٌ, and جَلَسَ, inf. n. جُلُوسٌ, and فَعَلَ of that of a trans. verb;] † The bird contracted his wings, (S, A, K,) or contracted them somewhat, (TA,) so that he might descend in his flight, (S,) or in order to alight. (A, K.) — [كَسَرَ الْحَرْفَ, aor. -, inf. n. كَسَرَ, He pronounced the letter with the vowel termed kesr: and he marked the letter with the sign of that vowel. A conv. phrase of lexicology and grammar.] — See also 7.

2. تَكْسِيرٌ, (S, A, Msb, K,) inf. n. تَكْسِيرٌ, (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.] — فَلَانَ يَكْسِرُ عَلَيْكَ الْفُوقَ, or الْأَرْعَاطَ: see 1. — [كَسَرَهُ also signifies He divided it (i. e. a number, and a measure,) into fractions.] — كَسَرَهُ الْكُرَى † [Drowsiness made him languid]. (A, TA in art. هيص.) — كَسَرَ شَعْرَهُ, inf. n. كَسْرٌ, + He crimped his hair, see رَطَّلَ. — كَسَرَ الْمَاءَ الْوَادِي † [The water made [the مَعَاطِفُ, i. e.,] the turnings, bendings, or windings, of the valley, and the parts thereof eaten away by torrents, to flow with water. (Th.)

3: see 1.

5. تَكْسَرُ, (S, A, Msb, K,) quasi-pass. of 2, (Msb, K,) [It broke, or became broken, much, in pieces, or into many pieces; or many times, or repeatedly; or it (a number or collection of things) broke, or became broken.] — [Said of water, and of sand, † It became rippled by the wind. And of crisp hair, † It became crimped; or became rimpled, as though crimped. (In these senses it is used in the S in art. حبك, &c. See حَبَاكُ.) Also said of the skin, † It became wrinkled: see تَغَضَّنَ. Said of a garment, or piece of cloth, and of a coat of mail, and skin, † It became folded, and it became creased, much, or in several, or many places. See an ex. below, voice كَسَرَ.] — [And hence, as meaning, † It became contracted,] said also of the eye. (TA in art. خضع.) [See 1.] — † He was, or became, languid, or loose in the joints. And † He affected languor, or languidness: a very common signification.] You say, † فِيهِ تَخَنُّتٌ وَتَكْسَرٌ, [In him is effeminacy, and affectation of languor or languidness]. (A.) And one says of an effeminate man, † تَكْسَرُ فِي كَلَامِهِ, [He affected languor, or languidness, in his speech], (IDrd, O, voce تَفَرَّقَ,) and also مَشِيهِ [his walk]. (K, ibid.) See also 7.

7. انكسر, quasi-pass. of 1, (S, A, Msb, K,) [It broke, or became broken.] You say, † انكسرتُ انكسارًا and انكسرتُ انكسارًا. (Sb, TA. See 1.) — انكسرت السهام على الرؤوس + The portions became fractional to the several heads; were not divisible into whole numbers. (Msb.) — انكسر الشعرُ + The poetry became [broken, or] incorrect in measure. (TA.) — انكسر القومُ + The people became broken, or defeated. — انكسر خصمي † [My adversary became defeated.] (A.) — انكسرت 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.] انكسارٌ and انكسارٌ and ضَعْفٌ are syn. (S, art. فتر.) — انكسر عن الشيء + He lacked power, or ability, to do, or accomplish the thing. And انكسر [alone] + He, or it, (said of anything, [man or beast,]) remitted, flagged, or became remiss, in an affair, lacking power, or ability, to perform, or accomplish, it. (TA.) — انكسر نظر الطرف + The look of the eye, or eyes, became languid, or languishing; syn. فتر. (IKtt, in TA, art. فتر.) And انكسر طرفه + [His eye, or eyes, or sight, became languid, or languishing, or not sharp]. (T, K, art. فتر.) — Also انكسر, said of the coldness of water, [and of cold, absolutely, and of the heat of water,] and of heat, [absolutely,] and of anything, (TA,) for instance, of a price, and so كسروا, (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.:] يَطْوِي الثِّيَابَ اَوَّلَ طَيِّبًا حَتَّى تَتَكْسِرَ عَلَى طَيِّبِهِ [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 قَسَامِي.) [In one copy of the S, I find تَتَكْسِرُ in the place of تَتَكْسِرُ, which latter reading I find in a better copy of the same work.]

8: see 1, first sentence.

كسر: see كَسَرَ, throughout. — † A fraction, or broken part of an integral, as the half, and the tenth, and the fifth; (Msb;) what does not amount to an integral portion: (K:) pl. كَسُورٌ. (A, Msb.) You say, ضرب الحساب الكسور بعضها بعضها † [The calculators multiplied the fractions together]. (A.) — Little in quantity or number: (ISd, K:) as though it were a fraction of much. (ISd.) — † A crease, wrinkle, ply, plait, or fold, in skin, and in a garment or piece of cloth; (JK, S, \* K, \* voce غر, in the CK غر; and so accord. to the explanation of the pl. in the present art. in the TA;) as also مَكْسِرٌ: (accord. to the explanations of its pl. in the S, Mgh, Msb voce غَضَّنَ:) pl. of the former كَسُورٌ: (JK, S, voce غر; and TA in the present art.); and of the latter, مَكَاسِرٌ. (S, Mgh, Msb, voce غَضَّنَ; &c.) — See also كَسُورٌ, below. — [As a conventional term in grammar, A vowel-sound, well known; the sign for which is termed كَسْرَةٌ.]

كسر and كَسْرٌ, (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.] أَكْسَارُ (TA) and [of mult.] كُسُورٌ. (S, TA.) — كِسْرٌ قَيْبِجٌ, (S, K,) and كِسْرٌ قَيْبِجٌ, (S,) The bone of the سَاعِدُ [here meaning the upper half of the arm, from the part next the middle to the elbow. (El-Umawee, S, K.) [See also قَيْبِجٌ. And كِسْرٌ حَسْبِجٌ signifies The upper part of that bone.] — Also كِسْرٌ and كِسْرٌ The side of a بَيْتٌ [or tent] : (K:) or the part of [each of] the two sides thereof that descends from the طَرِيقَتَانِ [app. meaning the two outer poles of the middle row]; every tent having two such, on the right and left : (TA:) or the lowest شِقَّةٌ [or oblong piece of cloth] of a [tent of the kind called] حَيْبَاءُ : (A, K:) or the part of that شِقَّةٌ which is folded or creased (تَكَسَّرَ وَتَسَّتَى) upon the ground : (K:) or the lowest شِقَّةٌ of a بَيْتٌ [or tent], that is next the ground, from where its (the tent's) two sides are folded (مِنْ حَيْثُ يَكْسُرُ جَانِبَاهُ), on thy right hand, and thy left. (ISk, S.) — Also, (K,) or كِسْرٌ [only], (TA,) [but for this limitation there appears no reason,] A side (K, TA) of anything; as, [for instance,] of a desert : (TA:) pl. أَكْسَارٌ and كُسُورٌ [app. in all the senses: see above]. (K.) — أَكْسَارٌ, (TA,) and أَكْسَارٌ, (IAqr,) and أَكْسَارٌ, (K,) A cooking-pot, (TA,) and a vessel, (IAqr,) and a bowl, (K,) large, and [composed of several pieces] joined together : (IAqr, K:) because of its greatness or its oldness: as though, in the second and following phrases, the term كسر applied to every distinct part of it. (TA.) — See also كُسُورٌ, below.

كُسْرَةٌ † A defeat. You say, وَقَعَ عَلَيْهِمُ الْكُسْرَةُ, Defeat befell them. (Mṣb.) — See also كِسْرٌ.

كُسْرَةٌ (in some copies of the كِسْرٌ, but this is a mistake, TA,) A piece of a broken thing : (S, K:) or rather a piece broken from a thing : (TA:) or a fragment, or broken piece, of a thing : (Mṣb:) pl. كِسْرٌ. (S, Mṣb, K.) You say, كُسْرَةٌ مِنَ الْخُبْزِ, A broken piece of bread. (Mṣb.) See also كَسْرٌ.

كِسْرِيٌّ and كِسْرِيٌّ, (S, Mṣb, K,) the former of which is the more chaste, accord. to Th and others, and it alone is allowed by Aboo-Amr Ibn-El-'Alà, (Mṣb,) A name (TA) applied to the king of the Persians, (Mṣb, K, TA,) or a

surname of the kings of the Persians, (S,) like التَّجَاشِيُّ, a name of the king of Abyssinia, (TA), arabicized from خُسْرُو, (S, K,) which means "possessing ample dominion," (K,) in the Persian language: so they say: but خُسْرُو is itself arabicized from خَوْشِ رُو, which means, in that language, "goodly in countenance": (TA:) [but that خسرُو is an arabicized word may reasonably be doubted:] accord. to IDrst, it is changed into كِسْرِيٌّ because there is no word in Arabic having the first letter with damm and ending with و; and the خ is changed into ك to shew that it is Arabicized: (MF:) the pl. is أَكْسَارَةٌ, (S, Mṣb, K,) contr. to analogy, (S,) and كَسَابَةٌ and أَكْسَابٌ and كُسُورٌ, (K,) [all of which are also] contr. to analogy: (TA:) by rule it should be كِسْرُونَ, like عِمْسُونَ (S, K) and مُوسُونَ. (S.)

كِسْرِيٌّ: see كِسْرِيٌّ.

كِسْرِيٌّ and كِسْرِيٌّ Of, or relating to, كِسْرِيٌّ; rel. ns. from كِسْرِيٌّ: (S, Mṣb, K:) and كِسْرِيٌّ alone is the rel. n. from كِسْرِيٌّ. (Mṣb.) [In the TA, it is said that one should not say كِسْرِيٌّ; but it seems that what is not allowable is كِسْرِيٌّ.]

كُسَارٌ and كُسَارَةٌ [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, (دَقَاقٌ, ISk, S, and حَطَامٌ, S,) of fire-wood. (ISk, S.) You speak of the كُسَارُ of glass, and of a mug, and of aloes-wood. (A.)

كُسُورٌ † The turnings, bendings, or windings, (مَعَاطِفٌ, K, TA,) and parts eaten away by torrents, (جَرَفَةٌ, TA,) and ravines, (شِعَابٌ, K, TA,) of valleys, (K, TA,) and of mountains : (TA:) a pl. without a sing.: (K:) you do not say كِسْرُ الْوَادِي nor كِسْرُ الْوَادِي. (TA.) — كُسُورٌ † A land having [places of] ascent and descent. (S, A.) — See also كِسْرٌ and كِسْرٌ.

كُسِيرٌ i.q. مَكْسُورٌ, [Broken,] (S, K,) applied to a thing : (S:) and so the fem., without ة : (TA:) pl. كِسْرِيٌّ, (S, K,) like as مَرَضِيٌّ is pl. of مَرِيضٌ, (S,) and كَسَارِيٌّ: (K:) [and مَكْسِيرٌ is pl. of مَكْسُورٌ:] Abu-l-Hasan says, that Sb mentions the pl. مَكْسِيرٌ because it is of a kind proper to subst. (TA.) — نَاقَةٌ كَسِيرٌ (S, K) i.q. مَكْسُورَةٌ [lit., A broken she-camel,] (K,) is like the phrase كَفَّ حَضْبٌ, (S, TA,) meaning مَخْضُوبَةٌ: (TA:) or a she-camel having one of

its legs broken : (Mgh:) and شَاةٌ كَسِيرٌ a sheep, or goat, having one of its legs broken : كَسِيرٌ being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mgh, Mṣb:) and كَسِيرَةٌ also, [app. as an epithet in which the quality of a subst. is predominant,] like نَطِيحَةٌ: (Mṣb:) كَسِيرٌ, occurring in a trad. is explained as signifying a sheep, or goat, having a broken leg, that cannot walk; (IAth, Mgh;) but this requires consideration. (Mgh.)

كَايِرٌ [Breaking]; fem. with ة : pl. masc. and fem. كُسْرٌ; and pl. fem. كَوَايِرٌ also. (K.) — † Folding or doubling, and leaning or reclining upon, a pillow or cushion. Hence the following, in a trad. of 'Omar, لا يَزَالُ أَحَدُهُمْ كَايِرًا وَسَادَهُ, meaning, † Not one of them ceases to fold or double his pillow or cushion at the abode of a woman whose husband is absent in war, and to lean or recline upon it, and enter upon discourse with her. (IAth, TA.) — † An eagle, (A, K,) and a hawk or falcon, (A,) contracting his wings, (A, K,) or contracting them somewhat, so that he may descend in his flight, (TA,) or in order to alight. (A, K.) — الكَايِرُ † The eagle. (S, M, K.)

الإكْسِيرُ i. q. الكَيْمِيَّةُ q. v. (Sgh, K.)

جَمْعُ التَّكْسِيرِ † [The broken plural;] the plural in which the composition of the singular is changed; (K;) the change being either apparent, as in رَجَالٌ, pl. of رَجُلٌ, or understood, as in فُلُكٌ, which is both sing. and pl., for the dammeh in the sing. in this case is like the dammeh of قُفْلٌ, and that in the pl. is like that of أُسْدٌ. (Ibn-'Aḳeel: see Dieterici's "Alfijjah" &c., pp. 329 and 330.) — Also تَكْسِيرٌ † [The area of a circle]: in the circle are three things: دَوْرٌ [or circumference] and قَطْرٌ [or diameter] and تَكْسِيرٌ [or area], which [last] is the product of the multiplication of the half of the قطر by the half of the دور: and it is sometimes called مَسَاحَةٌ. You say, مَا تَكْسِيرٌ دَائِرَةٍ قَطْرُهَا سَبْعَةٌ وَدَوْرُهَا اثْنَانِ وَعِشْرُونَ [What is the area of a circle of which the diameter is seven and its circumference two-and-twenty?]: and the answer is ثَمَانِيَةٌ وَثَلَاثُونَ وَنِصْفٌ [Eight-and-thirty and a half]. (TA.) [It is scarcely necessary to add that this is not perfectly exact.]

مَكْسِيرٌ A place of breaking, (K, TA,) of anything. (TA.) You say, عَوْدٌ صَلْبٌ الْمَكْسِيرِ [Wood, or a piece of wood, or a branch, or twig, hard in the place of breaking,] when you know its goodness by its breaking: (S, A:) and عَوْدٌ صَلْبٌ الْمَكْسِيرِ [Wood, &c., good in the place of breaking,] i. e. approved. (K.) — Hence, رَجُلٌ صَلْبٌ الْمَكْسِيرِ (A, L) † A man who bears up



against difficulty, distress, or adversity: because one breaks a piece of wood, to try if it be hard or soft. (TA.) And of a pl. number, هَمْرُ فُلَانٍ هَشَّ الْمَكْسِرِ. (A.) And هَشَّ الْمَكْسِرِ (TA,) and هَشَّ الْمَكْسِرِ (TA in art. هَشَّ, q.v.) + [Such a one is easy, or compliant, when asked], which is an expression of praise when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; and of dispraise when it means [lit.] that he is one whose wood is weak. (TA.) And فُلَانٌ طَيِّبٌ فُلَانٌ مَكْسِرٌ + Such a one is praised when tried, proved, or tested: (S, TA:) and رَدِيءُ الْمَكْسِرِ [dispraised when tried, &c.]. (TA.) [Wherefore it is said that] مَكْسِرٌ also signifies + The internal state; an internal, or intrinsic, quality; the intrinsic, or real, as opposed to the apparent, state, or to the aspect; syn. مَخْبِرٌ. (K.) — Also مَكْسِرٌ The lowest part (أَصْلُ K, TA) of anything; and especially of a tree, where the branches are broken off. (TA.) — [Hence] it is said to be metonymically used as meaning † Old property. (TA voce قَرَعٌ.) — See also كَسْرٌ.

مَكْسِرٌ see كَسِيرٌ. — سَوَطٌ مَكْسُورٌ † A soft, weak, whip. (TA.)

مَكْسِرٌ pass. part. n. of 2, q.v. — See also مَكْسِرٌ, with which it is made synonymous. — † A valley whose كُورٌ (q.v.) flow with water: (K:) or are made to flow: (Th:) accord. to one relation of a saying in which it occurs, it is مَكْسِرٌ. (TA.)

جَارِي مَكْسِرِي (S,) or فُلَانٌ مَكْسِرِي (K,) Such a one is my neighbour; (S;) the كَسْرٌ (q.v.) of his tent is next the كَسْرٌ of my tent. (S, ISd, K.)

مَكْسِرٌ has for its pl. مَكْسِيرٌ, which is extr.; like مَسَاحِقٌ, pl. of مَسْحَقٌ. (TA in art. مَسْحَقٌ.) رَأَيْتَهُ مُنْكَسِرًا † I saw him in a languid, or languishing state. (A.)

كسط

كُطٌ i. q. قُطٌ (K) The wood with which one fumigates; being a dial. var. of the latter. (TA.)

[كع

كف

كل

كسر

كو

See Supplement.

كش

See كت and Supplement.]

كشا

1. كَشَأَ, aor. ٤, He ate cucumber. (S.) — كَشَأَ, (S, K,) inf. n. كَشِيءٌ, (S,) He ate food: (TA:) or he ate food in the same manner as one eats cucumbers; (AZ, S, K;) chewing with the extreme grinders, or filling the mouth, (حَضْمًا) as in eating cucumbers and the like. (TA.) — كَشَأَ and كَشَأَ, He ate flesh-meat: [the latter] only used with reference to flesh-meat. (TA.) — كَشَأَ He ate a piece of كَشِيءٍ. (TA.) [See also 4 and 5.] — كَشِيءٌ مِنَ الطَّعَامِ, aor. ٤, inf. n. كَشِيءٌ and كَشَأَ (K) and, accord. to some, كَشِيءٌ; (TA;) and تَكَشَأَ (K); He was, or became, filled with food. (K.) = كَشَأَ, (S, K,) inf. n. كَشِيءٌ; (S;) and اِكْشَأَ (El-Umawee, S, K;) He roasted meat until it became dry. (AA, S, K.) — كَشِيءٌ 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.) — كَشِيءَتْ يَدُهُ His hand chapped; or its skin became rough and corrugated. (K.) = كَشَأَ He peeled a thing: (Fr, K:) used with reference to a hide. (TA.) = كَشَأَ وَسَطَهُ He smote and cut his, or its, middle with a sword. (K, TA.) = كَشَأَ Inivit feminam. (K.)

2: see 1.

4. كَشَأَ He ate كَشِيءٍ. (TA.) = And see 1.

5. تَكَشَأَ اللَّحْمَ He ate dry meat [see كَشِيءٌ], (S,) and was filled with it. (TA.) See 1. = تَكَشَأَ It became peeled. (K.) — تَكَشَأَ الأديمَ The hide became peeled: [i.e., its outer layer of skin, or scarf-skin, was shaven, or scraped off]. (S.)

كَشِيءٌ inf. n. of 1, q.v. — Roughness and corrugation [or chapping] in the skin of the hand. (TA.)

كَشِيءٌ and كَشِيءٌ Filled with food. (K.) = كَشِيءٌ Meat roasted until it becomes dry. (S.)

كُشَاةٌ A vice, fault, defect, blemish, or something amiss. (K.)

كشب

1. كَشَبَ, aor. ٤, inf. n. كَشِبٌ; and كَشَبَ, inf. n. تَكْشِيبٌ; He ate flesh-meat and the like with vehemence. (K, TA.)

2: see 1.

كشث

كَشُوثٌ (S, K) and كَشُوثٌ and كَشُوثِي and كَشُوثِي (of the fem. gender, Ibn-Buzruj, in TA, voce هُنْدَبٌ) and كَشُوثٌ but this last is a bad word, (K,) [as also كَشُوثِي and كَشُوثِي], [A species of cuscuta, or dodder;] a certain plant that clings to the branches of trees, having no

root in the earth. (S, K.) [See also الشَّجَرَةُ النَّخِيئَةُ, in art. حَبِث. And see القَعْدُ and سَكْرٌ.] — A poet says,

• هُوَ الْكَشُوثُ فَلَا أَصْلَ وَلَا وَرْقَ  
• وَلَا نَيْسِرَ وَلَا ظِلًّا وَلَا ثَمَرَ

[He is the Kashooth: therefore (he has) no root nor leaves nor fragrance, nor shade nor fruit]. (S.)

كشخ

1. كَشَخَ لَهُ بِالْعَدَاوَةِ; and كَاشَحَهُ (S, L, K,) inf. n. مَكْشَاخَةٌ and كَشَاخٌ; (L;) signify the same, (S, K,) He determined, or resolved, upon enmity to him: (L:) was inimical to him, (L, K,) and broke friendship with him: (L:) hated him and was inimical to him: bore a secret enmity to him. (L.) = كَشَخَ He dispersed, (S, K,) and drove away, (S,) a people. (S, K.) — كَشَخُوا عَنِ الْمَاءِ, and اِنكَشَحُوا, They (a people, S) dispersed from the water: (S, K:) they went away from it, and dispersed: (TA:) they went back from it. (T.) — كَشَخَ He went back; retired. (A.) = كَشَحَهُ He pierced, or stabbed, him in the part called كَشَخٌ. (TA.) — كَشَخَ (L;) and كَشَخَ (Kr, L,) inf. n. تَكْشِيعٌ; (K;) He cauterized, (K,) or marked with a hot iron, a camel (L) in the part called كَشَخٌ. (L, K.) — كَشَخَ, inf. n. كَشَخٌ, He had a pain in his كَشَخٌ. (L.) — Also, (inf. n. as above, S,) He was cauterized for the disease called كَشَخٌ. (S, L, K.)

2: }  
3: } see 1.  
7: }

كَشَخٌ The حَشِي [i.e. the flank; or part between the false ribs and the hip; also explained in the TA by the word خَاصِرَةٌ]: (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-Kays cited voce مَدَّل:] or the part from the top, or projecting portion, of the haunch-bone to the armpit: (L:) pl. كَشُوحٌ. (A.) = كَشَخًا He determined upon a thing, or affair, and persevered in his determination. (T.) [See an ex. voce أَبٌ.] — كَشَخَهُ عَلَى الأَمْرِ — He determined, or resolved, upon the thing, or affair, in his mind, syn. أَضَمَّهُ: (S, A, K:) and hid it, or concealed it: (S, K:) or, accord. to the L, and

other lexicons, *he persevered in the thing, or affair.* (TA.) — **طَوَى كُتْحَهُ** *He went away, and cut the ties of kindred.* (L.) — **طَوَى كُتْحَهُ عَنِّي** *He cut me, or cut the tie of friendship that united him to me, and broke off from me, abandoned me, or discarded me,* (§, L, K,) and became inimical to me: (L:) *he turned away from me.* (L.) — **وَشَاح كُتْحُ** *Either side of a* **وَشَاح** *; from which the كُتْحُ of the body is said to have its name, because the former hangs against the latter: (L:) or a* **وَشَاح** *[altogether]; so called because it hangs against the كُتْحُ of the body; in like manner as an* **إِزَار** *is called* **حَقْوُ** *: (A:) pl.* **كُتُوح** *(TA.) = The kind of shells called covries, or conchæ* *Veneris; syn.* **وَدَع** *: pl.* **كُتُوح** *: (K:) or a* **وَشَاح** *made of such shells: (Aboo-Sa'eed Es-Sukkaree.)*

**كُتْحُ** *A certain disease (which attacks a man, §, K,) in the كُتْحُ, (meaning the flank, حَاصِرَة, TA,) and for which he is cauterized: (§, L, K:) or the pleurisy, syn.* **ذَاتُ الْجَنْبِ** *. (K.)*

**كُتْحَاة**, a subst., *A determining, or resolving, upon enmity to another: hating enmity: secret enmity: estrangement of oneself from another.* (L.)

**كُتْحُ** *A mark made by burning with a hot iron in the part called كُتْحُ. (§, K.)*

**كَاتِحٌ** *One who determines, or resolves, upon enmity (يُضْمِرُهُ) to another: (§, L, K:) a hating enemy: (L:) a secret enemy: as though he folded up enmity in his كُتْحُ; or as though he turned his كُتْحُ towards thee, and his face from thee; (ISd, L;) or because he conceals enmity in his كُتْحُ, in which is his liver, which is the seat of enmity and hatred; wherefore an enemy is called* **أَسْوَدُ الْكَبِدِ** *, as though enmity had burned his liver: (L:) or, accord. to some, one who estranges himself from another.* (Mṣb.)

**مَكُتُوحٌ** *A man cauterized for the disease called كُتْحُ: (§, L, K:) a man cauterized with the mark called كُتْحُ, below the ribs. (L.) — A man smitten with a sword in his كُتْحُ. (K.)*

[كشد

See Supplement.]

كشر

1. **كَشَرَ** *عَنْ أَسْنَانِهِ*, (M, A, K,) aor. -, inf. n. **كَشْرٌ**; (M, K;) [and **كَشَرًا**, alone; (occurring in the §, K, voce **كَلَعَ**);] *He displayed his teeth, or grinned, (M, A, K,) in laughter, and*

otherwise. (M, K.) You say also **كَشَرَ** *عَنْ نَابِهِ* *He (a camel) displayed his tusk: (§:) and he (a beast of prey) snarled by reason of irritation.* (TA.) And **كَشَرَ** *عَنْ أَنْبَاهِهِ* *He (an enemy, and a beast of prey,) displayed his dog-teeth, or tusks.* (A.) And **إِكْشَرَ** *عَنْ أَنْبَاهِكَ* *Threaten thou.* (A.) — Also **كَشَرَ**, inf. n. as above, *He smiled, or laughed a little without any sound, so as to display his teeth: (ISk, §, K:\*) or he displayed his teeth in smiling.* (TA.) And **كَشَرَ** *إِلَيْهِ* *He smiled to him, displaying his teeth.* (A.) — And **كَشَرَ** *فُلَانٌ لِفُلَانٍ* *Such a one behaved ferociously to such a one, or became changed towards him, and threatened him.* (TA.)

3. **كَاشَرَهُ**, (A, K,) inf. n. **مُكَاشَرَةٌ**, (A,) *He displayed his teeth to him, or grinned to him: (K:) or he laughed in his face; and conversed, or acted with him without shyness or aversion, boldly, or in a free and easy, or cheerful, manner (وَبَاسَطَهُ).* (TA.)

5: see 1.

**كُشْرَةٌ** [The act of displaying the teeth, or grinning, to another: or laughing in the face of another, and looking at him in an open or a cheerful manner:] a subst. from **كَاشَرَ**, (K, TA,) like **هَجْرَةٌ** from **هَاجَرَ**, and **عَشْرَةٌ** from **عَاشَرَ**. (Az, TA.)

كشط

1. **كَشَطَ**, (§, Mṣb, K,) aor. -, (Mṣb, MṢ,) inf. n. **كُشَطٌ**, (Mṣb, K,) *He removed, put off, took off, or stripped off, (§, Mṣb, K,) a thing (Mṣb, K) from (عَنْ) a thing which it covered; (K;) as, for instance, the housing, or covering, (§, K,) from a horse, (K,) or from the back of a horse; (§) and the cover from a thing; (§) and the skin from a slaughtered camel: (TA:) and **قَشَطٌ** is a dial. var. thereof; (Yaḥkoob, §;) the former being of the dial. of Kureysh, (Yaḥkoob, accord. to the TA,) or of Keys, (M in art. **قَشَطُ**), and the latter of the dial. of Temeem and Asad; the ك not being a substitute for the ق: (Yaḥkoob, TA:) and **كُشِطَ** signifies the same. (Ḥam., p. 693.) It is said in the Kur, [lxxi. 11,] **وَإِذَا السَّمَاءُ كُشِطَتْ** *And when the heaven shall be removed from its place, like as a roof is removed from its place; (Zj, K;) and in like manner* **قُشِطَتْ**, (Zj, §,\*) accord. to the reading of 'Abd-Allah [Ibn-Mes'ood]: (§:) or *shall be pulled off and folded together.* (Fr.) And you say also, **كَشَطَ** *الْحَرْفَ* *He removed the letter from its place.* (TA.) And **كُشِطَ** *رُوعُهُ*, (TA,) inf. n. **كُشَاطٌ**, (K, TA,) *His fright, or fear, became removed; (K, TA;) and so* **كُشِطَ** *رُوعُهُ*: (TA:) or the latter signifies *his fright, or fear, went away.* (§, K, TA.) And **كُشِطَ** *الِدَّابَّةَ* *and* **قَشِطَهَا** *[He removed the housing, or**

*covering, from the beast of carriage]. (TA in art. **قَشَطُ**.) And **كُشِطَتُ** *الْبَعِيرَ*, (§, Mṣb,) aor. as above, (Mṣb,) and so the inf. n., (§, Mṣb,) *I skinned the camel: (§, Mṣb:) you should not say* **سَلَخْتُ**; for the Arabs, in speaking of a camel, say only **كُشِطْتُهُ** and **جَلَدْتُهُ**. (§.)*

5. **تَكَشَطَ** *السَّحَابُ فِي السَّمَاءِ* *The clouds became dissundered and dispersed in the sky.* (TA.)

7. **انْكَشَطَ** *الْتُّرَابُ* [The dust became removed, or cleared away, by the wind]. (T, TA in art. **جَوَلُ**.) See also 1.

10. see 1.

