

SUPPLEMENT TO PARTS VII. AND VIII.

ی - ق

ق

قبس

مَعَارِزُ : see طُبُورُ : see قَبُوسُ .

قبع

خَنَثَ : see قَبَعَ السَّيِّءُ .

قَبِيْعَةٌ [The pommel of a sword;] the thing of silver or iron at the extremity of the hilt of a sword. (S, K.)

قبل

1. قَبَلَ as syn. with أَقْبَلَ, q.v.: see أَدْبَرَ, in two places. — قَبِحَ اللَّهُ مَا قَبَلَ مِنْهُ وَمَا دَبَرَ : see دَبَرَ. — قَبَلَ He took, received, or admitted, willingly, or with approbation; he accepted. See قَبُولٌ. — قَبِلَ القَبْلُ The sandal had its قَبَالُ broken. (TA in art. شَع.)

3. قَابَلَهُ He faced, or fronted, or was opposite to or over against, him, or it. (S, * K.) See also أَقْبَلَهُ He, or it, corresponded to him, or it. — قَابَلَهُ بِنَفْسِهِ [He opposed himself to him]. (TA, art. عَرَضَ) See عَرَضَ لَهُ and see 4. — قَابَلَ كَذَا He requited such a thing with such a thing; or did, or gave, such a thing in return for such a thing; as good for good, evil for evil, good for evil, or evil for good. (The Lexicons passim.) — He counteracted such a thing with such a thing. — He compared such a thing &c. — قَوَّبَلَ It was compensated, or requited, by, or with, such a thing: see an ex. of the part. n. voce غَنَّمَ. — قَرَسَ قَوَّبَلَ مِنْ : see دَابَرَ الشَّاةِ. — قَابَلَ الشَّاةِ : see دَابَرَ الشَّاةِ. — قَابَلَ الشَّاةِ وَآفَقَهُ A horse that is generous with respect to both parents. (S in art. آفَقَ.)

4. أَقْبَلْتُ الشَّيْءَ I made it to face the thing: (S, K.) and أَقْبَلْتُ الشَّيْءَ app. signifies the same: see a verse of El-Aqshà voce اِرْتَسَمَ. — أَقْبَلَ بِهِ [He turned it forward; contr. of أَدْبَرَ بِهِ]. (S, K, art. دَبَرَ) — أَقْبَلَ He came, facing; (JK, S, * K, *) came forward; came on; advanced; contr.

of أَدْبَرَ. (S, K.) — أَقْبَلْتُ قَبْلَكَ [not قَبْلَكَ] I advanced, or came, toward thee. Like قَصَدْتُ قَصَدَكَ. (L, art. حَرَدَ.) See also Kur, ii. 172. — أَقْبَلَ عَلَيْهِ He advanced, or approached, towards him, or it. — أَقْبَلَ عَلَى إِنْسَانٍ, as though he desired no other person. (JK.) — أَقْبَالَ The advancing of fortune; contr. of إِدْبَارٌ. — الإِقْبَالُ signifies The being fortunate. (KL.) — إِقْبَالٌ i. q. دَوْلَةٌ [Good fortune; &c.; see تَامَكَ] and عَزَّةٌ [might; &c.]. (Kull, p. 64.) — أَقْبَلَ عَلَيْهِ He showed favour to him: or, more properly, he presented a favourable aspect to him; or, accord. to general usage, he met him kindly; see بَشَّ لَهُ. — أَقْبَلَتْ عَلَيْهِ الدُّنْيَا, (A, art. فَتَحَ,) The world favoured him. — أَقْبَلَ عَلَى شَيْءٍ He set about, or commenced, doing a thing. (K, &c.) — See أَقْبَلَ عَلَيْهِ He clave to it: and he took to, set about, began, or commenced it; as also أَقْبَلَ عَلَيْهِ بِالسَّيْفِ [K.] — أَقْبَلَ عَلَيْهِ بِالعَصَا, and بِالسُّوطِ He advanced against him, or set upon him, with the sword, and with the staff or stick, and with the whip. — You say, أَقْبَلَ عَلَيْهِ بِالسُّوطِ يَضْرِبُهُ [He advanced against him, or set upon him, with the whip, striking him]. (S in art. حَوَّلَ) — See قَبَلَ. — أَقْبَلَ إِلَى إِقْبَالٍ أَقْبَلَ عَلَى نَفْسِكَ : see Har, p. ٥٠٨ — بِاتَّعْنِفِ [Betake, or apply, thyself to thine own affairs]. (T, voce إِلَى) — دَبَرْتُ لَهُ الرِّيحَ بَعْدَ مَا أَقْبَلْتُ : see دَبَرَ. — أَقْبَلَ [He recovered, or regained, health;] occurring in the K, as the explanation of قَابَلَ. (K, art. ثَوَّبَ.) قَابَلَ جِسْمَهُ (K, voce حَشَمَ) — أَقْبَلَ, with reference to the slit ear of a she-camel: see أَدْبَرَ. — أَقْبَلْنَا بِدِمَّةٍ, app. a mistranscription for أَقْبَلْنَا : see دِمَّةٌ.

6. تَقَابَلُوا They faced, or confronted, one another: see § in art. فَتَحَ.

8. أَقْتَبَلَهُ He began it, or commenced it; namely, an affair; (S, * Mgh, K, *) as also أَقْتَبَلَهُ. (Mgh.)

10. اسْتَقْبَلَهُ : see اسْتَدْبَرَهُ. He faced him, or it. (TA) He turned his face towards him, or it. — He came before his face. — He went to meet him; he met him, or encountered him. He saw it before him: he looked forward to it: he saw it, or knew it, beforehand. He saw, or knew, at the beginning of it what he did not see, or know, at the end thereof. — اسْتَقْبَلَهُ بِأَمْرٍ (T, S, K, &c., in art. بَدَهُ) He met him, or encountered him, with a thing, or an affair, or an action. (TK in art. بَدَهُ) — اسْتَقْبَلَهُ بِمَا يَكْرَهُ (A, K, in art. بَكَتَ, &c.) He encountered him with, or, as it often means, he accused him, to his face, of a thing that he disliked, or hated: see بَكَّتَهُ; and the phrases قَابَلَهُ بِالْكَذِبِ and اَلْبَيْتُ اسْتَقْبَالَكَ أَحَاكَ بِمَا لَيْسَ فِيهِ, voce بَهْتَهُ; and اسْتَقْبَلَهُ بِالحَقِّ, voce فَرَحَهُ; in both senses like نَقِيَهُ بِمَكْرُوهِ. — نَقِيَهُ بِمَكْرُوهِ غَلَطَةً [I encountered him, or confronted him, with speech in which was roughness]. (JK, M, TA, art. جَبَهُ) — اسْتَقْبَلَهُ He anticipated it; namely, Ramadán, by fasting before its commencement. (TA.) — See 8.

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

[and بِالْقَبْلِ] سَقَى إِبِلَهُ قَبْلًا He poured the water into the trough while his camels were drinking, so that it came upon them: (T, TA:) or قَبْلٌ signifies a man's bringing his camels to water, and drawing the water over their mouths, not having prepared for them aught [thereof] before that: (Aq, TA:) and سَقَى عَلَى إِبِلِهِ قَبْلًا he poured the water over the mouths of his camels: (M, TA:) and سَقَى عَلَى إِبِلِهِ he drew the water over the heads of his camels while they drank,

when they had drunk what was in the trough, (Lh, M, TA,) not having prepared it before that: and this is the most severe mode of watering. (Lh, TA.) See an ex. voce جَبًا, art. جبو and جبي. — قَبِلَ as opposed to دَبَّرَ: see the latter. —

أَنَّ الْحَقَّ يَقْبَلُ Verily the truth is manifest; where one sees it. (TA, art. عجز.) — مِنْ ذِي قَبْلِ: see إِذَا. — أَنْفٌ: and see قَبِلَ; and عَوْضٍ: and see قَبِلَ; and رَأَيْتَ الشَّعْرَى يَقْبَلُ الخ: see M, art. دبر.

قَبِلَا I met him face to face. (JK.) — مِنْ ذِي قَبْلِ i. q. لَا أَكْثَمَكَ إِلَى عَشْرٍ مِنْ ذِي قَبْلِ i. e. [I will not speak to thee until ten nights] in what I [now] begin [of time]: or the latter, until ten [nights] which thou [now] beginnest: and the former, until ten [nights] of the days which thou [now] witnessest, (K, TA,) i. e. beginnest: (TA:) or the latter, of a time [now] begun; or, a future time. (Mgh, Mṣb.) And أَتَيْتَ فَلَانًا أَتَيْتَ قَبْلًا i. q. أَنْفًا. (Lth in T, art. انف.) — قَبْلٌ Towards. (Bd. ii. 172.) وَهَبَ قَبْلَ السُّوقِ [he went to the part next to the market]. (TA.) I have property in his hands; i. e. due, or owing, to me by him; syn. عِنْدَهُ [q. v.] (K, TA.) And نَأَى قَبْلَكَ حَاجَةً: (S in art. روى &c.) see رَوَيْتَ (and عِنْدَ also). — هَذَا الْأَمْرُ مِنْ قَبْلِهِ This thing, or affair, is from him; syn. مِنْ عِنْدِهِ, meaning مِنْ لَدُنْهُ, and مِنْ تَلْقَائِهِ. (Lth, TA.) [He speaks from (i. e. through) his nose]. (JK and K, voce أَدْعَمُ.) — إِنْشَقَّ مِنْ قَبْلِ نَفْسِهِ It (a garment) rent of itself. (L, art. صوخ, &c.)

قَبْلٌ The front, or fore part. See Kur, xii. 26. The former or first part: see دَفْتِي. — الْقَبْلُ The anterior pudendum (فَرْج) [vulva, and vagina], of a man or woman; (Mṣb;) opposite of الدُّبُرُ. (S, K.)

دَبَّرَ: see مَا لَهُ قَبْلُهُ وَلَا دَبْرَهُ.

دَبَّرِي: see قَبْلِي.

فُلَانٌ مَا — شَبْرٌ: see الشَّيْءُ قَبْلَ الشَّيْرِ قَبْلٌ — دَبَّرَ: see يَدْرِي قَبْلَ الْأَمْرِ مِنْ دَبَارِهِ of the sandal: see زَمَامٌ.

قَبُولٌ Favourable reception; acceptance; approbation: (KL, PS:) love, and approbation, and inclination of the mind. (TA.) عَلَى فُلَانٍ قَبُولٌ [Approbation is bestowed upon such a one;] the mind accepts, or approves, such a one. (S.) — قَبُولٌ Goodliness, beauty, grace, comeliness, or pleasingness: and [beauty of] aspect or garb. (K.) [And Acceptableness. قَبُولٌ عَلَيْهِ may be

rendered Upon him, or it, is an appearance of goodliness, &c.]

قَبِيلٌ: see دَبِيرٌ. — قَبِيلٌ Kind, species, class, race. Of the kind, &c. See قَبِيلَةٌ.

أَنْفًا. — جَاءَ قَبِيلٌ He came a little while ago; syn. أَنْفًا. (M in art. انف.)

قَبَالَتُهُ Opposite to, in a position so as to face, him or it. (K, &c.) See حِيَالٌ in art. حول. — قَبَالَةٌ The direction, point, place, or tract, in front of a thing; the opposite direction &c.

قَبِيلَةٌ A body of men from one father and mother: and قَبِيلٌ, without ة, a body of men from several ancestors. (Az in TA, art. سبط.) — قَبِيلَةٌ: see شَعْبٌ. — A mass of stone or rock at the mouth of a well. (K and TA voce عَفَابٌ, q. v.) See قَابِلٌ.

عَامَرٌ قَابِلٌ, and مَقْبِلٌ, signify the same, [A next-coming year]. (S.) اللَّيْلَةُ الْمُقْبِلَةُ i. q. الْقَابِلَةُ [The next night]. (S, K.) See الْقَبَابُ. — قَابِلٌ Susceptible of such a thing. — قَابِلٌ An arrow that wins [in the game of المَيْسِرُ]; (TA, art. دبر;) contr. of دَابِرٌ, q. v. (S and TA, art. دبر.) — قَابِلٌ of the head: see شَانٌ. — And قَابِلَةٌ of a helmet: see طِرَاقٌ. — قَابِلَةٌ A wife. (TA in art. عزب.)

قَابِلِيَّةٌ [The quality of admitting or receiving; susceptibility].

أَقْبَلُ لِلْمَوْعِظَةِ [More, or most, inclined to accept admonition]. (TA, art. رق.)

إِدْبَارَةٌ and its syn. إِقْبَالٌ: see 4; and see إِدْبَارَةٌ.

مُقْبِلَةٌ: see قَابِلٌ. — [I. q. مُقْتَبِلٌ]. Ex. مَقْبِلَةُ الرَّحْمِ (K, voce جَوَارِحُ) and الشَّبَابُ. (TA, ibid.) See مُدْبِرٌ.

تَغْرٌ بَارِدٌ الْمُقْبِلِ [A mouth, or front teeth, cold, or cool, in the part that is kissed]. (A, art. حصر, &c.)

المُدَابِرُ مِنَ الْمَنَازِلِ (M, art. دبر, q. v.) — مُقَابِلٌ Noble, by the father's and mother's side: (S, K, TA:) see an ex. voce طَابٌ; and see إِزْدَوْجًا. — مُقَابِلَةٌ applied to a ewe: see مَدْبَرَةٌ. — نَاقَةٌ مُقَابِلَةٌ مَدْبَرَةٌ: see دَبَّرَ. — فِي مُقَابِلَةِ كَذَا In comparison with such a thing: see an ex. in art. غين in the Mṣb.

مُسْتَقْبِلٌ, with fet-ḥ to the ب, Looked forward to, anticipated, begun.

مُسْتَدْبِرٌ: see مُسْتَقْبِلُ الْمَجْدِ.

قَبِنٌ

عَمُودُ الْمِيْزَانِ: see قَبَانٌ.

قَبُو

قَبْتَانٌ [A kind of tunic, resembling the قَبْتَانُ, generally reaching to the middle of the shank, divided down the front, and made to overlap over the chest. So in the present day. See also Dozy, Dict. des noms de vêtements, pp. 352-62.]

قَتْرٌ

عَلَى قَتْرِهِ He prostrated him upon his side, عَلَى قَتْرِهِ [not عَلَى قَتْرِهِ, as in the K]; (L;) he threw him down upon one of his two sides, عَلَى أَحَدِ قَتْرَيْهِ, having pierced him [with a spear]; (JK;) like قَطْرُهُ.

حَيَّةٌ. (T in art. بنى.)

جَوْبٌ قَاتِرٌ A shield of good dimensions. (S.) See يَلْبُ.

قَتْلٌ

1. قَتَلَ الشَّيْءَ, inf. n. قَتْلٌ, †He knew the thing; he was, or became, acquainted with it: (Mṣb:) [or rather, i. q.] قَتَلَهُ عِلْمًا (Bd in iv. 156, and TA,) and خَبِرًا (K,) and يَعْلَمُهُ (Bd, ubi supra,) he knew it (Bd, K, TA) completely, (TA,) or thoroughly, very well, or superlatively well; as also نَحَرَهُ عِلْمًا. (Bd.) See مَعْرِفَةٌ in art. نَبِهَ.

2. قَتَلَ: see عَتَبَ, conj. 4.

3. قَاتَلَهُ He fought, or combated, him; contended with him in fight or conflict or battle. قَاتَلَ عَلَى دِينِ اللَّهِ: see 3 in art. اَزَى.

5. تَخَضَّعَتْ لَهُ وَتَذَلَّلَتْ حَتَّى تَقْتَلَتْ لَهُ عَيْشَهَا. (A.)

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

قَتُولٌ: from this word is formed the pl. قَتُولٌ, on the authority of hearsay. (El-Jurjūnee, in Mṣb, art. قصد.)

قَتَالٌ [Murderous; slaughterous; very deadly.] You say حَيَّةٌ قَتَالَةٌ [A very deadly serpent]. (TA in art. اصل.)

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

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

حَوَّلَ إِلَيَّ وَجْهَكَ وَلَيْتَ مَقَاتِلَكَ. (A.)

مُسْتَمِيَّتٌ: see مُسْتَقْبِلٌ.

قتن

1. قَتْنَن : see قَتْن.

قَتِين : see قَتِينَت.

قحز

1. قَحَزَ It (an arrow) rose in the sky. (JSh, in TA, art. شخص.)

قحف

قَحْف : see جُمَّجَمَة, in two places; — and قَدَّ. — A glass bowl; as also جُمَّجَمَة. (Az, TA in art. حجر.)

قحل

قَحُولٌ, applied to a man and to a horse, i. q. عَيْنٍ. (IAar in TA, art. عجر.)

إِنْزَهُو ; see إِنْقَحَل.

قحر

1. قَحِرَ and قَحِرَتْ فِيهَا and قَحِرَ نَفْسُهُ فِي الْأُمُورِ and قَحِرَتْ He entered into affairs without consideration. (A.)

5. قَحِرَتْ He experienced dearth, drought, or sterility. See an ex. voce تَبَعَتْ. — قَحِرَ فِي الْأُمْرِ بِلَا رَوِيَّةٍ [He plunged, or rushed, into the affair without consideration]. (K, TA in art. علط.) See 1. — تَقَحَّرَ : see تَدَلَّت.

8. إِقْتَحَرَ See 1. — Said of a young camel: see voce بُلِعَ. — إِقْتَحَرَ الْعِمْرَاتِ : see 1 in art. عَقَبَةٌ. And اقْتَحَرَ الْعَقَبَةَ : see عَقَبَةٌ.

قَحْبَةٌ, like قَحْبَةٌ, An old woman. See قَحْبَةٌ.

مُقَحَّرٌ Redundant; pleonastic; foisted in: applied to a word and to a letter. — حَرْقٌ مُقَحَّحَةٌ A letter inserted without reason. مُقَحَّحَةٌ is also applied in like manner to a word. [In a copy of the S, in art. بهت, I find it written [مُقَحَّحَةٌ]: i. q. زَائِدَةٌ. (TA in art. بهت.)

قحو

أَقْحَوَانٌ : see بَابُونَج. See also a verse cited voce قَتُونٌ.

قدس

قَادُوسٌ (pl. قَوَادِيسُ) An earthen or wooden pot of a water-wheel. (PU.)

قدع

1. قَدَعَ فَرَسَهُ He pulled in his horse by the bridle and bit, to stop him; (S, K;) he curbed, or restrained, him. (S.) — هُوَ الْفَحْلُ لَا يُقَدَعُ — See تَأَنَّ voice أَنْفٌ : see أَنْفٌ; and see قَرَعَ.

قدم

1. قَدَّمَ الْقَوْمَ, aor. 2, inf. n. قَدَّمُ (S, * Mṣb, K) and قَدُّوهُ; (K;) and تَقَدَّمُوا; (S, * Mṣb, K;) and قَدَّمَهُمْ; and اسْتَقَدَّمُوا; (K;) He became before the people: (TA:) syn. سَبَقَهُ; (Mṣb;) he preceded them; went before them; took precedence of them; headed them; led them, so as to serve as an example, or object of imitation. — See أَمَّهْرُ. — قَدَّمَ الْبَلَدَ, aor. 2, inf. n. قَدُّوهُ and مَقَدَّمٌ, [He came to, or arrived at, the town, &c.] (Mṣb.) أَخَذَنِي مَا قَدَّمَ وَمَا أُخَذْتُ : see art. حَدَثُ. — قَدَّمَ عَلَيَّ الْأَمْرَ i. q. [He advanced boldly to undertake the affair]. (TA.) See an ex. in a verse voce مَضَافٌ. — See 6.

2. قَدَّمَ زَيْدًا إِلَى الْحَائِطِ He brought Zeyd near, or caused him to draw near, or to approach, to the wall. (Mṣb.) — قَدَّمَهُ He put it forward; offered it; proffered it. — He brought, and brought forward, him or it. — قَدَّمَ لَهُ طَعَامًا He proffered, offered, or presented to him, food. — قَدَّمَ He did good or evil previously, or beforehand: (Bd, and Jel in xxxvi. 11; &c. :) he laid up in store. (Bd in xii. 48.) See زَلَفَهُ. — قَدَّمَ He made foremost; put, brought, or sent, forward; he advanced him or it: he promoted him. — قَدَّمَهُ عَلَى غَيْرِهِ, inf. n. تَقْدِيرٌ, He made him, or it, to be before, or have precedence of, another, in time: and in place; i. e. he placed, or put, him, or it, before another; or made him, or it, to precede another: and in rank, or dignity; i. e. he preferred him, or it, before another; or honoured, or esteemed, him, or it, above another. (Kull, p. 104.) — قَدَّمَهُ لَكَذَا He prepared it, or provided it beforehand, for such a thing. See KUR, xii. 48. — قَدَّمَ عِنْدَ اللَّهِ خَيْرًا He prepared, or provided in store, for himself, good, [i. e. a reward,] with God. (A and Mgh in art. حسب.) — قَدَّمَ لَهُ الثَّمَنَ He paid him in advance, or beforehand, the price. — قَدَّمَ أَنْ يُفْعَلَ كَذَا He preferred doing such a thing; syn. أَثَرٌ, i. e. فَضَّلَ. (M in art. أثر.) [Hence, قَدَّمَ الْعَجْزَ فِي الشَّيْءِ He preferred backwardness with respect to the thing.] (See قَدَّمَ and فَرَطٌ: and see Kull, p. 279.) — قَدَّمَ syn. with تَقَدَّمَ, q. v.: like اسْخَرَّ is with تَأَخَّرَ: so in the KUR, xli. 1. (TA, art. أخر.) — قَدَّمَ [is trans. and intrans.: for its significations as an intrans. v., see its syn. تَقَدَّمَ, and see 1:] as a trans. v. it is contr. of اسْخَرَّ. (Mṣb, art. أخر.) — قَدَّمَهُ is syn. with بَدَأَ بِهِ. (Mgh and Mṣb in art. بدأ.) — قَدَّمَ تَأَنَّ voice أَنْفٌ : see تَقَدَّمَ. — See تَأَنَّ voice أَنْفٌ. — قَدَّمَ قَدَّمَ and قَدَّمَ أَوْلَادًا. — آذَنُ

قَدَّمَ He advanced; went forward, or onward. (L, art. قود.) — تَقَدَّمَ إِلَى : see Bd, xviii. 27. — تَقَدَّمَ He became advanced, or promoted. — تَقَدَّمَ مِنْهُ كَلَامٌ : see فَرَطٌ: but the primary meaning is, Speech proceeded from him previously. — تَقَدَّمَ عَلَيَّ قَدَّمَهُ عَلَى غَيْرِهِ He, or it, was, or became, before, or had precedence of, another, in time: and in place; i. e. he, or it, was, or became, before another; preceded another; went before another: and in rank, or dignity; i. e. he, or it, was, or became, preferred before another; or honoured, or esteemed, above another: in all these senses like تَقَدَّمَ غَيْرُهُ. See تَقَدَّمَ غَيْرُهُ. [He was forward in an affair] قَبْلَ فِعْلِهِ [before doing it]. (A'Obeyd, T in art. رمى.) — سَبَقَ i. q. تَقَدَّمَ. (K, art. سبق, &c. ; and contr. of تَأَخَّرَ. (TA, art. أخر.) — تَقَدَّمَ إِلَيْهِ فِي كَذَا (K,) or بَدَأَ (Mṣb,) or both, (Mgh,) He commanded, ordered, bade, charged, or enjoined, him respecting, or to do, such a thing; (Mgh, Mṣb, K;) as also قَدَّمَ, inf. n. تَقْدِيرٌ. (Mṣb.)

6. تَقَادَرَمَ is best rendered It became old: and قَدَّمَ it was old.

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

10. اسْتَقَدَّمَتْ He went before. — اسْتَقَدَّمَتْ رِحَالَتَكَ : see art. رحل.

قَدَّمَ The human foot, from the ankle downwards. (Mgh.) — لَهُ قَدَمٌ رَاسِخَةٌ فِي الْعِلْمِ — On an excellent foundation. — فَلَانٌ عَلَى قَدَمِ فَلَانٍ Such a one is successor of such a one.

قَدَّمَهُ and أَقَدَّمَهُ He urged him forward. (Mo'allakát, 157.) — قَدَّمَ has تَقَدَّمَ for an inf. n.

4. أَقَدَّمَ He was bold, or audacious. — أَقَدَّمَ عَلَى الْأَمْرِ He ventured upon, or addressed himself to, the thing boldly, courageously, or daringly; (S, K;) he attempted it. — أَقَدَّمَ عَلَى قَرِينِهِ He behaved boldly, courageously, or daringly, against his adversary; (Mṣb;) he attacked him. — See 1. — أَقَدِّمُ, (improperly أَقَدِّمُ,) said to a horse, Advance boldly! (S.) So rendered voce أَهَابَ and هَبَ.

5. تَقَدَّمَ He was, or became, or went, before, or ahead; preceded; had, or took, precedence; contr. of تَأَخَّرَ, q. v. See 1. — تَقَدَّمَ إِلَى الْحَائِطِ He drew near, or approached, to the wall. (Mṣb.) — تَقَدَّمَ He advanced; went forward, or onward. (L, art. قود.) — تَقَدَّمَ عَلَى الْحَقِّ : see Bd, xviii. 27. — تَقَدَّمَ مِنْهُ كَلَامٌ : see فَرَطٌ: but the primary meaning is, Speech proceeded from him previously. — تَقَدَّمَ عَلَيَّ قَدَّمَهُ عَلَى غَيْرِهِ He, or it, was, or became, before, or had precedence of, another, in time: and in place; i. e. he, or it, was, or became, before another; preceded another; went before another: and in rank, or dignity; i. e. he, or it, was, or became, preferred before another; or honoured, or esteemed, above another: in all these senses like تَقَدَّمَ غَيْرُهُ. See تَقَدَّمَ غَيْرُهُ. [He was forward in an affair] قَبْلَ فِعْلِهِ [before doing it]. (A'Obeyd, T in art. رمى.) — سَبَقَ i. q. تَقَدَّمَ. (K, art. سبق, &c. ; and contr. of تَأَخَّرَ. (TA, art. أخر.) — تَقَدَّمَ إِلَيْهِ فِي كَذَا (K,) or بَدَأَ (Mṣb,) or both, (Mgh,) He commanded, ordered, bade, charged, or enjoined, him respecting, or to do, such a thing; (Mgh, Mṣb, K;) as also قَدَّمَ, inf. n. تَقْدِيرٌ. (Mṣb.)

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10. اسْتَقَدَّمَتْ He went before. — اسْتَقَدَّمَتْ رِحَالَتَكَ : see art. رحل.

قدم *Oldness; antiquity. — Existence, or duration, or time, without beginning; like* أَزَلُّ (Kull, p. 31; &c.) See أَزَلُّ — **عَلَى وَجْهِ الدَّهْرِ**: **عَلَى قَدَمِ الدَّهْرِ** means properly *the olden time; antiquity. — عَلَى قَدَمِ الدَّهْرِ* [In, or from, old, or ancient, time; of old]. (S, M, K, art. أُس; in the first and last of which it is coupled with the like phrase.)

مِنْ قُدْمٍ [In front]. (K, voce ظُنُبُوبٌ) — **قُدْمٌ**: see **أَخْرَجُ**.

قَادِمَةٌ as applied to a part of a camel's saddle is an improper word: the proper term is **وَاسِطٌ**.

قُدُومٌ *An adz; [so in the present day, but pronounced قُدُومٌ;] a certain implement of the carpenter; (S, Mgh, Mṣb); a قَاسٌ with which one hews, or forms or fashions by cutting. (S.)*

قَدِيمٌ *Ancient; old; to which no commencement is assigned. — مَالٌ قَدِيمٌ* *Old, or long-possessed, property. (S, A, Mgh, Mṣb, all in art. تَلَد.)* — **قَدِيمٌ** *The reputation (حَسَبٌ) of a man or people. (TA, art. دَثَر.)* See a verse in 1 of art. ثَنَى. — **القَدِيمُ**, as an epithet applied to God, i. q. **القَدِيمُ الأَزَلِيُّ** *The Ancient without beginning.*

القَدَامُ *The location that is before.*

قَوَادِمُ: respecting the feathers thus called, see voce **مَنَاكِبُ**, and **أَبَهَرُ**.

جَرَى المَقْدَمِ: see art. **جَرَى**. **المَقْدَمِ** is here syn. with **الإقْدَامِ**.

مِقْدَامٌ *Very bold or daring or courageous (S, K,) against the enemy; (S;) as also مِقْدَامَةٌ (S.) — مِقْدَامَةٌ*: see voce **مِعْرَابَةٌ**. — [The pl.] **مِقْدَامَةٌ** *Fronts; fore parts. See an ex. voce* **مَعَادِمُ**. — **مَعَادِيمُ** *The front of the forehead. (JK.)*

مُقَدِّمٌ *A provost, chief, head, director, conductor, or manager. — مُقَدِّمٌ* *The antecedent (or first proposition) in an enthymeme, and (first part) of a hypothetical proposition. — مُقَدِّمَةٌ* *The van, or vanguard, of an army.*

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

مُتَقَدِّمٌ *Preceding: anterior; being, or lying, in advance of others. — مُتَقَدِّمٌ فِي الأُمُورِ* *Forward in affairs.*

المُسْتَقْدِمِينَ in the Kur, xv. 24: see Bd; and see its opposite, **المُسْتَأَخِرِينَ**.

قدو

قَدْوَةٌ and **قَدْوَةٌ** (S, Mṣb, K,) and **قَدْوَةٌ** (K.) *A pattern; an exemplar; an example; an object of imitation; one who is, or is to be, imitated. (S, Mṣb, K, TA.)* See **إِسْوَةٌ**.

قَدِيَّةٌ: see **فَدِيَّةٌ**.

قَادِيَةٌ *The first that come to one, or come upon one, of a company of men. (TA in art. طَحْم.)*

قدع

3. **قَاذَعَهُ** *He reviled him, being reviled by him; and vied with him in foul, or unseemly, speech or language. (A, K.)* See 3 in art. **قَدَمَ**.