**كُشَطٌ** i. q. **قُشَطٌ**. (AA in TA art. **قُشَطُ**.)

**كُشَاطٌ**: see **كُشِطَ**. — The stripped skin of a slaughtered camel. (Lth, K.) Sometimes the latter is covered over with it; and one says, **إِرْفَعْ** *عَنْهَا كُشَاطَهَا لِأَنْظُرَ إِلَى لَحْمِهَا* [Take thou off from it its stripped skin, that I may look at its flesh.] (Lth, K.)\*

**كُشَاطٌ**: see what next follows.

**كَاشِطٌ** *A slaughterer [or skinner] of camels; as also* **كُشَاطٌ**. (TA.) — Also, [its pls.] **كُشِطَةٌ** (Lth, K,) and **كَاشِطُونَ** (M, TA) *The owners of a skinned camel.* (Lth, M, K.)

**جَزُورٌ مَكُشُوطَةٌ** [A skinned slaughtered camel]. (K.)

[كشف

كشر

كشو

كص

See Supplement.]

كظ

1. **كَظَّهُ**, (§, K,) aor. -, inf. n. **كُظٌّ**, (§,) *It (food, §, K, and in like manner drink, TA) affected him with كُظَّة, q.v.; (§) filled him so that he could not breathe: (K:) filled him, and made him heavy.* (TA.) — *He, or it, made him sad, or sorrowful, by reason of much eating; inf. n.* **كُظَّةٌ**. (Lth.) — *He filled it (namely a skin for water or milk) so as to make it stretch.* (TA.) — [And hence, app.] *He made it (namely a rope) firm, or fast.* (Ibn-Abbád.) — **كَظَّ** *الْقَبِيضَ صَدْرَهُ* [in the TA **كَظَّهُ**, which is evidently a mistranscription,] *+ Wrath, or rage, filled his bosom: and* **إِكْتَفَّهُ** *الْغَيْظَ* *signifies the same as* **كَظَّهُ** *+ [wrath, or rage, filled him]. (TA.) — (TA) كُظَّ* *الأمر*, (§, K,) aor. -, inf. n. **كُظٌّ** (TA) and **كَظَّ** and **كَظَّاطٌ**, (K,) *The affair, or case, oppressed him with grief; (§, K, TA;) distressed him; (K, TA;) filled him with grief,*

or disquietude, or anxiety, and burdened him. (TA.) — كَفَّ خَصْمَهُ + He bridled his adversary so that he found no way of escape. (TA.) = See also 8.

3. كَاظَ الْقَوْمَ بَعْضُهُمْ بَعْضًا, inf. n. مُكَاطَةٌ and كِظَاظٌ, + The people, or company of men, straitened one another, or crowded together, and clave together, in the place of fight, in war; as also تَكَاطَوْا. (TA.) كِظَاظٌ signifies [likewise] + Long cleaving, or holding fast, (K, TA,) notwithstanding difficulty: (TA:) and vehement striving for the mastery in war or fight; as also مُكَاطَةٌ: (S, K:) and the latter, [or both,] + the exceeding the ordinary bounds in enmity; as also تَكَاطَأُ. (TA.) You say, بَيْنَهُمْ كِظَاظٌ + [Between them is vehement striving for the mastery in fight]. (S.) And it is said in a prov., لَيْسَ أَخُو الْكِظَاظِ مَنْ يَسَامُهُ + [He who is fitted for vehement striving for the mastery is not he who turns away from it with disgust]: meaning كَاظِبُهُ مَا كَاظُوكَ كَاظُوكَ + [Strive thou vehemently for the mastery with them as long as they so strive with thee]; i. e. do not thou turn away from them with disgust unless they so turn away from thee. (TA.) [Meyd relates it thus: أَخُو الْكِظَاظِ مَنْ لَا يَسَامُهُ + He who is fitted for vehement striving for the mastery is he who does not turn away from it with disgust.] You say also, تَكَاطَأَ الْقَوْمُ + The people, or company of men, exceeded the ordinary bounds in enmity. (S.) See also كِظَاظٌ below.

6: see 3, in three places.

8. اِكْتَفَّ He became filled by food so that he could not breathe, (K,) and in like manner by drink. (TA.) It is also said of the belly. (TA.) — اِكْتَفَّ (a water-course) became straitened by the abundance of its flow of water; (S:) as also كَفَّ, [aor., accord. to general rule, -;] (TA;) and so اِكْتَفَّ بِالْمَاءِ: (K:) and اِكْتَفَّ اِكْتَفَّ بِشَيْخِ الْمَاءِ + it (a valley) became filled by the rain and torrent. (TA.) [See also R. Q. 1 and 2.] — اِكْتَفَّ الْقَوْمُ فِي الْمَسْجِدِ + The people straitened, or crowded, one another in the mosque. (TA.) — اِكْتَفَّ الْغَيْظُ: see 1.

R. Q. 1. كَفَّكَظَ, inf. n. كَفَّكَظَةٌ, It (a skin for water or milk) stretched when being filled: (Lth, K:) was seen to become even [more and more] as often as water was poured into it. (O, K.) [See also 8, and R. Q. 2.]

R. Q. 2. تَكَظَّكَظَ He erected himself, sitting, as often as he filled his belly, (Lth, K,) becoming filled so that he could not breathe, (K,) after being seen to be in a bending posture, (Lth,) while eating. (K.) — It (a skin for water or milk) became filled, or full. (TA.) [See also 8, and R. Q. 1.]

كَفَّ [originally an inf. n. — Used as a simple subst.,] † Grief, or disquietude, or anxiety, that fills the bosom: so in the saying of 'Omar Ibn-'Abd-el-'Azeez, in speaking of death, وَكَظُّ لَيْسَ وَكَظُّ لَيْسَ, meaning And grief, &c., that is not like other grief, &c., but more vehement. (TA.) [See also كَفَّظَ.] = It is also used as an epithet: you say رَجُلٌ كَفَّ † A man whom affairs oppress, or distress, and overcome, so that he is unable to perform them. (Ibn-'Abbád, K.) — And رَجُلٌ كَفَّ † A man, hard, or difficult, in disposition. (S, L: in some copies of the former, لَفَّ كَفَّ.) ISd thinks that كَفَّ is here an imitative sequent. (TA in art. لَفَّ, q. v.)

كَفَّظَ 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. أَكْفَظَةٌ. (TA.) Hence the trad. of En-Nakha'ee, اِكْفَظَةُ عَلَى الْاِكْفَظَةِ مَسْنَةٌ مَسْنَةٌ مَسْمُومَةٌ [Repletions upon repletions are causes of fattening, rendering heavy or lazy, diseasing]. (TA.)

كِظَاظٌ: see 3, of which it is an inf. n. — Also, † Difficulty, or distress, and fatigue, (K, TA,) in an affair, such as takes away the breath. (TA.) And † Grief, or disquietude, or anxiety, occasioned by war, filling the heart. (L.)

كُظِيطٌ A man replete with food. (Mgh.) — A skin for water or milk filled so as to be made to stretch; as also مَكْظُوطٌ. (TA.) — † A man oppressed, or distressed [and overcome, (see كَفَّ,)] by affairs, so as to be unable to perform them; as also مَكْظُوطٌ and مَكْظُوظٌ: (K:) or all these signify † grieved, and full of heaviness. (TA.) — † Angry, or enraged, in the most vehement degree. (TA.) = A state of fulness, or impletion. (TA.) — † A mutual straitening, or crowding together. (TA.) You say, عَلَى بَابِ فُلَانٍ كُظِيطٌ † At the door of such a one is a crowding together. (Har, p. 341.)

هَذَا الطَّعَامُ مَكْظُوطٌ This food is a cause of indigestion, and heaviness of the stomach. (TA.)

مَكْظُوظٌ: } see كُظِيطٌ; the latter in two places.  
مَكْظُوطٌ: }

كظب

1. كُظِبَ, aor. -; inf. n. كُظُوبٌ, He became full of fat: (IAqr, K:) like حُظِبَ. (TA.)

كظر

1. كُظِرَ الْقَوْسَ, (K,) aor. -; (TK,) inf. n. كُظْرٌ, (TA,) He made to the bow a كُظْرٌ, or notch to receive the ring of the string. (K.) — كُظِرَ

الزَّنْدَةَ, (K,) inf. n. as above, (TA,) He cut in the [piece of wood called] زَنْدَةً a notch [from which to produce fire]. (K.)

كُظِرَ الْقَوْسِ The notch in the curved extremity of the bow, in which is the string; (Aq, S;) the notch of the bow, into which falls the ring of the string: (A, K:) pl. [of pauc.] أَكْظَارٌ (A) and [of mult.] كِظَارَةٌ and كِظَارَةٌ. (TA.) — كُظِرَ الزَّنْدَةَ The notch [from which the fire is produced] in the [piece of wood called] زَنْدَةً. You say اِنْتَارُ تَسِيلُ مِنْ كُظِرِ الزَّنْدَةِ Fire flows from the notch of the زَنْدَةَ. (A.)

كُظِرَ The piece of sinew which is tied upon the base of the notch of an arrow. (IDrd, K.)

كظمر

See Supplement.]

كعب

كَعَبَ التَّدْيِ, aor. -; and -; (it seems to be implied in one place in the K, that the aor. is -; but this is not the case; TA,) inf. n. كُعُوبٌ and كَعَابَةٌ (by MF written كَعَابَةٌ) and كُعُوبَةٌ; and † كَعَبَ, inf. n. تَكْعِيبٌ; The girl's breast swelled, or became prominent or protuberant, (K,) and round: (TA:) [or began to swell, &c.: see كَاعِبٌ]: or they use the term تَغْلِيكٌ; then نُهَوُّ; and then تَكْعِيبٌ; [as applied to the successive stages of growth of the breast]. (TA.) كَعَبَتِ كُعُوبٌ, aor. -; (and -; TA,) inf. n. كُعُوبٌ; and † كَعَبَتِ; [and † تَكْعِيبَتِ; (A, TA in art. عَج;)] The girl had breasts beginning to swell, or become prominent, or protuberant: (IAth, S:) [or had swelling, prominent, or protuberant, breasts: see كَاعِبٌ]. — كَعَبَهُ, inf. n. كَعَبٌ, He beat him on a hard, or tough, part; as the head, and the like: (TA:) [and so † كَعَبَهُ: for it is mentioned in the TA, that a certain king was surnamed الْكُعْبُ from his beating the protuberances of people's heads]. — كَعَبَ, aor. -; (K;) and † كَعَبَ, inf. n. تَكْعِيبٌ; (TA;) He filled a vessel (K) &c. (TA.)

2. [كَعَبَ It (a reed, or cane,) put forth, or produced, its jointed stem. — Hence the phrase:] اِنْتَى اَرَى الشَّرَّ كَعَبَ [† Verily I see the evil to have grown, like reeds when they put forth their jointed stems.] (TA, voce نَبِيًّا — كَعَبَ لَبِيًّا He put to her breast-band [the pronoun app. referring to دَابَّةٌ "a beast of carriage"] edges, or borders, like كُعُوبٌ [app. meaning play-bones, or dice, or similar things]. (TA.) — كَعَبَ, inf. n. تَكْعِيبٌ, He folded a garment, or piece of cloth, hard, or firmly, accord. to some, in a square form. (TA.) See also مُكْعَبٌ. — He made it square, (K,) [or rather of a cubic form]. — And see 1 in four places.

4. **اكعب**, inf. n. **اِضْعَابُ**, *He hastened*: (K:) or *he went away, paying no regard to anything*: (TA:) or, inf. n. **كَعَابُ**, *he went away injuriously* (**مُضَارًّا** [an act. part. n.]) *not caring for what was behind him, [or for the people whom he left behind him]: like كَتَلٌ*. (Abou-Sa'eed.)

**كَعْبٌ** 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, Aṣ, S, Mṣb;) each foot has two bones thus termed; one on the right and the other on the left; (Mṣb;) *each of the two bones that project on either side of the foot*: (K, TA:) or *the ankle-joint, or tarsal-joint; the joint that is between the shank and the foot*: (IAṣr, &c., Mṣb:) Aṣ rejected the saying of the [common] people, that *it is in the upper part (ظَهْرُ) of the foot*: (S:) some persons say, that it is *each of the two bones that are in the upper part (ظَهْرُ) of the foot*: so say the Shee'ah: and in like manner Yahya Ibn-El-Hārith speaks of the **كَعَابُ** as *in the middle of the foot*: (TA:) pl. [of pauc.] **أَكْعَابُ** and [of mult.] **كُعُوبٌ** and **كَعَابٌ**. (K.) — **كَعَابٌ** *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 سَاقٌ and وَطِيفٌ* or *between the bone of the وَطِيفٌ and the bone of the سَاقٌ*; *which projects backwards*: [by this is meant, not the fetlock-joint, or hind fetlock-joint, but the hock: for it has been shown, voce **عُرْقُوبٌ**, that the term **كَعْبٌ**, with reference to quadrupeds, is sometimes applied to what anatomists term the *tarsus*]. (TA.) — **كَعْبٌ** and **كُعْبَةٌ** [An ossicle] *with which one plays*; [a play-bone; a cochal-bone; the superior bone of the tarsus, called by anatomists *astragalus* or *os tali*, a little bone, somewhat oblong, taken from the foot of a sheep, or the like, thrown in play, like a die:] (Lh, K:) the *die (فَسٌّ)* that is used in the game of tables, or backgammon, (**النَّرْدُ**); (TA;) [any die that is used in play]: pl. (of the former word, TA) **كِعَابٌ** and (of the latter, TA,) **كُعْبَاتٌ** and **كُعْبَاتٌ**. (K: the last so written accord. to the TA; but in the CḲ **كُعْبَاتٌ**.) The playing with the **كَعْبُ** is forbidden [Kḡr v. 92]. (TA.) — A conventional term of arithmeticians [a cube]. (K.) — † *A piece of clarified butter*; (S;) *such [a lump, or compact piece] as is termed كُتْلَةٌ, thereof*: (K:) and [a lump] of dates [compact together]: (M, voce **فِدْرَةٌ**;) *a piece of clarified butter, or of fat or grease*. (TA.) — † *What is termed a صَبَّةٌ (or what is poured out at once, or what*

*remains in a vessel, &c., or a small quantity, of milk, (K,) or of clarified butter*. (TA.) — † [A knot, or joint, of a reed or cane:] *what is between each two internodal portions of a reed or cane*; (K;) *the prominent part that is at the extremity of each of the internodal portions of a spear [of reed or cane]: (S:) or an internodal portion, or portion that is between each two knots, or joints, of a reed or cane*: (Mṣb:) pl. **كُعُوبٌ** and **كَعَابٌ**. (TA.) — By **صَارُوا كَعَابًا**, in the following verse,

\* رَأَيْتُ الشَّعْبَ مِنْ كَعْبٍ وَكَانُوا \*  
\* مِنَ الشَّنَانِ قَدْ صَارُوا كِعَابًا \*

the poet means, they were divided and opposed in mind or opinion, so that each portion that was of one mind, or opinion, became a party by itself. (AAF.) [He seems to compare them to play-bones thrown on the ground; or to the several joints, or knots, of a reed, or cane; or to a spear not equal, or uniform, in the joints, or knots, of its cane-shaft.] — **رَمَحَ بِكَعْبٍ وَاحِدٍ** *A spear with equal, or uniform, knots, or joints; not having one knot, or joint, thicker than another*. (TA.) — † *Eminence, or nobility, and glory*. (K.) — **رَجُلٌ عَلِيٌّ الْكَعْبِ** *A man eminent, or noble, and successful in his enterprises*. (TA.) — **أَعْلَى اللَّهُ كَعْبَهُ** *May God exalt his glory!* (TA, from a trad.) — **لَا يَزَالُ كَعْبُكَ عَلِيًّا** *May thy glory not cease to be exalted!* See **عَالٍ**, in art. **علو**. (TA.) — **عَلَا كَعْبُكَ بِي** *Thy nobility, or glory, hath exalted me*. (TA.) — This signification is taken from the **كَعْبُ** of a cane: and **كَعْبٌ** is applied to *Anything elevated*. (IAth.)

**كَعْبٌ** *A girl's, or woman's, breast, (K,) that is swelling, prominent, or protuberant*. (TA.) See also **كَاعِبٌ**.

**كُعْبَةٌ** see **كَعْبٌ**. — *Any square [or cubic] house, or chamber, or the like*. (K.) — *A chamber of the kind called غُرْفَةٌ*: (K:) thought by ISd to be so called because of its square [or cubic] form. (TA.) — **الْكَعْبَةُ** *The Sacred House; [the square, or cubic, building, in the centre of the Temple of Mekkeh]: (S, K:) said to be so called because of its square [or cubic] form: (S:) or because of its height and its square form: also called كَعْبَةُ الْبَيْتِ [The Ka'abah of the House (of God)]. (TA.) — **الْكَعْبَاتُ**, (K,) or **دُؤَالِ الْكَعْبَاتِ**, (S, K,) *A house [or temple] belonging to the tribe of Rabee'ah, who used to compass it, or perform circuits round it, [as is done round the Ka'abah of Mekkeh]. (S, K: in one copy of the S, written دُؤَالِ الْكَعْبَيْنِ.)**

**كُعْبَةٌ** *A girl's virginity, or maidenhead*: (K:) [the virginal membrane: as shown by a verse cited in the TA.]

**كُعُوبٌ**: see **كُعْبَةٌ**.

**كُعْبَةٌ** *A نُونَةٌ of hair: this is made by a woman's disposing her hair in four plaits, and inserting them, one in another; thus they (i.e. the plaits, TA) become [what are termed] كُعُوبٌ [a coll. gen. n., of which كَعْبَةٌ is the n. un.]. (K.) — Also, and كُعُوبِيَّةٌ, *A certain mode of combing, or dressing, the hair*. (K.) — [These words are inserted in this art. in the K: but I think that they should be in a separate art., as quadriliteral-radical words; being of the same class as **سِمَسَارٌ** &c.]*

**كَعَابٌ** *A virgin*. (TA.) See **كَاعِبٌ**.

**كَاعِبَةٌ**, (this is the most common of the epithets here mentioned, TA,) and **كَعَابٌ**, (S, K,) and **مُكْعَبٌ**, (K,) and **كَاعِبَةٌ**, (KL,) and, as written by some, **مُكْعَبَةٌ**, (TA,) *A girl whose breasts are beginning to swell, or become prominent, or protuberant: (IAth, S:) or having swelling, prominent, or protuberant, breasts: see 1: (K, TA:) pl. of the first كَوَاعِبٌ and [of the first-or second] كَعَابٌ; the latter mentioned by Th; the former occurring in the Kḡr lxxviii. 33. (TA.) — **تُدْنِي كَاعِبٌ**, and **مُكْعَبٌ**, and **مُكْعَبٌ**, (in some copies of the K, **مُكْعَبٌ**, in either case extr., [the forms being those of pass. part. ns., and the signification that of an act. part. n.,]) and **مُتَكْعَبٌ**, *A girl's breast that is swelling, prominent, or protuberant: (K:) [or beginning to swell, &c.: see 1, and see also كَعْبٌ].**

**مُكْعَبٌ** see **كَاعِبٌ**. — **أَبْرَدٌ**, (S, K,) and a garment, or piece of cloth, *variegated, or figured, (S, K,) with squares*. (Lh, S.) Some explain it as signifying variegated, or figured, without applying it particularly to a garment, or piece of cloth, or to a **بَرْدٌ**. (TA.) — *A garment, or piece of cloth, folded hard or firmly, (S, K,) accord. to some, in a square form*. (TA.) — **وَجْهٌ مُكْعَبٌ** *A hard and projecting face*. (TA.) — **مُكْعَبَةٌ** *The kind of basket called دَوْحَلَةٌ (K) and شَوْغَرَةٌ and وَشْحَةٌ*. (TA.)

**مُكْعَبٌ**: see **كَاعِبٌ** and 1.

**مُتَكْعَبٌ**: see **كَاعِبٌ**.

[كعب]

See Supplement.]

كعب

4. **اكعبت**, (inf. n. **اِكْعَاتُ**, TA,) *He went away quickly*. (TṢ, K.) — **اكعبت** *He sat down*. (TṢ, K.) — **اكعبت** *He mounted [his beast] swollen with anger*. (TṢ, K.)

**كُفْتُ** Short: fem. with ة (S, K:) an epithet applied to a man, and, with ة, to a woman. (AZ, S.)

**كُتَّة** The cover of a glass bottle. (K.) So in the scholia in certain of the copies of the S, relied upon for accuracy. (TS, L.)

**كُغَيْت** The [bird called] **بُئْبُل**: (S, K:) a small bird (**عُصْفُور**) called by the people of El-Medeeneh **نُغْرُ**: (IAth:) pl. **كُغَيْتَان**. (S, K.)

**كعب**

Q. 2. **تَكْعَبَتِ العَرَاةُ** The **عَرَاة** (with an unpointed **ع**, meftooḥah, the name of a certain plant; (TA;) in the **كُك**, **فَرَاة**, or sack;) became collected together, and round. (K.)

**كُغَب** (as also **كُغَب**, TA) A large (and full and prominent, TA) pubes, (S, K,) or pudendum: (TA:) a prominent, compact, pubes. (Fr.) Pudendum muliebre. (ISk.) — **كُغَب** (as also **كُغَب**, TA) A woman having a large (and full and prominent, TA) pubes, (K,) or pudendum. (TA.)

**كعذب**

**كُعْدَب** and **كُعْدَبَة** A base, unmanly, person. (K.)

**كُعْدَبَة** 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 **جُعْدَبَة**. (TA, art. **جعذب**, q. v.)

[**كعر**

**كعر**

See Supplement.]

**كعب**

Q. 1. **كُعَسَب** He ran (K) vehemently: like **كُعَسَم**: (TA:) and fled: (K:) like **كُعَسَم**: (TA:) or he ran slowly: or he walked quickly: or he walked in the manner of a drunken man. (K.)

**كعب**

**كُعْب** &c.: see art. **كعب**.

[**كعل**

**كعر**

See Supplement.]

**كعب**

**كُغَب** Short: (K:) an epithet applied to a

man. (Az.) = **الْكُعْب** and **الْكُعَاب** The lion. (K.) = **كُعَاب** Knobs, or protuberances, (**عُجْر**) of the head. (K.) **كُغَب** A man having knobs, or protuberances, (**عُجْر**) on his head. (K.)

**تَيْسٌ مُتَعَبِبُ القَرْنِ** A he-goat having the horn curved so as to resemble a ring: (K:) like **مُشَعَّب**, q. v. (TA.)

**كغد**

**كَاغِد**, (Msb, K,) and **كَاغِد**, (L, TA,) Paper; syn. **قِرطاس** [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.) [**كَاغِدِي** A maker, or seller, of paper.]

**كغد**

**كَاغِد** i. q. **كَاغِد**. (L, K.)

**كفا**

1. **كَفَأ** He turned a thing over; as a man turns over a cake of bread in his hand until it becomes even. **كَفَأَ** occurs in a trad. respecting the Day of Resurrection, accord. to one relation, for **بُكْفَأ**, 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.) **كَفَأ**, (Ks, S, K,) inf. n. **كَفَأَ** and **كَفَأَ**; (TA;) and **كَفَأَ**; (S, K;) and **كَفَأَ**; (IAqr, S, K,) and **كَفَأَ**; (S, K;) but the first word is said to be the most chaste; He inverted, or turned upside-down, (S, K,) a vessel &c. (S, TA.) [You say] **كَفَأَتْ جَفَنَتَهُ** [His bowl was turned upside-down; meaning] **كَفَأَتْ جَفَنَتَهُ**: a phrase similar to **كَفَأَتْ رِفْدَهُ**. (A in art. **رُفِد**.) — **كَفَأَ** (TA) and **كَفَأَ**, (Ks, S, K,) the latter of a rare dial., accord. to Ks, and rejected by As, (TA,) He inclined, or made to turn aside or incline, (S, K,) a bow, in shooting with it, and a vessel, (Ks, S,) &c. (TA.) And **كَفَأَ** (TA) and **كَفَأَ**, (K,) and **كَفَأَ** (TA) He, or it, inclined: intrans. (K, TA.) — **كَفَأَ**, (S, TA,) He turned him away, or back from a thing; (S, K, TA;) as from a thing that he desired to do, to another thing. (S, TA.) And **كَفَأَ** He turned away, or back, from a thing: intrans. (TA.) [See also 4 and 7.] **كَفَأَ القَوْمَ** The people turned away, or back. (K.) [See also 7.] — **كَفَأَ** He drove away a man, (K,) or camels. (L.) — **كَفَأَ الإِبِلَ** He made an assault upon the camels, and took them away. (TA.) — **كَفَأَ** He followed, or pursued, another. (K.) — **كَفَأَ الغنم في الشَّعْبِ** The sheep entered

the ravine. (K.) — **كَفَأَ لُونَهُ**, and **كَفَأَ لُونَهُ**, and **كَفَأَ لُونَهُ**, (TA,) and **كَفَأَ لُونَهُ**, (K,) (as also **كَفَأَ لُونَهُ**, TA,) ; His, or its, colour changed. (K.)

3. **كَفَأَ**, inf. n. **مُكَافَأَة** and **كَفَأَ**, He requited, compensated, or recompensed, him for a thing. (S, K.) — **كَفَأَ** — **كَفَأَ**, (K,) inf. n. **مُكَافَأَة** and **كَفَأَ**, (TA,) He was like him; was equal to him; equalled him. (K.) — **كَفَأَ** He watched him; observed him. (K.) — **كَفَأَ**, (K,) inf. n. **مُكَافَأَة**, (TA,) He repelled; turned, or put away; kept away, or off; withstood, or resisted. (K, TA.) — **كَفَأَ بَيْنَ** **كَفَأَ** **فَارِسِينَ بِرُمْحِهِ** He thrust this horseman, and then that, with his spear. (K, TA.) — **كَفَأَ** **البَعِيرَيْنِ** He stabbed this camel, and then that. (Z.) — **كَفَأَ** **مُكَافَأَة** **عِنْدِي فِي كَذَا** There is no concealment with me in respect of such a thing; as also **مُحَاجَاة**. (TA in art. **حجو**.)

4. See 1, in four places. — **كَفَأَ فِي سَبِيلِهِ عَيْنَ** **القَصْدِ**, (TA,) or **كَفَأَ**, (K,) He deviated, or turned aside, in his journey, from the object he had in view. (K, TA.) — **كَفَأَ** **الإِبِلَ كَفَأَتَيْنِ** He divided the camels into two equal numbers, setting apart the one half for breeding during one year, and the other half for breeding during the next. It was esteemed the best plan, by the Arabs, to leave a she-camel for one year after her breeding, without suffering the stallion to cover her; in like manner as land is left fallow for a year. (S, TA.) — The same is also said of sheep &c. (TA.) — **كَفَأَ** **إِبِلَهُ وَغَنَمَهُ** (S, K, TA) He assigned to him the profits, (K,) or the profits for a year, (S,) of his camels and his sheep or goats; (K, TA;) i. e., their hair and wool, milk, and young ones. (S, TA.) — **كَفَأَت** **الإِبِلَ** Many of the camels had young ones in their wombs. (K.) — **كَفَأَ** **النَّبِيَّتَ** (K,) inf. n. **كَفَأَ**, (S,) He made for the tent a **كَفَأَ**. (S, K, TA.) — **كَفَأَ**, (K,) inf. n. **كَفَأَ**, (TA,) in poetry, accord. to a commentary on the Káfée, He used as the **رَوِي** two letters having their places of utterance near to each other; as **ط** with **د**: [such is the signification of the verb accord. to general usage in the present day:] or, accord. to the **Aḥkám el-Asás**, he changed the **رَوِي** 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



like a turning aside, or starting aside, (حَيِّدَان) with violence, or vehemence. (TA.) = كَفَّتَهُ, [aor. -,] inf. n. كَفَّتْ, He drove him, or urged him on, vehemently. (S.) — كَفَّتَ الشَّيْءُ إِلَيْهِ, (aor. -, inf. n. كَفَّتْ, S.); and كَفَّتَهُ; (but the latter has an intensive signification; S;) He drew the thing together to himself, (S, K,) and contracted it, grasped it, or took it. (K.) [See an ex. of the latter verb in a verse cited voce رَاجِلَةٌ —] (S) إِكْفَتُوا صِبْيَانَكُمْ بِاللَّيْلِ Draw together your boys, and confine them in the houses, or tents, at night. (A'Obeyd.) Said by Mohammad. — نُهِنَا أَنْ نَكْفِتَ الثِّيَابَ فِي الصَّلَاةِ We have been forbidden to draw together the clothes [that are upon us] in prayer: meaning, in the inclination of the body, and in prostration. (TA, from a trad.) — كَفَّتَ الدَّرْعَ بِالسِّيفِ, aor. -; and كَفَّتَهَا; which latter has an intensive signification; He hung the coat of mail [i.e. the lower part of it] by means of, or upon, the sword [which he was wearing], and then drew it together to him. 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,

- وَمَقَاضِي كَاتِبِي تَنْسِجُهُ الصَّبَا
- بَيْضَاءُ كَفَّتَ فَضْلَهَا بِمُهْنِدٍ

[And an ample coat of mail, like the pool which the east wind ripples in transverse directions; white; the redundant lower parts of which he had hung upon the sword of Indian steel, and which he had then drawn together to him.] (TA.)

2: see 1, in two places.

3. كَاتَهُ He contended with him in running, or in a race. (K.) = مَاتَ كِفَاتًا, and مُكَاتَةً, He died suddenly. (K.)