قذف

1. **قَذَفَ بِأَنْحِجَارَةٍ وَغَيْرِهَا**, aor. -, inf. n. **قَذَفَ**, *He threw stones, &c. (Mṣb.) — قَذَفَ بِهِ* *He cast it; cast it forth; namely, an arrow, and a pebble, and speech, and anything. (Lth, TA.)* It may sometimes be rendered *He shed it; as, for instance, light into the heart, said of God. — يَقْذِفُ بِالْحَقِّ (Kur, xxxiv. 47.) *He (God) uttereth truth. (Zj, TA.) — قَذَفَ بِالسَّهْمِ* *He shot the arrow. (Lth, TA.) — قَذَفَ* *He reproached, upbraided, reviled, vilified, defamed, or gave a bad name to, a chaste woman: (MA:) he reproached, upbraided, &c. another; syn. شَتَمَ. (JK.)* Used tropically, **قَذَفَهُ** is most correctly rendered † *He cast at him an accusation: but it is commonly used and expl. as syn. with شَتَمَهُ* q. v. — **قَذَفَ** *He charged, reproached, or upbraided, (رَمَى) a chaste, or an honest, or a married, woman, with adultery. (S, Mṣb, K.) — قَذَفَهُ* *He aspersed him, reviled him; syn. شَتَمَهُ. (JK.) — قَذَفَهُ بِهِ* *He reproached, or upbraided, him with it; he accused him of it. (TA.) —* Also, i. q. **أَصَابَهُ بِهِ**. (TA.) — **وَيَقْذِفُونَ بِالْغَيْبِ** (Kur, xxxiv. 52.) *They uttering conjectures, (Zj, TA,) or uttering conjecture; (Bd;) speaking of that which was hidden [from them], (Ksh,) of that which had not become apparent to them. (Bd.) — قَذِفَتْ بِاللَّحْمِ † *She (a camel) became fat and plump. (TA, voce اسْتَعْرِضَتْ) — قَذَفَتْهُ القَوَادِمُ*: see **طَوَّحَتْهُ الطَّوَائِحُ**.**

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

قَذَافٌ i. q. **مَنْجَنِيْقٌ**: (Lth, K:) *The kind of instrument with which a thing is thrown so that it goes far; n. un. with ة. (Abou-Kheyreh, K.)* See **مِرْجَامٌ** and **مِرْجَمَةٌ**. — **قَذَافَةٌ** *A sling: pl. قَذَافَاتٌ. (MA.)*

قَوَادِفُ: see **طَوَائِحُ**; and **طَوَّحَتْهُ الطَّوَائِحُ**.

مَقَادِفُ: see **مَطَاوِحُ**: *Places of perdition; syn. مَهَالِكٌ. (TA.)*

قذل

القَذَالُ *The whole of the back of the head: (S, Mṣb, K:) or the part from the hollow of the back of the neck (نُقْرَةُ القَعَا) to the ear: (El-Ghooree, Mgh:) [see القَبْحُودَةُ in art. قَحَد:] and, in a horse, the place where the عِذَارُ is tied, behind the forelock. (S, Mṣb, K.)*

قذى

1. **حَرَّضَهُ قَذَاهُ**: see **حَرَّضَهُ**.

قَذَى *What falls into the eye; (S, K;) a little piece of wood, or dust, that falls into the eye: (JK:) and what falls into beverage; (S, K;) as flies, &c.; (TA;) what betakes itself [or is attracted] to the sides of a vessel, and clings thereto: (AḤn, TA:) dust, motes, or particles of rubbish, as of sticks and stalks and straws, or the like, that fall into the eye or into water and beverage: (KL:) any floating particles upon water, &c.: [scum:] dirt that falls into the eye; (Mṣb;) what collects in the inner angle of the eye; (Har, p. 65;) what comes into the eye, such as a bit of straw, &c.: (Id, p. 149:) [properly a coll. gen. n.]: قَذَاةٌ [the n. un.] a thing that falls into the eye and pains it: (Id, p. 259:) a mote. — أَعْضَى عَلَى قَذَى*: see art. **عَضُو**.

قرش

1. **قَرَشَ**, aor. -, inf. n. **قَرَشَ**; and **اِقْتَرَشَ** and **تَقَرَشَ**; *He gained, acquired, or earned, and collected, for his family. (M.)*

5 and 8: see 1.

قرص

قُرْصٌ *A round convex ornament worn on the crown of the tarboosh. (See Modern Egypt. Appendix A.)*

قرط

قِرَاطٌ: see **قِرَاطٌ**.

قِرَاطٌ *A lamp, or its lighted wick: syn. مِصْبَاحٌ or شُعْلَةٌ (K:) the lighted wick (شُعْلَةٌ) of a lamp; (S;) and so قُرْطٌ. (L, art. صَبَح.)*

قرطف

كِنَاءَ *قرطف* A red garment, of the kind called كِنَاءَ. See كَدَبَ, p. 2598c.

قرطل

قِرطَالَةٌ An ass's pannier, one of a pair. See كَوَارَةٌ.

قرع

1. *قرع* in the sense of *ضرب* has *مقرع* for an inf. n. (Mgh, art. غمز) — *قرع في مقرعه* i. q. *ضرب في مضربه*. (TA in art. ضرب) — *قرع صفاته* † *He impugned his character; blamed or censured him; spoke against him.* (Mgh, art. غمز) See *مغمز* — *قرع بين ظفر* — *قرع بين ظفره* *He fillipped with the nail of his thumb and that of his forefinger.* (Lth, K, *TA, art. قذع and *أنف*: see *هو الفحل لا يقرع أنه* — *زنجير* — *قرع أنه*, inf. n. *قرع*, † *He rejected him, repelled him, or turned him back; namely a suitor in a case of marriage.* (TA, in art. بضع) See *بضع* — *إن العصا قرعت لذي الحليم* — see Freytag's Arab. Prov. i. 55; and *Har*, 656. — *قرع له العصا*: see Freytag's Arab. Prov. ii. 543, and *Har*, 655, in two places. — *قرعه بعض الملامه*: see *بالسيف* and *قرعت رأسه بالعصا* — *عصا* — *قرع لأمره ظنوبه* and *قرع ظنوب بعيره* — *قرعت* &c.: see art. *ظن* and *قرع للأمر ساقه*: see *ساق*.

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

3. *قارعه*: see its syn. *سأهه*.

4. *أقرع بينهم* *He ordered, or commanded, them to cast, or draw, lots, or to practise sortilege, [among themselves,] for the thing (على الشيء):* (JM:) [see an ex. in the Mgh, in this art.:] or *he prepared, or disposed, them, for doing so, for the thing (على الشيء):* (Mgh:) or *he cast, or drew, lots, or practised sortilege, among them.* (K.) The first explanation is generally preferable. See *أسهم بينهم*.

5. *تقارضا*: see *هما يتقارضان الخير والشو*.

حَبُّ القُرْعِ Worms in the belly. (TA, voce *شهران*) But see *دود القرع*. *دود القرع* is not a mistake for *القرج*: *حَبُّ القُرْعِ* is a corruption, found in medical books: *حَبُّ القُرْعِ* is a name of the tape-worm, because each joint of it resembles a grain, or seed, of the gourd. (Ibr.D.)

قرع Bare pieces of ground amid herbage. (TA in art. *خفي*, from a trad.)

قرعة [A lot used in sortilege: lots collectively: sortilege itself. Used in all these senses in the

present day, and app. in the classical times.] *ضرب القرعة* *He shuffled, or cast, or drew, lots; performed a sortilege.*

قرع; pl. *قرعى*: see an ex. of the pl. in a prov. cited voce *استن* — *هو قرع وحده*: see *وحد*.

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

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

مقرع: see *مغمز*.

مقرع: see *مضرب*.

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

قرق

3. *قارقه* *He was, or became, near to it; meaning some base thing, or the like.* (TA.) See *قرف*.

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

أعرضت القرعة signifies *اتسعت*: (TA, art. *عرض*) and *كثرت من يتهمه* signifies *اتسعت قروته*. (TA, art. *لبس*.) See voce *عرض*.

مقرق A place of paring off: see an ex. voce *صمغ*.

قرق

قربنة: see *قربق*.

قرقع

قرقعة (TA, art. *نقض*): properly *قرقعة*, q. v.

قرم

1. *قرم* It gnawed: see *عشيته*.

قرم: see *مصعب*.

قرم: see *شورى*.

قرمة: see *فقرمة*.

قرام? A kid. (LAgr, in TA, art. *عت*.) — See *مقرمة*.

مقرم: see *مقرمة*.

مقرمة A coverlet of a bed; (Mgh, in arts. *قرم* and *حس*;) also called *منحس* (Id, in art. *حس*;) or a thin curtain, accord. to some, *figured*; as also *مقرم* and *قارم*: (Mgh:) or this last, a *figured curtain*. (Mgh.)

قرمص

قرموص A hollow which a man digs wherein to sit to protect himself from the cold. (Mgh, art. *ربض*.) See an ex. voce *ربض*.

قرمل

سفة: see *قرامل*, pl. *قرامل*.

قرن

1. *قرن شيئا بشيء* *He connected, coupled, or conjoined, a thing with a thing.* (S.)

3. *قرانه*, (S,) inf. n. *قران*, (S, K,) and *مقارن*, (K,) *He associated with him; became his companion.* (S, K.)

4. *أقرن* *He gave of a thing two by two.* (A'Obeyd in T, in art. *بد*, voce *أبد*.) See *أبد* — *أقرن الشيء*, (Mgh,) or *لبس الشيء*, (K,) [the latter more probably right,] *He was able and strong to do, or effect, &c., the thing; (Mgh, K;) He had the requisite ability and strength for it.*

قرن One who opposes, or contends with, another, in science, or in fight, &c.; (Mgh;) an opponent; a competitor; an adversary; an antagonist: or one's equal, or match, in courage, (S, K,) or generally, one's equal, match, or fellow. (K.)

قرن One's equal in age; syn. *لدة*, (K,) or *ترن*: with *fet-h* when relating to age, and with *kesr* when relating to fighting and the like. (*Har*, pp. 572, 64.) — *قرن*, (JK, Mgh,) or *قرن من الناس*, (S,) [A generation of men;] *people of one time* (JK, *S, Ez-Zejjajee, Mgh,) *succeeding another* *قرن*, (JK,) *among whom is a prophet, or class of learned men, whether its years be many or few.* (Ez-Zejjajee, Mgh.) — *قرن* The part of the head of a human being which in an animal is the place whence the horn grows: (K:) or the side, (S,) or upper side, (K,) of the head: (S, K:) or [more exactly the temporal ridge (see *صدغ*) i. e.] the edge of the *هامة* (which is the middle and main part of the head [i. e. of the cranium]), on the right and on the left. (Zj, in his "Khalk el-Insán.") — *قرون* of the head: see a verse cited voce *خبط*. *قرون* of horses: see *أجر* — *قرن* of a solid hoof: see *جبة* — *قرن* of a desert, the most elevated part. (TA in art. *جحف*) — *أعقر* *قرن*, as meaning *A spear-head*, see *أعقر* — *قرن* A pod, like that of the locust tree: pl. *قرون*. Occurring often in the work of AHn on plants, and in the TA, &c. See *غانف* — *قرن* [A thing] in a she-camel, which is like the *عقل* in a woman;

and which is cauterized with heated stones. (AA, TA, in art. عفل.) — **قَرْنٌ** An issue of sweat: pl. **قُرُونٌ**: see two ex. voce **سَنٌ**.

قَرْنٌ and **قِرَانٌ** A cord of twisted bark which is bound upon the neck of each of the ploughing bulls (K, * TA) and to the middle of which is then bound the **لُومَةُ** [or whole apparatus of the plough]. (TA.) See **فَدَانٌ**. — [The pl.] **أَقْرَانٌ** Sons of one mother from different men. (TA, voce **عَيْنٌ**). — **قَرْنٌ**: see **جَعْبَةٌ**.

قَرْنَةٌ The "horn" of the uterus.

قِرَانٌ: see **قَرْنٌ**.

بَرْمٌ: see **أَبْرَمًا قُرُونًا**.

قَرِينٌ An associate; a comrade; a companion. (S, K.) **قَرِينَةٌ** A connexion; relation. — **قَرِينَةٌ** [A clause of rhyming prose, considered as connected with the similar clause preceding or following; the two together being termed **قَرِينَتَانِ**]. (Har, pp. 9, 23.) — Also, A context, in an absolute sense. — **أَسْمَحَتْ قُرُونَتُهُ** and **قَرِينَتُهُ**: see 1 in art. **سَمِحٌ**.

قُرُونَةٌ: see **قَرِينٌ**.

كِرَارٌ [Horned; having horns]. (S, voce **قَرْنًا**, voce **قَرْنًا**, in art. **دِينٌ**.)

مِخْدَفٌ: see **مِخْدَفٌ**.

خَشْخَاشٌ: see **مِخْدَفٌ**.

قورنفل

زَجَاجٌ: see **حَبُّ الْقَرْنَفَلِ**.

قري

1. **قَرَى الصَّيْفِ** is doubly trans.: see a verse cited voce **قَوْهٌ**.

8. **اِقْتَرَى** [meaning **تَتَبَعَ**: see a verse of Aboo Dhu-eyb, voce **خَافَةٌ**, in art. **خَوْفٌ**.] It also means *He investigated a country or countries.* (S, * K, * TA, all in art. **قَرَى**; and TA in art. **قَرَى**.) *He made much and diligent search.* (KL.) See also 10 in art. **قَرَأَ**.

قَرَى Entertainment for a guest; that with which a guest is entertained. (S.) — *Water collected in a trough, or tank, for the drinking of beasts*: see **بَيْوتٌ**: thus explained in the M in art. **بَيْتٌ**.

قَرَى A place where water runs, (T, S,) to, (T,) or in, or into, (S,) meadows, (T,) or a meadow. (S.) See **شَمِخٌ** (last sentence). — Pl. **أَقْرِيَةٌ**: see **قَرَى**.

قَرِيَةٌ A town, or village; (Msb, TA;) a small **بَدَدٌ**, smaller than a **مَدِينَةٌ**: (MF, voce **تَرْمِدٌ**;) not well applied to a **مَدِينَةٌ** unless qualified by an epithet denoting greatness. (TA in art. **سَيْطٌ**.) See **Bd**, ii. 261.

قَرَا: see 4 in art. **قَرَا**.

قَرِيَةٌ [vulg. **قَرِيَةٌ**] The yard of a ship;] a squared piece of wood upon the head of the mast of a ship. (Az, TA in art. **رَنَحٌ**.)

قَارِيَةٌ A certain bird. See **خُضَارِيٌّ** and **تَنْوُطٌ**.

قَارِيٌّ for **قَارِيٌّ**, q.v.

قَرَوَاءٌ A long-backed she-camel. (IB, in TA, voce **هَرَجَابٌ**.)

مِقْرِيٌّ: see 2 in art. **حَجَلٌ**.

مِقْرِيٌّ and **مِقْرِيٌّ** for **مِقْرُوٌّ**: see art. **قَرَأَ**.

قردر

قَرْدِيرٌ: see **قَرْدِيرٌ**.

قزع

قَزَعٌ: see **قَوْسٌ قَزَعٌ**.

قزم

أَحْصَنَ: see **قَزَامٌ**.

قسقس

قَسْقَاسٌ I.q. **طُفَيْلِيٌّ**. (IKh, TA, art. **طُفَلٌ**.)

قسر

1. **قَسَرَ** and **قَسَرَ** *He divided; parted; divided in parts or shares; distributed.* — **قَسَرَ أَمْرَهُ**, or **قَسَمَهُ**: see 3 in art. **عَدَلَ**.

2: see 1.

3. **قَسَمَهُ الشَّيْءُ** *He divided with him the thing, each of them allotting to himself his share, or portion.* — **قَسَمَهُ بِاللَّهِ** *He swore to him by God.*

4. **أَقْسَمَ عَلَيْهِ** *He conjured him; he said بِحَقِّكَ*. (Mgh, art. **طَمَرٌ**.)

5. **تَقَسَّرَ** *It (a thing) was, or became, divided, or distributed.* (MA.) See an ex. in a verse, voce **سَتَانٌ**.

7. **انْقَسَمَ إِلَى أَقْسَامٍ كَثِيرَةٍ** *It was divided into many parts.*

10. **اسْتَقْسَمَ** *He sought to know what was allotted to him, by means of the أَزْلَامُ*, (S, * Mgh, and Har, p. 465,) and what was not allotted to him. (Mgh, Har.)

قَسْمٌ A division: (Msb:) and particularly (Msb) a portion, or share. (S, Msb, K.) Pl. **أَقْسَامٌ**. — **لَيْسَ مِنْ أَقْسَامِ كَذَا** *It is not a part of such a thing; it does not belong, or appertain, to such a thing; it is independent of such a thing.*

أَقْسَمَ عَلَيْهِ — An oath (S, Msb, K) by God [&c.]. (Msb, K.) An asseveration. — **وَأَوَّ الْقَسِيرِ** *The و denoting an oath.*

قِسْمَةٌ is also used in the sense of **مَقْسُومٌ** [meaning *A thing, or collection of things, divided into portions, or shares*]: (Bd and Jel in liv. 28:) a portion, or share; like **قِسْمٌ**: (Msb:) [and portions, or shares; as in the phrase,] **نُخْرِجُ طَرِيقًا مِنْ بَيْنِ قِسْمَةِ الْأَرْضِ أَوْ الدَّارِ** [We will exclude a way, or passage, from among the portions, or shares, of the land, or the house]. (Mgh in art. **رَفَعَ**.)

قَسَامٌ An officer of the **كَادِة**, who divides inheritances.

قسي

3. **قَاسَاهُ** *He endured it; struggled, or contended, with, or against, it; struggled, or contended, with, or against, its difficulty, or severity; he endured, or he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from it or him; [and so عَانَاهُ; for both of which see Har, p. 564; and for the latter see شَاقَاهُ; and for both see also مُجَانَاةٌ]; syn. عَالَجَ شِدَّتَهُ, (S, K,) and **عَالَجَ شِدَّتَهُ**, (TA:) *he underwent difficulties, troubles, or inconveniences, in doing it.* (Msb in explanation of the syn. **كَابَدَهُ**.)*

قَوْسٌ pl. of **قَوْسٌ**.

قَوْسٌ: see art. **قَوْسٌ**.

قش

قَشٌّ Stubble; stalk of corn, &c.; straw. **قَشٌّ** *Rushes of which mats are made.* **قَشٌّ** *Seaweed.* **قَشٌّ** *Rushes of which mats are made.* **قَشٌّ** *A mat of rushes.*

قَشَّاشٌ: see **رَمَامٌ**.

قشع

1. **قَشَعَتِ الرِّيحُ السَّحَابَ** *The wind removed, or cleared off, the clouds*; (S, K;) as also **أَقْشَعَتْهُ**. (K.)

4. **انْقَشَعَ** and **انْقَشَعَ** and **انْقَشَعَ** *It (a cloud) became removed, or cleared off.* (S, K.) See 1.

5: } see 4.
7: }

قشف

1. **قَشَفَ**, inf. n. **قَشْفٌ**, *He was coarse in his*

living: this is the original signification: *he was neglectful of cleanliness*: (Msb:) *he was neglectful of washing and cleanliness; unfrequent in paying attention thereto; slovenly with respect to his person*: (M, Msb:) and **قَشَفَ** signifies the like. (Msb.) — **قَشَفَ**, inf. n. **قَشْفٌ**, *He became sunburnt.* (M.)

5: see 1.

قشم

قَمَشٌ: see قَشَامَةٌ.

قصح

1. **قَصَعَ**: see an ex. voce **صَارَةٌ**.

قَصْعَةٌ *A bowl not so large as a جَفْنَةٌ, but next to it in size, that satisfies ten*: (S, voce **صَحْفَةٌ**.) it is a wooden bowl. — **قَصْعَةُ الْمَسَاكِينِ**: see **الْفَكَّةُ**.

مُعَاقَصَةٌ: see **أَخَذْتُهُ مُعَاقَصَةً**.

قصف

قَبَاتٌ قَصِيفٌ رَيَانٌ [*A weak, or fragile, sappy plant*]. (TA, in art. **خَرَجٌ**.)

قصل

1. **قَصَلَ**: see **خَصَلَ**.

قَصَلٌ of wheat and barley: see **جُرَامَةٌ**.

قَصِيلٌ *Corn, or seed-produce*, (K,) or *barley*, (Msb,) *cut while green*, (Msb, K,) for fodder. (Msb.)

مِنْخَصَلٌ: see **مِنْخَلٌ**.

قصر

قَبْصُومٌ *Artemisia abrotanum, or southern-wood*; also called **قَبْصُومٌ ذَكَرٌ**: and **قَبْصُومٌ أُتِّي** is applied to *santolina*.

قصى

2. **قَصَى**: see **قَصَصَ**.

5. **تَقَصَّى**: see **تَقَصَّصَ**. — **تَقَصَّى شَرِبَ الْمَاءَ فَلَمَ**. — **تَقَصَّى** *He drank the water to the uttermost, not leaving any of it remaining*. (TA, in art. **شَفَ**.) — See 10.

10. **اسْتَقْصَى** *He went to the utmost length, or point, in a question*, (K,) and in like manner you say, **اسْتَقْصَى الْأَمْرَ** and **تَقْصَاهُ**. (TA.) — [*He exhausted a subject. — He proceeded to extremities. He was, or became, extreme, in an action, &c.*] — **اسْتَقْصَى مَسْأَلَتَهُ** [*He went to the utmost point in questioning him, or asking him,*] respecting a thing, so as to draw forth the utmost that he possessed [of information respecting it]. (S, art. **نَصَ**.) — **اسْتَقْصَى فِي الْمَسْأَلَةِ** and **تَقْصَى** (S, K) both signify the same; (S;) **↑** *He reached, or attained, [and elicited, and investigated,] the utmost [that was to be reached, &c.] in the*

question: (K, TA:) and in like manner **اسْتَقْصَى الْأَمْرَ** and **تَقْصَاهُ** (TA) **↑** [*He investigated, or searched, to the utmost the case, or affair; he reached, or attained, the utmost of the case, or affair, in investigating it.* (MA in explanation of the former phrase.) — **اسْتَقْصَى عِلْمَهُ** *He attained the utmost knowledge of it.* — **اسْتَقْصَى مَا عِنْدَ نَاقَتِهِ مِنَ السَّيْرِ** [*He elicited, or exacted, the utmost of his she-camel's pace, or power of going on*]. (TA, art. **نَصَ**.) — **اسْتَقْصَاءٌ**, metonymically, signifies **↑** *The being niggardly, stingy, or avaricious.* (Az, TA in art. **دَقَ**.) — **اسْتَعْذِيَّتُهُ** [?] *i. q.* **اسْتَقْصَيْتُ الْمَكَانَ**. (TA in art. **عَذَى**.)

حَاطُونَا الْقَصَاءَ: and **الْقَصَاءَ**: and **حَاطِنِي الْقَصَا** &c.: see art. **حَوَطَ**, and see 1 in art. **حَبَوَ**.

قَصِيَا is like **دُنِيَا** and **عُلِيَا**, with **و** changed into **ي**. (ISd in TA, voce **بُقُوِي**.)

قض

قَصْقَاضٌ, (K,) and some say **قَصْقَاضٌ**, (TA,) *The أَشْجَانُ of Syria*: (K, TA:) or *the green, and lank* (**سَبَطٌ**), thereof: (Ibn-'Abbád, TA:) or *a species of trees of the [kind called] حَمِضٌ*, (AHn, K, TA,) *slender and yellow*. (AHn, TA.) See **فُرْسٌ**.

قضم

قَضِيفٌ *Lean, or light of flesh*. (TA in art. **شَلَوَ**.)

قضم

1. **قَضِمَ** *He crunched, nibbled or gnawed?* See **خَضِمَ**: and see also Freytag's Arab. Prov. ii. 245.

قَضَامٌ: } see **خَضَامَةٌ**.
مَقْضَمٌ: }

أَقْضِمَةٌ as meaning *A skin* &c. has for pl. **قَضِيمٌ** [a pl. of pauc.] and **قَضِمٌ**, and **قَضْرٌ**, accord. to Sb, is a quasi-pl. n., (TA,) and **قَضْرٌ** is a pl. [or quasi-pl. n.] thereof as meaning *a white skin upon which one writes*. (S, K.) See an ex. of **قَضْرٌ** voce **عَسِبَ**.

قضى

1. **قَضَى** *He finished a thing entirely, by word, or by deed.* This is the primary meaning. (Bd, ii. 111.) *By word, as in وَقَضَى رَبُّكَ* (Idem, ibid.) *And thy Lord hath commanded decisively.* (Idem, xvii. 24.) *And by deed, as in قَضَاهُنَّ سَبْعَ سَمَاوَاتٍ [K, xli. 11, *And he completed them seven heavens*]. (Idem, ii. 11.) — *And He (God) desired a thing so as to necessitate its being.* (Idem, ii. 11.) — **إِذَا قَضَى أَمْرًا**, [K, Kur,*

ii. 111,] *When He (God) desireth a thing to be.* (Bd, Jel.) — [*Thus it signifies He decreed a thing; ordained it; pronounced it; or decided it judicially.*] — **قَضَى عَلَيْهِ**, aor. **قَضَى**, inf. n. **قَضَاءٌ** &c., *He decided judicially, or judged, against him; and بَيْنَ الْخَصْمَيْنِ between the two litigants.*

(TA.) See **قَدَّرَ**. — [*He completed; accomplished; or fully performed; a thing.*] — **قَضَى** *He attained, or obtained, or accomplished, his want.* (Msb.) — [*He paid, discharged, or satisfied, a debt, due, claim, or demand.*] — **قَضَيْتُهُ حَقَّهُ** *I gave him [or paid him] his due*, (Msb,) *fully*. (Har, p. 22.) — **قَضَى عَنْهُ** (S, K, in art. **جَزَى**, &c.) *He, or it, payed; or made, or gave, or rendered, satisfaction; for him.* (TK in that art.) And followed by **شَيْئًا** [*He paid a thing for him, or in his stead; gave, or rendered, it as a satisfaction; lit. and fig.*] (S, TA in that art., and Bd in ii. 45.) See **جَزَى عَنْهُ**; and see a verse cited voce **دَانَ**, in art. **دِينَ**. — *He finished doing a thing: he finished his prayer.* (TA.) *He performed, fulfilled, or accomplished, the pilgrimage*, syn. **أَدَى**, (Msb,) and the religious rites and ceremonies of the pilgrimage, (Bd, Jel in ii. 196,) syn. **أَدَى**. (Jel, ibid, Msb.) — You also say, **قَضَى بِهِ** *He decreed it; &c.*; like **حَكَرَ بِهِ**: see an ex. voce **سُلْطَانٌ**. — **قَوْلُهُ** **مِمَّا يَقْضِي الْعَجَبَ** [*His saying such a thing is of the things that induce wonder in the utmost degree*]. (TA in art. **جَلَبَ**.) See Har, p. 22. — **وَقَضِينَا إِلَى بَنِي إِسْرَائِيلَ** (Kur, xvii. 4): see **قَضَوْا**: see **غَزَوْا**, and **هَيَّوْا**, and **بُطَّانٌ**; and see **طَمَعٌ** in the S.

3. **قَاضَاهُ** *He cited him before a judge.* (TA.)

5: see 7.

6. **تَقَاضَاهُ الدَّيْنَ** *He took, or received, from him the debt.* (M, K.) — See 10. — And see **تَشَارِيَا**.

7. **انْقَضَى** and **تَقْضَى** *It passed away; came to an end, or to nought; became cut off.* (K, TA.)

8. **إِقْتَضَى كَذَا** *It required such a thing: it required the inference of such a thing: it necessarily implied, or involved, such a thing as its consequence or concomitant; it required such a thing to be conceded; it necessitated such a thing.* — **إِقْتَضَاهُ حَقَّهُ** *He demanded of him his due.* (MA.) — **إِقْتَضَيْتُ مِنْهُ حَقِّي** *I took, or received, from him my due.* (Mgh, Msb.)

10. **اسْتَقْضَيْتُهُ** *I demanded of him the giving [or payment] of my due*, (Msb, K,*) or *debt*; (K;) and in like manner **دَيْنِي** and **تَقَاضَيْتُهُ** and **دَيْنِي**. (Mgh.)

قَضَاءٌ a term of the law; opposed to **أَدَاءٌ**, which see: and see an ex. cited voce **صَرَّ**. —

A decree; an ordinance; a sentence, or a judicial decision. See **قَضَاءٌ** and **دِينٌ** and **عُودٌ**. — **قَضَاءُ** The exercise of the office of a *qāḍee*. [You say] **الْقَضَاءُ جَمْرٌ** [meaning, the exercise of the office of a *qāḍee* is one that often leads to hell]. (L, art. **عُودٌ**.)

قَضِيَّةٌ A thing; an affair; a matter; a case; an event; an action: significations well known, but not found by me in any classical writing, nor in any lexicon, excepting as implied when the word is used in explanations: syn. **أَمْرٌ** and **شَأْنٌ**. — A case of law. (L in art. **جَهْدٌ**.) — **قَضِيَّةٌ كَلْبِيَّةٌ** [A universal or general prescript, rule, or canon]. (Kull, voce **قَاعِدَةٌ**, p. 290; KT, in explanation of the same word.) — **قَضِيَّةٌ** in logic, A proposition.

مُقْتَضَى اللَّفْظِ [Exigence.] — **مُقْتَضَى** That which the word, or expression, indicates. (El-Farábee, Mṣb, voce **مُعْنَى**.)

قطع

2. **قَطَعَهُ بِالضَّرْبِ** He mangled him with beating. — **تَقَطُّعٌ** [A griping, or cutting pain, in the bowels;] i. q. **مَعْصٌ** in the belly; (S, K, TA;) as also **تَفْضِيعٌ**. (TA.) See also **قَطَعٌ**. — **تَقَطُّعٌ** A repeated interrupting of the voice in singing. (TK in that art.) See **جَدَفٌ**. — **قَطَعٌ**, inf. n. **تَقَطُّعٌ**, He articulated, or spelled, a word. — See **تَقَطُّعٌ**.