7. انكفت He turned away, or became averted, or diverted, [عَنْ وَجْهِهِ from his course, or design]. (K.) — He returned [عَنْ وَجْهِهِ from his course, or design; and] إِلَى مَنْزِلِهِ to his abode. (TA.) = He, or it, became contracted; (K;) and so اسْتَكْفَتَ. (TA in art. سَكْف.) — It (a garment) was drawn up, or tucked up, and contracted. (TA.) — He was compact in make. (K, TA.) — He (a horse) was lean, lank, slender, light of flesh, or lank in the belly. (K.) = انكفت لَوْنُهُ His, or its, colour changed. (TA, art. كَفَأ.)

8. اكفت المال He took the whole of the property, (K,) and drew it together to himself. (TA.)

10: see 7.

كَفَّتْ and كَفَيْتَ (and كَفَيْتَ, Ks) A man

quick or swift, (S, K,) and light, active, or agile, and slender: (K:) so too a horse. (TA.) — كَفَيْتَ, and كَفَيْتَ, [the latter originally an inf. n.] A quick, or swift, running: and so a passing by, or through. (L.) — [Hence] كَفَيْتَ; Death. (K.) = خَبَزَ كَفَيْتَ Bread without seasoning; without savoury food. (K.) = See also كَفَيْتَ.

كَفَيْتَ (S, Z, K, &c.) and كَفَيْتَ (Fr. K) and كَفَيْتَ (Z) A small cooking-pot. (S, K, &c.) It is said, in a proverb, كَفَيْتَ إِلَى وَتِيَّةٍ [A small cooking-pot (put) next to a large one]: i.e. a calamity next to which is another calamity. (S, TA.) Applied to him who oppresses a man, and compels him to do that which is disagreeable to him, and then adds to his oppression of him. (A'Obeyd.) [See also Freytag, Arab. Prov. ii. 349.] = See كَفَيْتَ.

كَفَيْتَ: see كَفَيْتَ and كَفَيْتَ.

كَفَيْتَ, and كَفَيْتَ, A horse that leaps, springs, or bounds, with his whole body and limbs, and so that one cannot get possession of him, or obtain the mastery over him. (K.) See also art. كَلت.

كَفَيْتَ [written without the syll. points] A certain herb. (See كَفَيْتَ الكَلْبِ, in art. كَلب.)

كَفَيْتَ 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 [lxxvii. 25 and 26,] أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَأَمْوَاتًا [Have we not made the earth a place which comprehends the living and the dead? meaning كَفَيْتَ أَحْيَاءَ وَأَمْوَاتٍ] (S:) Esh-Shaabee, pointing to the houses of El-Koofeh, said, هَذِهِ كَفَيْتَ الْأَحْيَاءِ; and then, turning to its tombs, he said, هَذِهِ كَفَيْتَ الْأَمْوَاتِ; meaning to explain the above text of the Kur: but ISd thinks, that كَفَيْتَ in this text is an inf. n., and that احياء and اموات are governed by it in the acc. case. (TA.)

كَفَيْتَ: see كَفَيْتَ. — One who contends with another in running, or in a race. (TA.) كَفَيْتَ, as used in the following trad., in which Mohammad says, حَبِيبَ إِلَى النِّسَاءِ وَالطِّيبِ [Women and perfumes have been made objects of love, or pleasant, to me; and I have been supplied with, or have received, &c.], signifies Food by which the body is sustained; or, sufficient to sustain life: or what sustains life: (TA:) or that by which food necessary for the support of life is drawn, or collected, together, (K,) and properly prepared for use: (TA:) [or the means of acquiring subsistence, &c.:] or coition; [meaning power for coition;] so accord. to El-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 الكَفَيْتَ, from which he derived the strength of forty men in coition: but Sgh says, in the TS, that the descent of the cooking-pot from heaven is not accepted as true by the authors on the traditions. (TA.) — See كَفَيْتَ. = كَفَيْتَ A traveller's provision-bag that does not lose [or suffer to escape] anything (K) of what is put into it: you say جَرَابٌ كَفَيْتَ: (TA:) as also كَفَيْتَ. (K.)

الكفات The lion. (TS, K.)

مَكْفَيْتَ One who wears two coats of mail with a garment between them: (K:) or who wears a long coat of mail, and draws together its skirt by means of hooks, or the like, to loops in its middle part, to disencumber himself of the lower part. (T.)

كفح

1. كَفَحَهُ, (S, K,) inf. n. كَفَحَ; (S;) and كَفَحَهُ, inf. n. مَكَافَحَةٌ and كَفَحَ; (K;) [the latter form of the verb the more common;] He faced him; confronted him; encountered him; met him face to face: (S, K, TA:) or he met him, or encountered him, face to face, suddenly, or unexpectedly. (T, M.) [You say] لَقِيْتَهُ كَفَحًا, (S,) and مَكَافَحَةً, and كَفَحًا, (TA.) I met him face to face. (TA.) [And] كَلِمَةُ اللَّهِ كَفَحًا God spoke to him face to face, without anything intervening between them. (TA from a trad.) — كَفَحَهَا, (K,) aor. -; (S;) and كَفَحَهَا, inf. n. as above; (K;) He kissed her suddenly, unexpectedly, or unawares: (K:) or he met her face to face, or encountered her, with a kiss: (S:) or he kissed her with full ability, and completely, without snatching the kiss: (T:) or he made his skin to meet, and come in contact with hers. (A'Obeyd.) — كَفَحُوا (in war) signifies They contended together with swords face to face: (L:) or كَفَحُوهُمْ, they encountered them in war face to face, having before their faces neither shield nor anything else. (As, S.) — Also كَفَحَ عَنْهُ He contended for him, and defended him. (L.) — كَفَحْتُ الْسُّمُورَ [I faced, or encountered, the hot wind called سُمُور]. (A.) — كَفَحَهُ بِمَا سَاءَهُ [He encountered him with that which displeased or vexed him]. (A.) — كَفَحَهُ, inf. n. مَكَافَحَةٌ, † He refuted him by an argument, a plea, a proof, or an evidence: as though the argument &c. were likened to a sword, or other weapon. (MF.) = كَفَحَ لِيَامَ الدَّابَّةِ, (inf. n. كَفَحَ, TA,) He drew, or pulled, the bridle and bit of the beast of carriage; as

also أَكْفَحَهُ (K:) or, as in the T and M, كَفَحَ he pulled the beast of carriage by the bridle and bit. (TA.) [See also 4.]

3. See 1, throughout. — فَلَانٌ يُكَافِحُ الْأُمُورَ † Such a one superintends, manages, or conducts, affairs himself, or in his own person. (S, A.)

4. اِكْفَحَ الدَّابَّةَ, inf. n. اِكْفَاحٌ, He put the bit to the mouth of the beast of carriage, striking the mouth with it, in order that the beast might take it into its mouth. (T, S.) — See also 1.

5. سَمَائِرُ تَكَفَّحَتِ السَّمَائِرُ † The hot winds called سَمَائِرُ met, or encountered, one another. (L.)

6. تَكَافَحُوا [They faced, confronted, or encountered, one another; or met face to face]. (A.) — تَكَافَحَتِ الْبِشَابُ [The rams butted one another.] (A.) — تَكَافَحَتِ الْأَمْوَاجُ † The waves met and dashed together.] (A.)

† أَصَابَهُ مِنَ السَّمُومِ نَفْحٌ وَمِنَ الْحَرُورِ كَفْحٌ [A burning gust of the hot day-wind smote him, and a blast of the hot night-wind meeting him in the face]. (A.)

كُفَيْحٌ A husband: (K:) so called because he beholds his wife face to face. (TA.) — A bedfellow, syn. ضَجِيعٌ, (A, K,) of a woman. (TA.) — A guest coming suddenly, or unexpectedly. (K, TA.) = Like; or equal; syn. كُفَيْهٌ, (S, K,) and نَدِيدٌ. (TA.)

مُكَافِحٌ † One who superintends, manages, or conducts, affairs himself, or in his own person. (TA.) See 3.

## كفر

1. كَفَرَ الشَّيْءَ, (S, A, Mgh, Mṣb, K, &c.) aor., in the sense first explained below; (S, K, &c.) [respecting which Fei observes,] El-Farábee, whom J follows, says that it is like يَضْرِبُ, but in a trustworthy copy of the T it is written كَفَرَ, and this is the proper form, because they say that كَفَرَ التَّعْبَةَ [of which the aor. is كَفَرَ] is borrowed from كَفَرَ الشَّيْءَ in the sense which is first explained below; (Mṣb;) and MF says, that the saying of J, following his maternal uncle Aboo-Naṣr El-Farábee, that the aor. of this verb is كَفَرَ, is doubtless a mistake; but to this, [says SM,] I reply, that it is correctly كَفَرَ, as J and F and other leading lexicologists have said; though the aor. of the verb of كَفَرَ as meaning the contr. of اِيْمَانٌ is كَفَرَ; (TA;) [or, if this latter verb be taken from the former, the aor. of the former may have been originally كَفَرَ and كَفَرَ, and general usage may have afterwards applied the aor. كَفَرَ to one signification, while the aor. كَفَرَ has been applied by very few persons to that signification, but by all to the significations thence

derived;] inf. n. كَفْرٌ; (S, Mṣb;) and كَفَرَهُ, (A, Mgh, K,) inf. n. تَكْفِيرٌ; (TA;) He veiled, concealed, hid, or covered, the thing: (S, A,\* Mgh,\* Mṣb, K:\*) or he covered the thing so as to destroy it: (Az, TA:) and كَفَرَ عَلَيْهِ, aor. [and inf. n.] as above, he covered it; covered it over. (K.) You say كَفَرَ الْبَذْرَ التَّجْدُورَ He covered the sown seed with earth. (TA.) And كَفَرَ السَّمَاءَ السَّحَابُ The clouds covered the sky. (A.) Lebeed says,

## \* فِي لَيْلَةٍ كَفَرَ السُّجُومَ عَمَامًا \*

In a night whereof the clouds that covered the sky concealed the stars. (Mṣb.) You say also كَفَرَ اللَّيْلُ, and كَفَرَ عَلَيْهِ, The night covered it with its blackness. (TA.) And كَفَرَتِ الرِّيحُ الرَّسْمَ The wind covered the trace or mark [with dust.] (A.) And كَفَرَ فَوْقَ دِرْعِهِ He clad himself with a garment over his coat of mail. And كَفَرَ دِرْعَهُ بِثَوْبٍ He covered his coat of mail with a garment. (TA.) And كَفَرَ مَتَاعَهُ He put his goods in a receptacle. (TA.) And كَفَرَ الْمَتَاعَ فِي الْوِعَاءِ He covered, or concealed, the goods in the receptacle. (A.) And كَفَرَ نَفْسَهُ بِاللِّسَاحِ He covered himself with the arms. (A.) And كَفَرَ الْحَبْلُ عَلَى عِلْمٍ فَلَانَ Ignorance covered over the knowledge of such a one. (TA.) وَكَيْفَ تَكْفُرُونَ, [thus, with damm as the vowel of the aor.,] in the Kur, iii. 96, has been explained as signifying And wherefore do ye cover the familiarity and love in which ye were living? (TA.) — Hence, (Mṣb, TA,) كَفَرَ, (S,) and كَفَرَ; (Mṣb;) and كَفَرَ التَّعْبَةَ, and كَفَرَ نِعْمَةَ اللَّهِ, and كَفَرَ نِعْمَةَ اللَّهِ, inf. n. كُفْرَانٌ, (S, K,) which is the most common form in this case, (El-Baṣāir,) and كُفُورٌ, (S, K,) and كُفْرٌ; (El-Baṣāir;) He covered, or concealed, (Mṣb,) and denied, or disacknowledged, the favour or benefit [conferred upon him]; (S, Mṣb;) he was ungrateful, or unthankful, or behaved ungratefully or unthankfully; contr. of شَكَرٌ; (S;) and he denied, or disacknowledged, and concealed, or covered, the favour or benefit of God: (K:) God's favours or benefits are the signs which show to those who have discrimination that their Creator is one, without partner, and that He has sent apostles with miraculous signs and revealed scriptures and manifest proofs. (Az, TA.) وَلَا تَكْفُرْكَ [And we will not deny, or disacknowledge, thy favour; or we will not be ungrateful, or unthankful, for it]. (Mṣb.) [The verb when used in this sense, seems, from what has been said above, to be a حَقِيقَةٌ عَرَفِيَّةٌ, or word so much used in a particular tropical sense as to be, in that sense,

conventionally regarded as proper.] — And hence, كَفَرَ, inf. n. كُفْرَانٌ, is used to signify [absolutely] He denied, or disacknowledged. (TA.) [See the act. part. n., below: and see 3. See also art. ف, p. 2322 a.] You say كَفَرَ بِالصَّانِعِ He denied the Creator. (Mṣb.) — Hence also, (TA.) كَفَرَ, (S, Mṣb,) aor. كَفَرَ, (Mṣb, TA,) inf. n. كُفْرٌ, (S, Mṣb, K,) which is the most common form in this case, (El-Baṣāir,) and كَفَرَ (K) and كُفْرَانٌ (Mṣb, K) and كُفُورٌ (K,) He disbelieved; he became an unbeliever, or infidel; contr. of اِيْمَانٌ, inf. n. اِيْمَانٌ. (S, K.) You say كَفَرَ بِاللَّهِ (S, Mṣb) He disbelieved in God: (S:) because he who does so conceals, or covers, the truth, and the favours of the liberal Dispenser of favours [who is God]. (MF.) [Also, as shown above, He denied God.] It is related in a trad. of 'Abd-El-Melik, that he wrote to El-Hajjāj, مَنْ أَقْرَبَ بِالْكَفْرِ فَخَلِّي سَبِيلَهُ, 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 كَفَرَ, below. — [He blasphemed: a signification very common in the present day.] — Also, كَفَرَ بِكَذًا He declared himself to be clear, or quit, of such a thing. (Mṣb.) In this sense it is used in the Kur xiv. 27. (Mṣb, TA.) — And كَفَرَ also signifies He was remiss, or fell short of his duty, with respect to the law, and neglected the gratitude or thankfulness to God which was incumbent on him. So in the Kur xxx. 43; as is shown by its being opposed to عَمِلَ صَالِحًا. (TA.) = كَفَرَ لَهُ, inf. n. كُفْرٌ: see 2.

2. كَفَرَهُ, inf. n. تَكْفِيرٌ: see 1, first signification, in three places. — Hence, كَفَرَ الذَّنْبَ It (war in the cause of God [or the like]) covered, or concealed, the crime or sin: (Mgh:) [or expiated it: or annulled it; for] تَكْفِيرٌ with respect to acts of disobedience is like اِحْبَابٌ with respect to reward. (S, K.) The saying in the Kur [v. 70,] لَنَكْفُرَنَّهُ عَنْهُمْ سَيِّئَاتِهِمْ means, We would cover, or conceal, their sins, so that they should become as though they had not been: or it may mean, We would do away with their sins; as is indicated by another saying in the Kur [xi. 116,] “good actions do away with sins.” (El-Baṣāir.) كَفَرَ اللَّهُ عَنْهُ الذَّنْبَ signifies God effaced his sin. (Mṣb.) — And كَفَرَ عَنْ يَمِينِهِ [He expiated his oath;] he performed, (Mṣb,) or gave, (K,) what is termed كَفَارَةٌ [i. e. a fast, or alms, for the expiation of his oath]: (Mṣb, K:) تَكْفِيرٌ of an oath is the doing what is incumbent, or obligatory, for the violation, or breaking, thereof: (S:) كَفَرَ يَمِينَهُ is a vulgar phrase. (Mgh.) = كَفَرَهُ as syn. with أَكْفَرَهُ: see 4. = كَفَرَ لَهُ, inf. n. تَكْفِيرٌ, (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 **عَلَج** [or unbeliever of the Persians or other foreigners] (A, Mgh) or a **ذِمِّي** [or free non-Muslim subject of a Muslim government, i.e., a Christian, a Jew, or a Sabian] (Mgh) to the king; (A, Mgh;) or a slave to his master, or to his **دِهْمَان** [or chief]: (TA:) and **كَفَّرَ**, [aor. ʔ, accord. to the rule of of the **ك**,] (TK), inf. n. **كَفَّرَ**, (**ك**), he (a Persian, **ك**, and so in the L and other lexicons, but in the TS **فَارِس**, without **ي**, which is probably a mistake of copyists, TA) paid honour to his king, (**ك**, TA,) by making a sign with his head, near to prostration: (TA:) **تَكْفِيرٌ** is a man's humbling himself to another, (**س**, **ك**, TA,) bending himself, and lowering his head, nearly in the manner termed **رُكُوعٌ**; as one does when he desires to pay honour to his friend; (TA;) or as the **عَلَج** does to the **دِهْمَان**: (**س**;) and the **تَكْفِير** of the people of the scriptures [or Christians and Jews, and Sabians] one's lowering his head to his friend, like the **تَسْلِيم** with the Muslims: or one's putting his hand, or his two hands, upon his breast: (TA:) and **تَكْفِير** in prayer is the bending one's self much in the state of standing, before the action termed **رُكُوعٌ**; the doing of which was disapproved by Moḥammad, accord. to a trad. (TA.) It is said in a trad., **إِذَا أَصْبَحَ ابْنُ آدَمَ رَافِعًا لِلسَّانِ تَكَفَّرَ كَلْبًا لِلسَّانِ** When the son of Adam rises in the morning, verily all the members abase themselves to the tongue, (Mgh, TA,) and confess obedience to it, and humbly submit to its command. (TA.) — **تَكْفِيرٌ** also signifies The crowning a king with a crown, [because] when he, or it, is seen, obeisance is done to him (**إِذَا رُبِّي كَفَّرْتَهُ**). (**ك**.) — See also **تَكْفِيرٌ** below.

3. **كَافَرَنِي حَقِّي** He denied, or disacknowledged, to me my right, or just claim. (A, Mgh, **ك**.) Hence the saying of 'Amir, **إِذَا أَقْرَ عِنْدَ الْقَاضِي** [When he confesses a thing in the presence of the **Qādee**, then denies, or disacknowledges: **كَافَرٌ** being thus used in the sense of **كَفَّرَ**]. But as to the saying of Moḥammad [the lawyer], **رَجُلٌ لَهُ عَلَى آخَرَ دَيْنٌ فَكَافَرَهُ بِهِ سَنِينَ** [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 **المِطَالَة**, and therefore to have made it trans. in the same manner as **المِطَالَة** is trans. (Mgh.)

4. **اَكْفَرَهُ**, (**س**, **أ**, **م**gh, **ك**), and **كَفَّرَهُ**, (**أ**, **م**gh, **م**ṣb,) [the latter of which is the more Bk. I.

common in the present day,] He called him a **كَافِرٌ** [i.e. a disbeliever, an unbeliever, or an infidel]: (**س**, **م**gh, **ك**;) he attributed, or imputed to him, charged him with, or accused him of, disbelief, or infidelity: (**س**, **أ**, **م**ṣb;) or he said to him **كَفَرْتَ** [Thou hast become an unbeliever, or infidel, or Thou hast blasphemed: in this last sense, "he said to him Thou hast blasphemed," **كَفَّرَهُ**, to which alone it is assigned in the **م**ṣb, is very commonly used in the present day]. (**م**ṣb.) Hence the saying, **لَا تُكْفِرُ أَحَدًا مِنْ أَهْلِ قِبْلَتِكَ** Do not thou attribute or impute disbelief or infidelity to any one of the people of thy kibleh; (**س**, **ت** A;) i.e., do not thou call any such a disbeliever, &c.; or do not thou make him such by thine assertion and thy saying. (TA.) **لَا تُكْفِرُوا أَهْلَ قِبْلَتِكُمْ** is not authorized by the relation, though it be allowable as a dial. form. (Mgh.) — [Also] **أَكْفَرْتَهُ**, inf. n. **اِكْفَارٌ**, I made him a disbeliever, an unbeliever, or an infidel; I compelled him to become a disbeliever, &c. (**م**ṣb.) And **أَكْفَرُ فُلَانٌ صَاحِبَهُ** Such a one compelled his companion by evil treatment to become disobedient after he had been obedient. (Mgh.) And **أَكْفَرُ الرَّجُلَ مُطِيعَهُ** The man compelled him who had obeyed him to disobey him: (**ت**, **ت** A;) or he made him to be under a necessity to disobey him. (TA.) — **اَكْفَرُ** He (a man, TA) kept, or confined himself, to the **كُفْرَ**, (**ك**), i.e. **قَرْيَةً** [town or village]; (TA;) as also **اِكْتَفَرُ**. (**أ**ṣr, **ك**.)

5. **تَكَفَّرَ بِالسَّلَاحِ** He covered himself with the arms. And **تَكَفَّرَ بِالتَّوْبِ** He enveloped himself entirely with the garment. (A.)

8: see 4, last signification.

**كُفْرٌ** The darkness and blackness of night; [because it conceals things;] as also, sometimes, **كُفْرٌ**. (**س**, **ك**.) [See also **كَافِرٌ**.] See a verse cited voce **دُكَاةٌ**. — **Earth**, or **dust**; because it conceals what is beneath it. (**ل**h.) — [Hence also] **A grave**, or **sepulchre**: (**س**, **ك**;) pl. **كُفُورٌ**. (**س**.) Whence the saying, **اللَّهُمَّ اغْفِرْ لِأَهْلِ الْكُفُورِ** [O God, pardon the people of the graves]. (**س**.) — [And hence, perhaps,] **A town**, or **village**; [generally the latter;] syn. **قَرْيَةٌ**: (**س**, **م**gh, **م**ṣb, **ك**;) a Syriac word, and mostly used by the people of Syria [and of Egypt]: or, accord. to El-Ḥarbee, **land that is far from men, by which no one passes**: (TA:) pl. **كُفُورٌ**: (**س**, **م**ṣb;) in the present day, it is applied in Egypt to any small **قَرْيَةٌ** [or village] by the side of a great **قَرْيَةٌ** [or town]: they say **القَرْيَةُ الْغَلَابِيَّةُ وَكُفْرَاهَا** [Such a town and its village]: and sometimes one **قَرْيَةٌ** has a number of **كُفُورٌ**. (TA.) Hence the saying of Mo'awiyeh, **أَهْلُ الْكُفُورِ هُمُ أَهْلُ الْقُبُورِ**

[The people of the villages are the people of the graves]; meaning, that they are as the dead; they do not see the great towns and the performance of the congregational prayers of Friday: (**س**, **م**gh;) by **الْكُفُورِ** he meant the villages (**القُرَى**) 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. (**أ**z, **ت**A.) Hence also the trad. (of Aboo-Hureyreh, TA), **لَيُخْرِجَنَّكُمْ لَيُخْرِجَنَّكُمْ** [The Greeks will assuredly expel you from them, town by town, or village by village]; (**س**, **ت**A;) i.e. from the **قُرَى** of Syria. (**س**, **ت**A.) — **كُفَّرَ عَلَى كُفْرٍ** also signifies **One upon another**; or **one part upon another**. (TA.)

**كُفْرٌ**: see 1. [As a simple subst., **Ingratitude**, &c. — And particularly **Denial**, or **disacknowledgment**, of favours or benefits, and especially of those conferred by God: and **disbelief**, **unbelief**; **infidelity**.] It is of four kinds: **كُفْرٌ إِنْكَارٌ** the denial, or disacknowledgment, of God, with the heart and the tongue, having no knowledge of what is told one of the unity of God [&c.]: and **كُفْرٌ جُحُودٌ** the acknowledgment with the heart without confessing with the tongue: [or the disacknowledgment of God with the tongue while the heart acknowledges Him:] and **كُفْرٌ مَعَانِدَةٌ** the knowledge of God with the heart, and confession with the tongue, with refusal to accept [the truth]: and **كُفْرٌ انْتِفَاقٌ** the confession with the tongue with disbelief in the heart: all of these are unpardonable: (**ل**, **ت**A:) the greatest **كُفْرٌ** is the denial, or disacknowledgment, of the unity [of God], or of the prophetic office [of Moḥammad and others], or of the law of God. (El-Baṣā'ir.) [Also, **Blasphemy**. Its pl., as a simple subst. in all these senses, is said to be **كُفُورٌ**.] Akh says, that **كُفُورًا** [in the accus. case] in the **Qur** xvii. 101, [to which may be added v. 91 of the same ch., and xxv. 52,] is pl. of **كُفْرٌ**, like as **بُرُودٌ** is pl. of **بُرْدٌ**. (**س**.) — **Tar**, or **pitch**, syn. **قَبِيرٌ**; with which ships are smeared; (**ك**;) of which there are three sorts, **كُفْرٌ** and **قَبِيرٌ** and **زَفْتٌ**: **كُفْرٌ** is melted, and then ships are smeared with it: [whence, app., its name, from its being a covering:] **زَفْتٌ** is used for smearing skins for wine, &c. (ISH.)

**كُفْرٌ**: see **كُفْرٌ**.

**كُفُورٌ**: see **كُفُورٌ**.

**كُفْرَةٌ**: see **كُفْرٌ**.

**كُفْرِيٌّ**, and its variations: see **كُفُورٌ**.

**كُفُورٌ**: } see **كُفْرٌ**.  
**كُفَارٌ**: }

كَفَّارَةٌ a subst. from تَكْفِيرُ 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 of oaths [violated], and that of [the kind of divorce termed] ظَهَار, and of unintentional homicide; (T, TA;) an expiation (مَا كَفَّرَ بِهِ), such as an alms-giving, and a fasting, and the like: (K:) pl. كَفَّارَاتٌ. (T, TA.)

كَاْفِرٌ A sower: (S, K:) or a tiller of the ground: (Mḡb:) because he covers over the seed with earth: (S, Mḡb:\*) pl. كَفَّارٌ. (S, TA.) The pl. is said by some to be thus used in the Qur lvi. 19. (TA.) — Dark clouds, or a dark cloud; (K;) because it conceals what is beneath it. (TA.) — Night: (K:) or intensely black night; because it conceals everything by its darkness. (S.) — The darkness; (K;) because it covers what is beneath it; (TA;) as also كَفْرَةٌ, accord. to the copies of the K; but in the L, كَفْرٌ, q. v. (TA.) — The sea; (S, A, K;) for the same reason. (TA.) Thaʿlabeh Ibn-So'eyr El-Mazinee says, (S, TA,) describing a male and a female ostrich and their returning to their eggs at sunset, (TA,)

\* تَذَكَّرْنَا نَقْلًا رَيْدًا بَعْدَمَا  
\* أَلْقَتْ ذِكَاةَ يَمِينِهَا فِي كَافِرٍ

[And they remembered goods placed side by side, after the sun had cast its right side into a sea;] i.e., the sun had begun to set: or the poet may mean [by كَافِرٍ] night: (S, TA:) but Ṣgh says, that the right reading is تَذَكَّرَتْ; the pronoun referring to the female ostrich. (TA.) — Also, A great river: (S, K:) used in this sense by El-Mutalemmis: (S:) and a great valley. (K.) — [A man] staying, or abiding, [in a place,] and hiding himself. (TA.) [See an ex. voce عَرَّشٌ.] — [A man] wearing arms; covered with arms: (Az, K:) as also مُكْفَّرٌ (A, K) and مُتَكْفِّرٌ (S, A) and مُكْفَرٌ: (A:) or this last signifies bound fast in iron; (K, TA;) as though covered and concealed by it: (TA:) pl. of the first, كَفَّارٌ. (K.) Hence the following, (K,) said by Moḥammad during the pilgrimage of valediction, (TA,) لَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ (K) [Do not ye become again, after me, i.e., after my death,] wearers of arms, preparing yourselves for fight, [one party of you smiting the necks of others;] as though he meant thereby to forbid war: (AM, TA:) or [do not ye become unbelievers, after me, &c.; i.e.,] do not ye call people unbelievers, and so become unbelievers [yourselves]. (AM, K, TA.) — A coat of mail; (Ṣgh, K;) because it conceals

what is beneath it. (TA.) — One who has covered his coat of mail with a garment worn over it. (S.) — كَاْفِرُ الدُّرُوعِ A garment that is worn over the coat of mail. (A.) — One who denies, or disacknowledges, the favours or benefits of God: (K:) [ungrateful; unthankful; especially to God:] one who denies, or disacknowledges, the unity [of God], and the prophetic office [of Moḥammad and others], and the law of God, altogether, accord. to the common conventional acceptance: a disbeliever; an unbeliever; an infidel; a miscreant; contr. of مُؤْمِنٌ: (El-Baṣā'ir:) because he conceals the favours of God: (S:) or because his heart is covered; as though it were of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: (IDrd, TA:) or because كُفْرٌ covers his heart altogether: (Lth, TA:) i.e., having a covering to his heart: or because, when God invites him to acknowledge his unity, He invites him to accept his favours; and when he refuses to do so, he covers the favour of God, excluding it from him: (Az, TA:) fem. with ة: (S, Mḡb, K:) pl. masc. كَفْرَةٌ, (S, Mḡb, K,) the most common pl. of كَاْفِرٍ in the first of the senses explained above, (El-Baṣā'ir,) and كَفَّارٌ, (S, Mḡb, K,) the most common pl. of the same in the last of those senses, as contr. of مُؤْمِنٌ, (El-Baṣā'ir,) and كَفَّارٌ (S, K) and كَاْفِرُونَ: (Mḡb:) and pl. fem. كَوَاْفِرٌ (S, Mḡb, K) and كَاْفِرَاتٌ: (Mḡb:) and كَوَاْفِرٌ and رَجُلٌ كَفَّارٌ and كَفُورٌ signify the same as كَاْفِرٌ: (K:) or كَفُورٌ is an intensive epithet, meaning very ungrateful, or unthankful, [&c., especially to God]: so in the Qur xxii. 65, and xliii. 14: and كَفَّارٌ has a more intensive signification than كَفُورٌ, [meaning habitually ungrateful, &c.:] so in the Qur l. 23: but sometimes it is used in the sense of كَفُورٌ; as in the Qur xiv. 37: (El-Baṣā'ir:) كَفُورٌ is fem. as well as masc.; (TA;) and its pl. is كُفْرٌ, (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. كَاْفِرُونَ: (S, TA;) so in the Qur ii. 38, (TA,) and xxviii. 48. (S, TA.) — [Also, Blaspheming; a blasphemer.] — See also كَاْفُورٌ.

كَاْفُورٌ The spathe, or envelope of the طَلْع [or spadix], (Aṣ, S, K, TA,) or upper covering thereof, (TA,) of a palm-tree; (Aṣ, S, K, TA;) the كَمْرُ of a palm-tree: (Mḡh, Mḡb:) as also كُفْرِيٌّ, (S, Mḡh, Mḡb,) with ḍamm to the ك and fet-ḥ to the ف and teshdeed to the ر, (Mḡh, Mḡb,) or كُفْرِيٌّ, [so in the copies of the K, and so I have found it written in other works, so that both forms appear to be correct,] and كَاْفِرِيٌّ and كَاْفِرِيٌّ, (K, TA,) and كَاْفِرِيٌّ (AHn, K) and كُفْرٌ: (K:) so called because it conceals

what is within it: (Mḡh, Mḡb:) or, accord. to AA and Fr, the طَلْع [by which they probably mean the spathe, for, as is said in the Mḡh, it is applied by some to the كَمْرُ (or spathe) before it bursts open]: (S:) [كُفْرِيٌّ is sometimes masc., though more properly and commonly fem.:] IAṣr says, I heard Umm-Rabāḥ say, هَذَا كُفْرِيٌّ and هَذِهِ كُفْرِيٌّ: (TA:) the pl. of كَوَاْفِرٌ is كَوَاْفِرٌ; and the pl. of كَاْفِرٌ is كَوَاْفِرٌ. (TA.) — Also †The زَمْعُ of the grape-vine; (K, TA;) i.e., the leaves which cover what is within them of the raceme; likened to the كَاْفُورُ of the طَلْع; (TA;) the كَمْرُ [or calyx] of the grapes, before the blossom comes forth; because they cover the unopened raceme; accord. to IF, as also كُفْرِيٌّ: (Mḡb:) pl. كَوَاْفِرٌ and كَوَاْفِرٌ, accord. to the K; but it is well known that the former is pl. of كَاْفُورٌ, and the latter of كَاْفِرٌ. (TA.) — And, accord. to some, †The envelope [or calyx] of any plant. (TA.) — [Camphor;] a kind of perfume, (S, K,) well known, from certain trees [the laurus camphora of Linn.] in the mountains of the sea of India and China, which afford shadow to many people or creatures, (K,) by reason of its greatness and its many spreading branches, (TA,) which leopards or panthers frequent, and the wood of which is white and easily broken; the كَاْفُورُ is found within it, and is of various kinds, in colour red, and becoming white only by تَصْعِيدٌ [or sublimation]. (K.) — Accord. to the M, A mixture of perfume, composed of the spathe (كَاْفُورُ) of the spadix of the palm-tree. (TA.) — A certain spring, or fountain, in paradise. (Fr. K.) So in the Qur [lxxvi. 5,] إِنَّ الْأَنْهَارَ يَشْرَبُونَ مِنْ مِمَّا فِيهَا كَاْفُورًا [Verily the pious shall drink a cup of wine whereof the mixture is Kāfoor]. (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 كَاْفُورٌ [or camphor]: and Zj says, that it may mean that the taste of perfume and كَاْفُورُ is in it, or that it is mixed with كَاْفُورُ. (TA.) — A certain plant, (Lth, K,) [which I believe to be the same as the camphorata Mons-peliensis, see my "Thousand and One Nights," ch. xxviii. note 6,] of sweet odour, (ISd, K,) the flower of which is (Lth, K) white, (Lth,) like the flower of the أَفْحَوَانُ [or camomile]. (Lth, K.) — IDrd says, I do not think the كَاْفُورُ is Arabic, because they sometimes say كَفُورٌ and قَفُورٌ. (TA.)

أَكْفَرٌ [More, or most, ungrateful or unthank-

ful, especially to God; or disbelieving or unbelieving]. (TA.)

تَكْفِيرٌ as a subst., The crown of a king. (ISd, K.)

مُكْفَرٌ A bird covered with feathers. (A.) See also كَافِرٌ: and see مَكْفُورٌ. — One who, though beneficent, is regarded, or treated, with ingratitude; (K;) a benefactor whose beneficence is not gratefully acknowledged. (A.)

مُكْفَرٌ: see كَافِرٌ.

رَمَادٌ مَكْفُورٌ Ashes upon which the wind has swept the dust so that it has covered them. (S.) See also مَكْفَرٌ.

مُكْفَرٌ: see كَافِرٌ.

[ كفل

كفن

كفى

See Supplement.]

ككب

Q. Q. 1, كَوْكَبٌ, (S, K,) inf. n. كَوْكَبَةٌ (K) It (iron) glistened; was lustrous, or bright. (S, K.) See also مَكْوَكَبٌ.

كَوْكَبٌ i.q. نَجْمٌ, A star; an asterism; a constellation: as also كَوْكَبَةٌ: (S, K:) or الكوكبة is an appellation given to the planet Venus; and for the rest of the stars, the masc. word كوكب is used: (Az:) but Venus is called also الكوكب. (MF.) [Pl. كَوَاكِبٌ.] — Accord. to Lth, كوكب is a quadriliteral-radical word; the و being a radical letter: it is also said to be from كِب, or from كَوِب; though ك is not one of the letters of augmentation; so that here it must be augmentative contrary to rule. (TA.) [But I rather think that it is an arabicized word, from the Hebrew כּוֹכַב; and that ignorance of its being so has caused the Arabs to dispute respecting its formation.] — ذَهَبُوا تَحْتَ كَلِّ كَوْكَبٌ They became dispersed [as though under every tract of heaven]. (AO, S, K.) —

كَوْكَبٌ + Drops [of dew] that fall upon herbage in the night, (K,) and become like stars. (TA.) — The source, or spring, of a well. (K.) — Water. (El-Muärrij, K.) — + The lustre, or brightness, or glistening, of iron. (S, K.) — + A sword. (K.) — A nail: (K:) [or more probably, + its head, as in Golius]

كَوْكَبٌ (AZ, K) and كَوْكَبَةٌ (TA) + A whiteness in the eye: (K:) a whiteness in the black part of the eye, whether the sight be gone in consequence thereof, or not. (AZ.) — كَوْكَبٌ A tract, such as is termed حِطَّةٌ, differing in

colour from the land in which it lies. (K.) — + A youth nearly of the age of puberty: (K:) a youth who has attained the period of adolescence, and whose face has become beautiful, is called كَوْكَبٌ مُمْتَلِئٌ (a full star), like as he is called بَدْرٌ. (TA.) [See فَاوِخٌ, and مُطَبِّحٌ.] — + The chief, lord, or prince, and horseman, or cavalier, of a people. (K.) — + A man with his arms; an armed man. (K.) — + What is tall of plants. (K.) — A mountain: (K [but Freytag mentions, that in some copies, for جَبَلٌ, is read خَيْلٌ, horses and horsemen, or a troop of horse:]) or the main part thereof. (TA.) — The greater part, chief part, main, gross, mass, or bulk, of a thing: (S, K:) as of herbage, water, an army. (TA.) — † The flower, or flowers, of a garden, or meadow. (TS, K.) — The فُطْرٌ [toadstool, or mushroom], a well-known plant: (AHn, K:) I do not mention it, says AHn, from a learned man: but كوكب is [explained by lexicologists only as] the name of a well-known plant, called الكوكب الأرضي: (L:) perhaps a species of the فُطْرٌ. (El-Mak-disee, cited by MF.) — Vehemence of heat: (K:) the greater part of the heat. (TA.) — The medicament called طَلْقٌ, q.v., [which defends the person who is anointed therewith from the burning of fire]. (K: explained by the words الطَّلِقُ مِنَ الْأَدْوِيَةِ: in some copies of the K, من الأودية. [This is wrong: الطَّلِقُ means Talc: see طَلْقٌ.] — يَوْمٌ كَوْكَبٌ A day of difficulties, distresses, or calamities. (K.) — كَوْكَبٌ A place of confinement. (K.)

كَوْكَبَةٌ see كَوْكَبٌ. — An assembly; a company; a congregated body. (K.) Said by some to be figurative in this sense.

دَعَا دَعْوَةَ كَوْكَبِيَّةٍ [They uttered an imprecation like that of Kowkebeeyeh]: a proverb. الكوكبية was a town the people of which were oppressed by its governor, wherefore they uttered an imprecation against him, and he died immediately after it. (K.)

أَمْعَزُ مَكْوَكَبٌ + A hard tract with glistening pebbles: also called مَكْوَكَبٌ ضَعَى. (TA.)

[ كل

See Supplement.]

كلا

1. كَلَا, (S, K,) aor. ٤, inf. n. كَلٌّ (K) and كَلَّ (S, K) and كَلَّ (K) [but respecting this last see a verse of Jemeel cited below], He (i.e.

God, S) guarded him, or kept him, or kept him safely. (S, K.) — اذْهَبُوا فِي كَلَاةِ اللَّهِ Go ye in the safe keeping of God. (S, TA.) — In the following verse of Jemeel,

\* فَكُونِي بِخَيْرٍ فِي كِلَاءٍ وَغَيْطَةٍ \*  
\* وَإِنْ كُنْتَ قَدْ أَرْمَعْتَ صُرْمِي وَبَغَضْتِي \*

[Then be thou in prosperity, in safe keeping (of God), and in happy condition, even if thou have firmly resolved to cut me and to detest me], كَلَاةٌ may be an inf. n.; or it may be pl. of كَلَاةٌ; or it may be put for كَلَاةٌ, the ٤ being elided by a necessary poetical licence. (Abu-l-Hasan.) — The verb is also used without hemzeh, thus; يَكْلَاكُمُ, كَلَيْتُ; and يَكْلَاكُمُ, كَلَيْتُ; in the dial. of Kureysh; inf. n. كَلَايَةٌ: as the pass. part. n. of both, مَكْلُوٌ is more commonly used than مَكْلِيٌّ, which is correctly used as the pass. part. n. of كَلَيْتُ. (TA.) — كَلَا الْقَوْمَ — † He acted as a scout (وَبَيْتَةٌ) for the party, or people. (TA.) — كَلَا بَصْرَهُ فِي شَيْءٍ, (K, TA, [in the CK نَظَرَهُ,]) or أَكْلَاهُ, (S,) He repeatedly turned his eye to a thing; looked at it again and again. (S, K.) — كَلَا النَّجْمَ; He watched the star, to see when it would rise. (A.) — كَلَا الدِّينَ, (S, K,) or كَلَا, inf. n. كَلَاةٌ, act. part. n. كَالِيٌّ, (A,) The debt, or its payment, was put off, or postponed, or delayed. (S, A, K.) — كَلَا عَمْرَهُ † His life came to an end: (K:) or was long, and was delayed. (A.) — كَلَا [unless this be a mistake for كَلَّ] He postponed, or delayed, a thing. (TA, art. نَسَأَ.) — كَلَا, (K,) inf. n. كَلٌّ, (As,) He beat with a whip. (As, K.) — كَلَاتِ النَّاقَةَ, (S, K,) and اِكْلَاتُ, (S,) The she-camel ate كَلَا, or herbage. (A'Obeyd, S, K.) — كَلَاتِ الْأَرْضَ, (K,) and اِكْلَاتُ, (S, K,) inf. n. اِكْلَاةٌ, (TA,) and اِكْلَاتُ, (S, K,) The land contained, (S,) or abounded with, (K,) كَلَا, or herbage. (S, K.)

2. كَلَا, inf. n. تَكْلِيٌّ and تَكْلِيَةٌ, He brought a ship near to the bank of the river, (K,) and moored it. (TA.) — كَلَا † He retained, detained, or confined, a person: (K:) app. from the verb as used with reference to a ship; and therefore tropical. (TA.) — كَلَا, (K,) inf. n. تَكْلِيٌّ, (TA,) He came to a place, and stopped there. (TA.) — كَلَا, inf. n. تَكْلِيَةٌ, He came to a place sheltered from the wind. (S) — كَلَا He came to a person (K) on an affair. (TA.) — كَلَا فِي أَمْرٍ † He looked into, or considered attentively, a thing. (K.) See 4. — كَلَانِيهِ † He regarded him attentively, and was pleased with

him. (TA.) = كَلَا فِي الطَّعَامِ وَغَيْرِهِ inf. n. تَكَلَّى; (S, TA;) and أَكَلَا (S, K,) inf. n. أَكَلَا; (S;) He paid in advance (أَسْلَمَ, K, and أَسْفَ, S, K) for corn or other food, &c. (S, K, TA.) [Here the original signification of postponement or delay is involved: for he who pays in advance for a thing grants a delay in the delivery thereof.] IAar cites the following verse:

• فَمَنْ يُحْسِنِ إِلَيْهِمْ لَا يُكَلِّئِ  
• إِي جَازِ بِذَلِكَ وَلَا كَرِيمِ

[So that he who does a good action to them does not pay in advance to one who will recompense for that (action), nor to him who is generous]. (TA.) See 1 and 5.

3. كَلَا, inf. n. مُكَلَّاةٌ, and كَلَا, He watched, or observed. (TA.)

4. See 1 in three places. — اِكَلَاتُ عَيْنُهُ † His eye was sleepless, or wakeful. (A.) — اِكَلَا عَيْنَهُ, and كَلَا † He made his eye sleepless, or wakeful. (A.) — اِكَلَا عُمُرَهُ † He brought his life to its close. (K.) See 1.

5. تَكَلَّى; and كَلَا, inf. n. تَكَلَّى; He bought on credit. [This is the explanation given in the TK, and it appears to be correct. It is also there said, that أَخَذْتَهُ تَكَلَّاتَهُ signifies نَسِئْتَهُ نَسِئَةً, I took it, or bought it, on credit: and كَلَّاتُ فِي الطَّعَامِ أَخَذْتَهُ بِالنَّسِئَةِ, I took, or bought, the food on credit, but the latter I render differently. (See 2, above.) In the K we read الكَالِيُّ وَالْكَلَاةُ بِالضَّرِّ النَّسِئَةُ وَالْعَرَبُونَ وَتَكَلَّاتُ وَكَلَّاتُ تَكَلِّئًا أَخَذْتَهُ. IbrD thinks that the last word should be أُخْرَتُ "I postponed, or delayed": but I rather think that it should be أُخَذْتُهَا, meaning أَخَذْتُ نَسِئَةً I took, or bought, on credit. In the TA we read, AO says, تَكَلَّاتُ كَلَّاةٌ وَكَلَّاتُ تَكَلِّئًا إِسْتَنْسَأْتُ نَسِئَةً أَيْ أَخَذْتَهُ وَالنَّسِئَةُ التَّأخِيرُ أَيْ أَخَذْتَهُ وَكَذَلِكَ إِسْتَنْسَأْتُ كَلَّاةً: but the words اِي أَخَذْتَهُ seem to have been added by SM; for in the S we find, on the authority of AO, تَكَلَّاتُ أَيْ إِسْتَنْسَأْتُ نَسِئَةً وَكَذَلِكَ إِسْتَنْسَأْتُ كَلَّاةً بِالضَّرِّ وَهُوَ مِنَ التَّأخِيرِ: whence it seems, that كَلَّاةٌ (or تَكَلَّاةٌ, and كَلَّاةٌ, see above,) and كَلَّاةٌ †, signify He asked for a delay of the period of the payment of a debt.] See 8.

8. اِكْتَلَا مِنْهُ † He preserved, or guarded, himself from him or it; had a care of, or was cautious of, him or it. (S, K,\*) — اِكْتَلَّاتُ عَيْنِي † My eye was wakeful, vigilant, or cautious. (S.) — اِكْتَلَّاةٌ كَلَّاةٌ, and تَكَلَّاهَا †, He received a كَلَّاةٌ [i.e., an earnest, or money paid in advance]. (K.)

10: see 1 and 5.

كَلَا Fresh herbage; syn. عَشْبٌ: (S, K:) applied to the عَرْوَةُ, نَصِي, and صِلْيَان: (Az:) or pasture, or what cattle &c. feed upon: (TA:) or herbage whether fresh or dry, either fresh pasture or fodder: (S, K:) or it comprises the عَرْوَج, شِج, حَلْمَةٌ, صِلْيَان, نَصِي kinds of عَرْوَةُ, and what are termed عَشْبٌ, بَقْلٌ, and the like: or it is applied to the herbs called بَقْلٌ, and to trees: a gen. n., having no sing.; or its sing. is كَلَّاةٌ. (TA.)

كَالِيٌّ: see 5 and 6.

كَلَّاةٌ مُكَلَّاةٌ (K,) and اِرْضٌ كَلَّاةٌ (S, K,) and مُكَلَّاةٌ (S,) A land containing, (S,) or abounding with, (K,) كَلَا, or herbage. (S, K.) — The † last is also said to signify A land with the pasture of which its camels have been satiated. (TA.) — See a trad. quoted in art. فَضْلٌ.

اِكَلَّاةٌ † A strong eye, which sleep does not overcome. (TA.) — كَلَّاةٌ الْعَيْنُ † A man, or a camel, (male or female,) having a strong eye, which sleep does not overcome: (K:) or, a sleepless, or wakeful, eye. (A.) — مَرَاةٌ كَلَّاةٌ † [A woman who is sleepless at night]. (TA.) See 4.

مُكَلَّاةٌ and كَلَّاةٌ A station of ships, (S, K,) near the bank of a river, or near what is called the جَدُّ: (TA:) the former is masc. and fem.; or, accord. to Sb, it is of the measure فَعَالٌ; and therefore masc., and perfectly declinable: (S:) so called because it keeps the vessels safe (يَكْتَلُوا) from the wind: but accord. to Th, it is of the measure فَعَلَاءَةٌ; and therefore fem., [and imperfectly declinable; from كَلَّ;] so called because the wind there becomes slackened: or a place where ships are moored, near the bank of a river: (TA:) or a place sheltered from the wind. (S.) — Also, The bank of a river. (S, K.) — Dual of كَلَّانِ, كَلَّانِ, and كَلَّانِ: pl. كَلَّانُونَ. (TA.) — مَنْ عَرَّضَ عَرَضًا لَهُ وَمَنْ قَذَفْنَاهُ (TA,) مَشَى عَلَى الْكَلَّاءِ الْقَيْنَاهُ فِي النَّهْرِ (K in art. عَرَضُ) or فِي الْمَاءِ (TA in that art.) † Him who indirectly calumniates we will treat in a similar manner; (meaning, we will inflict upon him a chastisement less than that termed الْحَدُّ;) and him who walks upon the bank of the river (i.e., who openly calumniates, and so, as it were, embarks on the river of the حَدُّودُ, [pl. of حَدُّ]) we will cast into that river; meaning, we will inflict upon him the chastisement termed الْحَدُّ. (TA; and K\* in art. عَرَضُ.)

كَالِيٌّ (S, K) and كَلَّاةٌ (K) i.q. نَسِئَةٌ, [app.

bearing both of the two significations immediately following, and clearly shown in the § &c. to bear the latter of them: A postponement, or delay, in the time of the payment of a debt, &c. See also نَسَاءَةٌ, and كَلَّاةٌ. — Also, both words, like نَسِئَةٌ, A debt of which the payment is deferred by a creditor to a future period.] (S, K.) — Ex., نَهَى عَنِ الْكَالِيِّ بِالْكَالِيِّ, i.e., النَّسِئَةَ بِالنَّسِئَةِ, He (Mohammad) forbade [exchanging] a debt to be paid at a future time for a similar debt. (S, TA.) [See the Jāmi' es-Şagheer, and Mishkāt el-Maṣābeeh, ii., 21.] What is forbidden by this is, a man's buying a thing on credit for a certain period, and, when the period of payment is come, and he finds not that wherewith to pay the debt, his saying, Sell it to me on credit for a further period, for something additional: whereupon he [thus] sells it to him: (TK:) or, a man's paying money for wheat, or the like, to be given at a certain period, and, when the period comes, the debtor's saying, I have not wheat, etc.; but sell thou it to me on credit for a certain period. (AObeyd, Mṣb.) See أَجَلٌ.] كَالِيٌّ is also used for كَالِيٌّ. (S.) [See an ex. voce نَاجِزٌ.] The pl. of the latter is كَوَالِيٌّ. (TA.) — Also كَلَّاةٌ †, Money paid at a period after the purchase, for food. (S.) — Also كَالِيٌّ and كَلَّاةٌ †, An earnest, or money paid in advance. (K.)

اِكَلَّاةٌ † Longer, or longest; more, or most, protracted. (TA.) — بَلَّغَ اللَّهُ بِكَ اِكَلَّاةَ الْعُمُرِ (S, A) i.e. † [May God cause thee to reach, or attain,] the extreme, or most distant, period of life! (S, TA.)

كَلَّاةٌ and مُكَلَّاةٌ: see كَلَّاةٌ.

اِكَلَّاةٌ † The eye is constantly fixed upon her: [or has in her an object that is watched (by it):] as though watching her because pleased with her. (A.)

كَلَّاةٌ: see كَلَّاةٌ.

## كَلْب

1. كَلَّبَ, aor. كَلَّبَ, inf. n. كَلَّبٌ, He (a dog) was seized with madness, in consequence of eating human flesh. (K.) See also كَلَّبَ and كَلَّبَ. — كَلَّبَ, inf. n. كَلَّبٌ, He (a man) was seized with madness like that of dogs, in consequence of his having been bitten by a [mad] dog; [was seized with hydrophobia]. (K.) So also a camel. (S, K.) See also كَلَّبَ and كَلَّبَ. — كَلَّبَ, like عَنِى, [i.e., pass. in form, but neut. in signification,] He lost his reason by the kind of madness termed كَلَّبٌ. (K.) See كَلَّبَ. — عَلَيْهِ كَلَّبٌ, inf. n. كَلَّبٌ, † He was angry (K) with him; and thus resembled one afflicted with

the disease called كَلْب. (TA.) — كَلِبٌ, inf. n. كَلِبٌ, † He was light-witted; weak and stupid, or foolish; ignorant; deficient in intellect: syn. بَغَةٌ: (K:) and thus resembled one afflicted with the disease called كَلْب. (TA.) — كَلِبٌ, inf. n. كَلِبٌ, † He thirsted. (K.) From كَلِبٌ signifying “he was seized with the disease of dogs, and died of thirst:” for the person afflicted with this disease thirsts, and when he sees water, is frightened at it. (TA.) — كَلِبٌ عَلَى شَيْءٍ: (TA.) inf. n. كَلِبٌ, † He was eager for, or desired with avidity, a thing. (K, TA.) — In like manner, تَكَالَبَ † النَّاسُ عَلَى الْأَمْرِ: The people were eager for the thing, as though they were dogs. — كَلِبٌ, inf. n. كَلِبٌ, † He ate voraciously, without becoming satiated. (K.) — كَلِبٌ, inf. n. كَلِبٌ, He (a person bitten by a mad dog) cried out, [or barked]. (K.) — كَلِبٌ, inf. n. كَلِبٌ; (so accord. to the TA; but accord. to some copies of the K, كَلِبٌ;) and † اسْتَكَلَبَ; He (a dog) had the habit of eating men. (TA.) — كَلِبٌ, aor. -; (K: but in some copies, كَلِبٌ, aor. -; [which is evidently the right reading;]) and † اسْتَكَلَبَ; He (a man in a desert place, TA,) barked, in order that dogs might hear him and bark, and that one might be guided thereby to him [to receive or direct him]. (K.) — كَلِبٌ, inf. n. كَلِبٌ and مَكَلَبَةٌ, † He performed the office of a pimp. (Aḡ, IAḡ, K.) [This office seems to be thus compared with that which a dog performs, in inviting travellers, by his bark, to enjoy his master's hospitality.] — كَلِبٌ, inf. n. كَلِبٌ, † It (a tree), not having sufficient watering, had rough leaves, without losing their moisture, so that they caught to the garments of those who passed by, thus annoying them like a dog. (ADḡ, K.)\* — كَلِبٌ † It (a tree) became stripped of its leaves, and rugged, or scabrous, so that it caught to men's garments, and annoyed the persons passing by, like a dog. (TA.) = كَلِبٌ التَّمَزَادَةُ, aor. -; (inf. n. كَلِبٌ, TA,) He inserted a strap, thong, or strip of leather, (كَلِبٌ,) between the two edges of the مَزَادَةُ, in sewing them: (S:) or الْكَلِبُ is the action of a woman who sews a skin, when, finding the thong too short, she inserts into the hole a doubled thong, and puts through it [i.e. through the loop thus formed] the end of the deficient thong, and then makes it to come out [on the other side of the skin, by pulling the loop through]. (IDrd.) See كَلَبَتِ السَّيْرَ. — كَلَبَتِ السَّيْرَ aor. -; inf. n. كَلِبٌ, She (a female sewer of skins or the like), finding the thong [with which she was sewing] too short, doubled a thong, through which she put the end of the deficient thong [in order to draw it through]: (TA:) or كَلَبَتِ السَّيْرَ, aor. and inf. n. as above, signifies

he sewed the thong, or strip of leather, between two other thongs, or strips. (IAḡ.) = كَلِبٌ كَلِبٌ عَلَيْهِ الْقَدُّ † The strap or thong of untanned hide pressed painfully upon him, by his being exposed with it to the sun or air, and its drying. (TA.) كَلِبٌ عَلَيْهِ الدَّهْرُ, inf. n. كَلِبٌ, † Fortune pressed severely upon him. (TA, from a trad.) See also كَلِبٌ, and 6. — كَلِبٌ, inf. n. كَلِبٌ, † It (winter, S, K, cold, &c., S,) became severe, or intense: (S, K:) he (an enemy) pressed hard, or vehemently, upon him. (TA.) = كَلِبٌ, inf. n. كَلِبٌ, It (a rope) fell between the cheek and wheel of the pulley. (K.) = كَلَبَهُ, aor. -; He struck him with a كَلَابٍ, or spur. (S, K.)

2. كَلِبٌ, inf. n. تَكَلَّبَ, He trained a dog to hunt: and sometimes, he trained a فَهْدٌ, or a bird of prey, to take game. (L.) See the act. part. n.

3. كَلِبٌ, inf. n. مَكَالَبَةٌ (S, K, TA) and كَلَابٌ (TA,) † He acted in an evil manner, or injuriously, towards him; or contended against him: (S, K:) he straitened, or distressed, him, (K,) as dogs do, one to another, when set upon each other: (TA:) he acted with open enmity, or hostility, to him: (Mḡb:) and تَكَالَبَ (inf. n. of 6) is syn. with مَكَالَبَةٌ. (S.) = كَالَبَتِ الْإِبِلَ, (inf. n. مَكَالَبَةٌ, TA,) The camels fed upon كَلَالِيْبٌ, i.e., the thorns of trees. (K.) — Also sometimes signifying The camels pastured upon dry, or tough, حَشْ [app. a mistake for حَشْ “what is very rough”]. (TA.)

4. كَلِبٌ أُلْكَبٌ His camels became affected with the disease called كَلِبٌ; (S, K;) i.e., with a madness like that which arises from the dog. (TA.)

6. See 3 and 1. — هُمُ يَتَكَالَبُونَ عَلَى كَذَا They leap, or rush, together upon such a thing [in an evil, or injurious, or contentious, manner]. (S.) اتَّكَالَبُ is syn. with اتَّوَاتَبُ: (S, K:) [and so also, accord. to the CK, is اتَّكَلَابٌ, which I suppose to be an intensive inf. n. of كَلِبٌ].

8. اِكْتَلَبَ He made use of a كَلْبَةٌ, i.e., a thong of leather, &c. in sewing a skin &c. [See كَلْبَةٌ.] (Lḡ.)

10: see 1 = and see 10 in art. سَعَلَ.

كَلِبٌ a word of well-known signification, [The dog:] (S:) or any wounding animal of prey: (L, K, &c. :) but whether birds [of prey] are comprised in this term is a point that requires consideration: (Esh-Shiháb El-Khafájee:) and especially applied to the barking animal [or dog]: (K:) or rather, this is its proper signification; and it admits no other: (MF:) sometimes used as an epithet; as in the ex.