3. **قَاطَعَهُ** He separated himself from him, with the latter's concurrence; see **فَارَزَهُ**; and see **انْقَطَعَتْ عَنْهُ**. — **قَاطَعًا** They disunited themselves, each from the other; severed the bond of friendship that united them, each to the other; contr. of **وَاصِلًا**. (K.) See 6.

5. **تَقَطَّعَ** for **قَطَعَ**: see S, voce **خَطَرَ**. — **تَقَطَّعَ**: see **تَصَرَّمَ**: It (a wound or ulcer) became disunited, by putrefaction. — It (a garment, or a water-skin, &c.) became ragged, tattered, or disunited, by rottenness. It (milk) became decomposed; it curdled, clotted, or coagulated; i. e. separated into clots.

6. **تَقَاطَعَا** [They became disunited, each from the other; the bond of friendship that united them, each to the other, became severed]; (A, art. **تَقَاطَعٌ** signifies the contr. of **تَوَاصَلٌ**); (S:) **تَقَاطَعٌ** signifies the contr. of **تَوَاصَلٌ**; see **تَصَارَمُوا**.

7. **انْقَطَعَ بِهِ** He became disabled from prosecuting, or unable to proceed in, or prosecute, his journey, (S, Mgh,) [his means having failed him, or] his means of defraying the expense having gone, or his camel that bore him stopping with him from fatigue, (S, Mgh,) or breaking down or perishing, (Mgh,) or an event having befallen him so that he could not move. (S.) —

انْقَطَعَ فِي حُجَّتِهِ [He was; or became, cut short, or stopped, in his argument, or plea]. (TA, art. **بَلَسَ**.) — **انْقَطَعَتْ قِرَاءَتُهُ** is said when one is unable to perform [or continue] his recitation, or reading. (TA in art. **عَجْمٌ**.) — **انْقَطَعَ [رَجُوَ] عَنِ الْكَلَامِ** [or **عَنِ الْكَلَامِ**] He broke off, or ceased, from speech]. (TA, art. **بَلَسَ**.) — **انْقَطَعَ الْكَلَامُ** The speech stopped short, or broke off. (TA.) — **انْقَطَعَ عَنْهُ** [He broke off from him; separated, or disunited himself from him]. See **انْبَتَّ**; and see **قَاطَعَهُ** here. — **انْقَطَعَ** It became cut off, intercepted, interrupted; or stopped; was put an end to; or put a stop to; it stopped, or stopped short, it finished, it failed, it failed altogether; ceased; became extinct; was no longer produced; came to an end. — He cut himself off, or became detached, or he detached himself, from worldly things, &c. — **انْقَطَعَ وَسَكَتٌ مُتَحَيِّرًا** [He was, or became, cut short, and was silent, being confounded, or perplexed, and unable to see his right course]. (TA in art. **بَهَتَ**.) — **انْقَطَعَ إِلَى فُلَانٍ** † He made himself solely and peculiarly a companion, or an associate to such a one. (TA.) And **انْقَطَعَ إِلَيْهِ** app. signifies † He withdrew from a person or persons, or a place, to him, or it: see **بَاءَ إِلَيْهِ**. — **انْقَطَعَ فُؤَادُهُ**: see **انْدَعَفَ**.

8. **انْقَطَعَ** [He cut off for himself] a piece from a thing: (S:) took a portion from another's property. (Mṣb.) — **انْقَطَعَ حَدِيثُهُ**: see 8 in art. **قَضَبَ**.

قَطَعٌ † Pain in the belly, and **مَعْصٌ**. (TA.) See 2.

بَرِيٌّ and **مَقَاطِيعٌ**, applied to an arrow: see **قَطَعٌ**.

قِطْعَةٌ A piece; bit; part, or portion, cut off, detached, or separated from the whole; a segment; a cutting; a slice; a slip; or the like: a piece, or portion, or parcel, or plot, or spot, of land, ground, herbage, &c.: a distinct quantity or number: somewhat, or some of a number of things. — A detached number of locusts: see **رَجُلٌ**: and so of a herd or flock, &c.: and a detached portion. — **قِطْعَةٌ**, of poetry: see **قَصِيدٌ**: pl. **قِطَعٌ**, with which **مَعْطَعَاتٌ** is syn.

جُدْمُورٌ صَرْبَهُ بِقِطْعَتِهِ — **جَدَعَةٌ**: see **قِطْعَةٌ**.

قَطِيعٌ A herd, troop, or drove; a distinct collection or number; of beasts, &c.; a flock, or bery, of sheep, birds, &c.; a party, or group, or collection, of men, &c.; a pack of dogs. The term "herd" is applied to "a collective number" of camels by several good writers. We say a "flock" of sheep, and of geese; and "flock" or rather "herd" of goats; and a "herd" of oxen

or kine, of camels, and of swine, and of antelopes; and a "swarm" of bees, &c. — **قَطِيعٌ** A whip cut from the skin of a camel. — **قِطْعَةٌ** A portion of land held in fee. See Mgh, Mṣb. — **قِطْعَةٌ** i. q. **هَجْرَانٌ**. (S, K.) And **قِطْعَةٌ** [The cutting, or forsaking, or abandoning, of kindred, or relations; contr. of **الرَّجِيمُ**]. (**حَالِقَةٌ**.)

رَجُلٌ قَطَاعٌ لِلْأُمُورِ (S, M, A, K, all in art. **قَضَابَةٌ**); see **قَضَابَةٌ**.

أَقْطَعَ اللِّسَانَ † Unable to reply. (AZ in TA, art. **بَكْرٌ**.)

تَقْطِيعٌ Conformation, or proportion, of a man or beast; lineament of the face; i. q. **قُدٌّ**, of a man: (K:) and the stature; or justness, or beauty, of the stature; of a man; syn. **قَامَةٌ**: (K:) and the cut, shape, fashion, or form, of anything: see an ex. voce **زَبَنٌ**; and also voce **قُدٌّ**, where it is shown that, being an attribute of a thing as well as of a person, it does not always mean stature or the like: it signifies cut, shape, fashion, or form: and more commonly conformation or proportion: and hence, beauty, or justness, of stature; and simply stature, or tallness: pl. **تَقَاطِيعٌ**, which is more commonly used than the sing. in the present day.

مَقْطَعٌ A place of crossing, or traversing, of a river [and a desert, &c.]: (K, TA:) pl. in this sense **مَقَاطِيعٌ**. (S.) — Also the place of utterance of a letter; like **مَخْرَجُ الْحَقِّ**: see **مَرَّةٌ**: **قَهْوَةٌ لَدِيدَةٌ** المَقْطَعِ — **جَلَاءٌ**.

مَقْطَعَةٌ A cause, or means, of cutting off, or stopping: see **مَحْصَمَةٌ**.

تِيَابٌ مَقْطَعَةٌ [Garments cut out of several pieces] are such as the shirt, and trousers, or drawers, &c. (Mgh in art. **ثَوْبٌ**.) — **دِرَاهِمٌ مَقْطَعَةٌ** [or coins] that are [clipped, or] light of weight, [or] in which is adulterating alloy: or, as some say, much broken. (Mgh.) — **الْحُرُوفُ المَقْطَعَةُ** The letters of the alphabet: so applied in an explanation of **حُرُوفُ المَعْجَمِ**: as syn. with this, in the S in art. **عَجْمٌ**. See also **حَرْفٌ**. — See **قِطْعَةٌ**.

إِسْتِثْنَاءٌ مُنْقَطِعٌ An exception in which the thing excepted is disunited in kind from that from which the exception is made; contr. of **مُتَّصِلٌ**. — **مُرْسَلٌ**: see **مُنْقَطِعٌ**.

نِصَالٌ Heads of spears, or arrows; syn. **قِطْعٌ**. (L, art. **صَلْدٌ**.) See also **قِطْعٌ**.

قطف

قُطِفَ A bunch of grapes, &c.: pl. قُطُوفٌ: see an ex. voce ذَلَّلَ. — قُطِفَ i. q. مَقْطُوفٌ. (TA in art. بَسِطَ.) See بَسِطَ.

قُطِفَ: see بَقُلَ.

قَطَافٌ and قَطَائِبٌ The time of gathering the crop of grapes: (S, Mgh, K:) or the latter has this meaning; and the former is allowable accord. to Ks: (T, TA:) and the latter is also an inf. n., (Mgh,) or may be so, (Ks, T, TA,) meaning the gathering of the crop of grapes: (Mgh:) [or both have this meaning; for] you say, هَذَا زَمَانُ هَذَا زَمَانِ القَطَافِ and القَطَائِبِ. (Mshb.) See جَدَادٌ.

قَطِيفٌ a coll. gen. n. syn. with قَطَائِفٌ, mentioned in the TA voce أُبْلُوجٌ, which see. — قَطِيفَةٌ A villous, or nappy, دَثَارٌ [or outer wrapping garment]. (S, Mshb, K.) See also رَاحُولَاتٌ.

قَطَائِفٌ: see my 1001 Nights, note 23 to chap. viii. See also زَلَابِيَةٌ. In the TA, art. كَفَ, it is applied to كُنَافَةٌ.

مَقْطُفٌ (vulg. مَقْطَفٌ) [pl. مَقَاطِفٌ] A hand-basket, made of palm-leaves: so called because originally used in gathering fruit. (See also قَفَّةٌ and زَنْبِيلٌ.)

قطن

1. قَطَنَّ بِالْمَكَانِ He resided in the place. (Mshb.)

قَطَنَّ syn. with قَطَّ: see the latter.

قَطَنَّ الْبِرْدِي: see بَرْدِي.

قَطَنَّ The part between the two hips, or haunches; (S, K;) or the downward [or lower] and even part of the back of a man; (Mshb;) the lower portion of the loins.

قَطِنَةٌ i. q. حَبِثٌ, as its description plainly shows; i. e., the third stomach, commonly called the manyplies, and by some the millet, of a ruminant animal. See رَمَانَةٌ.

قَطْنِيَّةٌ and قُطْنِيَّةٌ [Any kind of pulse, or seed of a leguminous plant that is cooked; this is the general meaning, and includes almost all the particular definitions of the word]: pl. قَطَائِنِي, (S, Mgh, Mshb, K,) in the CḲ erroneously written with the article القَطَائِنِي.

قَاطِنٌ A resident. (Mshb.)

قَيْطُونٌ A closet; syn. مَخْدَعٌ; i. e., a [small] chamber within a [large] chamber. (L in art. سن.)

بَقِطِينٌ A plant (S, K) and the like (K) that has no سَاق [or standing stem]; (S, K;) as the

gourd-plant and the like: (S:) any tree [or plant] that spreads [or creeps] upon the ground, not rising upon a stem; such, for instance, as the colocynth; but conventionally applied especially to the gourd. (Mshb.) See سَطَّاحٌ.

قطو

قَطَا Sand-grouse; pterocles melanogaster: so Wilkinson, Anc^t Egypt^s, i. 250: see De Sacy's Chrest. Ar., 2nd ed., pp. 369, et seqq.

قَطُورَةٌ: see دَالِيَةٌ.

قَطَاةٌ, of a beast, The croup, or rump, and what is between the hips, or haunches: (K:) or [the fore part of the croup; i. e.] the place where the أدُلٌ sits. (S, K.) See الغَرَابَانِ. — أدُلٌ مِنْ قَطَاةٍ: see تَبَعٌ.

قع

4. أَعَقَّ النَّبَاءَ: see أَعَقَّ.

R. Q. 1. قَعَقَعَ: see an ex. voce شَنَّ.

R. Q. 2. تَعَعَّقَعَ It made a sound, or noise; a "crepitus;" a succession of sharp, or harsh, sounds, or noises; a creaking, crackling, rustling, clattering, clashing, rattling, &c.: see an ex. voce صَلَّ.

قَعَقَعَتِ السَّلَاحُ The clash of arms. — See عَقَقَتِ. — قَعَقَعَتِ A gnashing of the teeth.

عَقَّ مَاءٌ قَعَّ or قَعَّ: see عَقَّ.

عَقَّ حُرَاقٌ مَاءٌ قَعَّ: see حُرَاقٌ.

حَبِثٌ and حَمْسٌ قَعَّقَعَ: see حَمْسٌ.

قعط

8. اِقْتَعَطَ: see اِعْتَجَرَ. — اِقْتَعَطَ and اِقْتَعَطَتِ signify the same. (O, K, in art. طَبِقَ.)

قعف

7. انْقَعَفَ: see انْقَعَثَ; He died. (TA, art. قعص.)

قعى

4. اِقْعَى It (a star) rose high, and then quitted not its place. (TA, art. عَرَدَ.)

اِقْعَاءٌ: see عَقَبَ.

قف

1. قَفَّتِ الأَرْضُ The land had its herbs, or leguminous plants, dried up for want of water.

(A, TA, in art. حَفَ.) [See also قَفَّتَتْ, said of land.] — قَفَّ: see R. Q. 2 in art. جَفَّ.

8. اِقْتَفَأَ The eating until nothing remains. (Ham, p. 239.)

قَفَّ: see غَفَّ.

قَفٌّ High ground, (Mshb, K,) less than what is termed جَبَلٌ: (Mshb:) or a high portion of the مَتْنُ of the earth: (S:) or high and rugged ground, not amounting to what is termed جَبَلٌ. (Sh, TA.)

قَفَّةٌ (pl. قُفَفٌ) A basket of the same kind as that called مَقْطَفٌ, but larger; smaller than the زَنْبِيلٌ: i. q. مَرْجُونَةٌ. (TA in art. ضَوْنُ.)

قَفِيفٌ: see قَبِيبٌ: and جَفِيفٌ.

قفر

القَفْرُ الْيَهُودِي Jews-pitch, i. e. asphaltum; also called mumia, and in Arabic مُمِيَا: see De Sacy's Abd-allatif, p. 273: and see تَرِيَاتِقٌ and حَمْرٌ.

قَفُورٌ i. q. كَافُورٌ. (IDrd in TA, art. كَفَرَ.)

قفش

قَفَشٌ A boot: (M:) or a short boot: (IAar, K, TA:) or such as is cut, and not well made. (Az, TA.)

قفل

4. أَقْفَلَ الْبَابَ He locked the door. (TK.) See also أَغْلَقَ.

قَفْلٌ: see فَرَّاشٌ.

قَافِلٌ A slender horse. (TA, art. خَشَبٌ.)

قَافِلَةٌ A company, or an assemblage of persons, travelling together: (El-Farábee, Mshb:) or a company returning from a journey: (S, K:) and commencing a journey; as auguring their return: (El-Farábee, Mshb, K:) he who restricts it to those returning from a journey errs: (El-Farábee, Mshb, in which see more:) a caravan.

قفو

1. قَفَا أَثْرَهُ and اِتْرَهُ He followed his track, or footsteps; tracked him. (S, Mshb.) — قَفَا قُلَانًا He followed the footsteps of such a one. (TA.) See قَصَّ أَثْرَهُ, which signifies the same, for a better explanation. See also قَفَوْتُ أَثْرَهُ.

قَفَا The back of the neck. (S, Mshb, K.) — قَفَاهُ is said of him who is put to flight, because he looks behind him, fearing pursuit.

(TA in art. انف.) And **جَعَلَ أَنْفَهُ فِي قَفَاهُ**: see **أَنْفٌ**. — [Also the back of the hand: and the flat back of a knife and the like.]

دَوَاءٌ قَفِيَةٌ: see **دَوَاءٌ**.

دَوَاءٌ قَفِيَةٌ, by synechdoche, for **دَوَاءٌ قَفِيَةٌ**, (IJ,) † *A verse; a single verse of a poem.* (Akh, Az, TA.) — Also, [by a further extension of the proper signification,] *A قصيدة [or an ode, or a poem].* (Az, IJ, TA.)

قفز

طَاسٌ قَافِزَةٌ and **قَافِزَةٌ قَافِزَةٌ**: see **طَاسٌ**.

قل

1. **قَلَّ**, *It was, or became, few; small, or little, in number, quantity, or amount; scanty.* — **هُوَ يَقَلُّ عَنْ كَذَا** *He, or it, is smaller than, or too small for, such a thing; syn. يَصْغُرُ.* (TA.) — **قَلَّ لَبَنُهَا** *Her milk became little, or scanty; she became scant in her milk.* — **قَلَّ خَيْرُهُ** [*His good things, or wealth, and his beneficence, became few, or little; scanty, or wanting; he became poor; and he became niggardly:*] for **قَلَّ خَيْرُهُ** signifies "poverty" and "niggardliness." (A, TA, in art. جحد.) And *It became scanty, or deficient, or wanting, in goodness.* — **قَلَّ** *He had few aids: see an ex. voce قَلَّ.*

2. **قَلَّه** *He made it, or held it, to be little.* (Msb.) — *He showed it, or made it to appear, to be little, in quantity.* (TA.) — See 4.

4. **أَقَلَّه** *He lifted it, or raised it, from the ground; and carried it.* (Msb.) — **أَقَلَّه الغَضَبُ** † *Anger disquieted, or flurried, him.* (Mj, TA, in art. حمل.) And **أَقَلَّ** [alone] † *He was disquieted, or flurried, by anger.* (T, TA, in that art.) — **أَقَلَّ مِنْهُ** i. q. **قَلَّه**. (M.) — **أَقَلَّ** *He became poor: (S, Msb:) or he had little property.* (K.)

5. **تَقَلَّلَ** (K, art. نزر) *It became diminished, or rendered little or small in quantity.* (TK, same art.) — **تَقَلَّلَهُ** *He saw it, or deemed it, to be little in quantity.* (TA.)

10. **اسْتَقَلَّ** *He was independent, or alone; with none to share, or participate, with him.* (TA.) [And **اسْتَقَلَّ بِنَفْسِهِ**, *the same; or (as shown by an explanation of the act. part. n. in the TA) he managed his affairs, by himself alone, thoroughly, soundly, or vigorously.*] And **هُوَ لَا يَسْتَقِلُّ بِهَذَا** *He is not able [by himself] to do this.* (TA.) — **اسْتَقَلَّ** *He was independent of all others; absolute.* — **اسْتَقَلَّ** *He (a man) rose, or raised himself, with a burden: (JK:) and a bird in*

his flight. (JK, K.) — **اسْتَقَلَّ غَضَبًا** *He (a man) became affected with a tremour, or trembling, by anger.* (JK.) — **اسْتَقَلَّ بِالشَّيْءِ** i. q. **اسْتَبَدَّ بِهِ**. (TA in art. حكر.)

قُلٌّ *Poverty: see an ex. in a verse cited voce طَلاع.*

قُلٌّ بِنُ قُلٌّ: see **قُلٌّ**.

قُلَّةٌ *The top, or highest part, of a mountain, &c. (S, K.) — The top of the head and hump.* (K.) See a verse cited voce **ظَلٌّ**. — **قَلَّتَانِ** [app. **قَلَّتَانِ**, or rather **قَلَّتَانِ**, from **قَلَّتَانِ**] *The hollows of the two collar-bones (الترقوتان).* (TA, art. ترب.)

قَلَّةٌ [*Paucity; smallness; littleness; scantiness; want of due amount of anything: as in قَلَّةٌ مَبَالَاةٌ want of due care: or this phrase signifies want of care: also fewness: for*] **قَلَّةٌ** sometimes signifies i. q. **عَدْمٌ**. (Mgh in art. حفظ.) — **قَلَّةٌ** may often be well rendered *Lack*.

قَلِيلٌ *Few; small, or little, in number, quantity, or amount; scanty.* — *A small quantity, or quantum, or number, مِنْ مَالٍ وَغَيْرِهِ of property, or cattle, &c.* — **قَلِيلُ الخَيْرِ**: [see art. خير, عَادِمٌ where an explanation is given equivalent to **قَلِيلُ الخَيْرِ**: and in like manner] **قَلِيلُ الأَلْيَا** is used to signify *Not making use of oaths at all.* (Mgh in art. حفظ.) It may be well rendered *Lacking, or destitute of, good, or wealth; as well as having little thereof: it generally means having little, or no, wealth, or good; or lacking, or destitute of, goodness or good things.* — **قَلِيلٌ**: see **مَطْرِدٌ**. — *Possessing little, or possessed in a small degree, of anything.*

قَلِيلَةٌ as a subst., *Little: see كَثِيرَةٌ*.

أَقَلُّ مَالًا وَوَلَدًا *Possessing, or possessor, of less than another in respect of wealth and children: see an ex. (from the Kur xviii. 37) in art. ف.*

مُسْتَقِلٌّ *A writing on a particular, peculiar, or special, subject.* — **رِسَالَةٌ مُسْتَقِلَّةٌ** *A monograph.* See also a verse cited voce **عَتَمٌ**. — **مَعْنَى مُسْتَقِلٌّ** — **بِهِ** *An independent meaning.*

قلص

القَلَائِصُ, or **القَلَائِصُ**, *Some small stars before الثريا; [i. e., towards الثريا; being between the Hyades and the Pleiades;] following الثريا.* (Mir-át ez-Zemán.) Or *The Hyades.*

قلع

1. **قَلَعَ** and **إِقْتَلَعَ** *He pulled, plucked, tore, wrenched, or rooted, out, or up, or off; detached;*

removed from his or its place; displaced; (Msb, K;) eradicated; uprooted; unrooted.* (K.) — **تَقْلَعُ السَّيْرُ** (جدو) and **تَقْلَعُ** (K in art. جدو) (TA in that art.) [app. for **تَقْلَعُ فِي السَّيْرِ**], said of she-camels, (K ib.) [app. *They raise their feet clear from the ground: see قَلَعَ and قَلَعُ: the pret. seems to be قَلَعَ: so if تَقْلَعُ be the right reading: but in a copy of the K it seems to be تَقْلَعُ: see جدو, art. جدو.*

4. **أَقْلَعَ** *It (rain) left off.* (The lexicons passim.) *It cleared away; syn. اِنْبَجَى.* (TA.) — **أَقْلَعَ عَنْهُ** *He, or it, left him, or quitted him, or it.* (Mgh, Msb, K.) *He abstained, or desisted, from it.* (S.) — **أَقْلَعَ** *It (hard fortune) departed: see an ex. voce اِبْدٌ.* — **أَقْلَعَتِ الحمى** *The fever passed away.*

5. **تَقْلَعُ فِي مَشْيِهِ** *He walked as though he were descending a declivity.* (TA.)

7. **اِنْقَلَعَ** *It became pulled out, or up, or off; became removed from its place, displaced, eradicated, uprooted, or unrooted; it fell, or came, out.* You say, **اِنْقَلَعَتْ أَسْنَانُهُ** [*His teeth fell, or came, out.*] (TA, art. حس.)

8: see 1.

قَلَعَةٌ as meaning *Large stones: see مِرْدَى*. **قَلَعِيٌّ**: see **رِصَاصٌ** and **أَنْدُ**; in Turkish **قَلَائِيٌّ**. **قَلْوَعٌ** is a quasi-inf. n. of the verb in the phrase **أَقْلَعَتِ الحمى**: see **صَلَّ**.

مَقْلَعٌ: see an ex. voce **صَمِعٌ**.

مِقْلَاعٌ *A thing with which one throws a stone; (S;) a sling: (PS:) so in the present day.* — See also **مِرْعَقٌ**.

قلق

2: see 8.

8. **اِقْتَلَفَ الظُّفْرَ** *He pulled out the finger-nail by the root: (Lth, TA:) and so قَلَفَهُ, accord. to a usage of its pass. part. n. in the T, art. ظفر.*

قُلْفَةٌ [also *The prepuce of the clitoris of a woman;] a piece of flesh between the شُفْرَانِ of a woman, which is cut off in circumcision.* (Msb, voce بَطْرٌ.)

أَعْرَمُ has also for pl. **قُنْفَانٌ**: see **أَعْرَمٌ**.

قلع

Q. 2. **تَقْلَعَتْ عَنِ الكَمْرِ أَنْقَاضُهُ** [*The crusts of earth broke up from over the truffle.*] (M, art. نقض.)

قلق

1. **قَلَّقَ**, aor. قَلَّقَ, (M, Msb, TA,) inf. n. **قَلْقٌ**, (S, M, Msb, K,) *It was, or became, unsettled, unsteady,*

unfixed, loose, mobile, unquiet, or restless; it did not settle, become fixed or motionless or quiet or at rest, or it did not rest or remain or continue, in its place. (TA.) He, or it, became disquieted, disturbed, agitated, flurried, or in a state of unrest or commotion; syn. **اِنْزَعَجَ**, (S, K, TA,) and **اِضْطَرَبَ**. (M, Mṣb.) — **قَلِقَ** إِلَيْهِ, or **الِى** لِقَائِهِ, see **جَنَبَ**.

2: see 4.

4. **أَقْلَعَهُ** He, or it, disquieted him; disturbed him; agitated him; flurried him. (S, Mṣb.) He moved it, a thing, from its place; as also **قَلَعَهُ**. (M.)

قَلِقَى Unsteady; loose. — **عِبَارَةٌ قَلِقَةٌ** A loose expression. (TA &c., passim.)

قَلَاقَةٌ Looseness in an expression. (TA &c., passim.)

قلم

قَلَمٌ and **قَلَمَانٌ** and **قَلَمَانٌ**: see **جَلَمٌ**. — A writing-reed prepared for writing; a reed-pen.

قَلَمَانٍ: see **قَلَمٌ**.

ظَفْرٌ: see **الْأظْفَارِ** and **مُقَلَّمِ الظَّفِيرِ**.

قلمس

قَلَمَسٌ: see **نَاسِيٌ**.

قلی and قلا

1. **قَلَى** and **قَلَا** He fried wheat; i. e. roasted it in a **مَقْلَى** [or frying-pan or roasting-pan]. (Mgh.) — **قَلَى** with **يَقْلَى** for its aor.: see **أَبَى**. — **هُوَ يَقْلُو البُرَّ**: see **بَرَى**. — **قَلَى** He roasted in a frying-pan (MA, KL) flesh-meat (MA) or anything: (KL:) and **شَوَى** signifies the same. (MA.) **قَلَى البُرَّ بالمَقْلَى** and **المِقْلَاةِ** means **شَوَاهُ** [i. e. he parched, or roasted, the wheat with the مَقْلَى]. (Mgh.) The aor. is **يَقْلَى** and **يَقْلُو**, and the inf. n. **قَلَى** (MA, Mgh) and **قَلُو**. (Mgh.)

قَلَى Potash; as is shown by the explanations in the S, K, and TA. Hence our term "alkali." See **حَرُصٌ**.

مَقْلَى A frying-pan; i. q. **طَاجِنٌ**. (Mṣb in art. **طَبْنٌ**.)

قمر

1. **قَمَهُ**: see 4; and **قَمَّهُ**, in two places.

4. **أَشْمَلَ** **قَمَّتِ الشَّوْلُ** and **أَقَمَّ الفَحْلُ شَوْلَهُ**. See **قَمَّتِ**.

R. Q. 2. **تَقَمَّمْتُهُ** I took it, or devoured it, altogether. (TA in art. **عَب**.)

قَمَامَةٌ Sweepings. (S, K.)

مَقَمٌ A man who eats all that is upon the table. (S, K.) — **مَقَمٌ** and **مِقَمَةٌ**: see **مِمْرٌ**.

قَمْرٌ A certain well-known vessel; arabicized from **كَمْرٌ**; (K, TA;) a vessel of copper, in which water is heated; also called **مِخْمَرٌ**; and called by the people of Syria **عَلَايَةٌ**; as also **قَمْقَمَةٌ**: (Mṣb:) or a well-known vessel of copper, &c., in which water is heated, narrow in the head: and hence, † a small vessel of copper or silver or china-ware, in which rose-water is put [for sprinkling, having a long and narrow neck, with a cover pierced with a hole or with several holes]; (TA;) the vessel of the perfumer: and, with ة, a vessel of brass, having two loop-shaped handles, which the traveller takes with him: . pl. **قَمَائِمٌ**. (Mṣb.)

طَبُوعٌ and **حَمَانٌ** and **حَمِيَةٌ**: see **قَمِقَامَةٌ**.

قمع

1. **قَمَاهُ**: see **قَمَعَهُ**.

قَمِعُ البُسْرِ What sticks to the date, around its stalk: (Mgh:) the base of the date. (Mgh, art. **ذَنب**.) See **تَفْرُوقٌ**. — See also a use of the pl. **قَمِعِ الأذُنِ**, **دَرْدَارٌ**. — **قَمِعُ الأذُنِ** The meatus of the ear: see **جُلْجُلَانٌ**.

قمل

1. **قَمِلَ**: see **تَمِينٌ**.

4. **أَقَمِلَ**, said of the **رِمْتِ**: see **حَنَطٌ**.

قَمَلٌ i. q. **سُوسٌ**: or a kind of **قُرَادٌ**. (Jel, vii. 130.) See **سَاسٌ**.

مُقَمِلٌ: see **تَمِينٌ**.

قمه

1. **قَمَهُ**, aor. **قَمَ**, inf. n. **قَمُوهُ**, i. q. **قَمَحٌ**, q. v.

قن

قَنَّةٌ An isolated mountain. (K, voce **جَبَلٌ**.) See a verse cited in art. **عز**.

قَنَّةٌ Galbanum: so in the present day: see **سَكْبِينَجٌ**.

رَجُلٌ أُنْتَهُ قَنَّةٌ: see art. **ان**. The last word may perhaps be a mistranscription for **قَنَّةٌ** (from **قَنَّ**): but this I have not found in art. **فن**.

قَنِيَّةٌ The state, or condition, of slavery.

قنبر

قَنَابَرِيٌّ A certain herb, or leguminous plant,

(**بَهَقَلَةٌ**) growing forth in the beginning of the ربيع; a Nabathæan word; called in Arabic **تَمْلُولٌ** [correctly **تَمْلُولٌ**] and **عُمْلُولٌ**; eaten by men; and called in Pers. **بَرَعَشْتٌ** [correctly **بَرَعَشْتٌ**]; called by the people of Ghazneh **ثِرِيدٌ**: (O:) correctly with teshdeed to the ن, though in most of the copies of the K without teshdeed; and with kesr to the ب, as in the Tekmileh. (TA.) See **عُمْلُولٌ**.

قنبح

1. **قُنْبِيعٌ**, said of seed-produce or corn: see **أَحْنَقٌ**.