إِمْرَأَةٌ كَلْبَةٌ [A woman like a bitch; a woman who is a bitch]: (S:) pl. [of pauc.] أُكَلِبٌ and (of mult., TA,) كَلَابٌ (S, K) and كَلِيْبٌ, which is a rare [form of] pl., like عَيْبِدٌ, pl. of عَيْبٌ, [or rather a quasi-pl. n.,] (S,) and (pl. of أُكَلِبٌ, S,) كَلَابَاتٌ (S, K) and (pl. of كَلَابٌ, TA,) أُكَالِبٌ (K) and (also pl. of كَلَابٌ) أُكَالِيْبٌ: (Mḡb:) كَلَابٌ is also used as a pl. of pauc.; being said for ثَلَاثَةٌ مِنَ الْكَلَابِ; or كَلَابٌ being used in this case for أُكَلِبٌ: (Sb:) كَلِيْبٌ and كَالِبٌ signify a pack, or collected number, of dogs: (K:) [both are quasi-pl. ns. in my opinion, though the former is called a pl. in the S:] accord. to some, the former, if masc., is a quasi-pl. n.; and if fem., a pl.: (MF:) the latter is like جَامِلٌ and بَاقِرٌ [which are both quasi-pl. ns.]. (L.) The pl. of كَلْبَةٌ [the fem.] is كَلَابٌ and كَلَبَاتٌ. (Mḡb.) — فُلَانٌ بِوَادِي الْكَلْبِ [Such a one is in the valley of the dog:] said of one whom no one cares for, and who has no place of abode or resort, but is like a dog, which one sees ever going forth into the desert. — كَفَى عَنْهُ كَلَابُهُ † He left reviling him, and injuring or annoying him: [lit., restrained from him his dogs]. (A.) See also كَلِبٌ عَلَى الْبَقْرِ. (S, K,) the first word being in the nom. case as an inchoative, (TA,) and الْكَلَابُ (S, K,) put in the acc. case as governed by a verb understood, (TA,) or الْكِرَابُ and الْكِرَابُ; (Kh, S, art. كَرَب, K;) of which readings, that of الْكَلَابُ is the one generally adopted; (TA;) or they are two distinct proverbs, each having its proper meaning; (Meyd;) the former signifying, [if we read الْكَلَابُ,] Send the dogs against the wild oxen: i.e., leave a man and his art: (S, K:) [but accord. to MF, this is the meaning if we read كِرَاب; but if we read كَلَاب, the signification is, as explained above, “Send the dogs &c.,” and the proverb is applied on the occasion of instigating one set of people against another set, without caring for what may happen to them:] or it alludes to a man's having little care or solicitude for the state, or case, or affair, of his companion. (A'Obeyd.) If we read الْكَلَابُ, the meaning is The dogs are upon, or against, the wild oxen: and in like manner, if we read الْكِرَابُ, the meaning is “The turning over of the soil is the work of the oxen:” if الْكِرَابُ, “Leave the turning over of the soil to the oxen.” (MF, from expositions of the Fḡ.) — كَلِبٌ seems also to signify A fierce, or furious, dog. See عَقَبَانَةُ الْبَرِّ. — كَلِبٌ الْبَرِّ The dog of the desert; i.e. the wolf. (K, voce ذَنْبٌ) — كَلِبٌ is also especially applied to A lion. (K, TA.) — The first increase of water in a valley. (Nh, K.) — A piece of iron at the head of the

pivot, or axis, of a mill. (K.) — A piece of wood by which a wall is propped, or supported. (K.) — A certain fish (K) in the form of a dog. (TA.) [الكلبُ البحرى and كلبُ البحر] are appellations now applied to *The shark*. — كلبُ A strap, or thong, cut from an untanned skin, and كلبُ مُكْتَبٌ is a man bound with a كلبُ, i.e., with a strap, or thong, cut from an untanned skin. (TA.) — The extremity of a hill of the kind called أَكْمَةٌ. (K.) — كلبُ (and كَلْبٌ, TA.) The nail that is in the hilt of a sword, (S, K,) in which is [fixed] the دُوَابَةٌ [or cord or other ligature by which the hilt is occasionally attached to the guard]: (S:) or a nail in the hilt of a sword, with which is another [nail] called العَجُوزُ: (L:) and (so accord. to the K: but accord. to the TA, the [cord or ligature, itself, which is called the] دُوَابَةٌ, of a sword. (K.) — كلبُ A strap, thong, or strip of leather, (or a red strap, &c., K,) which is put between the two edges of a skin (S, K) when it is sewed. (S.) — كلبُ القرسِ The line, or streak, that is in the middle of the horse's back. (S, K.) — اِسْتَوَى عَلَى كلبِ قَرَسِهِ He sat firmly upon the line, or streak, in the middle of his horse's back. (S.) — كلبُ (S, K) and كَلْبٌ (K) An iron at the edge of a camel's saddle of the kind called رَحْلٌ: (K:) a bent, or crooked, or hooked, iron, by which the traveller hangs, from the saddle (رحل), his travelling-provisions (S,) and his أَدَاوِي. (TA.) See also قَبْدٌ. — كلبُ Anything with which a thing is made firm, or fast, or is bound: syn. كَلْمًا وَتَقَى بِهِ شَيْءٌ, (as in some copies of the K,) or أَوْتَقَى (as in others): so called because it holds fast a thing like a dog. (TA.) — كلبُ i.q. شَعِيرَةٌ [app. meaning the شعيرة of the handle of a knife &c.]. (S.) — لِسَانُ الكَلْبِ A certain plant; (K:) [cynoglossum, or dog's tongue]. — كَفُّ الكَلْبِ A certain spreading herb, (K,) which grows in the plain low tracts of Nejd; thus called when it has dried, in which case it is likened to the paw of a dog; but while it continues green, it is called كَفْتُ. (TA.) — كلبُ أَمْرٌ A certain small thorny tree, (K,) which grows in rugged ground, and upon the mountains, having yellow leaves, and rough; when it is put in motion, it diffuses a most fetid and foul smell: so called because of its thorns, or because it stinks like a dog when rain falls upon him. (TA.) — كلبُ أَمْرٌ Fever. (K.) So called because it keeps to a man with much tenacity, like a dog. (TA.) — لَقِيَتْ مِنْهُ أَسْتَ الكَلْبِيَةِ, a prov.: see اِسْتُ in art. سته. — الكلبُ الأَكْبَرُ The constellation of Canis Major: and its

principal star, Sirius. (El-Kazweenee &c.) — الكلبُ الأَصْغَرُ, also called المَتَقَدِّمُ, The constellation of Canis Minor: and its principal star, Procyon. (El-Kazweenee &c.) — الكلبُ [or كلبُ الرَّاعِي] A certain star, over against الدَّلْوُ (q.v.), [which is] below; in the path of which is a red star, called الرَّاعِي: (TA:) كلبُ الرَّاعِي is a name given to a star between the feet, or legs, of Cepheus; and الرَّاعِي, to that which is upon his left foot, or leg; (El-Kazweenee;) [app., from their longitudes, the same two stars to which the above quotation from the TA relates: but the same two names are also given to two other stars.] — كلبُ الرَّاعِي is [likewise] a name given to the star which is on, or in, the head of Hercules; [for الحَاوِي, an evident mistake in my MS. of El-Kazweenee, I read الجَابِي;] that in the head of Ophiuchus (الْحَوَاتِ) being called الرَّاعِي. (El-Kazweenee.) — [الكلبانِ, accord. to Freytag, A name of the two stars v and κ which belong to Taurus: but accord. to my MS. of El-Kazweenee, the two stars that are near together on the ears of Taurus are called الكَلْبَانِ. — كَلْبُ الشِّتَاءِ The stars, or asterisms, of the beginning of winter; namely, الدَّرَاعُ and النَّثْرَةُ and الطَّرْفُ and الجَمْبَةُ [the 7th, 8th, 9th, and 10th, of the Mansions of the Moon: so called because they set aurorally in the winter: the first so set, about the period of the commencement of the era of the Flight, in central Arabia, on the 3rd of January: see مَنَازِلُ القَمَرِ, in art. نزل]. (TA.)

كلبُ (S, K) and كَلْبٌ (Lth) Madness which affects a dog in consequence of eating human flesh. (K.) — Also, Madness like that of dogs, which affects a man in consequence of his having been bitten by a [mad] dog: (K:) [a disorder] resembling madness, or diabolical possession: (S:) a disease that befalls a man from the bite of a mad dog, occasioning what resembles madness, or diabolical possession, so that whosoever he bites, that person also becomes in like manner affected, abstaining from drinking water until he dies of thirst: the Arabs concur in the assertion that its cure is a drop of the blood of a king, mixed with water, and given to the patient to drink. (TA.) Accord. to El-Mufaddal, it originates from a disease which befalls the standing corn &c., and which is not removed until the sun rises upon it: if cattle eat of it before that, they die: wherefore Moḥammad forbade pasturing by night: but sometimes a camel runs away, and eats of such pasture before sunrise, and dies in consequence: then a dog comes, and eats of its flesh, and becomes mad; and if it bite a man, he also becomes mad, and when he hears the barking of a dog, answers it [by barking]. (TA.) — دِمَاءُ المُلُوكِ أَشْفَى مِنَ الكَلْبِ [The blood of kings has cured of canine

madness]: or, accord. to another reading, دِمَاءُ المُلُوكِ شَفَاءُ الكَلْبِ [The blood of kings is the cure for canine madness]. A proverb, explained by what is quoted from Lh, voce كلبُ. But some reject this explanation, and assert the meaning to be, that, when a man is enraged [by desire of obtaining revenge], and takes his blood revenge, the blood is the cure of his rage, though not really drunk. (TA.) See also كلبُ and كَلْبٌ. — [Also كلبُ A madness like that of the dog, affecting camels. (See 4.)] — كلبُ and كَلْبَةٌ † Vehemence; severity; pressure; affliction: (K, TA:) severity, or intenseness of cold &c.; like جَلْبَةٌ: (S:) severity and sharpness of winter: (K, for the former word; and TA, for the latter) also the latter, accord. to the TA, [and the former also, as appears from its verb,] severity, or pressure, of him or fortune, and of everything: (TA:) and the latter, straitness, or difficulty, (K,) of life: (TA:) and drought: (K:) or distress arising from drought or from government &c. (AHn.) — دَفَعْتُ عَنْكَ كَلْبَ فُلَانٍ † I have averted from thee the evil, or mischief, and injurious conduct, of such a one. (S.) See also كلبُ.

كلبُ A dog or man affected with the disease called كلبُ: (S, TA:) — A dog accustomed to eating human flesh, and in consequence seized with what resembles madness, or diabolical possession, so that when it wounds a man, he also becomes in like manner affected (Lth, S) by the disease called كَلْبٌ, barking like a dog, rending his clothes upon himself, wounding others, and at last dying of thirst, refusing to drink. (Lth.) — A man thus affected is termed كلبُ and كَلْبِيٌّ: pl. of the former كَلْبُونَ, and of the latter (or of the former accord. to the S) كَلْبِي. (TA.) When a man thus affected bites another, they come to a man of noble rank, and he drops for them some blood from his finger, which they give to drink to the patient, and he becomes cured. (Lh.) See also كلبُ and كَلْبٌ. — كلبُ A dog habituated to eating men. (TA.) — دَفْرُ كَلْبٍ (A.) — دَفْرُ كَلْبٍ † Fortune that presses severely and injuriously upon its subjects. (TA.) — كلبُ A tree of which the leaves are rough, in consequence of its not having sufficient watering, without losing their moisture, so that they catch to the garments of those who pass by, thus annoying them like a dog. (ADk.)

كلْبَةٌ † A thorny tree, destitute of branches: (K:) so called because it catches to [the garments of] those who pass by it, like a dog: (TA:) a rugged tree, with branches standing out apart, and tough thorns. (TA.) — A small thorny plant, of the kind called شَرَسٌ, resembling

the شكاعا [or شُكَاعَى, or شُكَاعَةَ], of the description termed ذُكُور : (TA:) or a certain thorny tree, (K,) of the kind called عَضَاهُ, having [what is termed] كَلْبَتَانِ : (K.) كَلْبَةٌ : (TA;) as also كَلْبَةٌ. (K.) — The implement with which the blacksmith takes hold of hot iron; [his forceps]. (S, K.) — حَدِيدَتَانِ ذَاتِ كَلْبَتَيْنِ [An iron with two curved ends, forming a forceps]. You also say حَدِيدَتَانِ كَلْبَتَيْنِ, and ذَوَاتَا كَلْبَتَيْنِ. (TA.)

كَلْبَةٌ The shop of a vintner. (AHn, K.) — The hairs that grow upon each side of the fore part of the nose and mouth of a dog or cat: (Z, K:) wrongly explained as signifying the nails of a dog. (Z.) — A thong, or a strand (طَاقَةٌ) of the fibres of the palm-tree (لَيْف), with which skins and the like are sewed: (K, TA:) [see إِقْتَمًا]: or a thong, or [so in the O and in the TA, art. قَفَا; but here, in the latter, instead of "or," "behind," which is evidently a mistake;] a strand (طَاقَةٌ) of the fibres of the palm-tree, used in the same manner as the shoe-maker's awl that has, at its head, a perforation نَقَبٌ [so in the O, in the TA حجر a strange mistranscription: what is meant is doubtless an eye, like that of a needle, and it is by means of an implement with an eye at the end that the operation here described is commonly performed in the present day:] the thong, or the thread, or string, is inserted into the كَلْبَة, which is doubled: thus it enters the place [or hole] of the sewing, and the sewer introduces his hand into the إِدَاوَةٌ [q.v., i.e., the vessel upon which he is employed in working], and stretches the thong of leather, or the thread, or string, (O, L, TA,) in the كَلْبَة. (L, TA.) [See كَلَب.]

أَرْضٌ كَلْبَةٌ † Land which has not sufficient watering, and of which the plants, in consequence, become dry: (S:) or rugged land, and such as is termed قَفْتٌ, in which there are neither trees nor herbage, and which is not a mountain. (Aboo-Kheyrh.) — أَرْضٌ كَلْبَةٌ الشَّجَرِ Land upon which the rain called الرَّبِيعُ does not fall: (TA:) or rugged, dry, land, upon which that rain does not fall, and which does not become soft. (ADk.) — See كَلْبَةٌ.

كَلَابٌ [perhaps inf. n. of كَلَب] The departure of reason by the kind of madness termed كَلَب. (K.)

كَلَابٌ : see كَلَبٌ.

كَلِيبٌ : see كَلَبٌ and كَلِبٌ. — Respecting this word in the following verse of Taäbbaṭa-Sharran,

• إِذَا الْحَرْبُ أَوْلَتْكَ الْكَلِيبَ قَوْلَهَا •  
• كَلِيبَكَ وَأَعْلَمَتْ أَنَّهَا سَوْفَ تَنْجَلِي •

[When war sets over thee &c.] there are two opinions: one, that by كَلِيب is meant مَكَالِبُ (see 2): the other, that it is an inf. n. of كَلَبَتِ الْحَرْبُ ["The war became vehement, severe, or fierce"]: the former is the more valid. (IM.)

مَكَالِبٌ : see كَلَبٌ and مَكَالِبٌ.

كَلَابٌ (S, K) and كَلُوبٌ (K) A spur; (S, K;) the iron instrument that is in the boot of him who breaks in a horse. (S.) — كَلَابٌ and كَلُوبٌ (and كَلُوبٌ, MF, art. سِح q.v.,) [A flesh-hook;] an iron implement with which meat is taken out of the cooking-pot: pl. كَلَالِيبُ : (S:) an iron flesh-hook, with prongs: (R, which gives this as the explanation of the latter word:) a hooked iron; like حُطَافٌ : (Fr. &c.) a piece of wood at the head of which is a hook, ('Eyn,) of the same or of iron: (T:) an iron instrument for roasting flesh-meat: syn. سَفُودٌ. (Lh.) See كَلَبٌ. — كَلَالِيبُ † The talons of a falcon: (K:) pl. of كَلُوبٌ. (TA.) — † The thorns of a tree. (K.)

كَلَابٌ and كَلُوبٌ : see كَلَابٌ.

كَلْبَانٌ A pimp: from كَلَبٌ, q.v., (As, IAqr, K) Sb, however, does not mention the measure كَلْبٌ. ISd thinks it most probable that كَلْبٌ is a trilateral-radical, and كَلْبَانٌ a quadrilateral-radical [or rather a quasi-quadrilateral-radical], like زَرِيرٌ and زُرَّارٌ &c. (L.) See also قَرُوبَانٌ and قَلْبَانٌ, and art. كَلَب.

كَلِيبٌ : see كَلَبٌ and مَكَالِبٌ.

كَلَابَةٌ A clamorous, very noisy, very garrulous, woman, of evil disposition. (TA, voce كَلَابَةٌ.)

مَكَالِبٌ A dog trained and accustomed to hunt. (L.) See the verb. — A captive, or prisoner, (S,) having the feet shackled, or bound; (S, K;) i.q. مَكْبَلٌ, from which it is formed by transposition, (S,) accord. to some. (TA.)

مَكَالِبٌ One who trains dogs to hunt; (S, K;) as also كَلَابٌ: and sometimes signifying one who trains the قَهْدُ, and birds of prey, to take game: see Kur v. 6: one who possesses dogs trained to hunt, and hunts with them; (L;) as also كَالِبٌ, pl. كَلَابٌ : (R:) or كَالِبٌ and كَلَابٌ (S, L, K) signify an owner, or a possessor, of dogs; (L, K;) the former being similar to تَامِرٌ &c. (S.)

مَكَالِبٌ an appellation given by the people of El-Yemen to † A deputy, or an agent; because of his acting injuriously, or contentiously, towards them over whom he is appointed as such. (TA.)

كَلَبَتِ

كَلَبَتِ and كَلَابَتِ A hard and strong man. (IDrd, L.) — Also, and كَلَبَتِ and كَلَبَتِ, Niggardly, or stingy, and contracted [in dis-position]. (K.) [See also كَلَبَتِ.]

كَلَبَ

1. كَلَبَتْ, aor. -, inf. n. كَلَبْتُ, (IF,) He collected it together: (IF, K:) like كَلَدَهُ. (IF.) — كَلَبَتْ فِي الْإِنَاءِ, aor. -, He poured it into the vessel. (Az, K.) — كَلَبَتْ شَيْئًا (or كَلَبَتْ بِهِ, Sgh) He threw, or cast, a thing. (K.) — كَلَبَتْ, [aor. -,] He urged a horse to run, by striking him with his feet; syn. رَكَّضَ. (Aboo-Mihjen, K.)

7. اِنكَلَتْ It (beverage, TA) poured out, or forth; or was, or became, poured out, or forth. (K.) — He (a man, TA) shrunk; or became contracted. (K.)

8. اِكْتَلَتْ He drank it. (Fr, K, TA.)

كَلْبَةٌ A lot, portion, or set portion, of food (K) &c. (TA.) — A little; a small portion; somewhat; syn. نَبْدَةٌ; (K;) of a thing. (TA.)

قَرَسٌ فَلْتَةٌ كَلْبَةٌ A horse that leaps, springs, or bounds, with his whole body and limbs. (K, TA.)

كَلْبَةٌ (probably a mistake for كَلْبَةٌ, TA,) Vehemence; severity; pressure; affliction. (TS.)

جَمُوعٌ i.q. إِمْرَأَةٌ كَلُوتٌ (TA.)

كَلِيبٌ and كَلِيبٌ An oblong stone (resembling a بَرَطِيلٌ, TA) with which the hole of a hyena is stopped up: (K:) so يُسَدُّ بِهِ accord. to IDrd.: or, as in some copies يُسَبَّرُ بِهِ, is probed: or, as in the TS, يُسْتَرُّ بِهِ, is covered: after this is applied, the earth is dug away to find the hyena: mentioned by IAqr. (TA.)

فُلْتُ كَلْتُ, and قَرَسٌ فُلْتُ كَلْتُ, A swift horse. (K.)

كَلِيبٌ : see كَلِيبٌ.

رَجُلٌ مِصَلَّتْ مِصَلَّتْ كَلِيبٌ A man who is sharp, acute, or penetrating, in the transacting of affairs. (TS, L.) [See also مِصَلَّتْ.]

كَلَبَ

Q. 1. كَلَبْتُ, inf. n. كَلْبَتَةٌ, He acted as a pimp. (IAqr.) See كَلْبَتَانٌ. — [Freytag assigns to this verb the signification Dissimulatione, astutia, usus est in rebus; as from the K,

with the same inf. n.: but I do not find it in any copy of that work. See, however, the next para.]

**كُتِبَ** and **كُتِبَ** *Dissimulation, or craftiness, or deceit, in affairs:* (K:) [or i.q. **كُتِبَ**, q.v.]

**كُتِبَان** *A pimp:* (K:) from **الكُتِب**: [see **كُتِب**]. (TA.)

### كث

7. **تَقَدَّمَ** *He advanced: preceded: syn.* **انكث**. (K.)

**مُكْتَب** *A man (TA) penetrating (مَاضٍ) in affairs.* (K.) See **مُكْتَب**.

### كلب

**كُلِّبَ** and **كُلِّبَ** *Contracted [in hand or mind]: avaricious: (K:) dissembling, or using craft, or deceit, in affairs: app. a dial. syn. of كُتِبَ.* (TA.) See also **كُتِبَ**.

### كلج

**كِلْجَة**, (S, and so accord. to the Mgh and the Mṣb and Es-Sakhāwee, TA, but in some copies of the K **كِلْجَة**), as also **كِلْجَة** and **كِلْجَة**, (Shifā el-Ghaleel,) *A certain measure, (S, K,) used in El-'Irāk, consisting of two mennis and seven-eighths of a menn; the menn (مَن) being two pounds; [consequently, five pounds and three quarters]: (Mṣb:) or half a صَاع: (Az, in Mgh and Mṣb, voce كُرُ): [from the Persian كِلْجَة:] pl. كِلْجَات (Mṣb) and كِلْجَة and كِلْجَة, (S, K,) in which last the ة is added because it is a foreign word. (S.)*

### كلح

1. **كَلَحَ**, aor. ٢, inf. n. **كُلُوْح** and **كُلُوْح**; (S, K;) and **كَلَحَ**, and **كَلَحَ**, (K,) and **كَلَحَ**; (A;) *He (a man, S) grinned, or displayed his teeth, (M, rendered in the S and K by تَكَشَّرَ), frowning, or contracting his face, or looking sternly, austerely, or morosely. (S, M, K.) — كَلَحَ فِي وَجْهِهِ He frightened him; namely a child, and a madman. (A.)*

2. **كَلَحَ وَجْهَهُ** *He contracted his face much.* (A.)

3. **مُكَاَلَعَة** [inf. n. of **كَالَعَهُ** *He contended with him for superiority in strength;*] i.q. **مُشَادَة**. (S.) [And so **مُجَالَعَة**.]

4. **أَكْلَحَهُ** *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. **تَكَلَحَ** *He smiled: see 1. (K.) — Hence,*

(TA,) **تَكَلَحَ الْبُرُقُ** *The lightning flashed in continued succession: (S, L, K:) also, it continued, and became concealed, in a white cloud. (L.)*

13: see 1.

**كَلَحَ** *The mouth and parts around it. So in the phrase مَا أَقْبَحَ كَلَحَتَهُ How ugly is his mouth with the parts around it! (S, K.)*

**كَلَاَح**: see **كَلَاَح**.

**كَلَاَح** (S, K) and **كَلَاَح**, the latter [indecl.] like **قَطَام**, (K,) *A year of dearth, scarcity, drought, sterility, or barrenness. (S, K.) You say أَصَابَتْهُمْ سَنَةٌ كَلَاَحٌ A year of dearth, &c., befell them. (TA.) See كَلَاَح.*

**كَلَاَح**, act. part. n. of 1. — Also, *Having the lip withdrawn from the teeth. (Zj, L.) So in the Kur xxiii. 106, accord. to Zj. (L.) — كَلَاَحٌ دَهْرٌ كَلَاَحٌ Severe, distressing, or afflictive, fortune, or time; (S, K;) as also كَلَاَحٌ. (TA.)*

**كَلَاَحٌ** *Foul, unseemly, or ugly; syn. قَبِيْحٌ: (K;) an epithet applied to a man. (TA.)*

**كَلَاَحٌ** *بَلَاءٌ A trial, or an affliction, which, by its severity, makes men grin and frown. (L, from a trad.)*

### كلب

Q. 1. **كَلَبَهُ** *He struck him with a sword.* (K.)

**كَلَبَهُ**: of this word, Az says, It is not known what it is: but it is related, on the authority of IAḡr, that it signifies *The sound, and flame, of fire; or its sounding, and flaming: (as explained in the K:) or, accord. to the RA, it signifies its sound, or sounding, in what is slender, or small, as a lamp and the like. (TA.)* [See also **حَدَرَهُ**.]

### كد

5. **تَكَدَّ** *He (a man) was, or became, thick and firm in flesh. (L.) — See also Q. Q. 3.*

R. Q. 3. **إِكْتَدَدَ**: see Q. Q. 3.

Q. Q. 3. **إِكْتَدَدَى** *He (a man, Lh, and a camel, S, L) was, or became, thick, big, gross, or coarse, and strong; (Lh, S, L, K;) like إِكْتَدَدَى; (S, L;) as also إِكْتَدَدَى (Lh, L) and تَكَدَّدَ (K:) he, or it, was, or became, hard; (K;) and strong; as also إِكْتَدَدَى. (TA.)*

**كَدَّ** [a coll. gen. n.] *Rugged lands: (Mṣb, K:) n. un. with ة: (Mṣb, K:) or [hills such as are termed] إِكْدَام: n. un. with ة: and إِكْتَدَدَى also signifies a hill of this kind: (K:) also,*

*a hard place without pebbles; (S, K;) as also كَدَّة and كَدْدَى: (TA:) or the last two words signify a piece of rugged ground or land. (S.) The Arabs use the expression ضَبُّ كَدَّة, because the ضَبُّ burrows only in hard ground. (L.) — أَبُو كَدَّة [in some copies of the K, كَدَّة] a surname of The male hyena. (L, K.)*

**كَدْدَى**: see **كَدْدَى**.

**مُكْتَدِدٌ** *Strong, and thick, big, gross, or coarse; as also مُكْتَدِدٌ: (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.)*

**مُكْتَدِدٌ**: see **مُكْتَدِدٌ**.

### كلس

1. **كَلَسَ**: see 2.

2. **كَلَسَ**, inf. n. **تَكَلَيْسٌ**, *He plastered (طَرَّ) a building with كَلَسَ; as also كَلَسَ, inf. n. كَلَسَ: he made smooth [with plaster]: when a thing is thickly plastered, it is termed مَقْرَمَدٌ. (TA.) See كَلَسَ. — As used by the alchemists, [He calcined a substance;] he dissolved a body so that it became like كَلَسَ. (TA.)*

**كَلَسَ** (S, K) and by poetic licence **كَلَسَ** (IJ) i.q. **صَارُوْحٌ** [i.e. Quick lime, and the mixtures thereof, with which are plastered tanks, or cisterns, and baths, &c.], (S, K,) or the like thereof, (TA,) with which one builds: (S, TA:) or that with which a wall, or the inside of a palace or the like, is plastered, resembling **جِص** [or gypsum], without baked bricks. (TA.) A poet says, (S,) namely 'Adee Ibn-Zeyd, describing El-Hāḡr, a city between the Tigris and Euphrates, (TA.)

• شَادَهُ مَرْمَرًا وَجَلَّلَهُ كَدًّا •  
• سَا قَلْبَلَطِيْرٍ فِي ذُرَاهُ وَكُوْر •

[*He raised it high, of marble, and covered it with quick lime, and there were nests for the birds in its tops]: or, accord. to Aḡ, the right reading is وَخَلَّلَهُ كَلَسًا, with كَلَسَ, meaning, and put صَارُوْح into the interstices of its stones; and he used to laugh at him who related it in the former manner, with ج. (TA.) But see 2.*

**كَلَسَ**: see **كَلَسَ**.

**كَلَسَ**: see **كَلَسَ**.

**كَلَسَة** *A lime-kiln: so in the present day.]*

**كَلَسُوْسٌ** [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 **كَلَسُوْسٌ**.



(L.) [But the latter word more properly signifies "chyme," and in this sense is used by modern physicians.]

مَكْسَرُ A lime-burner; (Golius, on the authority of Meyd;) [as also كَلَسٌ: or this latter signifies a seller of quick lime.]

كَلَع  
كَلَف  
كَلَم  
كَلِي  
كَم

See Supplement.]

كَمَا

1. كَمَا, aor. َ, inf. n. كَرُوا; (S, K;) and كَمَا; (K;) He fed people with [the truffles called] كَرُوا. (S, K.) = كَمِي, aor. َ, inf. n. كَمَا, He walked barefoot, and had no shoes, or sandals; حَفِي وَتَرْتَكُنْ عَلَيْهِ نَعْلٌ (accord. to some copies of the S, on the authority of Ks, and so in the L: or, accord. to the K, and an excellent copy of the S, حَفِي وَعَلَيْهِ نَعْلٌ, which may signify He became thin in the feet, from much walking, though wearing shoes, or sandals:)] كَمَا in the foot is the same as قَسَطٌ; [i.e., the being naturally stiff in the tendons]. (TA.) = كَمَيْتٌ † It (his foot, S, A, K, or hand, A) became much cracked (Th, S, K) by reason of cold. (A.) Also written in a copy of the A كَمَا; app. by a mistake of the transcriber. (TA.) = كَمِي عَنِ الْأَخْبَارِ (K) inf. n. كَمَرُ, (TA,) He was ignorant of, and understood not, or minded not, the news. (K.)

4. اِكْمَا It (a place) abounded with [the truffles called] كَرُوا. (S, K.) — See 1. اِكْمَاتُهُ Age rendered him a شَيْخٌ, or an old man. (S, K.)

5. كَمَرُ He gathered [the truffles called] تَكَمَا. (S.) = تَكَمَا عَلَيْهِ الْأَرْضُ The earth hid him [as in a grave]. (K.) = تَكَمَاهُ He detested him, or it; syn. تَكْرَهُهُ. (K.)

6. تَكَامَانَا فِي أَرْضِهِمْ [We, together, gathered the truffles called كَرُوا in their land]. (A.)

كَمْثَرُ A well-known vegetable, (K,) [the truffle,] which comes forth from the earth like the شَحْمُ الْأَرْضِ [the fat of the earth]; and the Arabs also call it جَدْرِي الْأَرْضِ [the small-pox of the earth]: it is also said that the name of كَمَا is given to those [truffles] that incline to dust-colour and Bk. I.

black; and جَبَاة (q. v.) to those that incline to red: كَحْلٌ and تَوْتِيَا are compounded with the juice of this vegetable [to apply to the eye]: Th also mentions كَمَا [as used for كَمَا]. (TA.) The dual of كَرٌ is كَمَانٌ; (S;) the pl. (of pauc., S) أَكْمُو; (S, K;) and [pl. of mult.] كَمَا: (K:) this last is not a pl. of كَر, but a quasi-pl. n.: (Sb, K:) [or كَمَا is rather a coll. gen. n. of which the n. un. is without the ة, contr. to analogy: (see جَمَةٌ:)] in speaking of many, you say كَمَا, contr. to analogy: (S;) or كَمَا is the sing., and كَرٌ pl.: or [accord. to some,] كَمَا is both sing. and pl.: (K:) AHn mentions كَمَا as sing., and كَمَاتَانٌ as dual, and كَمَاتٌ as pl.: but the right opinion is that of Sb. (TA.) [كَمَا also signifies Any kind of fungus, such as the mushroom, and toadstool. See فَطْرٌ.]

كَمَا One who sells, and who gathers for sale, [the truffles called] كَرُوا. (K.)

مَكْمُوَّةٌ and مَكْمَاةٌ A place in which [the truffles called] كَرُوا grow. (K.)

كَمِت

1. كَمِتٌ, (contr. to analogy, as verbs significant of colours [if unaugmented] are generally of the measure فَعِلٌ, MF,) aor. َ, inf. n. كَمَيْتٌ and كَمَاتَةٌ (in the CK كَمَيْتَةٌ) and كَمَاتَةٌ; and كَمَيْتٌ, inf. n. كَمَاتٌ; (K;) and كَمَيْتٌ, inf. n. كَمَاتٌ; and كَمَاتٌ, (in the CK كَمَاتٌ), inf. n. كَمَيْتَاتٌ; (S, K;) He (a horse, S, K, [and a camel, &c.]) was, or became, of the colour called كَمَيْتٌ. (S, K.) = كَمَيْتُ الْغَيْظِ, [aor. َ,] He concealed, or hid in his bosom, rage, or wrath. (Sgh, K.)

2. كَمَيْتٌ ثَوْبُهُ † He dyed his garment of the colour of [fresh ripe] dates; i.e., of a red colour inclining to black. (A.) — كَمَيْتٌ She was rendered artificially of the colour called كَمَيْتٌ, (K,) or was dyed of that colour. (So in a copy of the K.)

4: }  
9: } see 1.  
11: }

أَكْمَيْتٌ: see كَمَيْتٌ.

كَمَيْتَةٌ [A dark bay colour:] a red colour mixed with blackness: (Kh, Sb:) or a red colour mixed with قَنَوٌ, (As, S, K,) which latter is blackness that is not pure, or clear: (see كَمَيْتٌ:) or a colour between black and red: (ISd:) there are two kinds of كَمَيْتَةٌ; namely كَمَيْتَةٌ صُفْرَةٌ [yellow bay, or gilded bay,] and كَمَيْتَةٌ حُمْرَةٌ [red bay, or chestnut-bay]. (IAqr.)

كَمَيْتٌ, masc. and fem., (S, K,) [A bay, or dark bay, or brown, horse &c.:] of a red colour mixed with blackness: (Kh, Sb:) or of a red colour mixed with قَنَوٌ, (As, S, K,) which latter is blackness that is not pure, or clear: (TA [app. from As]:) [see كَمَيْتَةٌ, above:] a camel is called أُحْمَرٌ if of an unmixed red; but if of a red colour mixed with قَنَوٌ, it is called كَمَيْتٌ: (As, S:) the difference between كَمَيْتٌ and أَشَقْرٌ, as applied to horses, is in the mane and the tail: if these are red, the animal is called أَشَقْرٌ [i.e. sorrel]; and if they are black, it is called كَمَيْتٌ; (AO, S, TA;) and the وَرْدٌ is between these two: (AO, TA:) [all bay horses have black manes, which distinguish them from the sorrel, that have red or white manes: (Farrier's Dict., quoted in Johnson's Dict., voce "bay":)] an epithet applied to the horse and the camel and other animals: (ISd:) you say قَرَسٌ كَمَيْتٌ, and مَهْرَةٌ كَمَيْتٌ, and بَعِيرٌ كَمَيْتٌ, and نَاقَةٌ كَمَيْتٌ: (TA:) accord. to the Kh, as cited by Sb, it is of the dim. form because it denotes a colour between black and red, as though to imply that it signifies what is near to each of these two colours. (S.) In a marginal note in the S, it is said to be a foreign word arabicized.

(TA.) [Perhaps from the Persian كَمَيْزَةٌ: Freytag says, accord. to some from the Persian كَمَيْتَةٌ.] See also أَكْمَيْتٌ, and كَمَيْتَةٌ. The Arabs say, that the كَمَيْتٌ is the most powerful of horses, and the strongest in the hoofs. (TA.) — تَمْرَةٌ كَمَيْتٌ † A date of the colour called كَمَيْتٌ; [or, red tinged, or mixed, with black, or of a blackish red colour]: it is one of the kinds hardest, or toughest, in لَحْمًا [i.e. pulp, or flesh], and sweetest to chew. (AM.) — تَمِينٌ كَمَيْتٌ † A fig of that colour. (AHn.) — كَمَيْتٌ † a name of Wine; because there is in it blackness and redness: (S:) or wine in which is blackness and redness: (M, K:) used like a proper name, [or rather as a subst.,] though originally an epithet. (TA.) — كَمَيْتٌ is also applied as an epithet to waste, or unowned, land. (ISd.) — كَمَيْتٌ A long, complete, month, or year. (IAqr.)

أَخَذَهُ بِكَمَيْتِهِ He took it by its root. (Sgh, K.)

كَمَاتِي: see next paragraph.

كَمَاتِي, (K,) and كَمَاتِي, and كَمَاتِي, of the same measure as عَذَارِي (TA,) Horses of the colour of that which is called كَمَيْتٌ, (K,) كَمَاتِي is a pl. formed from أَكْمَيْتٌ; though this sing. has not been used: (L:) and كَمَاتِي is a pl. formed from كَمَيْتَةٌ [fem. of كَمَيْتٌ] regarded as a subst.; though this sing. also has not been used. (TA.)

كَمْثَر

Q. 1. كَمْثَرٌ, inf. n. كَمْثَرَةٌ, It became compact,

one part of it entering into another, or parts into parts: (K: [but only the inf. n. is there mentioned:]) an obsolete verb: (TA:) whence the following word, (IDrd, K,) if it be Arabic. (IDrd.)

**كُمْتَرِي** (S, Mṣb, K,) a [coll.] gen. n., with tenween, and, accord. to some, **كُمْتَرِي**, without teshdeed, but others disallow this, (Mṣb,) *A certain kind of fruit; (T, S;) well known; [namely, the pear;] called by [some of] the vulgar اِبْجَامِ: (T:) [it is called by this latter name, and also اِنْبَاس and اِنْبَاس, in Syria; but in Egypt and some other countries, كُمْتَرِي:] n. un. كُمْتَرَاة: (S, Mṣb, K:) pl. كُمْتَرِيَات: (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 كُمْتَرِي, without tenween: for it is added,] and one says, هَذِهِ كُمْتَرِي وَاحِدَةٌ [this is one pear: in the copies of the K in my possession erroneously written كُمْتَرِي]: and هَذِهِ كُمْتَرِي كَثِيرَةٌ [these are many pears]. (K.) Its dim. has the following forms: كُمْتَرِيَّة, (K,) which is the most agreeable with analogy, (ISd, TA,) and كُمْتَرِيَّة, (K,) which is the form adopted by those who make the pl. كُمْتَرِيَات, (ISk, TA,) and كُمْتَرِيَّة, (K,) which is the best form, (ISk, TA,) and كُمْتَرِيَّة. (K.) Az says, I have asked a number of Arabs of the desert respecting the كُمْتَرِي, but they knew it not. (TA.)*

### كبح

1. **كَبَحَ الدَّابَّةَ**, [aor. - ,] (inf. n. **كَبَحَ**; M) and **كَبَحَهَا**; *i. q.* **كَبَحَهَا** (A'Obeyd, K) and **كَبَحَ الدَّابَّةَ بِاللِّجَامِ**: (A'Obeyd:) or **كَبَحَ الدَّابَّةَ بِاللِّجَامِ**, signifies *He pulled in the horse, or the like, by the bridle and bit, in order that it might stop, and not run: (M:) and كَبَحَهَا, he pulled its bridle so that its head became upright, or erect. (Aṣ, S, M.)*

4. See 1. **اَكْبَحَ الْكُرْمُ** *The grape-vine became in a state of commotion preparatory to its putting forth its leaves. (S, K.) — اَكْبَحَتِ الزَّمْعَةُ* *The gem, or knot, in the place whence a bunch of grapes was about to grow forth became white, and what resembled cotton came forth upon it. (Az, on the authority of Eṭ-Ṭāīfee.) — See also اَكْبَحَ and اَكْبَحَ.*

**كُومَعٌ** (and **كُومَعٌ**, L) A man (S) having large buttocks. (S, L, K.) — Also **كُومَعٌ**, A man (TA) whose teeth fill his mouth so that his speech is thick: (K:) or a man whose teeth are

crowded together, one upon another, so that his mouth seems to be straitened by them. (IDrd.) — **فَمَرَّ كُومَعٌ** *A mouth straitened by the great number of the teeth and by the smelling of the gums. (IDrd.)*

### كبح

1. **كَبَحَ بَانَفِهِ**, (S, L, K,) aor. - ; (K;) and **اَكْبَحَ بَانَفَهُ**; (L;) *He magnified himself, or was proud; (S, L, K;) elevated his nose, from pride: (L:) or اَكْبَحَ he elevated his head, from pride; (L;) اَقْبَحَ [in the CK with خ]: (K:) or he sat in the manner of him who magnifies himself (S, L) in his own mind. (L.)* **اَكْبَحُوا بَأْوًا** *They flourished and increased in self exaltation: or تَرَادَوْا. (L.) — كَبَحَهُ بِاللِّجَامِ* *He pulled him in [i. e. a horse or the like] by the bridle and bit, in order to check or stop him; (L;) i. q. كَبَحَهُ; (K;) [or he pulled up his head by the bridle and bit]. See كَبَحَ بِهِ. (K.)* aor. - , (L,) inf. n. **كَبَحَ**, (S, L,) *He voided it, namely his excrement, or ordure; or voided it in a thin state; syn. سَلَخَ. (S, K.)* Some bread and **كَامِخَ** [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 **كَامِخَ**;" whereupon he said, "I know that it is **كَامِخَ**;" and added, **اَيُّكُمْ كَبَحَ بِهِ** "which of you voided it?" **اَيُّكُمْ سَلَخَ بِهِ** (S.) — **كَبَحَ بَسَلَجِهِ**, aor. and inf. n. as above, *He (a camel) voided his excrement, or ordure, in a thin state. (L.)*

4. See 1. **اَكْبَحَ** *It (a vine) put forth its gems when about to put forth its leaves. (AḤn.) [See also اَكْبَحَ.]*

**كَبَاحٌ** *The magnifying one's self; pride. (Abu-l-Abbās, K.)*

**كَامِخَ**, (S, Mgh, Mṣb, K,) sometimes written and pronounced **كَامِخَ**, (Mṣb, and written in both these ways in a copy of the S) but the former is better known, and more common, (TA,) an arabicized word, (S, Mgh, Mṣb,) from the Persian **كَامَه**, (Mgh, Shifá el-Ghaleel,) *A kind of seasoning, or condiment, eaten with bread to render it pleasant, or savoury; (S, Mṣb, K;) [a thing used to give relish to food, or to quicken the appetite;] accord. to some, prepared with vinegar, and used to quicken the appetite; (TA;) also called مَرِيَّة: (Mṣb:) or it is a bad sort of مَرِيَّة: (Mgh, Mṣb:) pl. **كُومِخَ**, (Mṣb,) or **كُومِخَ**. (Mgh.)*

**كَمِخَ** *A king having his head elevated, from pride. (L.)*

### كبد

1. **كَبَدَ**, aor. - , inf. n. **كَبَدَ**, *It (a thing)*

*became changed in colour, (L, Mṣb, K,) and lost its clearness, (L, K,) the traces thereof remaining. (L.) — كَبَدَ لَوْنُهُ* *His, or its, colour became changed. (L.) — كَبَدَ الثَّوْبُ* *The garment became worn-out, (A, K,) and smooth, (K,) so that its colour changed. (A.) — كَبَدَ*, (aor. - , K, inf. n. **كَبَدَ** and **كَبُوذَ**, TA,) *He (a fuller, L) beat a garment, or piece of cloth. (L, K.) — كَبَدَ*, aor. - , inf. n. **كَبَدَ**, *He (a man) was affected with concealed grief or sorrow: (S, Mṣb:) or, with grief or sorrow which he could not dispel: (L:) or, with intense grief or sorrow: (K:) or, with most intense grief or sorrow: (L:) and, with disease of the heart from intense grief or sorrow. (K.)*

2. **كَبَدَهُ**, inf. n. **تَكْبِيدٌ**, *He heated it (a limb) with a كَبَادَةٌ; (K;) heated it with rags and the like; (S, L;) applied to it a كَبَادَةٌ. (A.)* **كَبَادٌ** [which see below] signifies the same as **تَكْبِيدٌ**. (S, L.) — *He heated for him a garment or piece of cloth or some other thing, and applied it to a place in which he suffered pain in one of his limbs, so as to give him ease. You also say أَكْبَدَهُ; and مَكْبُودٌ is used as the pass. part. n. of this verb, anomalously. (L.)*

4. **اَكْبَدَهُ** *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.) — اَكْبَدَهُ* *He, or it, affected him with intense grief or sorrow: and, with disease of the heart from intense grief or sorrow: (K:) it (grief) rendered him sorrowful. (A.) — See 2.*

**كَبَدٌ**: see **كَبَدٌ**.

**كَبَدٌ** (L, K) and **كَبَدٌ** (K) and **كَبَدَةٌ**, (S, L, Mṣb, K,) the last a simple subst., (Mṣb,) *Change of colour, (S, L, Mṣb, K,) and loss of its clearness, (L, K,) the traces thereof remaining. (L.) — كَبَدٌ* *Concealed grief or sorrow: (S, A, L, Mṣb:) or grief or sorrow which one cannot dispel: (L:) or intense grief; as also كَبَدٌ and كَبَدَةٌ: (K:) or most intense grief or sorrow: (ISd, L:) and disease of the heart from intense grief or sorrow. (K.)*

**كَبَدٌ** *A thing changed in colour; (Mṣb;) see 1; and أَكْبَدُ اللَّوْنُ [the same]: (A:) and كَبَدٌ [changed in countenance]. (A.) — أَكْبَدُ* *Affected with concealed grief or sorrow; as also كَبِيدٌ: (S, Mṣb:) or, both words, with grief or sorrow which cannot be dispelled: (L:) or, with intense grief or sorrow; as also كَبِيدٌ and مَكْبُودٌ [which see below]: (K:) or, with most intense grief or sorrow: (L:) and, with disease of the heart from intense grief or sorrow; as also كَبِيدٌ and مَكْبُودٌ. (K.) — Fronning,*

or contracting his face; looking sternly, austere, or morosely; as also كَامِدٌ (L.)

كَمَدَةٌ: see كَمَدٌ.

كَمَادٌ (a subst. ك) The act of beating a garment, or a piece of cloth, by a fuller. (L, K,\*) — كَمَادٌ (ك) and كَمَادَةٌ (A, L, K) A greasy, (A,) or dirty, (K,) or greasy and dirty, (L,) piece of rag, which is heated, and put upon a pained part, as a means of cure, (A, L, K,) for pain (A, K) of the belly, (K,) or flatulence. (A, K.) — كَمَادٌ i.q. تَكْمِيدٌ; see 2; (S, L;) [The application of a كَمَادَةٌ:] the taking a piece of rag, and heating it with fire, and putting it upon the place of a swelling. (Sh, L.) It is said in a trad., الْكَمَادُ أَحَبُّ إِلَيَّ مِنَ الْكَيِّ [The application of a كَمَادَةٌ is more pleasing to me than cauterization]. (S, L.)

كَمِيدٌ and كَامِدٌ: see كَمَدٌ.

أَكْمَدَهُ, which is extr., being from مَكْمُودٌ: (TA:) see 4, and كَمَدٌ.

كَمَرٌ

1. كَمَرَ He (a circumciser) missed the place of circumcision [and hurt, or wounded, the glans of the penis]. (IKtt.)

كَمْرَةٌ The head [or glans] of the penis; (K;) or i.q. حَشْفَةٌ: (Msb:) pl. كَمَرٌ: (S, Msb, K:) [or rather, the latter is a coll. gen. n.; and the former, the n. un.] It is said in a proverb, الْكَمَرُ أَشْبَاهُ الْكَمَرِ; alluding to the likeness of one thing to another. (K.) — Hence, by synecdoche, † The penis, altogether. (Msb.)

مَكْمُورٌ A man (S) having the head [or glans] of his penis, (Msb, K,) or the extremity of the head of his penis, (S,) hurt, or wounded, by the circumciser. (S, Msb, K.)

كَمَسٌ

كَيْمُوسٌ [Chyme; from the Greek χυμός:] a term applied by the physicians to the food when it is digested in the stomach before it departs thence and becomes blood; also called كَيْلُوسٌ: (L, TA:) [but the latter word more properly signifies "chyle," and in this sense is used by modern physicians:] a certain mixture or humour (خَلْطٌ): a Syriac word: (K:) [or Greek, as mentioned above:] Az says, that كَيْمُوسَاتٌ, as used by the physicians, signifies the four humours; and is not Arabic, but ancient Greek. (TA.)

كَيْمُوسِيَّةٌ Want, or requirement, of food, or nourishment. Occurring in a trad. of Kuss,

where it is said to be not an attribute of God. (ISd, TA.)

كَمَشٌ

1. كَمَشَتْ, aor. ى, inf. n. كَمَاشَةٌ, She (a woman) was, or became, small in the breast. (TA.) — كَمَشَتْ الْخُصِيَّةَ, inf. n. كَمُوشَةٌ, [The testicle, or the scrotum,] was, or became, short, and cleaving to the inner skin. (TA.) See also 5. — كَمَشٌ, inf. n. كَمَاشَةٌ, He (a man) was, or became, quick; (K;) as also تَكَمَشَ (S, K, TA) and انكَمَشَ; (K, TA;) and انكَمَشَ, in relation to pace and to work: (IKtt:) or quick and sharp or vigorous or effective: (S:) or determined or resolute, and sharp or vigorous or effective, (A, TA,) and quick, in his affairs: (TA:) or courageous. (Sb, ISd.) You say, انكَمَشَ فِي سَعِيهِ [He was quick, &c., in his walking, or running, or working]. (A.) And انكَمَشَ فِي سَيْرِهِ [The horse was quick, &c., in his going, or pace.] (A.) And انكَمَشَ فِي أَمْرِهِ He hastened, or was sharp or vigorous or effective, in his affair. (Aq.) And انكَمَشَ فِي الْحَاجَةِ He was quick and vigorous in executing the needful affair; syn. اجْتَمَعَ فِيهَا. (TA.) — And كَمَشَ He determined, resolved, or decided, upon an affair; as also كَمَشَ, [aor. ى,] inf. n. كَمَشٌ. (TA.)

2. كَمَشَ ذَيْلَهُ, (A, TA,) inf. n. تَكْمِيشٌ, (TA,) He contracted, or tucked up, his skirt. (A, TA.) — كَمَشَهُ, (inf. n. as above, S, K,) He hastened him; made him quick; (S, A, K;) [and so app. كَمَشَهُ: see 1.] — And كَمَشَ, (K,) or كَمَشَ الْإِبِلَ, inf. n. as above, (TA,) He (a man singing to camels to urge or excite them) was vigorous in driving [so that he made the camels quick]. (K, TA.)

4. انكَمَشَ: see 1. — انكَمَشَهُ: see 2. — انكَمَشَ بِالنَّاقَةِ He bound all the teats of the camel with the صِرَارِ, q.v. (S, K.)

5. تَكَمَشَ It (skin) contracted, or shrank, (A, K,) and became drawn together; (K;) and so انكَمَشَ, said of a garment, or piece of cloth, after washing; (K, art. قَلَصَ;) and of an udder. (TA.) See also 1. — See again 1, in two places.

7. انكَمَشَ: see 5. — See also 1, in five places.

كَمَشٌ Short and small; applied to an udder: and [the fem.] with ى, applied to a testicle, or a scrotum, (خُصِيَّةٌ) short, and cleaving to the inner skin. (TA.) — Applied to a horse, Small in the veretrum; as also كَمِيشٌ: (S, K:) or short therein: [contr. of سَابِغٌ:] pl. [of mult.]

كَمَاشٌ and [of pauc.] أَكْمَاشٌ: (A'Obeid:) or, applied to a beast of carriage, short and small therein: ('Eyn:) but when applied to a female, having a small udder; as also كَمِيشٌ, (K,) or كَمِيشَةٌ, so applied, ('Eyn,) and كَمِيشَةٌ, applied to a she-camel, (Ks, S,) and كَمُوشٌ, thus applied: (TA:) or كَمِيشَةٌ [so in the K accord. to the TA, but in some copies of the K كَمِيشَةٌ] and كَمُوشٌ have this signification when applied to a ewe or she-goat: (K:) or the former of these two epithets, (Aq,) or each of them, (K,) thus applied, signifies short in the teat, (Aq, K,) so as to be milked only with the ends of three fingers, or with the thumb and forefinger: (Aq:) and كَمِيشَةٌ, applied to a woman, having a small breast. (TA.) — Also, and كَمِيشٌ, applied to a man, (S, A, K,) Quick: (A, K:) or quick and sharp or vigorous or effective: (S:) or determined or resolute, and sharp or vigorous or effective, (A, TA,) and quick in his affairs: (TA:) and كَمِيشٌ [app. applied to a man, being the part. n. of كَمَشَ, q. v.] is syn. with كَمَشٌ: (TA:) or كَمِيشٌ signifies courageous. (Sb, ISd.)

كَمِيشٌ: fem. with ة: see above, in two places.

كَمُوشٌ: see above, in three places.

كَمِيشٌ: fem. with ة: see above, passim. —

رَجُلٌ كَمِيشُ الْإِزَارِ [lit.] A man having his ازار [or waist-wraper] tucked up; (K, TA;) [meaning,] vigorous, laborious, or sedulous, in his affair. (TA.)

[ كَمَعَ

كَمَلَ

كَمَنَ

كَمَهَ

كَمَى

كَمَنَ

See Supplement.]

كَنْبٌ

1. كَنْبٌ, aor. ى, inf. n. كَنْوَبٌ; and انكَنْبَ; He, or it, was, or became, gross; thick, coarse; or rough: syn. غَلَطٌ. (K.) See 4. — كَنْبٌ He was, or became, possessed of plenty, or riches: syn. اسْتَعْنَى. (K.) — كَنْبَةٌ فِي جِرَابِهِ, aor. ى, inf. n. كَنْبٌ, He stored it, or deposited it, in his provision-bag. (K.)

4. اُكْتَبَتْ يَدُهُ; and كَنْبَتْ, aor. ى, inf. n. كَنْبٌ; (K;) or the former verb only is used; not the latter; (Aq, S;) His hand was, or became, callous, or hard, (S,) or coarse, or rough, (K,) by reason of work. (S, K.) See 1. — اُكْتَبَ لِسَانُهُ His tongue was impeded, or tied up.



كندت

كُنْدَت and كُنَادَت *Hard and strong*: (K, L:) [as also كُنْبَت and كُنْتَب, &c.].

كندر

كُنْدَر [Greek χόνδρος λιβανωτού, or λιβάνου χόνδρος] i. q. لَبَان [q. v., i. e. *Frankincense*], (S, in art. كدر; TA;) accord. to the physicians; (TA;) a kind of عَدك [or resin], very useful for stopping phlegm, (K,) and a dispeller of forgetfulness, and having other properties: n. un. with ة. (TA.)

كنز

1. كُنَزَ الْمَالِ, aor. ٴ, (T, S, M, Mgh, Mṣb, K, &c.) and, accord. to MF, ٴ also, but the former is that which commonly obtains, (TA,) inf. n. كُنَزٌ, (Mgh, Mṣb,) *He buried the property, or treasure, (S, K, TA,) in the earth: (TA:) he collected the property together, (Mgh, Mṣb,) and treasured it, hoarded it, laid it up, repositied it, stowed it, or stored it, in secret: (Mṣb:) and كُنَزَ الْمَالِ signifies the same as كُنَزَهُ. (TA.)* — كُنَزَ الشَّيْءَ, (K,) aor. ٴ, inf. n. كُنَزٌ, (TA,) *He pressed the thing, meaning anything, (K,) with his hand or foot, (TA,) in a receptacle, or in the earth. (K.)* — كُنَزَ التَّمْرَ, (S, A, Mṣb, K,) aor. ٴ, (K,) inf. n. كُنَزٌ, (Mṣb, TA,) and, accord. to Az, كُنَزٌ and كُنَزٌ, [but see the former of these two words below,] (Mṣb,) *He stowed, or packed, the dates, (TA,) فِي الْوِعَاءِ in the receptacle, (A, Mṣb,) or فِي الْجَلَالِ in the large receptacles of palm-leaves, [pl. of جَلَّة,] by throwing [the contents of] a bag (جَرَاب) into the bottom of the جَلَّة and pressing them with the feet until they became compacted, or commixed in a mass, and then bag after bag until the جَلَّة was pressed full, when it was sewed up with palm-leaf cord. (TA.)* — كُنَزَ الْبُرِّ فِي الْجِرَابِ [He stored up, or packed, the wheat in the bag]. (TA.) [See an ex. of the pass. part. n. voce ٴ.] — كُنَزَ الْجِرَابِ *He filled the bag very full. (A.)* And كُنَزَ السَّقَاءِ *He filled the skin of milk or water. (TA.)* And كُنَزَ الْقِرْبَةِ *He filled the water-skin. (TA.)* — كُنَزَ الرُّمَحِ, (Sgh, TA,) inf. n. كُنَزٌ, (Sgh, K,) *He stuck the spear into the ground. (Sgh, K, TA.)*

8. اِكْتَنَزَ *It (a thing, S, Mgh, Mṣb,) became collected together, or compacted; and full. (S, Mgh, Mṣb, K.)* اِكْتَنَزَ التَّمْرَ [The dates became closely packed, or pressed together so as to be compact or commixed in a mass: see 1]. (TA; and K in art. وجأ; &c.) The like is also said of wheat. (TA.) — اِكْتَنَزَ اللَّسْمَ *The flesh became compact, or hard. (From an explanation of the part. n. in the A; &c.)* — اِكْتَنَزَ الْجِرَابَ *The bag*

*became very full. (A.)* And اِكْتَنَزَ السَّقَاءَ *The skin of milk or water became full. (TA.)* = اِكْتَنَزَ الْمَالِ: see 1.

كُنَزٌ *Treasure; property buried (S, A, Mgh, Mṣb, K) in the earth: (TA:) an inf. n. used as a subst.: pl. كُنُوزٌ. (Mgh, Mṣb.)* — Hence, (TA,) it is applied in a trad. to † *Any property whereof the portion that should be given in alms is not given. (S, TA.)* — *Property that is preserved in a receptacle. (TA.)* — *Anything abundant, collected together, that is desired with emulation. (Sh, TA.)* — *Gold: and silver. (K.)* It is said in a trad., اُعْطِيتِ الْكُنُوزَيْنِ مِنَ الْأَحْمَرِ, *I have been given gold and silver. (TA.)* — † [A treasure of knowledge or science]. You say, مَعَهُ كُنُوزٌ مِنَ كُنُوزِ الْعِلْمِ † [With him is a treasure of the treasures of knowledge or science]. (A, TA.) In the Kur, xviii. 81, it is said to be used in a similar manner, as signifying not gold nor silver, but † *Science and books. (TA.)* And it is said in like manner in a trad., اِلَّا اُعْطَيْتَكَ كُنُوزًا مِنَ كُنُوزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللَّهِ † [Ho! I will teach thee a treasure of the treasures of paradise: There is no power nor strength but in God]: meaning, that a reward is stored up [in paradise] for him who says this, and who describes himself thereby, like as a treasure is stored up. (TA.) — Aboo-Alee El-Kálee says, that it is used in a verse of 'Alkámah, which he does not quote, as signifying † *Fat*; as a subst.; and adds, that it is the only instance known to him of its being thus used. (TA.) = Also, *That in which property is preserved, or guarded: (K, TA:) and مُكْتَنَزٌ [or rather both] that in which property is buried, treasured, hoarded, laid up, repositied, or stored, in secret: pl. of the latter, مَكَانِزٌ. (A, TA.)*

كُنَزٌ: see مُكْتَنَزٌ.