رَاكِبٌ, voce **رُكْبَانُ السَّنْبِلِ**: see **قُنْبِيعٌ**.

قنر

قَنُورٌ A large, long-bodied man. (Az, in TA, voce **هَرْدَبَةٌ**.)

قنس

قَنَسٌ: see **رَاسِنٌ**.

قَوْنَسٌ The [tapering] top of an iron helmet. (K.) See **دَنْ**.

قنع

5. **تَقَنَّعَ بِشَيْءٍ** He was content with a thing. (K, voce **تَعَصَّبَ**.)

قُنْعَانٌ [not **قُنْعَانٌ**, as in the CK] With whom one is contented, or satisfied, (S, K,) like **مَقْنَعٌ**, (S, K,) in respect of his judicial decision, or his evidence: (K:) used alike as masc. and fem. and sing. and pl. (S, K) and dual. (S.)

قِنَاعٌ A woman's covering worn over the **خِمَارٌ** [or head-covering]; (Mṣb;) a woman's head-covering, wider than the **مِقْنَعَةٌ**. (S, K.) — **قِنَاعٌ القَلْبِ** The integument of the heart; the pericardium. (Mgh in art. **خلع**; and K.)

قَانِعٌ, as used in the Kur, xxii. 37, accord. to some, One who asks, or begs. (TA, art. **عر**.)

مَقْنَعٌ: see **قُنْعَانٌ** — **قُنْعَانٌ لِمَقْنَعًا** [Verily in that is a sufficiency]. (S, M, in art. **سود**.)

صَانِعٌ: see **مُقْنِعٌ**.

مِقْنَعَةٌ [and **مِقْنَعٌ**, PS] A woman's head-veil. (MA, PS.)

قنفذ

مَا أبيضُ شَطْرًا أَسودُ ظَهْرًا يَمْشِي قِمَطْرًا وَيَبُولُ

قَطْرًا *What is white in one half, black in the back, that walks contractedly, and makes water in drops?* An enigma: to which the answer is, The قَنْفَذ [q.v.]. (L.) — **قَنْفَذٌ لَيْلٍ** *One who sleeps not [during the night];* because the قَنْفَذ sleeps not: (L:) and a calumniator; a slanderer; (L, K:) as also **أَنْفَذٌ لَيْلٍ**. (L.) — Also **قَنْفَذٌ** and **قَنْفَذٌ** The rat, or mouse; syn. **قَارٌ**: (K:) fem. with ة. (TA.) — **قَنْفَذٌ** + The part behind the ear of a camel, whence the sweat exudes. (S, L, K.) — And, with ة, + The part of the head that is below that which is called the مَحْدُوَّة. (L.) — **قَنْفَذٌ** + A place that produces tangled herbage: (S, L, K:) an elevated place abounding with trees: AHn says, that what is thus termed is in hard ground, between what is termed **قَفٌّ** and sand. (L.) — **قَنْفَذٌ رَمْلٍ** + Sand collected together, (Aboo-Kheyreh, L, K,) and elevated, (K,) or somewhat elevated: (Aboo-Kheyreh, L:) or the abundance of trees of sand: or, as some say, **قَنْفَذٌ رَمْلٍ**, with fet-h, signifies abundance and tallness of trees of sand. (L.) — **قَنْفَذٌ** (L, K) and with ة (L) + A tree in the midst of sand. (L, K.) — **قَنْفَذٌ** + Mountains that are not long: or long and narrow tracts, (**أَجْبَلٌ**, L, K, TA: in the CK, **أَجْبَلٌ**, or mountains,) of sand: (L, K:) or hills with pointed heads (**نَبْكَ**) lying in the way, or road. (Th, L, K.)

تنقل

قَنْفَلٌ *Half an إِرْدَبٌ*. (T, voce **إِرْدَبٌ**.) See **كُرٌّ**.

قنى and قنو

1. **قَنَى الحِيَاءَ** *He kept to the sense of shame, or modesty;* (S, K:) *he preserved it:* and i. q. **إِسْتَحْيَى**: and **إِسْتَقْنَى** *he kept to [or preserved] his sense of shame, or modesty.* (TA.) — **قَنَا غَنَمًا**, and **إِقْتَنَى**, *He took for himself, got, or acquired, sheep, or goats [for a permanent possession], not for sale.* (JK.) — **قَنَا**, aor. **يَقْنُو**, inf. n. **قَنُو**; a dial. var. of **قَنَا**, q. v. (TA.)

3. **قَانَى**: see **قَانَى**.

8. **إِقْتَنَى** *He gained, acquired, or got, for himself,* (S, K,) or *took for himself,* (Mgh,) property, or camels, &c., (S, Mgh,) *as a permanent stock, for propagation,* (Mgh,) *not for merchandise:* (S, Mgh:) *he made it to be in his possession, not to depart from his hand:* (TA:) *he acquired it for himself permanently, or for a permanence.* See 1.

10: see 1.

قَنَا of the nose: see **شَمْرٌ**. — **قَنَا وَشَقٌ** a name given in Egypt to **وَشَقٌ**; also called **أَشَقٌ** and **أَشَجٌ**. (TA in art. **أَشَقٌ**.)

قَنَاةٌ *A spear-shaft;* (Mgh;) *a spear* (T, S, K) *that is hollow, like a cane;* (Az, in TA;) *a spear with a head affixed to it.* (Msb.) — Hence, *A subterranean channel, or conduit, for water.* (Mgh.) — [And A pipe.] — **قَنَاةُ الكَوْزِ** *The بَنْبُلُ [or spout] of the كَوْزِ [or mug], that pours forth the water.* (M, K, in art. **بَنْبُلٌ**.) — **قَنَاةٌ**, said to signify **بَقْرَةٌ وَحَشِيَّةٌ**: see **قَنَاةٌ**.

قَنْبِيَّةٌ: see **قَنْبِيَّةٌ**.

قَنْبِيَّةٌ and **قَنْبِيَّةٌ** *Sheep, or goats, taken for oneself, gotten, or acquired, [for a permanent possession,] not for sale.* (JK.)

قَنْبِيَّةٌ in the prov., **خَلَاؤُكَ أَقْنَى لِحْيَاكَ** i. q. **أَقْنَى** [as meaning *Most preservative:* see that prov. in art. **خَلَوُ**, and see **قَنْبِيَّةُ الحِيَاءِ**, above]. (S in art. **خَلَوُ**, and Meyd.)

مُقَانَاةٌ *The weaving with one thread white and one thread black.* (T, voce **نَيْزِرٌ**.)

قهبز

قَهْبَزٌ *Short:* (K:) an epithet applied to a man. (TA.)

قهبق

R. Q. 1. **قَهَبَهُ** *He uttered a reiterated (K, TA) and prolonged, (TA,) or a vehement, laughter:* (K:) or *he laughed, reiterating the sound of قَهْ*. (S, Mgh, K.)

قَهْبَاهُ: see **قَهْبَاهُ**.

قهبب

قَهْبَبٌ *Big, bulky, or large in body;* as also **قَهْبَبٌ**: (Seer, L:) or the same as an epithet applied to a camel: (TA:) or *big, bulky, or large in body, and advanced in years;* as also **قَهْبَبٌ**, (K,) and **قَهْبَبٌ**. (TA.) — *Tall, or long, and having a capacious belly.* (K.) — *Hard, and strong, or robust.* (M.) — I. q. **بَادٍ نَجَانٌ**; (IAar, K:) as also **كَهْبَبٌ**. (TA.)

قهبمر

قَهْبَمَرٌ i. q. **قَهْبَبٌ** *Big; bulky; large in body.* (L.)

قهبل

5. **تَقَهَّلَ** *He was, or became, infrequent in washing and cleansing his person; slovenly with respect to his person.* (K.)

قهنب

قَهْنَبَانٌ: see what follows.

قَهْنَبٌ *Tall, and having a curving back, the upper part bending forward over the breast, or*

a bent and humped back, or a projecting breast and hollow back; accord. to the different explanations of **أَجْنَأٌ**: or *tall;* (K:) i. e., in an absolute sense; (TA;) as also **قَهْنَبَانٌ**. (K.) But AHn and others assert that the ن is augmentative. (MF.)

مُقَهْنَبٌ *Always remaining at the water.* (K.)

قوى: see **قوى**

قور

قَارَةٌ *A she-bear:* see an ex. in art. **فَطْنٌ** (conj. 2).

قوط

قَوْتُ: see an ex. in a verse cited voce **رَاجِلَةٌ**.

قوع

قَاعٌ *An even place;* (S, voce **مَعْدٌ**;) *plain, or level, land,* (S, Msb,) *that produces nothing;* (IF, Msb;) *plain, or soft, land,* (**أَرْضٌ سَهْلَةٌ**) *low, and free from mountains.* (K.) See also **جَارٌ**. Respecting its pls., see **جَارٌ**.

قوف

قَوْفٌ of the ear, *The upper part:* or the *helix:* see **سَكٌّ** and **أَسَكٌّ** and **شَنْفٌ**. Not to be confounded with **قَوْفٌ**. — **قَوْفٌ** and **قَافٌ**: see **صَوْفٌ**.

قوق

القَافُ المَقْعُودَةُ: see **قَافٌ**, in two places. — see art. **قَعْدٌ**.

قَوْقٌ: see **قَافٌ**.

قول

1. **قَالَ**. The objective complement of **قال**, meaning *He said*, or what is termed **مَقْعُولُ القَوْلِ**, must be a complete proposition, or a word signifying at least one complete proposition, as **كَلَامًا**; or a word signifying a command or the like; or a word significant of a sound, termed **إِسْمٌ صَوْتٌ**: it may be a verb; but cannot be an inf. n., as **عِبَادَةٌ**. (Gr.) [This is what is meant where] it is said in the **Keshsháf**, **العِبَادَةُ** **قَالَ لَهُ**. (Kull, p. 327.) — **قَالَ لَهُ** signifies **إِفْتَرَى**, **قال عليه**: **روى عنه**, **قال عنه**: **خاطب له**. **اجتهد فيه**, **قال فيه**: and **حكّم به**, **قال به**: عليه. (Marg. note in Additions to a copy of the KT.) **ترك**: **اجتهد فيه**: see **ترك**. — **قال عليه**, aor. ٢, *He lied, or said what was false, against him.* (TA in art. **تَلَوُ**.) See **تَقَوْلٌ**. — **قال فيه** and **عنه** *He said of him, or it, such a thing.* — **قال بكذا** *He asserted his belief in such*

into a right state; like *نَظْمُهُ*: see the latter in the Mṣb. — *أَقَامَهُ* (K in art. عدل) *He made it to be conformable with that which is right; namely, a judgment, a judicial decision.* (TK in that art.) — See 2. — *أَقَامَ بِهِ* in the Ḥamāseh, p. 75, l. 9, app. signifies *He stood in his stead.* — *أَقَامَ* *He observed, or duly performed, a religious, or moral, ordinance or duty.* — *أَقَامَ الْبَيِّنَةَ* [*He established the evidence or proof; and so أقام بها?* the ب being redundant]. (Bd, iii. 68.) And [in like manner,] *أَقَامَ حُجَّتَهُ* i. q. *أَثَبَهَا*; (TA in art. ثبت); and so, app., *بِحُجَّتِهِ*; the ب being redundant, as in an ex. voce *حُطَّتْ*; but this is the only ex. that I know, and it is without explanation: Golius mentions the phrase *أَقَامَ بِي عَلَيْكُمْ*; but without indicating his authority. — *أَقَامَ عَلَى* *He abode, or continued, in a state, or condition; and أقام على الأمر the same; and he abode, continued, stayed, or waited, intent upon, or occupied in, an affair, a business, or a concern; he kept to it.*

5. *تَقَوَّمَ* *It subsisted: see رُكُنٌ.* — *تَقَوَّمَ* *It had a price; was valued.* — See 2.

6. *تَقَاوَمُوهُ فِيمَا بَيْنَهُمْ* *They valued it, or estimated its price, among them.* (TA.)

10. *اِسْتَقَامَ* *It became right; direct; in a right state; straight: even: tended towards the right, or desired, point, or object; had a right direction, or tendency; was regular.* — *اِسْتَقَامَ عَلَى طَرِيقِ* (K, art. رشد) *He continued in the way of truth, or the right way; as also أَقَامَ عَلَيْهِ?* — *اِسْتَقَامَ لَهُ لَمْ يَسْتَقِيمِ الْأَمْرُ* *The affair was, or became, difficult: see تَعَدَّرَ.* — *اِسْتَقَامَ لَهُ الْأَمْرُ* *The affair, or case, became in a right state for him; syn. اِعْتَدَلَ.* (S.) — *اِسْتَقَامَ* *He, or it, was, or became, right, direct, rightly directed, undeviating, straight, or even: and he, or it, stood right, or straight, or erect.* (MA, KL.) *He went right on, straight on, or undeviatingly: (see زَعَبَ): whence اِسْتَقَامَ عَلَى الطَّرِيقَةِ he went on undeviatingly in the way.* (See Kur lxxii. 16.) *He went right; pursued a right course; acted rightly, or justly.* See also *سَدَّ*, with which it is syn. *It (an affair) was direct in its tendency, or had a right tendency. It (discourse, &c.) had a right tenour.* — See 2.

قَوْمٌ [*A people, or body of persons composing a community: and people, or persons: a company, or body, [or party, (see what follows,)] of men, [properly] without women: (S, Mṣb, K, &c.): or of men and women together; (K); for the قوم of every man is his party, and his kinsfolk, or tribe: (TA:) or (K) sometimes including*

women, as followers; (S, Mṣb, K); for the قوم of every prophet is of men and women. (S, Mṣb.) — نِسَاءٌ قَوْمٌ opposed to *نِسَاءٌ سَوْفٌ*.

قَامَةٌ *The stature of a man; his height in a standing posture; it is a span (شِبْرٌ) shorter than a باع: (JK:) tallness, height; and beauty, or justness, of stature. (K.) — قَامَةٌ* *A structure [or post] like the figure of a man, raised at the side of a well, whereon is placed the wood to which the pulley is attached: pl. قَامٌ: (JK:) also called قَائِنَةٌ: see K, voce عَمُودُ or قَامَةُ الْبَكْرَةِ signifies the sheave (بَكْرَةٌ) with its apparatus. (S, K.)*

قِيمٌ دِينٌ قِيمٌ *A right religion. (Kur, vi. 162.) See دِرَّةٌ.*

الرِّبَاحُ الْقَوْمِ *The right [or cardinal] winds. (S, voce نَكْبَاءٌ.)*

الِدِينِ الْقِيمِ (Kur ix. 36) *The right, correct, or true, reckoning. (T in art. دِين.) — قِيمِ الْأَمْرِ*

i. q. قِيمَةٌ and *سَائِسَةٌ* fem. *قِيمَةٌ*. (TA.) — *إِزَاؤُهُ قِيمٌ* *A manager of an affair; i. q. قِيمٌ بِأَمْرِ*

قِيمٌ *A manager, conductor, orderer, regulator, or superintendent, of an affair: (TA:) a manager, conductor, &c., of the affairs of a people. (JK.) — قِيمٌ عَلَى الْمَالِ* *A good [manager and] tender of camels, &c. (TA in art. بَلُو.)*

قِيمَةٌ *The real value, or worth, of a thing; its equivalent; differing from ثَمَنٌ, q. v. (MF in art. ثَمَن.)*

قَوَامٌ *Stature, and goodly stature, or tallness, of a man: (S:) symmetry, or justness of proportion. (Mṣb.) — قَوَامٌ الْأَمْرِ* and *قِيَامُهُ* and *قَوَامُهُ* *The stay, or support, of the thing, or affair, whereby it subsists, and is managed and ordered. (Mṣb.) And قَوَامٌ* *The food that is a man's support; (Mṣb); [his subsistence.] — قَوَامٌ* [*The main stay of a thing.] — لَا قَوَامَ لَهُ بِهِ* [*He has not power to withstand him. (K, art. نَجَز.)*

قَوَامٌ *Subsistence: see رُكُنٌ and طَبَعٌ.*

قِيَامٌ [*A state of purging, or flux of the belly: used in this sense in the S, K, voce هَيْضَةٌ.*

قَوِيمٌ: see *صَوِيْبٌ*.

الْقِيَوْمِ: see *يَا قِيَوْمٌ* in the last paragraph of art. شره, where I have rendered it on the authority of an explanation in the TA.

قَوَامٌ *One who rises much, or often, in the night to pray. (TA.) See صَوَامٌ.*

قَوْمِيَّةٌ is written with damm in copies of the S, K, JK: in the CK, erroneously, *قَوْمِيَّةٌ*, in both senses. See voce *مَتَشَسِسٌ*.

قَائِمٌ *Appearing; conspicuous; [as though standing before one]: said of a thing whether standing or thrown down. (TA, in explanation of the phrase هَذَا نُصِبَ عَيْنِي, art. نصب.)*

— *قَائِمَةٌ*, pl. *قَوَائِمٌ*, *Leg of a horse, &c.*

— *عَيْنٌ قَائِمَةٌ* *An eye [blind, or white and blind, but still whole: or] that has become white and blind, but not yet burst, (AZ in L, art. سد,) or sightless, but with the black still remaining. (Mgh, Mṣb.) — قَائِمٌ* and *قَائِمَةٌ* *The hilt of a sword. (Mṣb.) — قَائِمَةٌ* *A leg of a table, and of a throne, or moveable seat, &c. (JK.) See also قَامَةٌ; and see اِسْنَادٌ.* — *بَيْتُ النَّارِ* — *اِسْنَادٌ* (K, art. هَرِيدٌ) *The servants of the fire-temple. (TA, same art.) — قَوَائِمُ* *The winds. So in a verse of Umeiyeh Ibn-Abi-s-Salt. (TA, voce سَدِرٌ) — قَوَائِمُ الْمَائِدَةِ* [*The legs of the table.*

(K, art. عَقْرٌ) — *قَائِمٌ* *A ribbing in which the pith and the exterior of the reed are made of equal length: opposed to مَصُوبٌ. (TA in art. حَرْف.)*

— *قَائِمٌ* *Frozen water. And stagnant water: see حَبَاكٌ.*

قَائِمَةٌ *The form of words chanted by the مَبْلَغُ, not by the مَوْذِنٌ, consisting of the common words of the اَذَانِ, with the addition of قَامَتِ اَذَانَ (The time of prayer has come!) pronounced twice after حَتَّى عَلَى الْفَلَاحِ. See تَوَبُّبٌ.*

مَقَامٌ *The place of the feet; (K); a standing-place; (S, Mṣb); as also مَقَامٌ: (S:) or the latter, a place of stationing: (Mṣb:) and both, a place of continuance, stay, residence, or abode: (K:) [a standing:] and the latter, a place of long continuance, stay, residence, or abode: (Expos. of the Mo'allakát, Calc., p. 138:) and both, continuance, stay, residence, or abode. (S, K.)*

مَقَامٌ: see *مَقَامٌ*.

مَقِيمٌ *Lasting; continuing: (Bd, ix. 21:) unceasing. (Bd, ix. 69.) — أَخَذَهُ الْمَقِيمُ الْمَقْعُدُ*: see art. *قَعَدَ*. — See *قِيمٌ*.

مَقَامَةٌ *A standing-place. Hence, † A sitting-place. Hence, † The persons sitting there. Hence, † An oration, or a discourse, or an exhortation, (حُطْبَةٌ أَوْ عِظَةٌ), or the like, there delivered; as also مَجْلِسٌ. (Mtr, in De Sacy's ed. of El-Hareere, p. 5.)*

مَقَامٌ *A precious stone. (K, art. مَوْسٌ) — حَجَرٌ مَقْمُومٌ* (TA, same art.)

مَقَامٌ: see *مَقَامٌ*.

مَقِيمٌ *Lasting; continuing: (Bd, ix. 21:) unceasing. (Bd, ix. 69.) — أَخَذَهُ الْمَقِيمُ الْمَقْعُدُ*: see art. *قَعَدَ*. — See *قِيمٌ*.

مَقَامَةٌ *A standing-place. Hence, † A sitting-place. Hence, † The persons sitting there. Hence, † An oration, or a discourse, or an exhortation, (حُطْبَةٌ أَوْ عِظَةٌ), or the like, there delivered; as also مَجْلِسٌ. (Mtr, in De Sacy's ed. of El-Hareere, p. 5.)*

مَقَامٌ *A precious stone. (K, art. مَوْسٌ) — حَجَرٌ مَقْمُومٌ* (TA, same art.)

مَقَامٌ: see *مَقَامٌ*.

مَقِيمٌ *Lasting; continuing: (Bd, ix. 21:) unceasing. (Bd, ix. 69.) — أَخَذَهُ الْمَقِيمُ الْمَقْعُدُ*: see art. *قَعَدَ*. — See *قِيمٌ*.

المعنى المستقيم *The rectum.*

تَقْوِيمَاتٌ [pl. of تَقْوِيمٌ] *Stellar calculations.*
(TA, voce زَيْج.)

قوه

قُوَّةٌ: see قُوَّةٌ, last sentence.

قوى

1. قَوَى and تَقَوَّى (S, K) and اِقْتَوَى (K) *He became strong*: (S, K:) *vigorous, robust, or sturdy*; like اِشْتَدَّ, or the last signifies *he became excellent in strength.* (TA.) — قَوَى عَلَيْهِ *He had strength, or power, sufficient for it; or he had strength, or power, to endure it; he prevailed against it; namely, travel, adversity, &c. And He or it, prevailed over him, or it.* — See 4. — قَوَى is [said to be] originally قَوَوَ, because it is from القَوَّة: (I'Ak, p. 368:) but Lth holds قُوَّة to be [anomalous,] originally قَوِيَّة. (TA.) I prefer the former opinion, and think it should be mentioned in art. قو, or I would rather head this art. قو or قوى, like غو or غوى. ISd holds قُوَّة to be from قوو, like نُوة, q. v. from ثوو.

2. قَوَاهُ: see سَدَّهُ. — قَوَانِي عَلَيْهِ: see 2 in art. طوق.

3. قَاوَاهُ *He vied with him, strove to surpass him, or contended with him for superiority,* (S, K) *in strength*: (TA:) *i. q. شَادَهُ.* (A, L in art. شد.)

4. اَفْوَتِ الدَّارُ *The house became empty, vacant, or unoccupied*; (S, Mgh, Msb, K;) as also قَوَيْتُ. (S, K.)

5. تَقَوَّى *He strengthened himself; made himself, or constrained himself to be, strong; affected, or endeavoured to acquire, strength.* See 1. — تَمَنَّعَ تَقَوَّى مِنَ الشَّيْءِ بِقَوْمِهِ: see تَمَنَّعَ.

8: see 1.

قُوَّةٌ *Strength, power, potency, might, or force*;

contr. of ضَعْفٌ; (S, K:) in body, and in intellect: (TA:) *vigour, robustness, or sturdiness*; like شِدَّة. — قُوَّةٌ *A strand; i. e., a single twist of a rope; a yarn; a distinct, and separately twisted, portion, of two or more which, being twisted together, compose the whole, of a rope, and of a string, or thread.* See also ثِنْنِي. — *A faculty.* Ex. السَّمْعُ قُوَّةٌ فِي الْاُذُنِ بِهَا تُدْرِكُ [السمع is a faculty in the ear by which it perceives sounds]. (TA in art. سمع.) — بالقُوَّة *Potentially, or virtually*; as opposed to بالفعل, i. e. actually. — قُوَّةٌ لَفْظٌ: see نَيْتٌ.

مُعَوِّيًا, قَاوِيًا, and بِتَّ قَوِيًا: see غَوَى and غَوَى in art. غو.

قيس

قَوَّاسٌ: see قِيَّاسٌ.

مَقِيَّسٌ (not مَقِيَّسٌ) *Consistent with analogy.*

قيص

مِقْيَاصٌ: see مِقْيَاسٌ.

قيض

1. قَاَضٌ } see انقاص, art. قيص.
7. اِنْقَاَضٌ }

مُنْقَاَضٌ: see مُنْقَاَضٌ.

قيظ

قِيْظِيٌّ: on the تَبَاج thus called see صَفْرِيٌّ.

قين

قِيْقَاءٌ (K, voce تَلْتَلَةٌ; S, K, voce رَفَضٌ, and voce وُلْبَعٌ; K, voce جُفٌّ; &c.) or قِيْقَاءَةٌ (S, voce تَلْتَلَةٌ; and TA,) and قِيْقَاءَةٌ (TA,) or قِيْقَاءَةٌ and قِيْقَائِيَّةٌ (JK,) *The envelope (قِشْر, JK, or وعاء, TA) of the طَلْع [or spadix of the palm-tree]; (JK, TA;) which is made into a drinking-vessel,*

like the تَلْتَلَةٌ: (JK:) the قِيْقَاءُ of the طَلْع is the envelope (عِشَاء) that is with the وُلْبَع. (K, voce جُفٌّ.)

قِيْقَاءٌ and قِيْقَائِيَّةٌ } see قَانُقٌ.

جُفٌّ and وُلْبَعٌ and حَرَبٌ see voce قِيْقَاءُ.

قيل

1. قَال *He slept during midday*: (Mgh:) or *he stayed during midday.* (TA, art. هجر.) — قِيْلٌ: see another meaning, voce بَيَّتٌ.

3. قَايَلَهُ الْبَيْعَ [He dissolved, rescinded, or annulled, with him the sale]. (A, art. رد.)

4. اَقَالَ اللهُ عَثْرَتَكَ, and عِثَارَكَ, [May God cancel thy slip, lapse, fault, wrong action, or mistake: (A, art. عثر:) may God raise thee from thy fall. (Msb, art. قيل.) He forgave him his slip, lapse, or fault. (MA.)

5. تَقَيَّلَ اَبَاهُ: see تَقَيَّضٌ and تَأَسَّلٌ.

10. اِسْتَقَالَ الْبَيْعَ *He desired, or demanded, the rescinding of the sale, or purchase.* (MA.) And اِسْتَقَالَ الْعَنُوَّةَ *He desired, or demanded, his passing over, or forgiving, the slip, lapse, or fault.* (MA.) See also Har, p. 7. See also a verse cited voce عَنُوَّةٌ.

غَائِرَةٌ: see قَائِلَةٌ.

مَقِيْلٌ *A resting-place*; syn. مُسْتَقَرٌّ: hence, مَقِيْلُ الْحُبِّ [the resting-place of love] and مَقِيْلُ الْغَيْظِ [the resting-place of wrath], applied by El-Mutanabee to the heart. (W, i. 112.) See an ex. (mistranslated) in De Sacy's Ar. Gr., sec. ed., ii. 165: the same, with a var., in Ibn-Akcel p. 210.

قين

قَيْنٌ *The part, of a camel, that is the place of the shackle, or hobble.* (Ham, p. 558.) See a verse of Dhu-r-Rummeh, voce دَانِيٌّ.

ك

كَ prefixed to a noun is called كَافُ التَّشْبِيهِ *The K of comparison*. Respecting its being prefixed to pronouns, see أَنْ, *suprà*, p. 106. — اِجْعَلْ هَذَا الشَّيْءَ كَأَسَا وَاحِدًا *Make thou this thing to be [uniform, or] of one way, or mode, or manner.* (ISk, in TA, art. بَأَج.) — كَذَلِكَ *The like thereof; such like; and simply such; and so.* — أَيُّ كَأَيِّ or كَأَيِّنُ voce كَأَيِّ — كَأَيُّ followed by a pret. often means *Like as when*: see an ex. in a verse cited above, p. 740. — كَأَيُّ is often followed by a pret. in the sense of an aor.: see exs. in EM., pp. 41 & 214. — كَمَا أَنْتَ وَزَيْدًا [*Keep as, or where, thou art, and approach not Zeyd!* like مَكَانَكَ وَزَيْدًا]. Heard by Ks. (L, art. عِنْد.) — كَمَا أَنْتَ Wait for me where thou art! Heard by Az from certain of the Benoo-Suleym. (L, art. عِنْد.) — كَ of allocation is varied like the pronominal affix of the sec. pers., accord. to the sex and number of the persons addressed: see exs. in the K̄ur, iii. 42 and xix. 21 (Flügel's ed., and Lees' Keshsháf), xii. 37, ii. 46, &c., and xii. 32. But sometimes the same form is used in addressing a number of persons as in addressing one man: see, for ex., K̄ur, iv. 96.

كبن

1. غَبِنَ : see صَبِنَ — كَبِنَ الثَّوْبَ : see غَبِنَ.

كبا

كَبَا : said of a horse: see above, art. حَنَدَ, p. 656 b. — See also a phrase voce سَلَّهَ كَبَا : *He fell upon his face*: (K̄, TA:) or so لَوَّجِهَهُ كَبَا : *He fell upon his face*: (K̄, TA:) and كَبَا also signifies عَثَرَ [*he stumbled, or tripped*]. (TA.)

كت

R.Q. 1. كَتَّكَتَ : see طَحَطَحَ.

كُتَّتُ *The coarse part of silk, and of tow, &c.*

كتب

كِتَابٌ (same as عَقْدٌ) *The ceremony (not certificate) of a marriage-contract.* كَتَبُوا كِتَابَهُ عَلَيَّ فَلَانَةٌ *They performed the ceremony of the contract of his marriage to such a woman (same as أَهْلُ : see أَهْلُ الكِتَابِ — (عقدوا عقده).*

كتف

كُتْفٌ [*The shoulder-blade*;] *a wide bone behind the shoulder-joint.* (Mgh.) — [Hence, *The shoulder itself.*] See طَرَّةٌ and مُؤَرَّبٌ.

كُتْفَانٌ, as an epithet applied to the locust, see in TA, voce مُسِيحٌ. See also جَرَادٌ.

حَتِيٌّ of a زَبِيلٌ : see كِتَافٌ.

كُتَيْفَةٌ i. q. ضَبَّةٌ *A broad piece of iron.* A poet speaks of a wooden vessel of which a fracture is mended with a كُتَيْفَةٌ. (S.)

كتل

2. كَتَّلَهُ, inf. n. تَكْتِيلٌ, *He made it [أقط] [&c.] into lumps, or compact pieces or portions.* (TA.) — And *He, or it, fattened him.* (Kr, TA.)

5. تَكْتَلٌ *It became compacted together in a mass; it became lumpy.* See قَوْدٌ, art. قَبِدٌ.

كُنْلَةٌ *A lump, or compact piece or portion, (S, M, M̄sb, K̄,) of a thing, (M̄sb,) or of gum, &c., (S,) or of dates, and of clay, &c.: (M, K̄:) a piece, or portion, of dates packed together in a receptacle: (Mgh:) and a piece of flesh-meat.* (K̄.)

حَصَنٌ i. q. زَبِيلٌ. (TA in art. حَصَن.)

زَبِيلٌ *A thing like a زَبِيلٌ, (M̄sb, K̄,) or holding fifteen measures of the quantity termed صَاعٌ; (S,) it is a thing [or basket] made of palm-leaves, in which dates, &c., are carried.* (M̄sb.)

مُكْتَلٌ *Round and compact; (K̄;) applied to a head: (TA:) short (S, K̄, TA) and strong: (TA:) a man thick in body, (K̄, TA,) compact therein, and inclining to shortness.* (TA.)

كتم

1. كَتَمَ, aor. ُ, inf. n. كَتْمٌ [and كِتْمَانٌ], doubly trans., *He concealed, or suppressed, a secret.* (Mgh.) — كَتَمَ الرَّبُّو : see a verse cited in the last paragraph of art. عور.

5. تَكْتَمُ (K̄, art. دلس) *He (a man) concealed, or hid, himself.* (T, K̄, same art.)

6. تَكَتَمُوا *They practised concealment, one with another*: see تَدَاوَنُوا.

كُتُومٌ *A strict concealer of secrets.*

دَاقِقٌ meaning مَكْتُومٌ : see دَاقِقٌ, in two places. — فِي كَاتِرِ السِّرِّ : see a verse cited in conj. 3 of art. عرض.

كتن

كَتَّنَ for كَتَّانٌ : see an ex. in a verse cited voce شَارِبٌ.

كج

كُجَّةٌ, see بُكْسَةٌ in the K̄ and TA.

كحط

4. أَكْحَطَ : see أَكْحَطَ, in two places.

كحل

1. كَحَلَ + *He put out, or blinded, an eye with a heated nail, &c.*: see an ex. voce سَمَّرَ.

8. مَا أَكْتَحَلْتُ غِمَاضًا and مَا أَكْتَحَلْتُ غِمَاضًا &c.: see حَنَاتٌ. See also أَغْمَضَ.

10. اسْتَحَلَّ السَّهْرَ + [He became sleepless; as though he took sleeplessness as a collyrium]. (TA in art. حلس, from a trad.)

كحل and **كحل** (S, K) *A year of drought, barrenness, or dearth; (S;) a hard year. (K.)*

كحل a proper name for *A horse of high breed; as also كحلان*. (TA.) — **كحل** *Tar* (قطران) in the dial. of El-Hijáz. (TA, voce غرب; from the T.) See **نفط**.

كحلان: see **كحل**.

كحلان *An eye that is black, [or black in the edges of the lids,] by nature, as though it had كحل applied to it. (Mgh.) Not in the TA. [It seems to have both of these meanings.]*

كحلان *A certain plant: see K, voce شنجار: calendula arvensis: see Delile, Flor. Aeg., no. 864.*

كحل *The median vein. See ويريد and ابجل and الصافين and ابهر.*

كدم

1. **كدم** *He bit with the fore part of the mouth. (S, Mgh, K.)*

6. **كدم** *The wild asses' biting one another with the fore part of the mouth. (TA in art. سحج.) See also تسانت.*

كذب

كذبون [Pers. كذبانو] *An intelligent housewife, who is a good manager. (K, art. هلع; but omitted in some copies.)*

كذق

كذق: see **مدق**, in art. **دق**.

كز

3. **كز** *فلان يكاز عن الحق الى الباطل*, inf. n. *عجز*. (TA, art. **مكارزة**: i. q. **يعاجز**, expl. in art. **عجز**.)

كرس

7. **كرس** *انكرس في الشيء* *He entered into the thing and concealed himself. (IKtt, in TA, art. نمس.)*

كرس *The bezel of the ring. (TK.)*

كرسنة, thus written: (TA:) [*Bitter vetch*:] see **خانق**.

كرسنة [or **كرسنة**?] *A sort of حمص*. (The Minháj, in TA, art. **حمص**.)

كرش

كرش or **كرش** *The plant so named: see رقمه*.

كرص

كرص *A kind of أقط: see كشت.*

مكرص: i. q. **مضرب**, q. v.

كرع

1. **كرع** *في الماء*, and **كرع** *في الإناء*, *He put his mouth into the water, or into the vessel, and so drank.. (See عتب.)*

كرع: see **عد**.

كرع: see **حره**, **ركض**, **ذراع**, and **بدن**.

كرع *The prominent extremity of the ulna, next to the little finger, at the wrist. (S,* K.)*

كرك

كرك *The Numidian crane; ardea virgo: also called اوز عراقي, and اوز عراقي. See أبو وغريق and العيزار.*

كرم

1. **كرم**, inf. n. **كرم**, *It (a thing) was, or became, highly esteemed or prized or valued; excellent, precious, valuable, or rare: (Mgh:) followed by عَلَيْهِ: see 1 in art. فجع. كرمت أرضه* *His land yielded increase of its seed-produce, (ISH, K,) and its soil became good, (ISH,) being manured; (ISH, K;)* [or *it was, or became, generous, or good; i. e., productive, or fertile*]. — **كرمته عليه**, (S, K, art. عز,) *I exceeded him in generosity, or nobleness. (TK, voce عز.)*

2. **كرمته عليه** [*He honoured him above me*]. (Kur, xvii. 64). — **كرمته عن كذا** [*He preserved him from such a thing*]: see an ex. in a verse cited in art. **عل** (conj. 3): and see, here, 4 and 5. — **كرمته** *He highly regarded a horse or the like. — See تكرمته.*

4. **كرمته** *He treated him with honour, or courtesy. — أكرمته*, and **استكرمته**, *He found a generous horse (فرساً كريماً).* (TA in art. **ربط**.) See **ربط**. — **كرمته عنه عرضي** *I preserved myself from it. (S in art. عرض. See also 2.)*

5. **كرمته عنه**, and **تكرمه عنه**, *He shunned it; avoided it; kept, or removed, himself far from it; or preserved himself from it; (K;)* for instance, from foul speech. (TA in art. **دفع**.) — **كرمته** *He affected, or constrained himself, to be generous. (S.)*

6: see 5.

10. **كرمته الشيء**: see 10 in art. **فرو**. — See also 4.

كرمته *The كطف [i. e. grape, or bunch of grapes]. (T in art. بنى.)*

كرمته in a horse, &c., *generous quality. See كرمته; and see كريمته, and شريف.*

كرمته *ذو الجلال والإكرام* (Kur, lv. 27) *Possessed of majesty, or greatness, and bounty: (Jel:) or, of absolute independence and universal bounty. (Bd.)*

كرمته الصغير: see **العروق الصفرة**.

كرمته *Generous; liberal; honourable; noble; high-born; contr. of لئيم. (K, &c.) — [A generous, a noble, a high-bred, a well-born, or an excellent, horse, &c.; of generous, high, or good, breed or quality.] — A thing highly esteemed or prized or valued; excellent, precious, valuable, or rare. (Mgh.) — [أرض كريمته] *Productive land. See كرمته أرضه. — كرمته* *A camel held in high estimation by his owner. (TA in art. دفع.) — [وجه الله الكريم] means The glorious face of God: see an ex. voce سبحة. — كرمته المال (TA) or الأموال (Mgh, Mgh) Such as are held in high estimation, precious, or excellent, of cattle or other possessions; (Mgh, Mgh, TA;) the choice, or best, thereof. (Mgh, Mgh.)**

كرمته *لا ولا كرامة* — **كرمته**, see **كرمته**, *nor a jar-cover: i. e., No: (I will not give thee, or I will not do, what thou requirest,) nor anything else. See كرمته; and see تكرمته. — كرمته* the kind of miracle so called: pl. **كرامات**; like the term χαρισματα as used by St. Paul in I Cor. xii. 9: it may be well rendered *thaumaturgy: and صاحب كرامات a thaumaturgus, or thaumaturgist: see معجزة, and قراسة.*

كرمته *أبا* in the sense of **كريمته**, as in **كرمته**: see **بياض**.

كرمته, *syn. with تكريمته*; (Mgh;) subst. from **كرمته**; as also **كرمته**. (Mgh.)

كرمته *A means, or cause, of attaining honour. (Mgh, Mgh.)*

كرمته: see **ألوك** and **يسر**.

كرمته *A generous, or honourable, quality or action. (Mgh, &c.) — كرمته* *علي في المكارم* [*He became eminent in generous, or honourable, actions or practices or qualities or dispositions*]. (Mgh in art. **علو**.) — **كرمته** may often be rendered *Excellencies*.

كرمته and **كرمته** † *Generous, good, land: (K, TA:) [good and fertile land:] or dunged and tilled land. (TA.) And كرمته للنباتات* † *Land producing good herbage or plants. (S, 379**

TA. [In some copies of the *§*, good for herbage or plants.]

كره

1. كَرِهَهُ [He disliked, was displeased with, disapproved of, hated, him or it.] الْكَرَاهَةُ is the contr. of الْإِرَادَةُ and الرِّضَى. (Marg. note in TA.) — كَرِهَهُ (Mgh, Mṣb), inf. n. كَرَاهَةٌ and كَرَاهِيَةٌ, (Mgh,) or كَرِهَهُ and كَرِهَهُ, (Mṣb,) He did not desire it; he disapproved it, or was displeased or discontented with it; (Mgh;) he disliked it; disapproved it; hated it; contr. of حَبَبَهُ. (Mṣb.) — كَرِهَهُ and تَكْرَهُهُ: see سَخِطَ.

2. كَرِهْتُ إِيَّاهُ الشَّيْءَ, inf. n. تَكْرِيهُ, I made the thing to be an object of dislike, disapprobation, or hatred, to him. (§, K.)*

4. أَكْرَهْتُهُ عَلَى كَذَا I made him to do such a thing against his will. (§.)

5. تَكْرَهُهُ He showed, or expressed, dislike, disapprobation, or hatred, of it; see تَجَمُّهُ and تَسَخُّطُهُ: and تَكْرَهُهُ عَلَيْهِ signifies the same; see قَتَحَ. — تَكْرَهُهُ He expressed dislike, displeasure, disapprobation, discontent, or hatred. (IbrD.) See examples in the K, voce أَخَّ, and voce أَفَّ, &c. The above is the prevailing signification, and often occurs. — تَكْرَهُهُ i. q. كَرِهَهُ, q. v. (K, TA.) See also تَجَمُّهُ.

6: see 5.

كَرِيهُ Disliked, disapproved of, blamed, or hated; hateful, blameable, displeasing, or odious; as also مَكْرُوهٌ.

كَرَاهِيَةُ الشَّيْءِ signifies الْبُغْضُ لَهُ and عَدَمُ مَلَأَمَتِهِ. (MF in art. ابى.)

كَارِهِ Unwilling: see an ex. voce أَسَاءَ.

مَكْرُوهٌ A thing that one dislikes, disapproves, or hates, or that one dislikes to do: opposed to مَنْسُوطٌ: (TA in art. نَشَطَ) [a thing, or an event, that is an object of dislike or hatred].

مَكْرُوهٌ Foul, abominable, or evil; i. q. سَيِّئٌ; (Beyd, xvii. 40;) and شَرٌّ: (TA:) [held in aversion]. See كَرِيهِ. — مَكَارِهِ, a pl. of مَكْرُوهٌ. — مَكَارِهِ الدَّهْرِ The afflictions, or calamities, of fortune; syn. نَوَازِلُهُ and شِدَائِدُهُ. (TA.) See also مَكْرَهُ.

عَرَضَ: see an ex. voce مُسْتَكْرَهُ.

كرى

3. كَارَى عَلَى دَابَّةٍ He employed a beast of carriage to carry for hire. (IbrD.)

4. أَكْرَانِي دَارَهُ, and دَابَّتَهُ, He let me his house, and his beast of carriage, on hire. (Mgh.)

6: see 8.

8. إِكْتَرَى and اسْتَكْرَى and تَكَارَى He hired, or took on hire a house, and a beast. (Mgh.)

10: see 8.

كُرَى or كُرَا Drowsiness. (§, Mṣb, K.)

كُرَى One who lets a thing on hire; (Mgh:) one who lets beasts on hire. (Mṣb.) See an ex. in a verse cited art. شَمْر, conj. 4. — And One who is hired. (Mgh, &c.) In one copy of the Mgh, الْمُكْتَرَى is put by mistake for الْمُكْتَرَى: i. q. مُكْتَرَى: and مُكْتَرَى. (TA in art. حَرَمَ.)

كُرَى Spherical: see Ksh in ii. 20.

كُرِيَّة Sphericalness: see Bḍ in ii. 20.

كُرْوَا [Caraway-seed] is of the measure فَعْوَلٌ [and if so must be written كُرْوَا]: (K:) or it may be فَعْوَلِي: [but see what follows:] AHn says that, if with medd, it is fem. [and therefore كُرْوَا]: but it is not Arabic [and therefore, without medd, it is probably كُرْوَا]. (TA.)

كُرْوَانٌ: see ضَوْعٌ and قَبْجٌ.

مُكَارٍ One who lets beasts of carriage, &c., on hire; like كُرَى, q. v.; an owner, and letter on hire, of asses [&c.]. (KL.) See فَلَاحٌ.

كسف

بَالَ كَاسِفِ الْبَالِ: see بَالَ.

كسق

كُوسِقٌ i. q. كُوسِقٌ. (M.)

كسل

2. كَسَلَهُ, inf. n. تَكْسِيلٌ, said of satiety, It rendered him heavy, sluggish, lazy, indolent, or torpid. (TA.)

4. أَوْلَجَ وَلَمْ يَنْزِلْ أَكْسَلَ عَنْهَا; [Inivited non emisit]; (IAḡr, in TA, art. فِهْر;) [i. e., أَوْلَجَ لَمْ تَرْكَبْهَا وَلَمْ يَنْزِلْ].

كَسْلَانٌ Heavy, sluggish, lazy, indolent, torpid. (K.)

كِطَّةٌ: see an ex. voce مَكْسَلَةٌ.

كسو

1. كَسَوْتُهُ سَيْفًا [I invested him with a sword]. (TA in art. غَشَوُ.)

5. تَكْسَى: see تَسَى.

كَسَاءٌ [A garment]. See عَبَاءٌ, and جَنَسٌ and كَسَاءٌ, as opposed to دُو بَرْدٌ, + A

poor man. (§, art. عَج.) [The كَسَاءٌ was evidently a simple oblong piece of cloth; for الْكِسَائِي is said to have been thus named because he wore a كَسَاءٌ while in the state of إِحْرَامٌ; as is mentioned in the TA, art. كَسُو; but it seems to have been sometimes sewed in the manner of the عَبَاءُ, which see; and see also مُسَبِّحٌ, and بُرْدٌ.] It is [properly] not one of the garments which are cut and sewed [but is a single piece]: (Mgh, art. قَطَعَ:) [a wrapper, or wrapping garment, of a single piece]. — رَكِبَ كِسَاءَهُ He fell upon the back of his neck. (IAḡr, in TA, art. رَدَعَ.)

رَبٌّ كَاسٍ Having clothing: see an ex. voce رَبٌّ.

بَصَلٌ: see أُكْسَى.

كشف

1. كَشَفَهُ and كَشَفَ عَنْهُ He uncovered it; unveiled it; laid it open; displayed it; exposed it to view; discovered it; detected it; revealed it; disclosed it. — كَشَفَ عَنْهُ He investigated, explored, or scrutinized, it; searched, examined, or inquired, into it. — كَشَفَهُ He removed it; namely, a cover, or covering, or the like: and he uncovered it, laid it open, &c.; as also كَشَفَ شَيْئًا عَنْ شَيْءٍ — كَشَفَ عَنْهُ He removed, put off, took off, or stripped off, a thing from over, or from before, a thing which it covered or concealed. (K.) — كَشَفَ He removed, cleared away, or dispelled, grief, or sorrow: see فَرَجَ (of which it is an explanation in the Mṣb and K.). — See 7.

3. كَاشَفَهُ, inf. n. مَكَاشَفَةٌ, [He acted openly with him, or towards him;] syn. of the inf. n. مُجَاهَرَةٌ. (Har, p. 470.) He, or it, appeared to him; as also كَاشَفَ عَلَيْهِ; syn. ظَهَرَ لَهُ. (TA.) — كُوشِفَ بِهَا أُخْفِيْتُ — He became acquainted with, knew, or got knowledge of, what I concealed: syn. إِطْلَعَ عَلَيْهِ. (Har, p. 686.) — مَكَاشَفَةٌ The showing open enmity, or hostility, with any one. (KL.) [I. e. كَاشَفَهُ alone, or] كَاشَفَهُ signifies He showed open enmity, or hostility, with him; (§, MA, K.); and so كَاشَفَهُ العَدَاوَةَ. (MA.) See صَفْحَةٌ. — [Also Discovery, or revelation: pl. مَكَاشِفَاتٌ: see Hájjee Khalefeh, s. v.] — كَاشَفَهُ الْحَرْبَ [He made war with him openly]. (Mṣb, art. نَبَذَ.)

5. تَكَشَّفَ He uncovered, or exposed, himself in sitting. (TA, voce أَغْفَتُ.)

6. تَكَاشَفُوا They revealed their faults, or secrets, one to another: see تَدَاوَنُوا.

7. اِنْتَكَشَفَ عَنْهُ [He, or it, withdrew, or became withdrawn, or removed or became removed, from him, or it, or from over it]. — اِنْتَكَشَفَتْ said of a she-camel: see مُفْتَنٌ. — اِنْتَكَشَفُوا [They were

routed, defeated, or put to flight; like كَشَفُوا: the former is quasi-pass. of كَشَفَ, "he routed," &c.]. (K, voce جال in art. جوال.) See also تَفْرِجَةٌ, in art. فرج.

كَشَافٌ: see Ham, p. 49, l. 2.

مَكشُوفٌ Uncovered, &c.; overt.

مُكشِفٌ [A discoverer, or revealer: thus I have rendered it voce عَيْنٌ.]

كشك

كَشَكٌ Barley-water: (K:) or pounded wheat or barley: a Persian word, arabicized. (Mgh.) Hence, كَشَكِيَّةٌ A kind of broth. (Mgh.)

كظم

1. كَظَمَ غَيْظَهُ He repressed, or restrained, his wrath, or rage. (K.) — كَظَمَ, aor. ʔ, inf. n. مَا يَكْظُمُ, He restrained himself. (TA.) — كَظَمَ جِرَّةً; and لَا يَكْظُمُ عَلَى جِرَّتِهِ; see جِرَّةٌ. — كَظَمَ غَيْظَهُ i. q. كَظَمَ عَلَى غَيْظِهِ. (TA.)

كَظَائِمٌ [pl. of كَظَامَةٌ] Subterranean conduits for water. (TA in art. قنو.)

كعب

كُعْبُورَةٌ and كُعْبُورَةٌ Anything compact (K, TA) and round: (TA:) and the latter, i. q. عُقْدَةٌ [meaning a knot, or a knob]: (TA:) [pl. of the latter كُعَابِيرٌ: see خَرُورٌ: see also أُخْرَمٌ]. — Also The seed-vessel [i. e. siliqua, or pod,] of the radish and some other plants. (IAar, TA voce إِسْحَارٌ.) كُعْبُورَةٌ: see كُعْبُورَةٌ.

كعك

كَعْكَكٌ A well-known bread; (K;) biscuit; (MA;) or [a kind of] dry bread: (MA, TA:) now applied to a sort of bread made in the form of a ring, hollow, [and generally containing some دبس or the like,] the best of which is brought from Syria, and given as a present. (TA.)

كعل

كُعَلٌ: see نُعَلٌ.

كعم

1. كَعَمَ البَعِيرَ: see عَكَمَ.

كِعَامٌ A muzzle for a camel. (PṢ.)

كِعَامَةٌ The iron thing that embraces, or clasps, (تَلْتَقِمُ) the muzzle of the horse. (IDrd in his book on the Saddle and Bridle, p. 8.)

كف

1. كَفَّ التَّوْبَ He sewed the edge, or border, of the garment, or piece of cloth, the second time, (S, K,) after the [slight] sewing termed المَلُّ (S,) or الشُّلُّ. (K.) — [He felled (a seam or garment).] — كَفَّ عَنْهُ, aor. ʔ, He refrained, or forbore, from it, as forbidden; abstained, or desisted, from it; left, relinquished, or forsook it: (Mṣb:) [as also ʔ انكف]. — كَفَّ عَنْهُ He refrained, desisted, forbore, abstained, or held, from it. (K, &c.) — كَفَّهُ عَنْهُ He made him to refrain, forbear, or abstain, from it; averted him, turned him away or back, from it; (K;) prevented, hindered, held, withheld, or restrained, him from it. (Mgh, Mṣb, TA.) — [كَفَّ عَنْهُ He interposed as a restrainer between them two: a phrase of frequent occurrence]. — كَفَّ مِنَ الشَّعْرِ (M, K, art. قصر) He shortened the hair. (M, ibid.)

3. كَافُوا عَدُوَّهُمْ i. q. حَاجَزُوهُمْ, which see. — كَافَةٌ signifies i. q. مُحَاجَزَةٌ, because it is a preventing, or an abstaining, from fighting. (Mgh.)

7: see 1.

كَفٌّ [generally The hand: sometimes, app., the palm only:] accord. to Az, the palm with the fingers. (Mṣb.) — [Hence, A cake of the length and thickness of the hand: thus in the present day. See عَجَالٌ.] — كَفٌّ A handful; what one takes with the hand, or grasps; syn. قَبْضَةٌ. (S, art. قبض.) — [كَفٌّ often signifies The paw of a beast.] — الكَفُّ الجَدْمَاءُ The star α of Cetus. — الكَفُّ الحَضِيْبُ The star β of Cassiopeia.

كَفَّةٌ: see كَفَّةٌ.

كَفَّةٌ The selvage, i. e. border, or side, of a garment or piece of cloth, (S, Mṣb,) that has no هُدْبٌ [or end of unwoven threads]: (S, voce طَرَّةٌ) or what surrounds the skirt of a shirt: or whatever is oblong; as the حَاشِيَّةُ of a garment or piece of cloth, and of sand: and the edge of a thing. (K.)

كَفَّةٌ The bezel, or collet, i. e. the part in which the stone is set, of a signet-ring. (TA in art. ركب.) See كُرْسِيٌّ. — See also طَرَقٌ. — كَفَّةٌ A scale of a balance: (MA:) vulg. ʔ كَفَّةٌ. (K.)

كَفَافٌ The like of a thing. (S, K.) — Food, or sustenance, that renders one independent of others: (S, K:) or sufficient for one's want, not exceeding nor falling short. (Mṣb.)

كَفَافٌ The circuit, rim, or surrounding edge, of a thing. (S, K.)

كِفَافَةٌ [app. a subst., not an inf. n.,] The act, or art, of sewing in the manner termed كَفُّ; (TA;) contr. of شِلَالَةٌ. (TA in art. شل.)

نَاقَةٌ كَائَةٌ An old and weak she-camel. (AO, TA in art. سدم.) — مَا كَائَةٌ The restrictive مَا, which is annexed to إِنَّ, أَنْ, &c.: so called because it restrains the particle to which it is adjoined from exercising any government. — كَائَةٌ Wholly. (Bd and Jel in ii. 204.)

حَرْفٌ مُكَافَاَةٌ A particle denoting compensation, or the complement of a condition; like حَرْفٌ جَزَاءٌ.

كفل

1. كَفَلَ بِالْمَالِ He was, or became, responsible, answerable, accountable, amenable, surety, or guarantee, for the property (Mṣb) owed by another person: (IbrD:) [it may be rendered he guaranteed the property. See مَكْفُولٌ.] — كَفَلَ بِالنَّفْسِ He was, or became, responsible, answerable, amenable, or surety, for another person, (Mṣb,) i. e., for the latter's appearance, or presence, to answer a suit. (IbrD.)

عَجَزٌ كَفَلٌ The عَجَزُ [or hinder part, posteriors, buttocks, or rump]: (Mṣb, K:) or the رَدْفُ [or hindermost part] thereof: or the [part called] قَطَنٌ. (K.)

كَفِيلٌ One who is responsible, answerable, amenable, or a sponsor or surety. (S, K, &c.)

كِفَالَةٌ Responsibility; answerableness; amenability; or suretiship; (S, Mgh, Mṣb, K:) the conjoining of one responsibility (ذِمَّةٌ) to another, [i. e., the conjoining one's own responsibility to that of another person,] with respect to the right of suit, [so that one person becomes liable to be sued for that which another owes]; (Mgh;) i. q. ضَمَانٌ. (S, &c.)

مِكْفَالٌ A woman large in the كَفَلُ [or hinder part, or posteriors]. (TA in art. ثقل.)

مَكْفُولٌ app. signifies Guaranteed, or pledged: for, accord. to IKṭṭ, as is said in the Mṣb, you say كَفَلْتُ الْمَالَ as well as كَفَلْتُ بِالْمَالِ; meaning I took upon myself the property; became responsible, or answerable, for it; [or I guaranteed it:] or مَكْفُولٌ is better rendered ensured by an acknowledgment of responsibility for it: see an ex. voce مَرهُونٌ.

كفن

5. تَكْفَنُوا بِأَنْطَاعٍ [They wrapped themselves with أَنْطَاعٌ for grave-clothing]. (TA, art. حنط.)

كفه

4. **اِكْفَه**, said of clouds: see a verse cited **عَزَلًا**.

كفى

1. **كَفَى** *He, or it, sufficed, or contented:* hence **كَفَانِي فُلَانُ الْأَمْرَ** *Such a one sufficed me, or contented me, in respect of the affair;* i. e., by taking upon himself to perform it or accomplish it if good, or to prevent it or avert it if evil: and **كَفَانِي شَهِيدًا** *He sufficed me as, or for, a witness; or he suffices me as, or for, such:* and sometimes **بِ** is redundantly prefixed to its agent, and sometimes to its objective complement; as in exs. cited in art. **ب**. See **Ham**, p. 152. **كَفَى** [*It sufficed, or satisfied, or contented,*] *it stood instead of another thing, or other things;* (Msb.); [as also **عَنْ غَيْرِهِ**.] — **كَفَانَا** &c. See **W**, pp. 5 and 6. — **كَفَى**, aor. **يَكْفِي**, inf. n. **كِفَايَةٌ**, also signifies **دَفَعَ** and **مَنَعَ** followed by **مِنْ**. (**Har**, p. 43, q.v.) [You say, **كَفَاهُ الشَّرَّ** *He repelled from him evil;* and hence, *he defended him therefrom; and he freed him therefrom:* said of God, and of a man, &c.]

8. **اِكْتَفَى بِالشَّيْءِ** *He was, or became, sufficed by the thing, so as to need nothing more; or content with it.* (Msb.)

كِفَايَةٌ *A sufficiency; enough; a thing that suffices, or contents, and enables one to obtain what one seeks.* (TA, art. **بَلِغ**.) — **قَامَ بِكِفَايَتِهِ** *He undertook his maintenance; he maintained him; syn. مَانَهُ.* (S, K, art. **مُون**.)

اَكْفَى [*More, and most, satisfying.*] (Mgh, in art. **جَزَأ**.)

ككج

عَبَبَ [Pers. **كَكَجَج**]: see **كَكَجَج** or **كَكَجَج**.

كل

1. **كَلَّ** *It (the sight) was, or became, dim, dull, or hebetated.* (K.) — **هِيَ** (a camel) *was, or became, fatigued, tired, or wearied.* (MA.) — **كَلَّتِ الأَيْدِي** *The hands, or arms, became weak; syn. ضَعُفَتْ* [i. e. **ضَعُفَتْ**]. (**Ham**, 296.) [**كَلَّ عَنْ فِعْلٍ** *He was fatigued, or weak, and so disabled, or incapacitated, from doing a thing; like أَعْيَا عَنْهُ, and ضَعَفَ عَنْهُ: see نَحَبَ and عَرَسَ.*] — **كَلَّتْ أَسْنَانُهُ** (K, art. **ضَرَس**), inf. n. **كَلَالٌ**, (S, in that art.) *His teeth were set on edge,* (TK, in that art.) *by eating, or drinking, what was acid, or sour.* (S, K, in that art.) — **كَلَّ** *It (a sword, &c.) was blunt, and would not cut.*

(K, &c.) — **كَلَّتْهُنَّ** for **كَلَّتْهُنَّ**: see **Bd xxxi.**, last verse.

2. **كَتَّلَ** *He adorned a thing with gems or jewels.*

4. **أَكَلَّ أَسْنَانَهُ** [*It set his teeth on edge*]; said of acid, or sour, food or drink. (Ibn-'Abbád, in TA, art. **ضَرَس**.) See 1.

كُلٌّ *A burden; syn. ثِقْلٌ*: (S, Mgh, Msb, K:) *a person, or persons, whom one has to support; syn. عَيْلٌ, (K,) and عِيَالٌ*: (S, Mgh, Msb, K:) *applied to one and to more.* (Msb.) See an ex. voce **ذِمَّة** (last sentence but two).

كُلٌّ when preceded by a negative and followed by an exception, means *Any one*; as in the **Kur**, xxxviii. 13. **إِنْ كَلَّ إِلَّا كَذَّبَ الرُّسُلَ** *There was not any one but accused the apostles of lying.* See also another ex. voce **لَمَّا**. — See **بَعْض**. — **هُوَ الْعَالِمُ كُلُّ الْعَالِمِ** [lit. *He is the possessor of knowledge, the entirety of the possessor of knowledge,*] means that he is one who has attained to the utmost degree of the quality thus attributed to him. (Sb, K, TA.) — **كُلَّمَا** *Whatever.* — **كُلَّمَا** *Whenever; as often as; every time that; in proportion as.* — **كُلَّمَنْ** *Whoever.*

بَعْضُ أَبِي دِنَارٍ &c. **كِنَةٌ** [*musquito-curtain*]: see **بَعْضُ أَبِي دِنَارٍ** and **بَعْضُ**.