كُنَزٌ and كُنَزٌ: see كُنَزَ التَّمْرِ. [Accord. to Az, they are inf. ns.; but some seem to regard them as simple substs.] You say, هَذَا زَمَنُ الْكُنَازِ, (S, Mṣb, K,\*) and الْكُنَازُ, (K,) *This is the time of packing the dates. (K, TA.)* And El-Umawee says, اَتَيْتُهُمْ عِنْدَ الْكُنَازِ, and الْكُنَازِ, *I came to them when they were packing the dates. (TA.)* ISk says, that it has been heard only with fet-h; (S, Mṣb;) but some say, that it is like جَدَادٌ and صِرَامٌ and صِرَامٌ. (S.) — Also, sometimes, [The storing, or packing,] of wheat. (TA.)

كُنَازٌ: see كُنَازٌ: = and see also مُكْتَنِزٌ, throughout.

كُنِيزٌ *Dates packed in [the receptacles called] قَوَاصِر [pl. of قَوْصِرَةٌ] (K, TA) and جَلَال [pl. of جَلَّة]. (TA,) for winter; (K, TA;) as also مُكْتَنِزٌ. (TA.)* See كُنَزَ التَّمْرِ. — See also مُكْتَنِزٌ.

كُنَازٌ *One who takes extraordinary pains in treasuring, or hoarding, gold and silver. (TA.)*

كُنَزٌ: see مُكْتَنِزٌ.

كُنِيزٌ: see كُنِيزٌ: — and مُكْتَنِزٌ.

كُنِيزَةٌ, (A, TA,) and كُنِيزَةٌ, and مُكْتَنِزُ اللَّحْمِ, and مُكْتَنِزَةٌ, (TA,) *Compact, or hard, in flesh: (A:) and [in like manner] كُنَازٌ compact and strong in flesh. (TA.)* You say, نَاقَةٌ كُنَازٌ, (S, K,) or كُنَازُ اللَّحْمِ, (A,) and كُنَازٌ, (K,) and هُنَّ كُنَازٌ, (TA,) *A she-camel, (S, A, K,) and a girl, (K,) and a woman's pudendum, (TA,) compact, (مُكْتَنِزَةٌ, S, or كُنِيزَةٌ, or, as in the K, abundant, كَثِيرَةٌ, TA,) in flesh, (S, K,) and hard, or firm: (K:) pl. كُنُوزٌ and كُنَازٌ; 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 كُنْبٌ, since it has a dual form, namely كُنَازَانِ. (TA.)* — كِتَابٌ مُكْتَنِزٌ. (TA.) — [A book, or writing, stored with useful things]. (A, TA.)

كس

1. كَسَسَ, (S, A, Mgh, Mṣb,) aor. ٴ, (S, Mṣb,) or ٴ, (Mgh,) inf. n. كَسَسٌ, (S, Mgh, Mṣb,) *He swept (Mgh, TA) a house, or chamber, (S, A, Mgh, Mṣb,) or place, (TA,) with a مَكْسَةٌ [or broom]. (A, Mgh.)* — مَرُّوا بِهِمْ فَكَسَوْهُمْ † *They passed by them and swept them away, or destroyed them; syn. كَسَوْهُمْ. (A, TA.)* = كَسَسَ, (S, A, Mgh, Mṣb, K,) aor. ٴ, (S, Mṣb, K,) or ٴ, (Mgh,) inf. n. كَسَسٌ, (Mgh, Mṣb,) *He (an antelope) entered his كِنَاسٌ, (S, A, Mgh, Mṣb, K,) i. e., his covert, or hiding-place, among trees; (S, K;) or abode; (Mṣb;) or cave; (TA;) as also تَكَسَسَ (S, A, Mgh, K) and اِكْتَسَسَ; (A, TA;) which two verbs are likewise said of a wild bull or cow, in the same sense. (TA.)* [Hence,] تَكَسَسَ also signifies † *He (a man, TA) entered the tent: (K:) or hid himself, and entered the tent. (TA.)* And تَكَسَسَتْ † *She (a woman) entered the هُوْدُج [or camel-litter]: (K:) app. taken from the saying of Lebeed, فَتَكَسَسُوا فُطْنًا, meaning, and they entered هُوَادِج [or camel-litters] covered with cloths of cotton. (TA.)* — [Hence also,] كَسَسَتِ النُّجُومُ, (Zj,) aor. ٴ, (AO, Zj, S, K,) inf. n. كَسَسٌ, (Lth, Zj,) † *The stars hid themselves in their place, or places, of setting, (AO, Zj, S, K,\*) like antelopes in their كُنُس [or coverts]: (K:) [or] continued in their courses and then departed, returning: (Zj:) or the stars [here meaning planets] became stationary in their circuiting or revolving. (Lth.)* See كَانَسَ.

5: } see 1; the former, in four places.  
8: }

**كِنَاس** A gazelle's covert, or hiding-place, among trees: (S, K:) so called because he sweeps (يكس) 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: (Mṣb:) or cave: (TA) and [in like manner] **مَكْنَس** a place into which a gazelle or a wild bull or cow enters to protect itself therein from the heat: (TA) pl. [of paue.] **أَكْنَسَة** (TA) and [of mult.] **كُنَس** and **كُنَس** (K) and [pl. pl., i.e., pl. of كُنَس,] **كُنَسَات**. (TA.)

**كِنَاسَة** Sweepings; (S, Mgh, Mṣb, 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.)

**كِنِيَسَة** A place of worship (K) of the Christians; [a Christian church:] (S, A, K:) or of the Jews; (Sgh, K;) i.e., of the Jews only; [a Jewish synagogue:] that of Christians being called **بَيْعَة**: (Sgh:) [Chald. ܩܢܝܫܐ]: (Golius:) or both; (Mgh, Mṣb;) being sometimes applied to the former [in classical times, as it is in the present day, as well as to the latter]: (Mṣb:) or of unbelievers, (K,) absolutely: (TA) an arabicized word, [from the Chaldee mentioned above, or] from [the Persian word] **كِنِيَسْت** (Az, Mgh) or **كِنِيَسْت** (TA) [signifying "a fire-temple"]: pl. **كِنَائِس**. (A, Mṣb.) = A thing resembling [the kind of camel-litter called] a **هُودِج**, composed of twigs, or branches, stuck in a **مَحْبِل** or a **رَحْل**, with a cloth thrown over them, in which the rider sits in the shade and conceals himself: (Mgh, Mṣb:) of the measure **فَعِيْلَة** from **كُنُوَس** [an inf. n. of **كَس**]: (Mgh:) pl. as above. (Mṣb.)

**كِنَاس** One who sweeps **حُشُوش** [meaning privies]. (A, TA.)

**كِنَاس** An antelope, (S, A, TA,) and a wild bull, (TA,) entering his **كِنَاس**, (S, A, TA,) i.e., his covert, or hiding-place, among trees: (S:) fem. with **ة**: (Zj:) pl. **كُنَس**, both of the masc. and fem., (Zj,) and **كُونَس**, of the masc., (A,) [and of the fem. also accord. to rule,] and **كُنُوَس**. (TA.) — [Hence,] **الْكُنَس**, (S,) or **الجَوَارِي الْكُنَس**, (K,) [in the Kur, lxxi. 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. **الْكُنَس**, (K, TA,) i.e., **السَّيَّارَة**, (TA,) or **السَّيَّارَات**, (Bd,) or **الْكُنَس السَّيَّارَة**, (S,) the five stars, [or planets,] Saturn, Jupiter, Mars, Venus, and Mercury; (TA;) because they hide themselves in their place of setting, like

antelopes in their **كُنَس** [or coverts]; (K;) or because they become hidden beneath the light of the sun: (Bd:) or the stars [meaning planets] that become hidden in their courses, and run their courses and become stationary in their places of circuiting, and then circuit [again]; every star [of those thus named] having a circuit in which it becomes stationary, and [then] revolves [again], and then it departs, returning: (Lth:) or the angels: (K:) or the wild bulls or cows, and the wild antelopes, (Zj, K,) that enter their **كُنَس** [or coverts] when the heat is vehement. (Zj.)

**مَكْنَس**: [pl. **مَكَانَس**:] see **كِنَاس**. — [Hence,] **مَكَانَس الرَّيْب** † The places of suspicion. (TA.)

**مَكْنَسَة** A broom; a thing with which one sweeps: (S, A, Mṣb:) pl. **مَكَانَس**. (A, TA.)

**مَكْنَس** A maker of brooms. (Golius, from Meyd.)

[كش

كع

See Supplement.]

كعت

**كُنَعْت** A species of fish; (AO, TS, L, K;) as also **كُنَعْد**; from which it appears to be formed by the substitution of **ت** for **د**. (TS, L.)

كعت

Q. 2. **تَكَعَت** It (a thing) became collected together. (L.)

كعد

**كُنَعْد** A kind of sea-fish; (S, L, K;) as also **كُنَعْت**, in which the **ت** seems to be a substitute for the **د**. (L.)

[كف

See Supplement.]

كفت

**كُنَفْت** and **كُنَافْت** Short. (K.)

كفه

كفي

كه

See Supplement.]

كهب

1. **كَهَب**, (S, K,) and **كَهَب**, (K,) inf. n. **كَهَب** and **كُهَبَة**, (TA,) He (a camel, S,) was, or became, of the colour called **كُهَبَة**. (S, K.)

Q. Q. 4. **إِكْهَابٌ نُوْنُهُ** His complexion was, or became, changed, [or darkened by the sun &c.]. (TA.)

**كُهَب** A buffalo (or camel, A; and so in the CK;) advanced in years. (K.)

**كُهَب**: see **كُهَبَة**

**كُهَبَة** The colour which is also called **قُهَبَة**: (A, S, K:) or that which is called **دُهَبَة**: or dust-colour intermixed, or tinged over, with black: (K:) used absolutely, (TA,) or only with reference to camels, (K,) i.e., to their colours: (TA) or a colour not purely red, but applied specially to a red colour: (AA, S:) or any colour inclining to that of dust: (Yaḥkoob, who does not particularize anything [to which it is applied] exclusively: TA): Az says, I have not heard **كُهَبَة** as a colour of camels on the authority of any one but Lth; and perhaps it is used as a colour of clothes: (TA) it is also said that **كُهَب** signifies the colour of the buffalo. (IAḥr, cited by Az.)

**بَنُو كُهَبِيَّة**, an expression used by the poet Ḥassán Ibn-Thábit, meaning † Sons of a base, or an ignoble, woman: **كُهَبِيَّة** being thus used as though it were a proper name. (RA.)

**كَاهِب**: see **أَكُهَب**.

**أَكُهَب** (Az, S, K) and **كَاهِب** (K) A camel (Az, S) of the colour called **كُهَبَة**: (Az, S, K:) fem. of the former **كُهَبِيَّة**, (Az,) [and pl. **كُهَب**]. — **رَجُلٌ أَكُهَبٌ اللَّوْنُ** † A man whose complexion is changed, [or darkened by the sun &c.]. (TA.)

كهد

1. **كَهَد**, (S, K,) aor. **كَهَد**, inf. n. **كَهَد** (K) and **كَهَدَانٌ**, (S, K,) He was quick; made haste; (L, K;) in his pace: (L:) he (an ass) ran; syn. **عَدَا**. (S, L.) — **كَهَد** and **اِكْهَد** He was quick in service. (TA.) — **كَهَد** He was importunate, persevering, or urgent, in petitioning, or seeking, or desiring. (K.) — **كَهَد** and **اِكْهَد** He was, or became, fatigued, tired, or weary. (K.) — **كَهَد** and **اِكْهَد** He became jaded, harassed, or fatigued, by labour, or toil: as also **كَدَة** and **أَكْدَة**. (L.) — **كَهَدْتُهُ** (so in the copies of the K; but differently in the S: [see 4:] TA:) I made him to be quick, or to hasten. (K.)

4. **أَكْهَدْتُهُ** I made him (an ass) to run. (S, L.) See also 1. — **اِكْهَد** He fatigued, tired, or wearied, (L, K,) his companion. (L.)

Q. Q. 4. **إِكْهَوْدَةٌ** It (a young bird) trembled, or fluttered, before its mother, that she might feed it: (S, L:) and he (an old man) trembled: (L:) i.q. **إِقْمَهْدٌ**. (K.)

**كُهَبْد** Distress; trouble; fatigue; weariness; i.q. **جَهْدٌ**. (TA.) You say **جَهْدٌ وَكُهَبْدٌ** [Distress, &c., befell him]. (L, K.)

**كُهَبْدَاءٌ** A female slave: (K:) so called because of her quickness in service. (TA.)

كَبُودُ الْبَدَيْنِ A she-ass quick in the fore legs. (L, K.)

كَاهِدٌ and مُكْهَدٌ Fatigued; tired; weary. (L.)

كَوْهَدٌ One who trembles by reason of old age. (K.)

كَاهِدٌ: see مُكْهَدٌ.

كهدب

كَهْدَبٌ A heavy, or dull, man: syn. نَقِيلٌ وَخَمْرٌ. (K.)

كهر

1. كَهْرَةٌ, aor. ء, inf. n. كَهْرٌ, He chid him with rough speech, (S, Mgh, K,) to show him contempt. (TA.)—He reviled him. (Az, TA.)—He encountered him with a frowning face, (K,) to show him contempt: (TA:) or he frowned at him. (TA.)—He oppressed him; i. q. قَهْرَةٌ. (S, K.) So in the Kur, [xciii. 9,] فَأَمَّا الْيَتِيمَ فَلَا تَكْهَرْ [Therefore, as to the orphan, thou shalt not oppress him]; accord. to the reading of Ibn-Mes'ood. (Ks, S.) Yaʿqoob says, that the ك in كَهْرَةٌ is a substitute for the ق in قَهْرَةٌ. (TA.)

كهرب

كَهْرَبٌ and كَهْرَبَا [or كَهْرَبَا] A well-known yellow substance; [yellow amber]: from the Persian كَاه رَبا, i. e., "carrying off straw," [on account of its electric attraction]. (TA.) See De Sacy's Chrest. Ar., sec. ed., iii. 468: and see حَوْرٌ.

كهف

See Supplement.]

كهكب

كَهْكَبٌ and كَهْكَمٌ i. q. بَادُنْجَانٌ [The egg-plant, or melongena]. (IAḡr, T, K.) Mentioned in the T in art. كهكم; whence it seems that the ب is a substitute for م. (TA.)

كهل

كهر

كهبن

كهي

See Supplement.]

كوا

See art. كيا.

كوب

1. كَابٌ, aor. يَنْكُوبُ; and اِكْتَابٌ; He drank with a كُوبٌ, the kind of mug or cup so called. (IAḡr, K.)

2. كُوبٌ, inf. n. يَنْكُوبُ, He pounded, or brayed, a thing with a فِهْرٌ [or كُوبَةٌ, q. v.] (K.)

8: see 1.

كُوبٌ A mug, or drinking-cup, (كُوزٌ,) without a handle: (Fr, S, K:) or one (with a round top, TA,) that has no spout: (K:) or a vessel, (Bd in lvi. 18,) or drinking-cup, (Jel. ibid.) having neither handle nor spout: (Bd, Jel. ibid.:) pl. أَكْوَابٌ. (S, K.)

كُوبٌ Slenderness of the neck with bigness of the head. (L, K.)

كُوبَةٌ A sighing, or grief, or regret, for something that has past, or escaped one. (K.) Probably formed from the mahmooz word [كُوبَةٌ]. (TA.) [Perhaps an inf. n.]

كُوبَةٌ, occurring in a trad., in which it is forbidden, (TA,) The game called نُرْدٌ; (K;) an appellation given to that game by the people of El-Yemen: (A'Obeyd, on the authority of Moḥammad Ibn-Ketheer; and IAth) or that called شَطْرُنْجٌ: (K:) or a small drum, slender in the middle: (S, K:) accord. to some, (TA,) the musical instrument called بَرَبَطٌ; (K;) as occurring in a trad. of 'Alee, in which a command is given to break the thing thus called. (TA.)—Also, i. q. فِهْرٌ; (K;) i. e., A small stone, such as fills the hand. (TA.)

كوت

كُوتِيٌّ Short: (K:) or a short and deformed or ill-shapen man. (So in a marginal note in two copies of the S.)

كوت

2. كَوْتُ, inf. n. تَكْوِيْتُ, It (growing corn or the like) became composed of four leaves, and of five. (En-Nadr, K.) = كَوْتُ بِغَائِطِهِ, inf. n. تَكْوِيْتُ, He voided his excrement [in form] resembling the heads of hares, or rabbits. (K.)

كَاْتُ i. q. كَاتٌ, [q. v. in art. كث]. (K.)

كَوْتُ A قَفْشٌ, or kind of short boot: (AM, K:) app. an arabicized word. (AM, L.)

كُوتَةٌ What is composed of four leaves, and of five: referring to growing corn and the like: n. un. of كَوْتُ. (TA.) = كُوتَةٌ, or كُوتَةٌ, [as in different copies of the K, the latter being the reading in the TA, which mentions كُوتَةٌ as another reading,] Abundance of herbage, or of the goods, conveniences, or comforts, of life; plenty; fruitfulness. (K.)

كُوتَةٌ: see كُوتَةٌ.

كُوتِيٌّ Short: like كُوتِيٌّ [q. v.]. (T.)

كوخ

1. كَاوْحَةٌ, [aor. يَنْكُوحُ] inf. n. كُوحٌ; and كَاوْحَةٌ, and اِكَاوْحَةٌ, and كَاوْحَةٌ; He

fought with him and overcame him: (K:) so Az, explains كَاوْحَةٌ, inf. n. مَكَاوْحَةٌ: or, accord. to the M, كَاوْحَةٌ signifies he fought with him; and كَاوْحَةٌ, he overcame him; (TA;) and كُوحَةٌ, inf. n. تَكْوِيْعٌ, also has this last signification; (IAḡr, S, TA;) and so اِكَاوْحَةٌ, inf. n. اِكَاوْحَةٌ. (IAḡr, TA.)

2. See 1.—Also كُوحَةٌ, (inf. n. تَكْوِيْعٌ, TA,) He abased him; rendered him abject; syn. اُدْلَلَهُ. (K.)—It (the nose-rein) rendered him (a camel) submissive, or tractable. (TA.)

3. See 1.—Also كَاوْحَةٌ He reviled him, or vilified him, mutually; and treated him in an open manner (S, K) with opposition or altercation. (TA.)

4. اِكَاوْحَةٌ He destroyed him. (T, in this art.; and K in art. كيح.) See 1.

6. تَكَاوَحَا They two laboured, or strove, each with the other, to do evil, or mischief. (S, K.)

كَاوْحٌ and كِيْحٌ The foot, or base, (عَرْضُ) of a mountain: (S, K:) [or] its face, or part facing the spectator, above its foot, or base; syn. عَرْضُ: (S:) or its foot, or base, (عَرْضُ) and most rugged part: or its سَفْحٌ [i. q. عَرْضُ]; and the foot, or base, of its face; syn. سَفْحٌ سَدِيهِ: or كِيْحٌ signifies the side (نَاحِيَةٌ) of a mountain: and any rugged face of a mountain, above its foot, or base: and in some cases, the side of a valley, when it is rugged, but not unless consisting of the hardest and roughest of stones: (Aḡ, TA:) pl. of كَاوْحٌ, أَكَاوِحٌ; (M;) and (of كِيْحٌ, TA,) أَكِيْحٌ and كُيْحَةٌ (K) and كِيْحَةٌ. (Aḡ, T.)—كِيْحٌ A rough or rugged [foot, or base, or face above the foot or base, &c., of a mountain]; an expression similar to يَوْمٌ أَيَوْمٌ; (K, art. كيح;) the latter word being a corroborative; for the سَدُ of a mountain is called كِيْحٌ only because of its ruggedness and roughness. (TA.)

كَاوْحٌ: see كَاوْحٌ.

كوخ

كُوحٌ: see كَاوْحٌ.

كُوحٌ, (S, L, K,) a Persian word, (L,) and كَاوْحٌ, (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 كَاوْحٌ to a pavilion (قَصْرٌ) made in a garden or other place: (L:) pl. أَكَاوِحٌ (S, K) and كُوحَانٌ and كُوحَةٌ and كِيْحَانٌ: (K, TA:) [the last, in the CK, written كُوحَةٌ].

كود

1. كَادَ يَفْعَلُ كَدًا, (S, K, \* &c.) [originally كَوِدُ,] first pers. كَدْتُ, accord. to the usage of most of the Arabs, (IKṭṭ,) aor. يَكَادُ, (S, K, &c.) the form used by all the Arabs, (IKṭṭ,) or يَكُوْدُ [is also used, by some of those who make the pret. to be originally كَوِدُ, (Lth,) inf. n. كَوِدٌ (Lth, S, M, K, &c) and كَادٌ (M, IKṭṭ) and مَكَادَةٌ (Lth, S, M, K, &c.) and مَكَادٌ; (Lth, M, K;) and كَادٌ, originally كَوِدُ, deviating from constant rule, (MF,) first pers. كَدْتُ, (S, IKṭṭ, MF,) in the dial. of the Benoo-Adee, (MF,) mentioned by Sb as heard from some of the Arabs, (S,) aor. يَكَادُ, (IKṭṭ,) deviating from constant rule, (MF,) [and يَكُوْدُ, mentioned above, agreeably with rule;] as also كَادٌ, (Mṣb, K, art. كيد,) originally كَيِدٌ, first pers. كَدْتُ, aor. يَكَادُ, (Mṣb, art. كيد,) inf. n. كَيِدٌ; (L, art. كيد;) and كَيِدٌ, (S, K, &c.) a form mentioned by Abu-l-Khaṭṭāb to Sb, as used by some of the Arabs, who in like manner said مَا زَيْلُ يَفْعَلُ كَدًا, for كَادٌ and زَالَ; (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, IKṭṭ;) *but did it not, [or did it not immediately].* (Akh, S, K, &c.) كَادٌ 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-Suyooṭee says in the Itḳān) 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 اُنْ, as the predicate. (TA.) Sometimes they introduce اُنْ after it, likening it to عَسَى; as, for ex., in the saying of Ru-beh,

\* قَدَ كَادَ مِنْ طُولِ الْبَلَى اُنْ يَمَصَا \*

[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 كَادَ زَيْدٌ يَفْعَلُ means [Zeyd was near to doing; but] he did not [or did not immediately]; as is shown by the expression [in the Kur xvii. 75, where اِنْ is a contraction of اِنَّ,] اِنْ كَادُوا لَيَقْتَتُنَكَ [And verily they were near to seducing thee]: and كَادَ يَفْعَلُ means [He was not near to doing; but] he did; as is shown by the expression [in the Kur ii. 66,]

وَمَا كَادُوا يَفْعَلُونَ [And they were not near to doing (it); but they afterwards did (it)]. I'Ab is related to have said, that wherever كَادٌ and اُكَادٌ and يَكَادُ occur in the Kur-ān, they denote a thing's never happening. Some say, that كَادٌ [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 [quoted above]: and that the aor. preceded by a negative is negative; as is shown by the expression [in the Kur xxiv, 40,] اِنْ كَادُوا يَفْعَلُونَ [quoted above]: meaning that he sees not anything: [though this phrase is said to bear a different meaning, which see below]. But the correct opinion is the one first mentioned; that, used affirmatively, it is affirmative [of the being near to do a thing &c.]; and used negatively, it is negative [thereof]: so that كَادَ يَفْعَلُ signifies *He was near to doing; but did not [or did not immediately]*: and مَا كَادَ يَفْعَلُ *He was not near to doing; much less did he do [or do immediately]*; the denial of the action [or of the immediate performance of the action] being necessarily understood from the denial of the being near to do it. As to the expression in the Kur, وَمَا كَادُوا يَفْعَلُونَ [quoted above], it enunciates the state of the people to whom it relates in the beginning of their case; for they were far from sacrificing the cow; and the affirmation of the action is understood only from the [preceding] expression فَذَبَحُوهَا. And as to the expression [in the Kur xvii. 76,] لَقَدْ كَدْتُمْ تَرْكُنْ اِيْتِيهِمْ [Thou hadst certainly been near to inclining to them], the Prophet's not inclining to them little or much is understood from تَوَلَّى [preceding], which requires this inference. (TA.) [Often, however, or (as some say) generally, with a negative preceding or following it, it is affirmative of the action's happening, but only after difficulty, or delay.] Abou-Bekr says, that مَا كَادَ فُلَانٌ يَقُومُ means [Such a one hardly, or scarcely, or tardily, rose; like لَمْ يَكُدْ يَقُومُ, and كَادَ لَا يَقُومُ; being understood; or] he rose after being slow, or tardy: (L:) and accord. to Az and others, مَا كَادَ فُلَانٌ يَقُومُ means [I hardly, or scarcely, or tardily, did; or] I did after being slow, or tardy: but sometimes it means I was not near to doing. (Mṣb, art. كيد.) It is said, that كَادٌ is sometimes a [mere redundant] connective (صِلَّة) of the members of a sentence; (Kṭṭr, Akh, AHāt, K;) as in لَمْ يَكُدْ يَرَاهَا [quoted above], meaning, *He does not see it:* (K:) or this means *he is not near to seeing it:* or, as some say, *he sees it after his having been not near to seeing it by reason of the intensesness of the darkness:* [or he hardly, or scarcely, or tardily, sees it:] and Fr says, with reference to the verse in which this phrase occurs, that it is

allowable to say لَمْ يَكُدْ يَقُومُ [meaning, *He hardly, or scarcely, or tardily, rose*] when one has risen after difficulty. (TA.) [Thus it appears, that, مَا كَادَ يَفْعَلُ and لَمْ يَكُدْ يَفْعَلُ sometimes signify *He hardly, or scarcely, or tardily, did:* and sometimes, *he was not near to doing; he never did; he did not at all:* so that it may be rendered *he hardly or scarcely, or novise or in novise or never, did:* or *he could hardly do, or he could not at all, or could not nearly, or he could novise or in novise, do.*] — As asserts his having heard certain of the Arabs say, لَا أَفْعَلُ ذَلِكَ وَلَا كَوِدًا [I will not do that, nor will I be near to doing it]. (S.) — كَادٌ also signifies *He desired;* syn. اُرَادَ. (Akh, S, K.) So in the verse

\* كَادَتْ وَكِدَتْ وَتَلَكْ حَيْرٌ اِرَادَةٌ \*  
\* تَوَعَدَ مِنْ لَهْوِ الصَّبَابَةِ مَا مَضَى \*

[She desired, and I desired; and that were the best of desire, if what hath passed, of the diverting delight of tender love, returned]. (Akh, S.) So, too, in the saying in the Kur [xx. 15,] اُكَادُ اُخْفِيَا I desire (S, K) to conceal it: or, to manifest it: (Beyd:) for, like as it is allowable to put اُرِيدُ in the place of اُكَادُ, as in the saying in the Kur [xviii. 76,] جِدَارًا يُرِيدُ اُكَادُ [in the place of اُرِيدُ]: Akh says, that the words of the verse in question mean I will conceal it, اُخْفِيَا: and some say, that the meaning is I will manifest it: (TA:) but most hold, that اُكَادُ should here be rendered in its original sense. (MF, TA.) Some of the Arabs make كَادٌ to denote certainty; like فُلَانٌ, which primarily denotes doubt, and secondarily certainty. (L, art. كيد.) — 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, وَلَا مَكَادَةَ وَلَا مَهْمَةً, (Lth, S, \* L, K, \*) and لَا كَوِدًا وَلَا هَمًّا, and لَا مَكَادًا وَلَا مَهْمًا, (Lth, L,) i. e. لَا اُكَادَ وَلَا اَهْمًا [No, nor do I desire, nor do I purpose, or intend]. (Lth, L, K.) — You also say, in the same sense, لَا مَهْمَةً لِي وَلَا مَكَادَةَ [I have no purpose or intention, nor any desire]. (S) — See also كَادٌ in art. كيد.

كودا

See دادا.

كود

2. كَوِدٌ, inf. n. تَكْوِيْدٌ, It (an اِزَار [or a wrapper for the lower part of the body and the thighs]) reached to the part called the كَادَةُ (L, K) only. (L.) — He (a man in the act of concubitus) thrust against the sides of the pubes. (K.) — He beat or struck, with a staff, or stick, upon the posteriors, (K,) between the thigh and the hip. (TA.)