كُلِّيٌّ *Relating to all or the whole; universal; total: and often meaning relating to the generality; general; contr. of جُزْئِيٌّ*. — And, as a subst., *A universal; that which comprises all جُزْئِيَّاتٍ, or particulars: pl. كَلِّيَّاتٍ*. — **كَلِّيَّةٌ** *The quality of relating to all or the whole; relation to all or the whole; universality; totality: and often meaning the quality of relating to the generality; generality.* — **الْكَلِّيَّاتُ الْخَمْسُ**, in logic, *The Five Predicables: namely, الجِنْسُ Genus, التَّوَعُّعُ Species, الفَصْلُ Difference, الخاصَّةُ Property, and العَرَضُ Accident.*

كَلِيلٌ *Weak, or faint, lightning* [app. likened to a blunt sword]. (TA in art. **عَمَل**.) — **كَلِيلٌ** *A dull tongue; lacking sharpness.* (S.)*

عَنْ كَلَالَةٍ, and **وَوَرثَ رَجُلًا كَلَالَةً** *He was heir of a man who left neither parent nor offspring* (IbrD.)

الإِكْلِيلُ *The 17th Mansion of the Moon*; (Kzw:) *the head of Scorpio.* (Abou-l-Heythem, quoted in the TA, voce **رَقِيبٌ**.) — **الإِكْلِيلُ** *Three bright stars in [or rather before] the head of Scorpio, [namely γ, η, and θ,] disposed in a row, transversely.* — **الْحَدُّ** *The border of flesh round the nail*: (K:) in the TA, art. **إِكْلِيلُ الظُّفْرِ**, شُظْف.

مُكْتَلَّلٌ *Adorned with gems or jewels.* (L, art. **نَجْد**; a common meaning.)

كلف

1. **كَلَفَ بِهِ** *He became attached, addicted, given, or devoted, to it; or he attached, addicted, gave, or devoted, himself to it;* (S, Msb, K, TA;) *he loved it:* (Msb, TA:) [*he was fond of it:*] *he loved him, [or it,] vehemently.* (TA.) — **كَلْفٌ**, inf. n. of **كَلَفَ**: [*violent or intense love:*] see **حُبٌّ**; and see a verse cited in the first paragraph of that art.

2. **كَلَفَ نَفْسَهُ شَيْئًا** *He tasked himself with a thing, as also تَكَلَّفَ شَيْئًا*. — **تَكَلَّفَ أَمْرًا** *He tasked him to do a thing; imposed upon him the task of doing a thing.* — So **تَكَلَّفَ** *The imposition of a task or duty.* — **أَتَكَلَّفَ** *A task; compulsory work; a duty imposed.* — **كَلَفَهُ الْأَمْرَ** *He imposed upon him the thing, or affair; syn. حَمَلَهُ إِيَّاهُ.* (Msb.) — **كَلَفَ نَفْسَهُ** *He put himself to trouble or inconvenience; like تَكَلَّفَ* alone. — **كَلَفَهُ كَذَا** *He imposed upon him the task of doing, or procuring, or bringing, such a thing.* — **كَلَفَهُ أَمْرًا** *He imposed upon him a thing, or an affair, in spite of difficulty, trouble, or inconvenience:* (Msb:) *he ordered him to do a thing that was difficult, troublesome, or inconvenient, to him:* (S, K:) *he made, required, or constrained, him to do a thing; exacted of him the doing a thing; meaning, a thing that was difficult, troublesome, or inconvenient, to him:* (Kull, 123; and the Lexicons, passim.) See **جَسَمَهُ**. — **تَكَلَّفَ** *An imposition; a requisition; constraint, &c.*

5. **تَكَلَّفَ أَمْرًا** *He [undertook a thing, or an affair, as imposed upon him; or] took, or imposed, upon himself, or undertook, a thing, or an affair, [as a task, or] in spite of difficulty, trouble, or inconvenience;* (Msb;) *syn. تَجَسَّمَهُ*: (S, K:) *he constrained, or tasked, or exerted, himself, or took pains, or made an effort, to do a thing; meaning, a thing that was difficult, troublesome, or inconvenient, to him: or he affected, as a self-imposed task, the doing of a thing.* (The Lexicons, passim: see **تَعَزَّلَ**: and see **كَلَفَهُ أَمْرًا**.) — **تَكَلَّفَ صِفَةً** *He affected, or endeavoured to acquire, a quality.* So in the explanations of verbs of the measure **تَفَعَّلَ**; as **تَحَلَّمَ**. (Sharh El-'Izzee, by Saad-ed-Deen.) — Also, *He affected, or pretended to have, a quality, not having it.* So in the explanations of verbs of the measure **تَفَاعَلَ**, as **تَجَاهَلَ**: (idem:) [and sometimes in verbs of the measure **تَفَعَّلَ** also, as **تَكَسَّرَ** &c.]. And **تَكَلَّفَ** alone, *He exercised self-constraint, or put himself to trouble or inconvenience.* — **تَكَلَّفَ** *He affected what was not*

natural to him. — **تَكَلَّفَ** *He used forced efforts to do a thing, and to appear to have a quality. He affected, or endeavoured to do or acquire, &c.; he constrained himself to do, &c.; he applied himself, as to a task, to do a thing.* **تَكَلَّفَ الشَّجَاعَةَ** *He made himself, or constrained himself to be, courageous; affected, or endeavoured to acquire, or characterize himself by, courage.* — **تَكَلَّفَ الشَّجَاعَةَ** also, *He acted, or behaved, with forced courage; endeavoured to be courageous.* — **تَكَلَّفَ فِي عَرَبِيَّتِهِ** *He used a forced, or affected, manner in his Arabic speech.* — **تَكَلَّفَ** *A straining of a point in lexicology.* — **تَعَقَّلَ** signifies *He affected or endeavoured to acquire, intelligence; explained by تَكَلَّفَ العَقْلَ: and تَعَاقَلَ, he pretended to be intelligent, not being really so.* (§, art. عقل.) **تَكَلَّفَ** in a verb of the measure **تَفَعَّلَ** is as above explained, signifying a desire for the existence of an attribute in one's self: in a verb of the measure **تَفَاعَلَ** it is different, and means the pretending to be or to do something which in reality one is not or does not; as in the instance of **تَجَاهَلَ**, he pretended to be ignorant, not being so in reality. (Sharḥ El-'Izzee, by Sa'ad-ed-Deen.) **تَكَلَّفَ كَذِبًا** *He did so purposely.* — **تَكَلَّفَ** *He tasked himself.* — **تَكَلَّفَ القِيءَ** *He vomited intentionally.* (TA, art. قيء.)

كَلَفَ [*A discolouration of the face, by*] *a thing that comes upon the face resembling sesame; [by freckles, accord. to present usage:] and a dingy redness that comes upon the face.* (§, K.)

كُلْفَةٌ *A difficulty, or difficult affair, or a duty, or an obligation, that one imposes upon himself; (§, K.) or a thing imposed upon one as difficult, troublesome, or inconvenient.* (Mṣb.) See **حُبٌّ**. — [*Constraint,*] *trouble, pain, or inconvenience.* (MA.)

كلم

- 3. **كَلِمَةٌ** *i. q. نَاطِقَةٌ.* (TA in art. نطق.)
- 5. **عَبَّرَ** *He spoke for him; syn. عَبَّرَ.* (§, Mṣb, art. عبر.)
- 6. **تَكَانَبَا** *They spoke, talked, or discoursed, each with the other.* (§, * M.)

كَلِمَةٌ *A word: (Kull, 301:) an expression: (K:) a proposition: a sentence: [a saying:] an argument. (Kull.) An assertion: an expression of opinion.*

كَلَامٌ is a gen. n., applying to little and to much, or to few or many; (§, TA;) to what is a sing. and to what is a pl. (TA.) It may therefore be rendered *A saying, &c.; and sayings, or words: see an ex. voce أَفْكَلٌ, in art. فكل.* — **كَلَامٌ** *Speech; something spoken; [diction; language;] parlance; talk; discourse:*

(Mṣb, &c. :) *a saying: a say: something said: in grammar, a sentence.* **الكَلِمَةُ الطَّيِّبَةُ**: see **طَيَّبَتْ**. — **كَلَامٌ**: also, a quasi-inf. n. for **تَكَلَّمَ**, sometimes governing as a verb, [like the inf. n.,] accord. to some of the grammarians; as in the following ex.:

- قالوا كلامك هنداً وهي مصغية
- يشفيك قلت صحيح ذاك لو كانا

(Sharḥ Shudhoor edh-Dhahab.) See **مُضَدِّرٌ**. — **عِلْمُ الكَلَامِ** [*The theology of the Muslims;*] *a science in which one investigates the being and attributes of God, and the conditions of possible things with respect to creation and restitution, according to the rule of El-Islām; which last restriction is for the exclusion of the theology of the philosophers.* (KT.)

مِنْطِقِيٌّ *i. q. حَدِيثِيٌّ [and سَكِيَّتِيٌّ]* like **رَجُلٌ كَلِمَةٌ**. (Ibn-'Abbād, Z, TA.)

كُلْيَةٌ of a bow: see **أَبْهَرُ** — of a مَزَادَةٌ: see **خُرْبَةٌ**.

عِلْمُ الكَلَامِ *A Muslim theologian.* See **عِلْمُ الكَلَامِ**.

كلو

1. **كَلَا**, first pers. **كَلَاتُ**, aor. **يَكْلُو**; and **كَلَا**, first pers. **كَلَيْتُ**, aor. **يَكْلَا**; inf. n., **كِلَايَةٌ**; see **كَلَاً**.

الْكَلْيُ: *the feathers so called: see مَنَاجِبُ and أَبْهَرُ.*

الْكَلْيَتَانِ *A name of two stars on the ear of Taurus.* (See **الْكَلْبَانِ**.)

كم

— **أَيُّ كَائِنٍ** or **كَائِيٍّ**: see its syn. **كَمْرٌ**: As an interrogative with the specificative suppressed, *What number? How many?* and, as in an ex. voce **سَعَى**, virtually meaning *How much?* and so in an ex. voce **مَسَافَةٌ** and voce **شَبْرٌ**. Also *How long?* as in the Kṣur, ii. 161, &c.; a noun signifying a period of time being understood: see also an ex. voce **عَسَفَ**, and voce **فَرَشَ**.

كَمْرٌ and **كَمْرٌ** are both app. right: see **قَدٌ**.

كَمْرٌ *The calyx of a flower.* (K, &c.) — **كَمْرٌ** *The envelope [or spathe] of the طَلْعُ [or spadix] of a palm-tree: and the covering [or calyx] of flowers or blossoms; as also كِمَامَةٌ.* (§, Mṣb, K.)

كَمَّةٌ *A قلنسوة: (TA in art. بطح:) or a round قلنسوة: (§, K, &c.) pl. كِمَامٌ.* (K, * TA in art. بطح.)

كَمْرٌ: see **كِمَامَةٌ**.

كَمِّيَّةٌ *Quantum, or quantity, as answering to "how many."*

مُكَمَّرٌ *Covered over, or concealed (مَسْتَوْر).* (§, art. خصب.) See **بُرْءَةٌ**.

كَمَكَامٌ *The cancamum-tree: see بَطْرٌ and صِرْوٌ.*

كمفطش

كَمَائِبُطُوسٌ [*χαμαιπαιτος, the ground-pine:*] see **عَرَضٌ**.

كمر

كَمْرٌ *A kind of belt with a receptacle for money.*

كمل

1. **كَمَلَ** *He, or it, was, or became, perfect; and sometimes, it was, or became, complete, entire, whole, or full; which latter signification is more properly expressed by تَمَّ, which see.*

كَامِلٌ *Complete with respect to bodily vigour, having attained the usual term thereof. See لَيْثٌ عَفْرِيْنٌ, art. عفر.* Also *Consummate, perfect.*

عَيْنُ الكَمَالِ: see **فَقَأٌ**.

مُكَمِّلَاتٌ *Supererogatory acts of religious service.*

كمن

الْكَامَانُ المَذَابُ, mentioned in the TA, in art. **لُرُوقٌ**, *i. q. عِلْدُكُ الأَنْبَاطِ*, which is applied as a **لُرُوقٌ** to a wound.

كَامِنٌ *Latent.*

مَكْمِنٌ *A place of concealment, a lurking-place: (Mgh, Mṣb:) pl. مَكَامِنٌ.* (Mṣb.)

كمه

مِعْمَةٌ and **مِعْمَةٌ** *i. q. أَرْضُ كَمَهَاءَ:* (TA in art. غمر.)

كمي

كَمِيٌّ *A courageous man: or one wearing arms or armour: (K:) or a courageous man covered, or protected, by arms or armour; (§;) a courageous armed man.*

كن

كَنْ *A place of retreat or concealment; such as a cave, and an excavated house or chamber: (Beyd, xvi. 83:) see بَرٌّ.* — **كَنْ** *The shelter of a wall: see دَفٌّ.* — *A thing that serves for veiling, covering, or protecting.* (§, * Mṣb, * K.)

See **ظَلٌّ**, where I have thus rendered it.

كَنْةٌ: see **طَنْفٌ**.

كِنَانَةٌ: see **جَعْبَةٌ**.

كَانُونٌ *A fire-place; a place in which fire is lighted.* (S, K.)

مَكُونُ الْفَائِلِ: see a verse of El-Aashà in art. فيل.

مُسْتَقِنٌ: فاعل مُسْتَقِنٌ.

كَنْب

كَنْبَةٌ *Confusion of speech, or discourse, by reason of errors, or mistakes.* (Yoo, K.) [App. an inf. n. of which the verb is كَنْبَ.]

كَنْس

كَنْسٌ [a hind of roast flesh-meat]: see مَرْمُوضٌ.

كَنْف

8. اِكْتَفَهُ الْقَوْمُ *The people were on his right and left.* (Msb.) — اِكْتَفَهُ *It bordered it on either side.*

كَنْفٌ *Vicinity or neighbourhood, or region or quarter or tract, and shadow or shelter or protection.* (K.) — كَنْفَا الْإِنْسَانِ *The man's two sides, right and left.* (TA.)

كَنْوْفٌ: see قَدُورٌ, in two places.

كَنْيْفٌ: see زَرْبٌ.

كَنْافَةٌ *A kind of pastry, resembling vermicelli, made of fine flour and water mixed in such proportions as to compose a thin paste, which is poured into a vessel whose bottom is pierced with numerous small holes: the vessel being then moved circuitously over a large round tray of tinned copper, beneath which is a fire, the paste runs in fine streams, is quickly but slightly baked, and swept off. For eating, it is slightly baked with clarified butter (سمن), and then sweetened with honey, or sometimes with treacle, or sugar.* — كَنْافَةٌ *i. q. Pers. رَشْتَه قَطَائِفُ [Thread katāif].* (KL) See اِطْرِيَّةٌ.

كَنْفَانِيٌّ *A maker or seller of كَنْافَةٌ.*

مَكَانِفٌ *A she-camel that lies down behind the other camels.* (Az, cited in L, art. رُوح.)

كَنْه

4. اُكْنَهُ: see an ex. in a verse cited voce مَعَسٌ.

كَنْهٌ: see فَصٌ. — كَنْهٌ may often be rendered Entity.

كَنْي

1. كَنْيٌ *He affixed a كَنْيَةٌ, meaning, with the Koofees, a pronoun, to a verb [&c.]:* (TA in art. رَيْبٌ) but accord. to the usage of the verb in two instances in the M and K, voce رَابٌ in art. رَيْبٌ, it clearly means *he spoke allusively.* — كَنْيٌ *He used it metonymically for such a word or phrase; he alluded thereby to such a thing.*

كَنْيَةٌ *A surname of relationship.*

كَنْيَةٌ *A metonymy: see تَعْرِيفٌ; where the difference between these two words is explained.*

— Also, *An allusion.* (TA.) — Also, and مُكْنِيٌّ, accord. to De Sacy, in his Ar. Gr. i. 455, or مُكْنٌ, for I find its plural written in a copy of the § مُكْنِيَّاتٍ, *A pronoun; see كَنْيٌ.*

كَنْيَةٌ and مُكْنِيٌّ: see كَنْيَةٌ.

كَنْب

كَنْبَةٌ, accord. to Ibn-El-Aarabee, *Yellowness inclining to redness.* (TA, voce حَسْبَةٌ.)

كَنْه

8. اِكْتَهَلَ, said of a plant, *It became tall and full-grown:* (TA:) or *it became of its full height, and blossomed:* (S:) see زَاهِرٌ.

كَنْهٌ *Of middle age; or between that age and the period when his hair has become intermixed with hoariness.* See شَبَابٌ; and غَلَامٌ and شَيْخٌ.

كَنْهَةٌ: see شَبَابٌ.

كَاهِلٌ [The withers of a horse, &c.] *i. q. حَارِكٌ:* or the anterior portion of the upper part of the back, next the neck, which is the upper third part, containing six vertebrae: or the part between the two shoulder-blades: or the part where the neck is joined to the back-bone; [the base of the neck: see تَبْحٌ]. (K.)

كِهَانَةٌ *Divination; soothsaying.* (K, &c.)

كِهَانٌ: see عَرَائِفٌ and عَائِفٌ.

كُو

كُوٌّ and كَوَّةٌ (S, Msb, K) and كَوٌّ (K) *A hole, or perforation, or an aperture,* (S, Mgh, Msb, K,) *in a wall* (Msb, K) or *chamber;* (S, Mgh;) [a mural aperture;] or the first and second, a small one; and the third, a large one. (K.) See also مَشْكَاةٌ.

كُوْر

كُوْرِيٌّ *i. q. غَرِيْبٌ,* applied to a man. (AA, in TA, voce غَرِيْبٌ.)

كُوْع

كُوْعٌ *The extremity of the radius, or bone of the fore-arm, next the thumb:* (S, Msb, K:) or the protuberance formed thereby.

كُوْف

5. تَكْوَفٌ: see تَكْوَمٌ.

كُوْفٌ *Same as كُوْسٌ (because it is the name*

of the incipient letter of this word: 1001 Nights ii. 304).

كُوْفِيَّةٌ *A thing that is worn upon the head; so called because of its roundness, or its being round.* (TA.)

كُوْم

8. اِكْتَامَرٌ *He walked upon the extremities of his toes, by choice.* (TA, voce حَارِقَةٌ, q.v.)

كُوْن

1. كَانٌ *He or it was.* A verb of the class called incomplete, (نَاقِصٌ,) because, with the agent which it comprises, or to which it relates, it cannot constitute a complete proposition; i.e., non-attributive. The other verbs of this class are, اَضْحَى, اَمْسَى, اَصْبَحَ, صَارَ, ظَلَّ, مَا دَامَ, مَا اَنْفَكَ, مَا فَتِيَّ, مَا بَرِحَ, مَا زَالَ, بَاتَ, and لَيْسَ. Each of these governs its noun, or subject, in the nom. case, and its enunciative, or predicate, in the acc. case; as, كَانَ زَيْدٌ قَائِمًا, *Zeyd was standing.* — (The ن in يَكُنْ and the like is often irregularly elided.) — كَانٌ, divested of all signification of time, is often used as a copula. (See De Sacy's Gr. Ar. i. 196.) So too is كَانِئٌ; for هَذَا كَانِئٌ زَيْدًا and هَذَا زَيْدٌ كَانِئٌ signify the same. (Mughnee, voce اَنَّ.) — كَانٌ as a complete, i.e., an attributive, verb, see حَصَلَ, in three places.

5. تَكْوَنٌ *He, or it, received, or took, his, or its, being, or existence; came into existence; originated.*

10. اِسْتَكَانَ *He was, or became, lowly, humble, submissive, or in a state of abasement.* (Har, p. 4, q.v.) See اِسْتَكَنَ in art. سَكَنَ: and see art. كَبَنَ.

نَعُوذُ بِاللّٰهِ مِنَ الْحَوْرِ بَعْدَ الْكُوْنِ: see حَوْرٌ and كُوْرٌ.

كَيْنُوْنَةٌ: see شَاخٌ.

مَكَانَةٌ *A particular place of being or existence.* See an ex. voce نَفْسٌ. — مَكَانَكَ وَزَيْدًا [Keep where thou art and approach not Zeyd!] Heard by Ks. (L, art. عِنْدَ.) — State, or condition. [Bd, xi. 122, and xxxix. 40.] See art. مَكَنَ. — هَذَا مَكَانٌ *i. q. مَنْرَلَةٌ.* (Bd, xii. 77.) — هَذَا مَكَانٌ لِقَوْلِنَا كَذَا *This is a ground for our saying thus.* — اَصْبَحَ مَكَانٌ كَذَا *It became as, or like, such a thing.* See a verse cited voce رَتَمٌ.

كُوِي

1. كَوَاهٌ *He (a veterinary, and any other, TA) cauterized him; i.e. burned his skin; with an iron, and the like:* (K:) or *he burned him with fire.* (Mgh.)

کیس

كيس *Intelligent; ingenious, clever.* (S, Mṣb, K.) [Plur. كُوسَى:] also أُكْيَاسُ. (Mṣb.)

أُمُّ كَيْسَانَ a metonymical name of *The knee*, in the dial. of El-Azd. (TA, art. ركب)

کیص

كيس : see دَنْبِقُ.

کیف

2. كَيْفَتُهُ فَتَكَيْفُ, used by the Muslim theologians, (K, TA,) verbs derived from كَيْفُ, (TA,) [signifying *I specified by the ascription of*

its quality and it became so specified,] are formed in accordance with analogy, not heard from the Arabs. (K, * TA.)

5. تَكَيْفٌ : see what next precedes.

كَيْفِيَّةٌ *Quality as answering to "how?"; mode, or manner, of being.*

تَيْسِيَّةٌ for كَيْفِيَّةٌ : see تَيْسِيَّةٌ.

کیل

8. اِكْتَالَ عَلَيْهِ and مِنْهُ : see عَلَى in the sense of مِنْ.

مَكْيَالٌ : see كَيْلٌ.

كَيْالٌ [*A measurer of corn and the like*]. (A, art. بَخْسُ.)

مَكْيَالٌ *A measure with which corn is measured;* (S, Mṣb, K;) as also كَيْلٌ; (Mṣb;) *a measure of capacity.*

کین

10. اِسْتَكَانَ : see اِسْتَكَنَ in art. سَكَنَ : and see art. كَوْنُ.

كَيْنٌ (also written كَيْنَةٌ, K, voce زَرْنَبُ) : see بَطْرُ.

کیه

كَيْهَا *A large, or bulky, she-camel* : see the last sentence in art. غَدُو.

لا يَقْرَأُ, as a prohibition, and لا يَقْرَأُ as an enunciative with the same meaning: see a trad. thus commencing in the Jāmi' es-Ṣagheer: and see the Kur lvi. 78: and see an ex. voce رَهْنٌ. — لا أَعْرِضُ وَلَا بَهْمِرٌ: see بَهْمِرٌ. — لا in a case of pausation pronounced لَأ: see art. ا (near the end).

لَاك

1. لَأَكْ He sent. (Mṣb in art. الك.) — أَلَكْنِي see art. الك. and أَلَكْتُهُ: see art. الك. إِيَّاهُ

10. اسْتَلَاكَ: see استَأْكَ.

مَأْكَ: see مَأْكَ.

لَأل

لَأَلْ: see art. لَأ.

لَأَانَةٌ: see art. لَأ.

لَأَلًا Lest; in order that not.

لَأمر

1. لَأَمْرٌ He was base, base-born, low, ignoble, ungenerous, mean, sordid; (Ṣ:) contr. of كَرَمٌ. (K.) See لَأَمِيرٌ. — لَأَمْرٌ: see also ظَاهِرٌ.

3. لَأَمَمْتُ بَيْنَ الْقَوْمِ, inf. n. مَلَأَمَمَةٌ, I reconciled the people, (Ṣ, Mṣb,) and brought them together. (Ṣ.) — لَأَمَمَهُ He was suited to him as a companion: see 5 in art. زَوَى. — لَأَمَمَهُ It (food, T, and an affair, M) suited him. (T, M.) — And i. q. لَأَزَمَهُ. (T.) — And It coalesced, or united, with it.

8. اِسْتَأَمَرَ It (a wound, and a crack) became coalesced, consolidated, closed, or closed up: (Ṣ:) it (a hole, or rent,) became repaired. (Mṣb.) — اِسْتَأَمَرَا They (two things) agreed together, or became consistent. (Ṣ, Mṣb.) — اِسْتَأَمَرَ It drew, and stuck, together; coalesced; or consolidated. (Mgh.)

لَأَوْمَةٌ: see لَأَوْمَةٌ.

لَأَوْمَةٌ, (Ṣ, K,) or لَأَوْمَةٌ, (M, IB,) The whole apparatus, or gear, of the plough: (AHn, Ṣ, M, K:) or its iron [or share] and its wooden parts: (M:) or the سِنَةٌ [or ploughshare] with which the earth is ploughed up, and which, when upon the plough, is termed عِيَانٌ, pl. عِيَانٌ: (IAḥ, TA:) the سِنَةٌ. (IB, TA.) See عِيَانٌ.

جَمِيعٌ: see جَمِيعٌ اللّامَةُ.

لَأَمِيرٌ Mean; ungenerous; sordid; ignoble; base; base-born; contr. of كَرِيمٌ. (K, &c.) See لَأَمِيرٌ.

مَدَاقٌ: see أَلَاثِمُ الْأُمُورِ.

الْأَمْرُ Baser, and basest; &c.: see an ex. voce زَكْمَةٌ.

اِسْتَلَمَرَ i. q. اِسْتَلَمَعَ: see اِسْتَلَمَرَ.

لَأَمْرٌ. See لَأَمْرٌ. i. q. رِيَشٌ مُتَلَأَمِرٌ.

لَأى

اِسْتَلَمَرَ After difficulty, &c. (Lth, TA.) See an ex. cited voce بَيِّنٌ. — لَأَيْاً With difficulty, trouble, labour, or exertion.

لبس

مُلَبَّسٌ pl. مَلَبَّسَاتٌ Sugared almonds, &c.

لبع

لَبْعًا: see ضَبَعٌ.

لبق

عَبَقٌ and عَبَقَةٌ لَبَقَةٌ: see عَبَقٌ.

لَبِقٌ: see لَبِقٌ بِالْقَلُوبِ.

لَبَاقَةٌ: see اِسْتَأَمَرَ in art. اِنق.

لبك

1. رَبَكَ is like لَبَكَ.

لَبَكَةٌ: see عَبَكَةٌ.

لبلب

حَلْبَلَابٌ or حَلْبَلَابٌ: see حَلْبَلَابٌ.

لبن

بَنَاتٌ لَبْنٌ [app. The small guts or intestines, in which originate the lacteals;] the intestines in which is the milk. (M, K.) See حَوِيَّةٌ, termed بَنَاتٌ اللَّبَنِ. — لَبْنَةٌ [n. un. of لَبْنٌ]. (Az, in TA, art. خَرَس.)

لَبْنٌ Bricks; (T, Ṣ, M, Mgh, Mṣb, K;) crude, or unburnt, bricks. (MA.)

لَبْنَةٌ: see بَنِيْقَةٌ.

لَبَانٌ [The frankincense-tree] is a tree of the kind called عَضَاهُ, having a fruit resembling the pistachio-nut, and a resin like the كُنْدُرٌ, [which is said in the Ṣ and TA to be the same as the لَبَانٌ,] when it concretes: (O and TA in art. سِيع:) it is also, and more commonly, applied to the resin itself, i. e. frankincense, or olibanum: the tree that produces it is now known to be of the

genus *Boswellia*, found in Hadramowt and other parts of Southern Arabia, and also in the opposite (eastern) region of Africa, and in India: it was formerly erroneously supposed to be the Juniperus Lycia. — حَصَى لَبَانٍ: see K, voce عَسَلٌ; and see art. حَصَى.

لَبَانٌ The sucking of milk or of the breast: (Ṣ, Mṣb, K:) see an ex. in a verse of El-Aḡshà cited voce اِسْتَحَمَرٌ: and see 1 in art. غَدُو.

لَبُونٌ: see لَقُوْحٌ and بَكَرٌ. — اِبْنٌ لَبُونٍ A male camel that has entered upon his third year: (Ṣ, Mgh, K:) or entering upon his third year: (Mṣb:) or in his second year. (K.)

اِسْتَلَمَرَ i. q. اِسْتَلَمَعَ [now applied to *Storax*, or *styrax*] sometimes used for fumigation. (TA.) See art. عَسَلٌ.

لَبَانَةٌ مَغْرِبِيَّةٌ: see فَرَبِيُونٌ.

لَبْنِيَّةٌ Food made with milk: so in modern Arabic: see حَطِيْفَةٌ.

لَبْنِيَّةٌ [A little milk: dim. of لَبْنَةٌ, n. un. of لَبْنٌ]: see رَقًا.

مِلْبِنٌ A thing like the مَحْمَلٌ, upon which bricks (لَبْنٌ) are carried from place to place. (M.) See فَتْحَاءٌ.

لبى

2. لَبَّاهُ [inf. n. تَلَبَّاهُ] He said to him لَبَّيْكَ. (MA.)

لَبِيٌّ يَدِيْكَ, and لَبِيْهِ, and لَبِيْكَ: see art. لب.

لث

لَثَةٌ The gum. See art. لَوثٌ.

لثف

لَثْفَةٌ The changing, in pronunciation, س into ث, or ر into غ or ل, (Ṣ, K, Mṣb,) and the like: (Mṣb:) or, one letter into another. (Az, in Mṣb, K.) Also, A word mispronounced; as when a word is said to be لَثْفَةٌ أَوْ لَثْفَةٌ a dialectal variant or a word mispronounced.

لشمر

1. لَثَمَتِ الْحِجَارَةَ حَتَّى الْبَعِيرِ The stones rounded the camel's foot, and made it bleed. (Ṣ.) — لَثَمَتْ She muffled herself with a لِثَامٌ. (K.)

لِثَامٌ A kind of muffer for the mouth. (K.)

لثو

عَيْبِيَّة : see لَثَى.

الحُرُوفُ البَتَوِيَّة [The gingival letters:] these are ث, ذ, and ظ. (TA, commencement of باب الشاه.)

لج

1. لَجَّ في الأمر He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; he was persevering, or assiduous, in the affair. (Mṣb.)

لجف

قَصَابٌ : see لَجَفٌ.

لجر

4. لَجَّرَ الأجر He bridled a beast; agreeably with an explanation in the K: and sometimes he bitted him; as expl. in the Mṣb.

5. تَلَجَّجَتْ : see 10 in art. ثغر.

لَجْرٌ : see لُجْمَةٌ.

لِجَامٌ and لِجَامٌ A thing from which one augurs evil; an omen, or a bodement, of evil: because it refrains one from a thing that he wants. (A, art. عَطَسَ.) لُجْمَةٌ, which is originally the plural of both, is also used as a sing. (A, ibid, where see an ex.) See عَطَسَ and عَطُوسٌ.

لِجَامٌ [A bit; i. e., the iron appurtenances of a bridle]. To the لِجَامِ belong pieces of iron which are fastened one to another; as the عَضَادَتَانِ and the مِسْحَلِ and the فَأْسِ and its extremities of iron. (Az, in TA, voce قَيْقَبٌ.) The above explanation is incomplete: it means the bridle, or headstall and reins, with the bit and other appurtenances; like its Persian original, لِكَامٌ: see قَرَطٌ. It signifies The piece of iron in the mouth of the horse: thus, by extension, applied to this with its thongs, or straps, and apparatus: it comprises the شَكِيمَةَ, which is the transverse piece of iron in the mouth; and the فَأْسِ, which is the piece of iron standing up in the mouth; and the مِسْحَلِ, which is the iron beneath the حَنْكِ and the خُطَّافَانِ, which are two bent pieces of iron in the مِسْحَلِ and the شَكِيمَةَ, on the right and left; and the قَرَأَشَتَانِ, which are two pieces of iron wherewith are fastened the extremities of the عِدَارَانِ; and the حَكْمَةَ, which is the ring surrounding the مَرْسِنِ and the

حَنْكِ, of silver or iron or thong. (IDrd, in his Book on the Saddle and Bridle.) = See لُجْمَةٌ.

لجن

1. لَجَدَ : see لَجِنَ.

5. تَلَجَّنَ النَّبَاتُ : see تَلَزَّجَ.

لحظ

عَبْرٌ : see لَحْظٌ.

لحف

لِحَافٌ : see what follows.

مِلْحَفَةٌ A مِلْحَفَةٌ that is سُمِطٌ [not lined, nor stuffed]: if lined or stuffed, the vulgar also call it by this name, but the Arabs do not know this: (L, TA:) and the same applies to the لِحَافٌ: Az says, that لِحَافٌ and مِلْحَفَةٌ mean the same: like إِزَارٌ and مِمْتَزَّرٌ, and قِرَامٌ and مِقْرَمٌ; and sometimes one says مِقْرَمَةٌ and مِلْحَفَةٌ; and it is the same whether the garment be سُمِطٌ or lined. (TA.) He says also, [in another place,] that the Arabs apply the terms لِحَافٌ and مِلْحَفَةٌ to A night-wrapper (إِزَارٌ لَيْلٍ) if it be طَائِقٌ وَاحِدٌ [a single piece of stuff; i. e. not double, not lined nor faced, nor stuffed]. (TA in art. سُمِطٌ.) — See إِزَارٌ.

لحق

1. لَحِقَهُ and لَحِقَ بِهِ and لَحِقَهُ هِـ Here reached him; overtook him; or came up with him. (S, Mṣb, K.) — لَحِقَهُ It (grief, &c.) overtook him; or ensued to him. — Also, and لَحِقَ بِهِ He overtook him; came up with him. — لَحِقَ بِهِ He became, or made himself, on a par, or as though on a par, with him. See an ex. voce تَوَحَّشَ. — It became adjoined, or annexed, to it. — لُوحِكٌ It was firmly, or strongly, compacted or coherent or knit together: and its several parts were inserted one into another. (TA.) — لِحِقَةُ التَّمِينِ, inf. n. لِحُوقٌ, [i. q. أَدْرَكَهُ, i. e. The payment of] the price was, or became, obligatory on him. (Mṣb.) — لَحِقَتْ قُوَّتُهُ وَسِنُّهُ : see the last sentence of art. عون. — لِحِقُهُ has for its inf. n. لِحُوقٌ as well as لِحَاقٌ. (TA.)

3: see 1.

4. لَحِقَهُ بِهِ He made him to reach, overtake, or come up with, him; (S, Mṣb, * K, *) or to follow him. (Mṣb.) He made it (a punishment) to [overtake him, or] befall him. (Mṣb.) He re-

moved him to it; namely, a place; lit., caused him to reach it: see an ex. voce خَافَقَ. — He affiliated him to him; announced him to be his son, because of a mutual likeness. (Mṣb.) — لَحِقَهُ بِهِ He classed him, as an adjunct, with him; put him on a par with him; or made him to be as though on a par with him. See two exs. voce لَاطَ, in art. لِيَطَ. — See 1.

6. تَلَاخَقَتِ الْمَطَايَا The saddle-camels overtook one another. (S, K.) تَلَاخَقُوا The last of them overtook, or came up with, the first of them. (S, TA in art. دَرَكٌ.)

لُصُوقٌ and لُزُومٌ i. q. لُحُوقٌ. (TA.)

لَاخِقُ الْإِطَالِ Lean, or lank, in the sides. (Ham, p. 496.) لَاحِقُ الْبَطْنِ Lank in the belly. (TA in art. رَهْفٌ.)

إِلْحَاقٌ The rendering a word quasi-coördinate to another word of which the radical letters are more in number than those of the former word. A letter which is added to a word for the purpose above mentioned. See الْإِلْحَاقِ and أَلْفُ التَّكْثِيرِ in art. 1. — حَرْفُ الْإِلْحَاقِ A letter of adjunction, or quasi-coördination.

مُلْحَقٌ, pl. مِلْحَقَاتٌ, A word rendered quasi-radically coördinate to another word of which the radical letters are more in number than those of the former word. — مُلْحَقٌ بِالرَّبَاعِيِّ A quasi-quadriliteral-radical word. — See إِنْحَاقٌ.

مُتَعَاوِنٌ i. q. بَرْدُونٌ مُتَلَاخِكٌ. (TA in art. عون.)

لحم

4. أَلْحَمَ حَرَقَهُ [He closed up the hole thereof with a patch]; meaning a garment, or piece of cloth, and a skin, or hide. (TA in art. رَقَعَ.) — إِنْحَامٌ [The consolidating of wounds]. (K in art. سَبَعٌ.) = أَلْحَمَهُ عَرَضَهُ † He empowered him to revile, vilify, or censure, him: (S, K, TA:) he made his honour, or reputation, to be to him [as] a لُحْمَةٌ [or hawk's portion of the quarry]. (Har, p. 392.) — أَلْحَمَ مَا أَسْدَيْتَ : see أَسْدَى.

6. تَلَاخَمَ It was joined, or knit, together. See K, voce مَرْفُورٌ.

8. اِلْتَحَمَ It coalesced, consolidated, closed up, or became closely united. (TA.)

تَمَرُّهُ لَحْمٌ [Dates having flesh]. (Mṣb in art. حَشَفٌ.) — لَحْمٌ : see تَرِيدٌ, last sentence.

شَحْمٌ and مَحْضٌ : see شَحْمٌ لَحْمٌ.

لُحْمَةٌ and لُحْمَةٌ The woof; or the threads that are woven into the سَدَى, or warp, of a piece of cloth. (Mṣb, &c.)

لُحْمَةٌ: see 4, and لَحْمَةٌ. — لُحْمَةٌ شَابِكَةٌ: see مُشْتَبِكٌ.

لَحَامٌ *A butcher.* (Fr, TA in art. سطر.)

مَلَا حِرُّ الْفَرْجِ (K) *The narrow, or strait, parts of the pudendum muliebre: (TA:) or rather, the fleshy parts thereof: the sing. مَلْحَمَةٌ signifying, accord. to analogy, a place of much flesh: see بَطَانٌ.*

الْمُلْتَحِمَةُ [The tunica albuginea, or white of the eye: so in the present day]. (K, voce سَبَلٌ.)

شَجَّةٌ مُتَلَا حِمَةٌ: see شَجَّةٌ, and بَا زِلَةٌ (voce بَا زِلٌ).

لحن

1. لَحَنَ *He erred in speech; spoke incorrectly.* (Msb.) — لَحَنَ لَهُ *He said to him something which he (the latter) understood, but which was unintelligible to others: (Az, S, Msb, K:) he intimated to him something which he (the latter) alone understood.*

3. لَاحَنَهُمُ *i. q. لَاطَنَهُمُ.* (S, K.) See an ex. voce جَامِعٌ; and see my explanations of مُفَاطِنَةٌ.

لَحْنٌ *The meaning of speech; its intended sense or import: (S, K, TA:) its intent: (TA:) [it is direct: and also indirect:] an indication thereof whereby the person addressed is made to understand one's intent; so says Az (Msb: [and the like is said in the TA on the authority of AHeyth:]) an oblique, or ambiguous, mode of speech: (Msb:) an inclining of speech to obliqueness, or ambiguity, and equivocal allusion. (Bd, in xlvi. 32.) — A barbarism, an incorrect word. — عَرَفْتُهُ فِي لَحْنِ كَلَامِهِ and فِي مِعْرَاضِ كَلَامِهِ and فِي نَحْوِ كَلَامِهِ signify the same. (Msb in art. عَرَضٌ.) See the last of these voce عَرُوضٌ. — لَحْنٌ *A modulated sound; expl. as being مِنَ الْأَصْوَاتِ الْمَوْضُوعَةِ الْهَوِصُوعَةِ: pl. الْأَحَانُ and لُحُونٌ.* (K.) You say, الْأَغَانِي [The modulated sounds of songs]. (Mgh.)*

لحي

1. لُحِيَ: see a verse cited voce خَطَبٌ. — شَرَاهُ: see لَحَاهُ اللَّهُ.

5. تَلَحَّى بِعِمَامَتِهِ (S, Mgh,) and تَلَحَّى (TA, art. عَجْر,) *He wound a part of his turban under his lower jaw: (S, Mgh:) as also تَلَحَّنَكَ, q.v.*

8. اِلْتَحَيْتُ اللَّحْمَ عَنِ الْعَظْمِ [I peeled off the flesh from the bone]. (O, K, in art. سَلَقٌ.)

لُحْيٌ [not لُحَى] *The jaw-bone; (Mgh, Msb:) either upper or lower: (Msb:) and, in a man,*

(Msb,) *the part on which the beard grows. (S, Msb, K.) — And sometimes Either lateral portion of the lower jaw: see دَقْنٌ, and الْفَنِيكُ.*

لِحْيَةٌ: see ثِيْلٌ. — لِحْيَةٌ is sometimes, by a synecdoche, put for the whole person: see a verse cited voce خُنْتُ.

عَقٌّ بِالسَّهْمِ: see مَسْحُ اللَّحْيِ.

لِحَاٌ *Bark; and in particular the bark of a plant, or of a tree, of which ropes &c. are made. — The لِحَاٌ of the date is [its Pulp, pulpy pericarp, or flesh; i.e.] the part that clothes the نَوَاة [or stone]. (TA.) — لِحَاٌ الْعِنَبِ [The skin of grapes]. (TA in art. شَحْمٌ.)*

لَوَائِحُ الشَّيْبِ, for نَوَاحِي الشَّيْبِ, q.v.

لحق

لُحُقُوقٌ [A sort of trench, or channel, made by water, which has worn and undermined its sides;] *a place in which water flows, having sides worn and undermined thereby, and hollowed in the form of the river, or river-bed: pl. لُحَا قِيْقٌ.* (Ish, TA.)

لحى

أَلْحَى *Distorted in the mouth.* (CK; L, art. الخاء,) *but written لَخ.*

لدم

مُلْدَمٌ *A garment, or piece of cloth, patched, or pieced; or patched, or pieced, in several places; like مُرْدَمٌ.* (Lth, T, in art. رَدَمٌ.)

لدن

لُدْنٌ *Supple; lithe; limber; limp; pliant; pliable; flexible.*

مِنْ لُدْنٍ *From the time of: see a verse cited in art. عَى, conj. 4. — هَذَا الْأَمْرُ مِنْ لُدْنِهِ i. q. مِنْ قَبْلِهِ, q.v.* (Lth in TA, in art. قَبْلٌ.)

لذع

1. لَذَعُ اللِّسَانِ [It burned the tongue; was acrid]. (S, Msb, art. حَرْفٌ; &c.)

لَذَعُ البُرْدِ [The hurting, or paining, of cold]. (S, O, K, voce شَفِيْفٌ.)

لزر

3. لَزَّاهُ *i. q. ضَايَقَهُ.* (TA, voce ذَا قَتَهُ.)

وَلَزَزْتُ قَيْنٌ, (A, K.) *In the CK, لَزَزْتُ is a mistake for وَلَزَزْتُ الدَّرَفَيْنِ.*

لرزق

بِلِرْزِقِهِ and لِرِزْقِهِ *Close by his, or its, side.*

لزم

1. لَزِمَهُ *It necessarily, or inseparably, belonged, or pertained, or it clave, or adhered, to him, or it; as also لَزِمَ لَهُ: it (disgrace, &c.) attached to him. — لَزِمَهُ أَمْرٌ فَلَانَ The management of the affair, or affairs, of such a one was, or became, incumbent, or obligatory, upon him. — لَزِمَ شَيْئًا He kept close, clave, clave fast, clung, or held fast, to anything. (S, K, &c.) And hence, He preserved a thing: see قَنِيٌّ. — See 3. — لَزِمَ الْغَرِيمَ, and لَزِمَ بِهِ, and لَزِمَهُ, He adhered, kept, clave, clung, or held fast, to the debtor. (Msb.) — لَزِمَ بَيْتَهُ He kept, or clave, to his house or tent; did not quit it; was not found elsewhere. (Kull, p. 318.) — لَزِمَهُ الْمَالُ The [paying of the] money &c. behoved him, lay on him, was incumbent on him, or obligatory on him. (Msb.)*

3. لَزِمَهُ *He kept, confuted himself, clave, clung, or held fast, to him, or it: as also لَزِمَهُ: he held on, or continued, it. See 1.*

4. أَلْزَمَهُ شَيْئًا *signifies He necessitated him, or obliged him, to do, and to pay, &c.; or to suffer, or endure, a thing: and hence, said of God, He decreed, or appointed, or ordained, to him a thing. And He made him to cleave to a thing; and he made a thing to cleave to him. See جَدَعَ. — أَلْزِمَ شَيْئًا لَا يُقَارِقُهُ [He was made to cleave to a thing, not quitting it]. (K.) — أَلْزَمَهُ اللَّهُ الشَّرَّ — May God make evil to cleave to him: or, to attend him constantly: or decree evil to him. — أَلْزَمَنَاهُ طَائِرَهُ فِي عُنُقِهِ (Kur xvii. 14,) We have decreed to him his happiness or his misery, foreseeing that he would be obedient, or disobedient: (AM, in TA, art. طَيْرٌ:) or we have made his works and what is decreed to him to cleave to him like the طَوْقُ upon his neck. (Bd.) — أَلْزَمَهُ الْبَيِّنَةَ He compelled him, or constrained him, to accept, or admit, the evidence, or proof. (Jel xi. 30.) — أَلْزَمَهُ الْمَالَ He obliged him to pay the money &c. أَلْزَمَهُ الْعَمَلَ He obliged him to do the deed. (Msb.) — أَلْزَمَهُ الدَّنْبَ, and الْحَقُّ: see زَكَ. — أَلْزِمْنَا نَعْلَيْكَ قَدَمَيْكَ — [Keep thou thy sandals upon thy feet]. (From a trad. in the Jami' es-Sagheer.)*

8. اِلْتَزَمَ *He took upon himself an affair. (KL.) You say, اِلْتَزَمَهُ He took it upon himself; charged himself with it; obliged himself to do it; became, or made himself, answerable for it by an inseparable obligation: see بَاءٌ. — تَكَلَّفْتُ, and اَلْزَمْتُ بِهِ نَفْسِي i. q. اِلْتَزَمْتُ بِالْمَالِ*

بِهِ, accord. to IAMB, or تَحَمَّلْتُ بِهِ, accord. to AZ; (Mṣb in art. كَفَلَ); *I made myself answerable, responsible, or accountable, by an inseparable obligation, for the property: see ضَمِنَ. — التَّزَمَ* التَّزَمَ, and العَمَلَ, *He obliged himself, or took upon himself the obligation, to pay the money &c., and to do the deed. (Mṣb.) — التَّزَمَهُ* *He kept, or restricted himself, to it; i.e. an action, or usage, &c. — And It was, or became, necessary for him, or obligatory upon him, to do it, or pay it, &c.; or to suffer it, or endure it. — دَفَعَ لِالتَّزَامِي* *He hastened to take me by the hand and embrace me: see دَفَعَ. — التَّزَامُ* i. q. يَلْزَمُ مَا لَا يَلْزَمُ: see below.

10. اِسْتَلْزَمَهُ *It necessarily required it or involved it.*

لَزِزٌ *One who keeps, cleaves, clings, or holds fast, much, or habitually, لَشِيءٌ to a thing: see an ex. in the Ḥam, p. 238, line 21.*

لَا يَلْزَمُ *The imposing upon one's self what is not indispensable; or adhering to a mode of construction that is not necessarily to be followed: as in the following instance in the خُطْبَةِ of the Kāmoos: وَبَلَّغُوا مِنَ الْمَقَاصِدِ قَاصِبَتَهَا وَمَلَكُوا مِنَ الْمَحَاسِنِ نَاصِبَتَهَا.*

لَزِمَ *Keeping, heaping close, cleaving, &c.; tenacious: and pertinacious. — لَزِمَ* *A thing inseparable from another thing: pl. لَوَازِمٌ. (TA.)* *Such as cleaves fast; inseparable: as an epithet. — اِسْمٌ لَزِمٌ: see جَمَعَ, as signifying "a plural."* — لَوَازِمٌ *Necessary, or inseparable, adjuncts, accompaniments, consequences, or results.*

لَزِيمٌ *as syn. with أَقْنَى in the prov. خَلَاوُكَ لَزِيمٌ* *as syn. with أَقْنَى in the prov. خَلَاوُكَ لَزِيمٌ* means *Most preservative: see that prov. in art. خَلَوُ, and see قَنِىَ الْحَيَاءَ, and لَزِمَ شَيْئًا.*

لِزْنٌ

أَسْلَفَ: see لَزْنٌ.

لِسٌ

سُنَّسَ: see لِسٌ.

سَلَسَلَهُ: see لِسٌ.

سَلَسَلَتْ: see لِسٌ and مَسَلَسَلَتْ.

لِسَانٌ

لَسَنٌ *Chasteness, or perspicuity, or clearness, of speech, (S, Mṣb, K,) and eloquence; (Mṣb;) i. q. بَيَانٌ: or, as some say, the quality of speaking well: and chasteness, or perspicuity, or eloquence, of speech, and sharpness of tongue. (TA.)*

لِسَانٌ *of a sandal, The thing (هَنَةٌ) projecting in the fore part thereof. (TA.) See مَسْرَدٌ. — لِسَانٌ* *The tongue [or cock] of a balance: see مَنَجْمٌ in the S and K. — لِسَانٌ* *Information, news, or tidings; syn. خَبَرٌ. (S in art. عَلُو.) See a verse cited voce عَلُو.*

لَحَى: see خَلِيَّةٌ, voce خَلِيٌّ.

لَسَنٌ (S,) or with ة, (K,) *A sandal long and slender, like the form of the tongue: (S, K:) or having the extremity of its fore part like the extremity of the tongue. (TA.)*

لَصِقٌ

3. لَصَقَهُ *He associated with him.*

لَصِيقٌ *An associate; an adherent.*

مُلَصَّقٌ i. q. دَعَى (TA;) as also مَلَصَّقٌ (TA in art. لَسَق) and مَلَسَّقٌ (K, and TA in that art.): or [a consociated alien;] *one residing among a tribe of which he is not a member by lineage. (TA.)*

مُلَصَّقٌ: see مَلَصَّقٌ.

لَطٌ

لَطِطٌ *A she-camel far advanced in age, and having lost her teeth. (T, in L, voce كَحَّحٌ.)*

لَطَسٌ

مِلْطَاسٌ *A pickaxe. (TA.)*

لَطْفٌ

1. لَطَفَ *It (a thing) was small, or little; (S, Mṣb, K, KL;) and slender, thin, or fine: (K, KL:) and elegant, or graceful. (KL.)*

2. لَطَفَ *It (a medicine) acted as an attenuant, and as an emollient. — لَطَفَهُ, inf. n. تَلَطَّفَ, [He made it slender]. (A, and K, art. حَشَرَ; &c.)*

3. لَطَفَ *He caressed; treated with blandishment; soothed; coaxed; wheedled; cajoled: i. q. بَارَهُ. (S, K.) — لَطَفَهُ* also signifies *He spoke softly, gently, or blandly, to him. (TA.) He acted in a good manner with him: (KL:) manifested goodness towards him: (PS:) he acted towards him with goodness: and he did so, experiencing from him the same: (TK:) or rather, as syn. with بَارَهُ, he behaved towards him with goodness and affection and gentleness, and regard for his circumstances; or did so, experiencing from him the same behaviour.*

4. لَطَفَهُ *He gave him a gift or present. (TA.) — He showed him kindness, or goodness, and*

*affection and gentleness, and regard for his circumstances, بِكَذَا [by such a thing, or such an action, &c.]. (S, K, TA.) Often occurring in the latter sense: but اَلطَّفَهُ بِكَذَا, expl. in the S and K by بِهِ, may mean *He presented him with such a thing; like وَصَلَهُ بِهِ. — See اَخْلَطَهُ.**

5. تَلَطَّفَ لِلْأَمْرِ i. q. تَرَفَّقَ (S:) see طَبَّ — *I. q. تَلَطَّفَ بِهِ. (Bd xviii. 18.) — تَلَطَّفَ اللُّطْفَ. (Mgh in art. رَفَقَ.)*

لُطْفٌ *Gentleness; graciousness; courtesy; civility: (S, &c.): see رَفِقٌ: and delicacy of flavour, &c.*

لُطْفٌ *A gift, or present: pl. اَلطَّافُ. (MA.) — See لَطْفَةٌ.*

لَطْفَةٌ *A present; i. e. a thing sent to another in token of courtesy or honour; syn. هَدِيَّةٌ; (S, K;) as also لُطْفٌ, as stated by Z and others: pl. of the latter اَلطَّافُ. (TA.)*

لَطِيفٌ *Gentle, gracious, courteous, or benignant: and also subtle; knowing with respect to the subtleties, niceties, abstrusities, or obscurities, of things, affairs, or cases: in both of these senses often applied to a man. And Refined in manners, &c. — Obscure, recondite, or abstruse, language. (Kull.) — See Ḥam, p. 455. — Applied to a medicine, &c., Delicate: see سَوَسَنٌ.*

لَطِيفَةٌ *A nice, subtle, subtly excogitated, quaint, facetious, or witty, saying, expression, or allusion; a witticism; a quaint conceit. — [A nicety of language;] any indication of subtle meaning, apparent to the understanding, but not to be expressed; as [matters of] the sciences of taste (عُلُومُ الأَدْوَانِ). (KT.)*

جَلَدَ الإِنطَافِ *Self-pollution, by a woman: see جَلَدَ عُمَيْرَةَ in art. جَلَدٌ.*

لَطَمٌ

2. لَطَمَ *He slapped much, or violently. See مَلَسَّحَ, and see K, voce مَلَسَّحَ.*

نَطِيعٌ: see لَطَمٌ.

لَطِيمٌ: see نَطِيعٌ. — لَطِيمٌ *A small camel. (TA, voce عَسَجَدٌ.) — زَوْمَلَةٌ لَطِيمَةٌ* *Small weaned camels. (TA in art. عَسَجَدٌ.)*

لَعَطٌ

لَعَطَةٌ: see عُلَطَةٌ, in two places.

لَعَقٌ

1. لَعَقَ *He licked (S, K, TA) his fingers: (TA:) he ate a thing with his finger [by taking it up therewith]. (Mṣb.)*

لُعُوقٌ *A linctus.*

مِلْعَقَةٌ [*A spoon; vulgo مَعْلَقَةٌ;*] a well-known instrument. (Mṣb.)

لعل

لَعَلَّ [*May-be; perhaps;*] a word denoting hope and fear. (K.) It governs the subject in the accus. case, and the predicate in the nom. See Ibn-'Akeel, ed. of Dieterici, p. 90; and see لَيْتٌ. — لَعَلَّ, in its original and general acceptation, expresses hope; but in the word of God it [often] expresses certainty, and may be rendered *Verily*. (Jel, ii. 19.)

لعن

لُعْنَةٌ *A man who is much cursed.* (TA in art. خدع.)

لَعِينٌ *The base, or lower part, of a raceme of a palm-tree.* (TA in art. عهن.)

لوع

لَعَا, said to a camel when it stumbles: see تَعَسَا, voce نَعَسَ: and see the first paragraph of art. عول, last sentence but one.

لُوعَةٌ *A hunting bitch.* (L, art. عقد.)

لغد

3. ذَاقَنُهُ *i. q. ضَايِقُهُ.* (TA, voce ذاقنه.)

لغم

تَرَعَّمَرُ *see an ex. in a verse cited voce لُغَامٌ.*

لغن

لُغُونٌ *The sides, or adjacent parts, (النَّوَاحِي) of the لَهَاءُ, impending (مُشْرِفَةٌ) over the حَلْقُ [or throat]; as also لُغَانِيْنٌ: (JK:) see غُنْدَبَةٌ, and لُغْدٌ.*

لُغُونَةٌ: see غُنْدَبَةٌ.

لغو

3. لَأَغَاهُ *He jested, or joked, with him; inf. n. مَلَأَغَاهُ.* (A, TA.) You say, لَأَغَاهُ فِي الْبَيْعِ. (A, TA, art. كيس.)

لُغُوٌ, applied to speech, &c., *Nought; of no account; (M, K;) unprofitable.* (M.) — الْيَمِينُ *the right hand; see KT, voce يَمِينٌ.*

اللُّغَةُ *The genuine language of the Arabs; which is the classical language.*

لُغَوِيٌّ *Of, or relating to, the genuine language of the Arabs.* مَعْنَى لُغَوِيٌّ *A genuine lexicological meaning.*

لُغِيَّةٌ *A word of weak authority.* (TA, voce جَرَاب, et passim.)

مَائِرٌ: see لَاحِجٌ.

لف

1. لَفَّ *He folded, or rather wrapped; folded up, or rather wrapped up, or rolled up, a thing in another thing. — لَفَّ الْعَدُوُّ [app. He involved the enemy (in difficulty), or entangled him:]* said with reference to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him, with the infliction of many wounds. (L, in TA, voce عَمَّتَهُ.) But see عَمَّتَ.

5: see 8.

8. اِلْتَفَّ *It (herbage) tangled; became confused, and caught, one part to another: (Mṣb:) or became luxuriant, or abundant; (S;) it (a collection of trees) became luxuriant, or abundant, and close together: (AHn:) [or thickly intermixed:] it (a thing) became collected together, and dense; (TA:) best rendered tangled, or luxuriant, or abundant and dense. — اِلْتَفَّتْ and لَفَّتْ *He wrapped, or enwrapped, himself in, or with, a garment; (KL, PS;) i. q. اِشْتَمَلَتْ. (Mṣb.) — اِلْتَفَّتْ وَجْهَ الْغُلَامِ means اِتَّصَلَتْ بِحَبِيئَتِهِ [i. e. The face of the young man became continuous, or uninterrupted, in its beard]. (TA.) — اِلْتَفَّتْ It (an affair) became complicated.**

لَفٌّ وَنَشْرٌ *in rhetoric, [Complication and explanation, involution and evolution; i. e., a construction in which two or more words are mentioned, and, after them, two or more other words, as epithets, &c., referring to the former. لَفٌّ وَنَشْرٌ مُرْتَبٌ, Involution and evolution regularly disposed, is when the order of the latter words agrees with that of those to which they refer. لَفٌّ وَنَشْرٌ مَعْكُوسٌ, Involved, or disordered, involution and evolution, is when the order of the latter words is contrary to that of those to which they refer]. (TA, passim.) See Har, p. 383.*

لُغْمَةٌ *i. q. نُغْمَةٌ: see صُعَّةٌ, last sentence.*

لُغَاةٌ *A thick thigh: see a verse voce تَسَاهَمُوا.*

فُلَانٌ مِّنْ لُّغِيْنَا وَصَفِيْنَا: see art. ضف.

لُفَاقَةٌ *A wrapper for the leg or foot &c. (S, K.) — And A pericarp; a glume, and the like; an envelope: pl. لُفَاقٌ.*

لُفِيْفَةٌ *A lock (خُصْلَةٌ) of hair. (S, voce خُصْلَةٌ.)*

نَاقَةٌ مَلْفَقَةٌ السَّنَامِ [*A she-camel having the hump much enveloped with fur: see اِلْتَفَّتْ وَجْهَ الْغُلَامِ.*] (Ibn-'Abbád, O, K, voce عُلْفُوفٌ, q. v.)

مُلْتَفٌّ الْخَلْتِي *A man having a well-knit frame; compact in make. (L, art. مسد.)*

لفظ

3. فَاَرَطُهُ: see لَافَطُهُ.

لفع

اِشْتَمَلَ: see التَّلْفَعُ.