**كَادَةٌ** *What surrounds the vulva, of the exterior of the two thighs: (L, K:) or the portion of flesh of the inner side of the thigh; the two together are called the كَادَاتَانِ: (Aq, L:) or the flesh of the hinder part of the thigh: (L, K:) or the part of the thigh which is the place that is cauterized in the hinder part of the thigh of the ass; so in a man &c.: (L:) or the كَادَاتَانِ are two compact portions of flesh in the upper part of each thigh of an ass, the place that is cauterized, between the thigh and the haunch: (T, L:) or the flesh of the outer sides of the two thighs, below the جَاعِرَتَانِ; (AHeyth, T, L;) and this is the correct signification: (T, L:) or the prominent flesh in the upper parts of the thigh: (S, L:) pl. كَادَاتٌ and [quasi-pl., or coll. gen. n.,] كَادٌ. (L.)*

**مَكْوَدٌ** *An إزار [or a wrapper for the lower part of the body and the thighs] reaching to the part called the كَادَةٌ (L, K) only; or, to the كَادَاتَانِ, when it is put on. (L.)*

كور

**كَارَ الْعِمَامَةَ عَلَى رَأْسِهِ ل.** (S, A, Mṣb,\*) aor. **يَكْوِرُ**, (S, Mṣb,) inf. n. **كَوْرٌ**, (S, Mṣb, K,) *He wound round the turban upon his head; (S, A, Mṣb, K;) as also كَوْرَهَا, inf. n. تَكْوِيرٌ: (S, A, K;) or the latter has an intensive signification [app. meaning he wound it round many times upon his head; or in many folds]: and hence you say, كَوْرَ الشَّيْءِ he wound the thing in a round form. (Mṣb.)* Hence the saying, **حَارَ بَعْدَ مَا كَارَ**, (Zj, in TA, art. حور,) + *He became in a bad state of affairs after he had been in a good state: or he became in a state of defectiveness after he had been in a state of redundancy. (TA, art. حور.)* See also **كَوْرٌ**, below. — **كَارَ**, (TA,) inf. n. **كَوْرٌ**, (K,) *He carried a كَارَةٌ, q.v., (K, TA,) upon his back; (TA;) as also اسْتَكَارَ. (K, TA.)*

2: see 1, in two places. — **إِذَا الشَّمْسُ كُوِّرَتْ**, in the Qur [lxxxii. 1,] *When the sun shall be wound round [with darkness] like a turban: (AO, S:) or shall be wrapped up and effaced: (AO accord. to the S, or Akh accord. to the TA:) or shall be wrapped up and have its light taken away: (Jel:) or shall have its light collected together and wrapped up like as a turban is wrapped: (TA:) or shall be folded up like as a سَجَلٌ [or scroll] is folded up: (Mṣb:) or shall lose its light: (Fr, Katádeh, S:) or shall be divested of its light: (Ikrimeh:) or shall be blinded; syn. عَوْرَتْ: (IAb, S:) or shall pass away and come to nought: or shall be collected together and cast down into the depth below; syn. دَهْوَرَتْ: (both of which are explanations given*

by Mujáhid:) or shall be cast away. (Er-Rabeea Ibn-Kheythem.) — **يَكْوِرُ اللَّيْلَ عَلَى النَّهَارِ** (Qur xxxix. 7) *He maketh the night to be a covering upon the day: or He addeth of the night to the day: (S:) or He maketh the night to overtake the day: (TA:) or He bringeth in the night upon the day: (K:) from كَوْرُ الْعِمَامَةِ: all of which meanings are nearly alike. (TA.)* — **كَوْرُ الْمَتَاعِ**, (A, K,) inf. n. **تَكْوِيرٌ**, (S,) *He collected together the goods and bound or tied them: (S, K:) or he put the goods one upon another. (A.)* — **طَعَنَهُ فِكْوَرَةٌ**, (inf. n. as above, TA,) *He smote and pierced him [with his spear], and threw him down gathered together, or in a heap. (S, Mṣb, K,\*)* — **ضَرَبَهُ فِكْوَرَةٌ** *He smote him, and threw him down prostrate: (K, TA:) [like جَوْرَةٌ:] or كَوْرُهُ signifies he prostrated him, whether he smote him or not. (TA.)*

5. **تَكَوَّرَ** *He fell upon his side, and drew himself together; syn. تَقَطَّرَ وَتَشَمَّرَ: (S, K:) or he wrapped himself up, and tucked up his garment, or skirt, or the like; syn. تَلَفَّفَ وَتَشَمَّرَ. (TA.)* — **He fell; fell down. (S, K.)** — **He became prostrated; as also اِكْتَارٌ: (K:) or اِكْتَارٌ signifies he prostrated a thing, one part upon another. (TA.)**

8. **اِكْتَارَ** *He turbaned himself; attired himself with a turban. (Sgh, K.)* — See also 5.

10: see 1, last signification.

**كَوْرٌ**, (S, Mṣb,) an inf. n. used as a subst., (Mṣb,) or **كَوْرٌ**, (Ish, T, A,) *A turn, or twist, of a turban: (Ish, T, A, Mṣb:) pl. أَكْوَارٌ. (A, Mṣb.)* You say, **الْعِمَامَةُ عِشْرُونَ كَوْرًا** [*The turban is composed of twenty turns*], and **عِشْرَةٌ أَكْوَارٍ** [*ten turns*]. (A.) — **اِكْتَارٌ** *Increase; or redundancy. (S, A, Mṣb.)* Hence the saying, **نَعُوذُ بِاللَّهِ مِنَ الْحَوْرِ بَعْدَ التَّكْوِيرِ** (S, A, Mṣb) *We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundancy: (S, Mṣb:) or, as it is also related, بَعْدَ التَّكْوِينِ, which means the same: or the meaning is, from return to disobedience after obedience: (Mṣb:) or from return after pursuing a right course. (TA.)* See also حَوْرٌ.

**كَوْرٌ**: see **كَوْرٌ**. — **A camel's [saddle of the kind called] رَجُلٌ** (K, TA:) as also **مَكْوَرٌ** (K) and **مَكْوَرٌ**, the latter with damm to the ر and teshdeed to the ر: (TS, L:) or a **رَجُلٌ** with its apparatus: (S, Mṣb, K:) pronounced by many **كَوْرٌ**; but this is a mistake: (Iath:) pl. [of pauc.] **أَكْوَارٌ** (S, Mṣb, K) and **أَكْوَرٌ**, (K,) and **كُورَانٌ** (S, Mṣb, K) and **كُورَانٌ** (of mult., TA) **كُورَانٌ** (S, Mṣb, K) and **كُورَانٌ** and **كُورٌ**, which last, says ISd, is extr. as a pl. form of a sing. such as **كور** with an infirm letter.

(TA.) — **A blacksmith's fire-place; (S,\* A, Mṣb;) his مَجْمَرَةٌ; (K;) constructed of clay: (S, Mṣb, K:\*) and also said to signify the skin [with which he blows his fire]: (Mṣb, TA:) or this latter is called [only] كَبِيرٌ: (A, in the present art; and S, Mṣb, K, art. كَبِير:) an arabicized word. (Mṣb.)** — [*A hornets', or bees', nest;] the place, (S, K,) or structure, (TA,) of hornets: (الزَّنَابِيرُ, S, K [in the CK, الدَّنَانِيرُ, which is a mistake:];) or of bees: (accord. to a trad. cited in the TA:) pl. أَكْوَارٌ. (TA.)* See also **كُورَةٌ**.

**كَارَةٌ** *A bundle (حَالٌ) which a man carries on his back: or a bundle (عَكْمٌ) of clothes, put in one piece of cloth [and tied up]: such is that of the قَصَار [or beater and washer and whitener of clothes]: (TA:) or the كَارَةٌ is what is carried on the back, [being a bundle] of clothes: (S:) or what are put together and tied up [in a wrapper] of clothes: (Mṣb:) or a certain quantity of wheat; (K, TA;) which a man carries on his back: (TA:) pl. كَارَاتٌ. (A, Mṣb.)* [See also **عَجَلَةٌ**.]

**كُورَةٌ** *A province, district, or tract of country; a quarter, or region; syn. صُنْعٌ: (S, Mṣb, K:) a مَخْلَافٌ [q.v.] of a country; i.e., a قَرْيَةٌ [which properly signifies a town or village] of the قَرْيِ of El-Yemen: (M, TA:) [but مَخْلَافٌ is generally used in the first of the senses here assigned to كُورَةٌ:] and also a city: (S, Mṣb, K:) [or a provincial city: but the first of these significations is the most common, as is implied in the Mṣb: see also بَنْدٌ:] pl. كُورٌ, (S, Mṣb, K,) like as غَرْفٌ is pl. of غَرْفَةٌ. (Mṣb.)* IDrd says, I do not think it Arabic. (TA.) [Perhaps from the Greek *χωρα*.]

**كُورَةٌ** and **كُورَةٌ**: see **كُورَةٌ**.

**كُورَةٌ نَحْلٍ**, (S, Mṣb, K,) and **كُورَةٌ**, (Mṣb, K,) written in both these ways in the T, in explanation of the word **عَجِيرَةٌ**, (Mgh,) and **كُورَةٌ**, (T, TS, L, K,) and **كُورٌ**, (T, TS, L, Mṣb,) *A bee-hive; or habitation of bees; syn. خَلِيَّةٌ: (Mṣb:) or a bee-hive, when made of clay: (El-Ghooree, in Mgh:) or a bee-hive, or habitation of bees, when containing honey: (Mṣb:) or a thing made for bees, of twigs, (T, Mgh, TS,) or of clay, (TS, K,) or of twigs and clay, accord. to most copies of the K, or of twigs only, accord. to most of the lexicologists, (TA,) like a قَرْطَالَةٌ [an asses' pannier], (T, Mgh, TS,) narrow at the head, (T, Mgh, TS, K,) in which they make their honey: (TA:) or the honey of bees in the wax: (S, Mṣb, K:) or **كُورَاتٌ** [pl. of **كُورَةٌ**] signifies domestic bee-hives; as also **كُورَانٌ**. (AHn, K.) [Of the latter pl., it is said in the TA, that ISd holds it to be pl., not of*

كواره, but, of كورة : but the passage seems to be corrupt.]

كواره : see كواره.

مكور : see كور.

مكور and مكور and مكور A turban. (IAqr, Sgh, K.)

مكور : see كور.

مكور : } see مكور.  
مكور : }

كور

1. كاز, aor. يكور, (TA, inf. n. كوز, (K,)) He collected a thing. (K\*, TA.) = He drank with a كوز; (K, TA;) as also اكاتاز. (TA.)

5. تكوزوا They collected themselves together. (Sgh, K.)

8. اكاتزه 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: (IAqr, TA:) AHn says, that it is a Persian word; but ISd denies this, and asserts it to be genuine Arabic: it is said to be from اكووز "he collected:" (TA:) pl. [of pauc.] اكووز, and [of mult.] كوزان and كوزة. (S, K.)

كوزة [app. A stand, or a shelf, upon which mugs (كوزان) are placed: see برادة]. (Lth, T, art. برد.)

رجل مكووز الرأس A man having a long head. (A, K.)

كوس

1. كوس, (S, Mshb, K,) aor. يكووس, inf. n. كوس, (Mshb, TA,) He (a camel) walked upon three legs, (S, Mshb, 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.) = كاس, (S, A, TA,) aor. يكووس, (S, TA,) inf. n. كوس, (A, TA,) He (a man) became turned upside down, (S, TA,) head downwards; (S;) as also تكوس. (K.) — He (a poor man) fell upon his head. (A, TA.) = كاس فلان, (K,) aor. يكووس, inf. n. كوس, (TA,) He prostrated such a one; (K;) as also اكاسه, (K,) inf. n. اكاسة; (TA;) which latter verb is the more chaste: (Sgh:) or he threw him down upon his head; as also كوسه: (TA:) or this last, which is said of God, (S, A, K,) inf. n. تكويس, (S, K,) signifies He turned him upside down, (K,) or head downwards, (S,) or upon his head, (A,) في النار [of Hell]: (S,

A:) and you say also, كوسته على راسه, meaning, I turned him over upon his head. (S.)

2: see 1, in three places.

4. اкас البعير, (K,) inf. n. اكاسة, (TA,) He made the camel to walk upon three legs, by hamstringing him. (K.) — See also 1.

5: see 1.

كاس : see كاس.

كوس A drum: said to be an arabicized word [from the Persian كوس, 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 كوسات.] = Hence, A فرسخ [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 كوس. (TA.) = Also, A triangular piece of wood with which a carpenter measures the squareness of wood. (Lth, A, K.) It is [in this sense likewise] a Persian word. (TA.)

[كوع

كوف

See Supplement.]

كوكب

كوكب &c. : see art. ككب.

[كوم

كون

كوى

See Supplement.]

كوا and كيا.

1. يكي, aor. كنت, first pers. كاه عن الامر, inf. n. كاه and كاه; (S, K,\*) and كاه عنه, first pers. كاه, aor. يكوه, inf. n. كاه and كاه, this last formed by transposition; (K;) He abstained from the thing through timidity: (TA:) or he dreaded the thing, and abstained from it through cowardice: (S, K, TA:) or his eye reverted from the thing, and he desired it not. (TA.) — كاه عنه He retired from him through fear. (TA.) [Accord. to the TA, it seems that كاهه also has this signification.]

4. اكا, inf. n. اكا and اكا, 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 اكا; like ككب, inf. n. ككاب and ككاب. (TA, art. اكا.) — See 1.

كاه and كاه and كاه (S, K) and كاه (K) A weak-hearted, cowardly, man: (K, TA:) like كاه and كاه. (S.)

كاه and كاه : see كاه.

كبت

2. كبت, inf. n. تكببت, 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. يسر. (S, K.) A poet says,

كبت جهازك اما كنت مرتجلا  
إني أخاف على أذوادك السباعا

[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.)

أكيات i.q. أكياس; [pl. of كيس:] (K:) the Rájiz says,

غير 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 is a word mispronounced: others, that it is formed by the change of س into ت, as in the case of طس and طست. (TA.)

كيت and كان من الامر كبت وكبت, كيت وكبت, (AO, S, K, &c.,) and وكبت, (IAth, ISd, IKtt,) i.e. كذا وكذا, [Some of the circumstances of the case were thus and thus; or so and so; or such and such things]. (Lth, K.) The ت in كيت is originally ة; (S, K:) as in the case of ذيت; these two words being originally كيه and ذيه: (TA:) or the ت in كيت and ذيت is substituted for ي; they are originally كيه and ذيه; and the ة is elided, and the ي 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 ذيت.) See ذيت.

كيد

1. كيد, aor. يكيد, (S, L, Mshb,) inf. n. كيد (S, L, Mshb, K) and مكيدة, (S, L, K,) or the latter is a simple subst.; (Mshb;) and كايده, (A,) inf. n. مكايده; (S;) or this implies reciprocation; (TA;) [and اكاتده, which see below, app. signifies the same as كاده like as اخطعه signifies the same as خدعه;] 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. مَكْرِبِه (S, L, Mṣb, K) and خَدَعَهُ (Mṣb:) or, accord. to some, مَكْرِبِه implies the feigning of the contrary of one's real intentions; whereas كَادِه does not: or this latter signifies he did him harm, or mischief; and the former, he did so clandestinely. (MF.) — كَادَ, aor. يَكِيدُ, (L,) inf. n. كَيْدٌ and مَكِيدَةٌ (L, K,) [or the latter is a simple subst.,] He acted deceitfully, mischievously, or wickedly. (L, K.) — Also, inf. n. كَيْدٌ, He practised an evasion or elusion, a shift, a wile, an artifice, or artful contrivance or device, a plot, a stratagem, or an expedient; or he exercised art, artifices, cunning, ingenuity, or skill, in the management or ordering of affairs,, with excellent consideration or deliberation, and ability to manage with subtilty according to his own free will; syn. اِخْتَالَ; (L:) and of the inf. n., حَيْلَةٌ. (L, K.) — كَادَهُ He taught him الكَيْدَ [i.e., to deceive, beguile, or circumvent, &c., or, to act deceitfully, mischievously, or wickedly; or, to practise modes, or means, of evading or eluding, &c.]. So some explain it in the Kur xii. 76. (TA.) — It is said in a trad., مَا قَوْلُكَ فِي عُقُولِ كَادِمًا خَالِقَهَا What sayest thou of intellects to which their Creator hath desired to do evil? (L.) So some explain the verb in the Kur xxi. 58. (TA.) — يَكِيدُونَ [Kur lxxxvi. 16, They practise an artful device, and I will practise an artful device]. كَيْدُ اللَّهِ لِلْكَافِرِ [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; زَجْرٌ لَا يَعْلَمُونَ. (Zj, L.) — كَادَ, aor. يَكِيدُ, inf. n. كَيْدٌ, He contrived, devised, or plotted, a thing, whether wrong or right. Ex. فَلَانَ يَكِيدُ أَمْرًا أَدْرِي مَا هُوَ Such a one contrives, devises, or plots, a thing: I know not what it is. (L.) — كَادَ, aor. يَكِيدُ, He worked, or laboured, at, or upon, anything; he laboured, took pains, applied himself vigorously, exerted himself, strove, or struggled, to do, execute, or perform, or to effect, or accomplish, or to manage, or treat, anything; he laboured, strove, or struggled, with anything, to prevail, or overcome, or to effect an object; syn. عَاجَجَ. (S, L.) — كَادَ, inf. n. كَيْدٌ, He strove, or laboured; exerted himself, or his power or ability; employed himself vigorously, laboriously, sedulously, or earnestly; was diligent; took extraordinary pains. (L.) — كَادَ, inf. n. كَيْدٌ, He (a raven or crow) exerted himself in his croaking. (S, K.) — كَادَ بِنَفْسِهِ (K,) aor. يَكِيدُ,

(S, L,) inf. n. كَيْدٌ, (L,) † He gave up his spirit: (S, L, K:) endured distress in giving up the ghost. (A.) — كَادَ, (K,) inf. n. كَيْدٌ, (S, K,) He vomited. (S, K.) — كَادَ, inf. n. كَيْدٌ, It (a زَنْد) emitted fire. (L, K.) — كَادَتْ, (L, K,) aor. تَكِيدُ, inf. n. كَيْدٌ, (L,) She had the menstrual flux. (L, K.) — لَا أَفْعَلُ ذَلِكَ وَلَا كَيْدًا = لَا أَفْعَلُ ذَلِكَ وَلَا مَهْمًا I will not do that, nor do I desire, nor do I purpose, or intend. (K,\* TA.) See كَادَ in art. كَوَدَ. — كَادَ يَفْعَلُ كَدًا (L, Mṣb, K,) originally كَيْدٌ, first pers. كَدْتُ, aor. يَكَادُ; (L, Mṣb;) and كِيدٌ: (L, K:) see art. كَوَدَ. [It is mentioned in arts. كَوَدَ and كِيدَ in the L, K: in the former only in the S: and in the latter only in the Mṣb.]

3: see 1.

6. هُمَا يَتَكَادِيَانِ (L, K) They two deceive, beguile, or circumvent, each other; or do so, each desiring to do to the other a foul, abominable, or evil, action clandestinely. (TK.) See 1. You should not say يَتَكَادِيَانِ. (L, K.)

8. اِكْتَادَ is of the measure اَفْعَلَ from اَلْكَيْدُ; (K;) and اِكْتَادَهُ signifies اِخْتَالَهُ [or rather اِخْتَالَ عَلَيْهِ]. (TK.) See 1.

كَيْدٌ: see 1. — † War: (S, K:) so called because of the stratagems employed therein. (TA.) One says, عَزَا فَلَانٌ فَلَمَّا يَلْتَقِ كَيْدًا † Such a one went on a hostile expedition and found not war: (S, L:) i.e., did not fight. (A.) — كَيْدٌ ذَاتُ غَدْرِ † A war characterized by perfidy. كِيدٌ is here made fem. because meaning حَرْبٌ. (L, from a trad.) — كِيدٌ Vomit. (S,\* L, K,\*) بَلَعَ اَلْكَيْدَ. He swallowed vomit. (L, from a trad.)

مَكِيدَةٌ: see 1. — As a simple subst., Deceit, guile, or circumvention, and desire to do a foul, an abominable, or an evil, action, to another clandestinely: (Mṣb:) [and an evasion, or elusion, a shift, a wile, an artifice, &c.: see 1 as intrans.:] pl. مَكَائِدُ. (A.)

كبر

كَبْرٌ [A blacksmith's bellows;] a blacksmith's [skin, of the kind called] زَقٌّ, into which he blows: (Mgh, K:) or a blacksmith's skin (زَقٌّ), with which he blows [his fire]: (Mṣb:) also, (Mṣb,) composed of a thick skin (جَنْدٌ, S, Mṣb, or زَقٌّ, S), with حَافَاتٍ [or edges, forming a wide mouth, which being opened and closed by means of two pieces of wood to which the edges are sewed, the skin becomes filled with air, which is then forced out through a pipe at the end opposite the mouth:

such, at least, is the most common kind of bellows used by the Arabs of the present day with which I am acquainted]: but the thing constructed of clay [in which the blacksmith kindles his fire] is called كُورٌ: (S, Mṣb:) so ISk says he heard AA say: (Mṣb:) [but see كُورٌ: and see a verse cited in the last paragraph of art. عور:] the pl. [of pauc.] is اَكْبَارٌ, and [of mult.] كَبِيرَةٌ (Mṣb, K) and كَبِيرَانٌ; (K;) the last on the authority of Th; but doubtful; for it is not known in the lexicons, and is [properly] pl. of كُورٌ. (TA.)

كيس

كَاسٌ, aor. يَكِيْسُ (S, Mṣb, TA,) inf. n. كَيْسٌ (S, A, Mgh, Mṣb, K) and كِيَاْسَةٌ (S, A, K) and كُوسَى, with و put in the place of ي, [originally كَيْسِي,] (Seer [mentioned by him as syn. with كَيْسٌ]) He (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: كَيْسٌ being the contr. of حُمُقٌ; (S, A, K;) and i.q. ظَرْفٌ, (Mgh, Mṣb,) and تَوَقُّدٌ, (TA,) and اِحْقَافَةٌ, (Mṣb, TA,) and فِقْهٌ, (TA,) and عَقْلٌ. (IAar, A, Mṣb, K.) — كَاسٌ فِي الْأَمْرِ, aor. يَكِيْسُ (A, TA,) inf. n. كَيْسٌ; (Mgh, TA;) and تَكِيْسٌ; and تَكَايْسٌ; (A, TA;) He acted gently, (TA,) or with good gentleness or moderation or calmness, (Mgh,) in the affair. (Mgh, TA.) — كَاسَهُ, aor. يَكِيْسُهُ (S,\* K,) inf. n. كَيْسٌ, (A, TA,) He overcame him, or surpassed him, (S, A, K,) in كِيَاْسَةٍ (A, K) or كَيْسٍ (A, Nh) [i.e. acuteness or sharpness or quickness of intellect; &c.: see above]. So in the following words of a trad., (K,) said by the prophet to Jābir Ibn-'Abd-Allah El-Anṣāree, (TA,) اُتْرَانِي اِنَّمَا كَيْسُكَ لِأَخَذَ جَمَلَكَ لَكَ الثَّمَنُ وَلَكَ الْجَمَلُ [Dost thou think me to have only overcome thee in acuteness or sharpness or quickness of intellect, &c., in order that I might take thy camel? Thine be the price, and thine be the camel]: (K,\* TA:) or, according to another relation, خَدُّ اِنَّمَا مَا كَسْتُكَ [Take thou thy camel and thy property]: and accord. to another, اِنَّمَا مَا كَسْتُكَ [that I have only acted in a niggardly manner with thee], from المَكَاْسُ. (TA.) — كَيْسٌ, [aor. يَكِيْسُ,] inf. n. كَيْسٌ, is also mentioned by IKṭṭ as a dial. form of كَاسٌ in the sense of He overcame or surpassed [in acuteness &c.] (TA.)

2. تَكْيِيْسٌ (K,) inf. n. تَكْيِيْسٌ, (TA,) He (God, TK) made him acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent; (K, TA;) and well educated, or well bred. (TA.)

3. كَايسَةٌ, (S, A, K,) inf. n. مُكَايَسَةٌ, (TA), *He vied, or contended, with him in كَيْسٌ [i.e. acuteness or sharpness or quickness of intellect; &c. : see 1]. (K.) You say, كَايَسْتُهُ فَكَسْتُهُ [I vied, or contended, with him in acuteness, &c., and] I overcame, or surpassed, him (S, A) [therein, i.e.] in كَيْسٍ. (A.) And كَايَسَهُ فِي الْبَيْعِ (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 (لَاغَاهُ) in selling. (A, TA.)*

4. أَكَيْسٌ and أَكَيْسٌ *He (a man, S) had born to him children acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent: (S, K:) or he begot a child acute &c. (IKṭt.) And أَكَيْسَتْ and أَكَيْسَتْ She brought forth children acute &c. (A.) A poet says,*

• فَلَوْ كُنْتُمْ لِبَيْسَةِ أَكَيْسَتْ  
• وَكَيْسِ الْأُمِّ يَعْرِفُ فِي الْبَيْنَا

[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. تَكَيْسٌ *He affected acuteness or sharpness or quickness of intellect, shrewdness, cleverness, ingeniousness, skilfulness, knowledge, or intelligence: [see تَعَقَّلَ:] or did so, not having it: syn. تَطَرَّفَ: (S, K, TA:) he feigned, or made a show of, كَيْسٍ [i.e. acuteness or sharpness or quickness of intellect; &c.]. (TA.) — See also 1.*

6: see 1.

كَيْسٌ: see 1: — and see also كَيْسٌ.

كَيْسٌ [A purse;] a well known receptacle; (TA;) a thing made of pieces of rag sewed together; (Mṣb;) for money, (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 كَيْسٌ or some other word from the same root which I do not find elsewhere pointed out: but the more probable derivation is from the Persian كَيْسَةٌ:] that which is tied up, of leather, and of pieces of rag, is not called thus, but is called خَرِبْطَةٌ: (Mṣb:) pl. [of pauc.] أَكَيْسٌ (S, Mṣb, K) and

كَيْسَةٌ. (K.) — Hence, (TA,) † The membrane that encloses a child in the womb; syn. مَشِيمَةٌ. (K, TA.) — [Hence also, † The scrotum.]

كَيْسٌ (S, A, Mgh, Mṣb, K) and كَيْسٌ, (TA,) [like هَيْسٌ and هَيْسٌ, &c.,] Acute, or sharp, or quick, in intellect; clever; ingenious; skilful; knowing; intelligent: (S, A, Mgh, Mṣb, K, TA:) fem. كَيْسَةٌ: (S, A:) and كَيْسِي, applied to a woman, is syn with كَيْسَةٌ, and is, as also كَوْسِي, [each originally كَيْسِي,] fem. of أَكَيْسٌ: (S:) [whence it appears that this last word is accord. to J syn. with كَيْسٌ; i.e., a simple epithet, like its contr. أَحْمَقٌ: but it has another signification, for which see below:] or, accord. to Kr, كَوْسِي and كَيْسِي are pls. of كَيْسَةٌ; and there are no similar instances except ضَوْقِي and ضَوْقِي, pls. of ضَيْقَةٌ, and طَوْبِي, pl. of طَيْبَةٌ: but ISd holds them to be fems. of the measure أَفْعَلٌ: (TA: [see ضَوْقِي in art. ضَيْق:] the pl. of كَيْسٌ is أَكَيْسٌ (A, Mgh, Mṣb, TA) and كَيْسِي, (A, K, TA [in the CK, erroneously, كَيْسِي,]) like كَيْسِي, (A,) having this latter form in order that it may resemble its contr., حَمَقِي: (TA:) and كَيْسٌ is pl. of كَيْسَةٌ, (A, TA,) [and أَكَيْسِي is app. pl. of كَيْسٌ: see an ex. voce طَيْبَةٌ.] You also say, رَجُلٌ كَيْسٌ مُكَيْسٌ, 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 كَيْسٌ ascribed to him: (A:) or رَجُلٌ مُكَيْسٌ signifies, as also كَيْسٌ, a man known as possessing كَيْسٌ [or acuteness &c.]. (TA.) And اِمْرَأَةٌ كَيْسَةٌ A woman well educated, or well bred. (TA.) And رَجُلٌ كَيْسٌ الْفِعْلُ A man good in action or conduct. (TA.) And بَنَى دَارًا كَيْسَةً (A) † He built an elegant house; syn. ظَرِيفَةٌ. (TA.) [The dim. كَوْسِي, more properly كَيْسِي or كَيْسِي, is much used in the present day as signifying † Elegant, pretty, or beautiful.]

كَوْسِي: } see أَكَيْسٌ: and كَيْسٌ, in two  
كَيْسِي: } places.

كَيْسَانٌ † a proper name for Perfidy; (IAḡr,

S, A, K;) as also أَبُو كَيْسَانَ: (IAḡr:) of the dial. of Teiyi: and derived from كَيْسٌ. (Kr.) You say, رَكِبَ كَيْسَانَ † He acted perfidiously. (A.)

أَكَيْسٌ [More, and most, acute or sharp or quick in intellect; more, and most, shrewd, clever, ingenious, skilful, knowing, or intelligent]: (Lth, ISd, A:) fem. كَيْسِي (ISd) and كَوْسِي: (Lth, ISd:) [in the CK, and in a MS. copy of the K, and in the text of the K as given in the TA, and in the text of the K as given in the TA, كَوْسِي and كَيْسِي, each of which is originally كَيْسِي, are said to be fems. of أَكَيْسٌ; but this is evidently a mistake for أَكَيْسٌ:] pl. كَوْسِي, [originally كَيْسِي,] which is applied to women, [as well as men,] and كَوْسِيَاتٌ, which is applied to women only. (Lth.) You say, هَذَا الْأَكَيْسُ [This is the more, or most, acute &c.]. (Lth.) And أَيُّ الْمُؤْمِنِينَ أَكَيْسٌ Which of the believers is the most intelligent? (TA.) And it is said in a proverb, أَكَيْسٌ مِنْ قَيْسَةٍ (A) [† More acute &c. than] a little female ape or monkey. (TA, art. قَيْس.) And in a trad., أَكَيْسُ الْكَيْسِ التَّقَى † [The most acute of acuteness is piety, and the most foolish of foolishness, or the most stupid of stupidity, is vice]. (A.) — See also كَيْسٌ.

مُكَيْسَةٌ A woman who brings forth children acute or sharp or quick in intellect; shrewd, clever, ingenious, skilful, knowing, or intelligent: (TA:) and مُكَيْسٌ, who does so usually; contr. of مِحْمَاقٌ: (A:) [and مُكَيْسَةٌ, who does so most generally: see an ex. of this under 4.]

مُكَيْسَةٌ: see مُكَيْسَةٌ and 4.

مُكَيْسٌ: see كَيْسٌ.

مُكَيْسٌ: see مُكَيْسَةٌ.

[ كَيْسٌ

كَيْفٌ

كَيْلٌ

كَيْنٌ

See Supplement.]