لفق

1. لَفَقَ الثَّوْبَ *He joined and sewed together, or put together and sewed, the two oblong pieces of cloth of the garment; (S, Mṣb, K;) and لَفَّقَ, inf. n. تَلْفِيقٌ, signifies the same, and is more common; or has an intensive signification. (TA.) — See also Har, pp. 253 and 254. — تَلْفِيقٌ The bringing, or putting, together. (KL.) And The making suitable, or conformable. (KL.) — And The speaking, or telling, what is untrue, or false: (KL:) the embellishing [of speech] with lies. (Har, p. 254.) — لَفَّقَ He felled (a seam or garment).*

2: see 1. — لَفَّقَ بَيْنَ الْكَلَامِ (JK, voce رَسَعَ, &c.,) inf. n. تَلْفِيقٌ (K, voce تَرَسِعُ, &c.,) *He interlarded, or embellished, the speech, or discourse, with falsehood: see the pass. part. n. رَمَقٌ, رَبَقٌ, and رَسَعَ, and see مَلْفَقَةٌ.*

5. تَلَفَّقَ بِهِ: see تَأَفَّقَ.

لُفْقَانٌ *Two pieces which compose a مَلَاةٌ, (Mgh, Mṣb, TA, in art. رِيط,) being joined together, (Mgh, TA, in that art.,) by sewing or the like. (TA in that art.)*

لُفَاقٌ: see رِدِيْمَةٌ.

أَحَادِيثٌ مَلْفَقَةٌ *Narrations, or stories, compounded, or combined, with falsehood; embellished [or interlarded] therewith: and put together. (MA, Har, p. 254.) — سُقَّةٌ مَلْفَقَةٌ: see بِصِيْرَةٌ.*

لغم

لُغَابٌ *A kind of woman's face-veil. See نِقَابٌ.*

لغو

6. تَدَارَكَهُ *i. q. تَلَفَّاهُ [He repaired it; a meaning well known]; (S, Mṣb, K, TA;) namely, a short-coming; or failing, or falling short, of what*

was requisite, or due; and an inconsistent act. (TA.) You say, هَذَا أَمْرٌ لَا يُتَلَفَى [This is an affair that will not be repaired]. (TA.) And تَلَفَى أَمْرَهُمْ بِالصُّلْحِ [He repaired their condition by peace, or reconciliation]. (EM, p. 117.) See دَقَّةٌ.

لَفَاةٌ: see لَفَاتٌ.

لق

لَقِيَ A fissure in a rock. (AA, in TA, voce بَقَاتٌ. لَقِيَ and لَقِيَ بَقَاتٌ: see بَقَاتٌ.)

لقف

1. لَقَفَهُ He seized it, or took it quickly; (S, M, K;) namely, a thing thrown to him with the hand, or said to him. (M, TA.) See also last sentence of 1 in art. حَنَّكَ.

5. لَقَفَهُ مِنْ فِيهِ He caught it and retained it quickly, [i. e., what he said,] from his mouth. (TA.)

لقم

1. لَقِمَ لُقْمَةً, [aor. لَقِمَ,] inf. n. لَقْمٌ, (JK, MS,) [He gobbled a gobbet, or morsel, or mouthful, or] he swallowed the gobbet; and so لَقِمَهَا. (S.) لَقِمَهُ, aor. لَقِمَ, (Msb, K, &c.) inf. n. لَقْمٌ, (JK, MA, K, MS, JM,) or لَقِمَ (Msb, [app. a mistake,]) He gobbled it; i. e., ate it quickly, (Msb, K, TA,) as also لَقِمَهُ, (Msb, [see above,]) and hastily; drew it with his mouth, and ate it quickly. (TA.) — لَقِمَ بِيَدِهِ He put morsels into his mouth (i. e., his own mouth) with his hand. See an ex. voce رَقَعَ. This seems to be the primary signification.

2. لَقِمَهُ الطَّعَامَ and لَقِمَهُ إِيَّاهُ [He fed with the food by the mouthful; put it into his mouth by the mouthful]: (Msb:) or لَقِمَهُ إِيَّاهُ and لَقِمَهُ إِيَّاهُ he put a mouthful [of it] into his mouth. (TA.) And لَقِمَهُ and لَقِمَهُ [He fed him by the mouthful; put mouthfuls into his mouth]. (S.)

4. لَقِمَهُ He put morsels into the mouth of [such a one]. See 2. — لَقِمَهُ الْحَجَرَ + I silenced him in an altercation. (Msb.) — لَقِمَهُ الْبُرْطِيلَ: see the latter word.

5. تَلَقَمَ اللُّغْمَةَ He swallowed the gobbet, or morsel, or mouthful, in a leisurely manner. (S, TA.)

8: see 1. — اِتَّقَمَ فَاهاً فِي التَّقْبِيلِ [He took her mouth within his lips in kissing]. (S in art. كَعِمَ.) Hence the verb signifies +It embraced, or clasped, a thing: see an instance, voce مَحْضَنُ.

لُقْمَةٌ A morsel, gobbet, or mouthful: what is [swallowed, or] eaten quickly, at once, of bread [&c.]; like as جُرْعَةٌ signifies what is swallowed at once in drinking: (Msb:) or what is prepared to be [swallowed, or] eaten quickly [at once]. (K, TA.) — لُقْمَةُ الْقَاضِي, and لُقْمَةُ مَيْسَرٍ: see زَمَاوَرْدٌ, art. وِرْدٌ; and مَيْسَرٌ.

لُقِمَاتُ الْقَاضِي Same as لُقِمَاتُ الْقَاضِي.

لقن

3. لَقِنَهُ i. q. ضَايَعَهُ. (TA voce ذَاقَنَهُ.) لَقِنٌ, arabicised from [the Persian] لَقْنٌ [also written لَكْنٌ], A thing [or basin] resembling a صُفْرٌ, of صُفْرٌ [or brass]. (TA.) See اِجَانَةٌ.

لقى

1. لَقِيَهِ He met him, or it. (Msb.) — And He [met with, or] found him, or it. (Msb.) You say, تَلَقَاهُمْ أُسْدًا [Thou wilt find them lions]. (Mughnee, voce اِنٌّ.) See also لَقِيَهُ — لَقِيَهُ and لَقِيَهُ I came near to him, facing him; came before his face, near to him. (Ksh, in ii. 13.) — لَقِيَهِ بِمَكْرُوهِ (K in art. حَبِه, &c.) He [encountered with him, or] said to him, or did to him, a thing disliked, or hated: (TK in art. حَبِه:) like اسْتَقْبَلَهُ بِمَا يَكْرَهُ.

2. لَقَاهُ شَرًّا [He made him to experience evil treatment]. (TA in art. جَدَعَ, voce جَدَعَ.) See below; and see مَلَّقِي — مَلَّقِي They shall be greeted with prayer for length of life, or everlasting existence. (Bd in xxv. 75.)

3. لَقَاهُ [He met him face to face; had an interview with him;] i. q. قَابَلَهُ. (TA.) See 1. — لَقِيَ He experienced pain &c. See an ex. voce دَبِرَ; and voce آل: like لَقِيَ, voce آل. — لَقِيَ بَيْنَ طَرَفَيْهِ إِزَارَهُ وَشَدَّهُ [He made the two ends of his izār to meet, and tied it]. (A, art. حَجَزَ.)

4. لَقَاهُ He threw it where he would find it. (Er-Rāghib.) — And hence, conventionally, He threw it in any way: (Er-Rāghib:) he threw it on the ground: (Mgh:) [he put it:] اَلْقَيْتُ الْمَتَاعَ عَلَى الدَّابَّةِ I put the goods upon the beast. (Msb.) — اَلْقَتْ وَتَدَمَّا She cast her young one, or her young. — اَلْقَى also signifies He let fall a thing, a curtain, &c. — اَلْقَيْتُ اِلَيْهِ خَيْرًا + I did good to him. (TA.) And اَلْقَيْتُ اِلَيْهِ الْمَوَدَّةَ and اَلْقَيْتُ اِلَيْهِ الْمَوَدَّةَ + [I offered or tendered to him, or gave or granted him, love, or affection]. (TA.) — اَلْقَى عَلَيْهِ + [He made his love, &c., to fall, or light, upon him, i. e. he bestowed it upon him]. (K, TA

in art. رَخِمَ. [See this and three similar exs. voce رَخِمَ.] — اَلْقَى اِلَيْهِ السَّلَامَ He offered to him salutation, or submission: see سَلِمَ. — شَرَبَ اَلْقَيْتُ اِلَيْهِ الْقَوْلَ: see art. شَرَبَ. — اَلْقَى اِلَيْهِ بِالْقَوْلِ I told, or communicated, to him the saying. (Msb.) — اَلْقَى عَلَيْهِ شَرَايِرَهُ: see art. اَلْقَى عَلَيْهِ He put it into his mind; he suggested it: لَقَاهُ [thus used] is said of God and of the Devil. (Kull, p. 277, in explanation of الفيض. [See 1 in art. فَيْض, last sentence but one.] — [And] He dictated it; (Msb;) namely, a writing to the writer. (Msb, in art. مَل.) — اَلْقَى اِلَيَّْ سِرَّهُ [He revealed to me his secret]. (TA, art. سِر.) — لَقِيَ اِلَيْهِ بِاللَّيْلِ: see art. اَلْقَى بِنَفْسِهِ, said of night (الليل): see بُولٌ. — اَلْقَى اِلَيْهِ كَلَامًا He addressed to him speech.

5. تَلَقَاهُ مِنْهُ He received it from him. (TA.) — تَلَقَّنَ i. q. تَلَقَّى. (Bd in l. 16.)

8. اِلْتَقَى مَسَلْكَاهَا [Her vagina and rectum met together in one, by the rending of the part between,] on the occasion of devirgination. (M, in art. اَتَمَ.)

10. اِسْتَلَقَى He lay, syn. نَامَ, (K,) upon the back of his neck. (JK, S, K.) And It (anything) was [or lay] as though thrown down or extended. (T, JK, TA.)

لَقِيَ Muscles of the flesh. (TA, art. ضَمِيح.) — لَقِيَ بَقِي: see بَقَاتٌ.

لَقَاةٌ The facing a thing: [encountering it:] and meeting it, meeting with it, or finding it: and perceiving it by the sense, and by the sight. (Er-Rāghib, TA.) — لَقَاةٌ: its predominant application is Encounter, i. e. conflict, fight, battle, or war. (Mgh.) — يَوْمُ اللِّقَاءِ The day of encounter in fight &c.

بَيَعَ اِلْقَاءَ الْحَجَرِ: see نَابَذَهُ, and art. لَمَسَ.

اَلْقَيْتُ مِنْ هَذَا مِنْ تَلَقَّكَ I experienced this from thee, or on thy part; syn. مِنْ جِهَتِكَ and مِنْ هَذَا اَلْأَمْرِ مِنْ تَلَقَّائِهِ (Mgh in art. قَبَل.) قَبَلِكَ. This thing, or affair, is from him; syn. مِنْ عِنْدِهِ; as also مِنْ قَبَلِهِ and مِنْ لَدُنْهِ. (Lth, in TA in art. قَبَل.) — تَلَقَّاهُ In the direction that meets or faces. (El-Khafījī, TA.) You say, تَلَقَّاهُ فُلَانٌ [He went towards such a one], and تَلَقَّاهُ النَّارَ [in the direction of, or towards, the fire]. (K.) And جَلَسْتُ تَلَقَّاهُ I sat over against him, or opposite to him. (S.) And وَقَفَ تَلَقَّاهُ البَيْتَ He stopped facing the house. (Msb.)

— تَلَقَّاءُ الْقِبْلَةِ [The direction of the Kibleh]. (M, K, voce إِمَامَرُ.) = See بَيْنَهُ.

مَلَأَى الْفَرْجَ [pl. of مَلَأَى] The narrow, or strait, parts of the pudendum muliebre. (TA in art. لَحْم.) — أَلْمَلَقِي The horizontal slabs in which is the aperture in a privy.

مُنْتَقَى Greeted: see بُلْبُنِيَّة, in art. بَلِه.

لك

1. لَكَّهُ He pushed him, or thrust him; like دَكَّهُ and صَكَّهُ. (As, TA in art. دَك.)

لَكَكَ A pressing, or crowding: see an ex. voce عَكَّة.

لكز

لَزُّ [inf. n. of لَكَزَهُ] i. q. طَعْنُ, like لَزُّ. (TA, art. لَز.)

لكم

لَكْمَةٌ A blow with the fist.

لكن

لُكْنَةٌ An impotence, or impediment, or a difficulty, in speech or utterance; (Msb;) a barbarousness, or viciousness, and an impotence, or impediment, in speech: (S;) or the not speaking Arabic rightly, by reason of a barbarousness, or viciousness, in the tongue: (K;) or the interposing of [words of] a foreign language in one's speech. (Mbr, TA.) See نَهْنَهَةٌ; and عَجْمَةٌ, with which it is syn.

لُكِنٌ, with the ن quiescent, has no government. — It means *But* after a negative proposition: but not after an affirmative: see إِلاَّ.

لم

1. لَمَّ اللَّهُ شَعْنَهُ God rectified, or repaired, and consolidated, what was disorganized, disordered, or unsettled, of his affairs. (S.)

2. لَمَّهُ He made a لَمَّةَ of his hair. (Z, TA in art. جَم.)

4. أَلَمَّ بِالْقَوْمِ He came to the people, and alighted at their abode as a guest. (Msb.) See أَطَافَ. — And hence, أَلَمَّ بِالْمَعْنَى † He knew the meaning. (Msb.) — And أَلَمَّ بِالذَّنْبِ † He committed the sin, or offence. (Msb.) — And أَلَمَّ He, or it, visited covertly; (Ham, p. 23;) or in a light, slight, or hasty manner. (Idem, pp. 385 and 815.) It became near. (Msb.) — It happened. (Ham, p. 385.) — أَلَمَّ بِهِ He came to him. (Ham, p. 127.) — I. q. زَارَهُ as also أَلَمَّ عَلَيْهِ. (TA)

8. اِتَّمَا It was collected, accumulated. — اِتَّمَا They collected themselves; congregated.

لَمَّ with an aor. following it is often to be rendered in English by the preterperfect: ex. لَمَّ يَوْمَانِ I have not seen him for two days. — لَمَّ لَمْ يَضْرِبْ He did not beat. (S, &c.) See also لَمَّا. — اَلَمَّ: see the latter half of art. اَلَا; and the former part of art. اَمَّا. — لَمَّا as a particle of exception [is equivalent to our *But*; meaning both *except* and, after an oath or the like, *only*, or *nothing more than*; and] is put before a nominal proposition; as, اِنِّ كُلِّ نَفْسٍ اِنِّ لَمَّا عَلَيَّهَا حَافِظٌ [There is not any soul but over it is a guardian, (Kur lxxxvi. 4,)] accord. to those who pronounce the م with teshdeed: and before a verb which is literally, but not in meaning, a preterite; as in اَنْشُدَكَ اَللهُ لَمَّا اَنْشُدْتُ [I conjure, or beg, or beseech, thee by God but that thou do such a thing], i. e. اَلَا مَا اَسْأَلُكَ اِلَّا. — لَمَّا, accord. to Ibn-Málik, is syn. with اِنِّ: [and sometimes, like اِنِّ, it means *Since*, or *because*:] one may say, لَمَّا اَكْرَمْتَنِي اَمْسِ اَكْرَمْتِكَ الْيَوْمَ: but this is said to mean لَمَّا تَبَيْتَ الْيَوْمَ اِكْرَامَكَ لِي اَمْسِ اَكْرَمْتِكَ. (Mughnee.) See also an ex. voce رَزَقَ. — لَمَّا لَمْ يَضْرِبْ He has not yet beaten. (S, &c.) See also لَمَّ.

لَمَمٌ A slight insanity or diabolical possession; (Mgh, Msb:) a slight taint or infection of insanity. See طَيْفٌ.

لَمَّةٌ A touch, or somewhat [of a taint or an infection of insanity], from the jinn. (S, K.) See لَمَمٌ.

لَمَّةٌ Hair that descends below the lobe of the ear. (S, K.) But see وَفْرَةٌ: and see a tropical use of it in a verse of Kumeyt cited in art. حَف, p. 597 c.

لَمَمَةٌ: see مَمَرٌ.

لَمَمَةٌ A misfortune that befalls in the present world. (S.) See an ex. in a verse cited voce حَجَا.

لَمَمَةٌ A boy having a لَمَّة. (IDrd, TA, voce مَجْمَرٌ.)

لمع

1. لَمَعَتْ It (lightning, &c.) shone; shone brightly; gleamed; glistened. (S, Msb, K.) — لَمَعَتْ بِيَدِهِ, accord. to different authorities, app. The

خَفَقَ (K, TA,) and بِتَوْبِهِ (TA, S, K, &c., in art. خَفَقَ &c.) and بِسَيْفِهِ (TA,) He signalled, or made a sign, with his hand or arm, (K, TA,) and with his garment, and with his sword; or did so for the purpose of information or warning; by raising it, and moving it about, [or waving it, or brandishing it, i. e., he waved it as a sign or signal,] in order that another might see it, and come to him; as also اَلَمَعَ; but the former is the more approved; [i. q. Lat. micuit;] and sometimes the verb is used without the mention of the hand or arm [&c.]. (TA.) See a verse cited voce فَرَضَ. — لَمَعَ بِسَيْفِهِ (S, and K, art. لَوْح,) and بِتَوْبِهِ (S, ibid, and S, K, &c., in art. خَفَقَ.) He made a sign with his sword, and with his garment, [waving it about, to make it seen by some one whom he desired to see it]. (S, K.)

4. اَلَمَعَ بِيَدِهِ, &c.: see 1.

8. اَلْتَمَسَهُ He sought, or asked, or demanded, it. (S, K.) He sought it out.

لَمْعَةٌ A shining, glistening, or glossy, appearance, [or hue,] of the body: (K:) any colour different from another colour [in which it is]; (TA;) [a spot of colour]. — [Primarily] A portion of herbage beginning to dry up. (S, Msb, K.)

تَلَامِيحٌ: see اَبْرِيْقِي in the K, and my rendering in explaining the latter word, s.v.

لمق

لَمَقٌ: see عَلَاقٌ, voce عُلْقَةٌ.

لن

لَنْ A particle denoting negation, rendering the aor. mansoob, and restricting it to the future sense: not implying corroboration of the negation, nor its never-ending continuance; though Z asserts it to imply these. (K.) [Hence لَنْ لَمْ يَضْرِبْ signifies simply *He will not beat*: not *he assuredly will not beat*; nor *he will never beat*.]

لنجر

لَنْجَرٌ An anchoring-place, a harbour, or a port, (Mbr,) for ships. (TA.) Occurring in the K art. رَسُو. (TA.)

لهزم

لَهْزَمٌ A sharp spear-head: see an ex. in a verse of Zuheyr, cited voce زُجُّ.

لهزم

لَهْزَمَةٌ accord. to different authorities, app. The

angle of the lower jaw: or the ramus thereof: or the flesh upon the hinder part thereof. See مَخْرُومٌ.

لُط

1. لُطَ بِهِ He, or it, was cast, or thrown. (TA in art. عَشَفَ.)

لُف

1. لُفَّ عَلَيْهِ, (inf. n. لُفٌّ, §,) and لُفَّيْتُ, He grieved for it, or at it; regretted it; syn. حَزِنَ and تَحَسَّرَ; (§, K;) meaning a thing that had escaped him after he been at the point of attaining it: (JK, TA:) or he grieved for it, or at it; or regretted it; and was angry, or enraged, on account of it. (TA.) But see تَحَسَّرَ; and see §, voce أَسَفَ. — لُفَّيْتُ signifies He felt, or expressed, grief, sorrow, or regret.

5: see 1.

لُفَّ يَا لُفَّ O the grief! see an ex. in art. خَطَأٌ, conj. 4.

لُفَّةٌ Greediness; voracity; eagerness.

لُفِّي or عَلِيٌّ Greedy; ravenous; eager; for a thing.

لُوم

4. لُومَهُ اللَّهُ لِلْخَيْرِ [God directed him by inspiration to that which was good, or to prosperity]. (TA, art. وَفَّقَ) — لُومَهُ أَيَّاهُ He suggested it to him; (in the order of the words, he suggested to him it;) he put it into his mind.

8. لُومَهُ He gulped.

اللَّهُ: see اللَّهُمَّ and اللَّهُمَّ لَهُمَّ.

لُوه

1. لُوهَا عَنْهُ, (Mṣb, K,) and لُوهِي عَنْهُ, (S, Mṣb, K,) He became diverted from it, so as to forget it. (S, Mṣb, K.) — See an ex. voce اسْتَأْثَرَ: and see عَنْهُ. — لُوهَتْ إِلَى حَدِيثِهِ, inf. n. لُوهٌ and لُوهٌ, She (a woman) was, or became, cheered, or delighted, and pleased, with his discourse. (M, K.) And so لُوهَتْ بِحَدِيثِهِ. (T in art. رَنُو.)

4. لُوهَانِي الشَّيْءُ The thing diverted me; syn. شَغَلَنِي. (Mṣb.) — لُوهَاهُ بِالْغَنَاءِ [He diverted him by singing]. (S, art. سَمَدُ.)

5. لُوهَ بِهِ and تَعَدَّلَ i. q. تَلَّى بِالشَّيْءِ. (Mṣb.) — And تَلَّى He diverted himself. (TA.)

لُوهٌ Diversion; pastime; sport; play: or especially, such as is vain, or frivolous; idle sport: (from various explanations:) what occu-

pies a man so as to divert him from that which would render him sad or solicitous, &c.: (TA:) or relief of the mind by means which wisdom does not require: this [it is said] is the original signification: (Et-Tarasoosee, Mṣb:) a thing in which a man delights himself, and which occupies him so as to divert him, and then ceases. (KT.) It has a more general application than لُعبٌ: for ex., the hearing of musical instruments or the like is لُوهٌ, but not لُعبٌ. (TA.) — آتَهُ لُوهٌ [An instrument of diversion, meaning, of music]. (K voce رَوَابَبُ.)

لُوهَةٌ [The uvula;] the red piece of flesh that hangs down from the upper حَنَكِ. (Zj, in his Khalk el-Insán.) See also الأَسَالِي, and شَيْشِقَةٌ. — اللُّهَةٌ [generally expl. as meaning The uvula: or] what is between the end of the root of the tongue and the end of the قَلْبِ [thus in all the copies of the K that I have seen, an evident mistranscription for قَلْتُ, i. e. hollow] of the upper part of the mouth: (K: [app. meaning the arches, or pillars, of the soft palate; agreeably with the next explanation here following:]) or the furthest part of the mouth: [see غُنَّةُ:] and, of the he-camel, the شَيْشِقَةُ [i. e. bursa faucium]. (JK.) See also a usage of the pl., لُوهَاتٌ, in the last explanation of قَلْتُ.

لُوهَةٌ What is thrown, [i. e. the quantity of corn that is thrown,] (S, K,) by the grinder, with his hand, (S,) into the mouth of the mill or mill-stone. (S, K.) And The mouth [itself] of the mill or mill-stone. (IKṭṭ, TA; and § voce خُرٌّ.)

لُو

لُوٌ see مَصْدَرِيَّةٌ. — It is used as an optative particle, لِلتَّمَنِّي. See Kṭṭ, ii. 162; and Jol, ibid. See also كَرَّةٌ. — لُو كَانَ هَذَا لَكَانَ ذَلِكَ — كَرَّةٌ Had this been, or if this were, that had been, or would have been. — صَلَّى وَلَوْ عَجَزْتَ عَنِ الْقِيَامِ means [Pray thou though thou be unable to stand; i. e.] pray thou whether thou be able to stand or unable to do so. (Mṣb in art. ان.) — See also exs. voce لُو. — لُو often begins a sentence ending with an aposiopesis. — لُو meaning أَنْ: see وَدَّ. — لُو تَسْوَى بِهِمُ الْأَرْضَ: see ب as syn. with عَلَى.

لُوٌ The word لُو: see a prov. cited voce ذَنْبٌ (near the end of the paragraph). And see سَوَّفَ.

لُو أَنْ [If]. Ex. لُو أَنْتَ قَائِمٌ نَفَمْتُ. [Hadst thou been standing, I had stood]. (K, art. ان.) See Kṭṭ, xxxix. 58; &c.

لُوَلَا فَعَلْتُ كَذَا — حَصَّهُ. — لُوَمَا and لُوَلَا means Wherefore didst thou such a thing? and لُوَلَا تَفْعَلُ كَذَا means Wherefore wilt not

thou do such a thing? and in like manner, لُوَلَا and لُوَلَا and لُوَلَا. See an ex. in the Kṭṭ, x. 98, explained in art. إِذَا. — لُوَلَا هَذَا لَكَانَ ذَلِكَ — إِذَا Had not this been, or but for this, that had been, or would have been. — لُوَلَا is followed by a noun in the nom. case (as in the Kṭṭ, viii. 69), or by a verb, as in exs. above.

لُوَلَا: see أَلَّتْ.

لُوص

لُوصٌ The sweet food called فالودُ: see مَزْعَفَرٌ.

لُوع

لُوعَةٌ Ardour of love: see حُبٌّ.

لُوف

1. لُوفٌ مَا عَاقَتْ وَلَا لَافَتْ: see 1 in art. عَوَقَ.

لُوق

لُوقٌ and لُوقِي: see عَوَقَ and لُوقِي.

لُوك

1. لُوكَ He chewed a morsel: (S, K, Mṣb:) or chewed in the gentlest manner: or chewed something hard; (K;) rolling it about, or turning it round, in his mouth: (TA:) [he (a child) mumbled, or bit softly, his finger]: (S, art. مَرثُ:) he (a horse) champed, (Mṣb,) or chewed, the bit. (Lth in TA, art. الك.)

4. لُوكِنِي إِلَيْهِ; and أَلَكْتُهُ; as though from أَلَكُهُ: see art. الك.

5. لُوكٌ مَا تَلَوَّكْتَ بِأَلُوكِ: see art. الك.

لُوم

1. لُومَهُ, inf. n. لُومٌ, He blamed, censured, or reprehended, syn. عَدَّلَ, (S, M, Mṣb, K,) a person, (S, Mṣb,) عَلَى كَذَا [for such a thing]. (S.)

4. لُومَهُ He did a thing for which he should be blamed. (S in art. جَنَفَ, and L and TA in art. رِيَبُ.)

5. تَلَوَّمَهُ i. q. تَلَوَّمَهُ. (Ḥam, p. 356.)

لُومَةٌ A thing for which the doer is blamed. (TA.)

لُون

2. لُونٌ i. q. تَلَوَّنَ It became coloured. (M.) — It (a palm-tree) had dates which had become coloured. (T.) — لُونٌ فِي الْكَلَامِ [He varied in speech]. (Sgh, K, voce تَمَطَّطَ.)

5. تَلَوَّنَ It became coloured. (MA, KL.) See 1.

رَ for the interrogative مَا immediately following a prep.: see مَا in the §, K; and إِلَى last sentence. — مَر for مَر: see an ex., from a poet, voce رَبِّ. — مَر for مَر: see أَيُّنُ اللَّهِ. — مَر for مَر: see the latter.

مَا when following كَلِّ or إِنَّ or أَيْنَ or أَيُّ, if having the signification of الَّذِي, is written separately. (El-Hareere, in De Sacy's Anthol. Gram. Ar., p. 67 of the Ar. text.) — مَا added to certain adverbial nouns is not merely redundant, but gives to them a conditional and general signification; as in حَيْثُمَا *Wherever*; and حَيْثُمَا *Wherever, and whenever*; &c.: see KUR, ii. 143, 145, &c.: and see De Sacy's Gram., i. 537 and 538. — مَا *While*; as in مَا دُمْتَ حَيًّا: and as much as; see KUR, lxiv. 16. — بِمَا *Because* because they did transgress; or for that they did transgress. (KUR.) — مَا is also added to a noun to denote the littleness of that which is signified by the noun; as in أَرَبٌ مَا *Some little want*. (IAth in TA, art. ارب.) — مَا in إِمَّا and أَمَّا (of which latter إِمَّا is an instance) I have mentioned in arts. أَمَّا and إِمَّا. — مَا بَلَّغَ مَا بَلَّغَ: see بَلَّغَ. — مَا أَنْتَ [What art thou?] means *what are thy qualities, or attributes?* (Har, p. 155.) مَا رَبِّ الْعَالَمِينَ, in the KUR, xxvi. 22, means *أَيُّ شَيْءٍ هُوَ*. (Jel.) See also an ex. voce فَيِّ. — مَا لَكَ signifies *What aileth thee?* (IbrD) and may be rendered *What aileth thee?* — مَا شَيْءٌ *Some particular thing: something*. (See إِيَّاهُ.) Also, *Any particular thing?* (IbrD.) See an ex. cited voce صَبَاحٌ. — مَا فُلَانٌ *An excellent youth is such a one*. (IbrD.) See Kull, p. 336. See also Bd, middle p. 42. — مَا is sometimes put for دَامَ مَا, and the like; i. e. *As long as*: see an ex. voce الشَّكْلُ إِلَى الطُّولِ. — جَلَّ، and التَّرْكُ، and كَاظَ

مَا *The form inclines somewhat to length*; agreeably with a rendering voce عَقْرُ: see De Sacy's Gr., sec. ed., i. 543 and 539: see also مَا شَيْءٌ above: in the KUR xxxviii. 23, مَا is redundant, (Bd,) denoting vagueness and wonder, (Ksh, Bd,) or a corroborative of fewness: (Jel:) it means *somewhat* whether great or little in degree or importance. — مَا, the negative particle, followed by a pret., often requires the latter to be rendered in English by the preterperfect: ex. مَا رَأَيْتَهُ مِذَّ يَوْمَانِ *I have not seen him for two days*. See De Sacy's Anthol. Gram. Ar., p. 253.

مَاتٍ

مَاتٍ and مَاتٍ and مَاتٍ: see مَاوَى.

مَاتَةٌ *A sobbing; i. e. an affection like what is termed فَوَاقٍ, as though it were breath heaved from the chest, on an occasion of weeping, and of being choked with weeping.* (§, K.)

مَانَ

1. مَانَهُ *He sustained them; bore the burden of, or undertook, their maintenance; he maintained them.* (§, K, arts. مَانَ and مَوْنُ.) — مَانَ الْقَوْمِ *He maintained, or sustained, the people, or party.* (M.)

2: see 1.

مَانَةٌ of the belly: see جَابَةٌ. — المَانَتَانِ of the hump of a camel: see قَحْدَةٌ.

مَانَةٌ i. q. قَوْتُ [Food, &c.]; (M;) a dial. var. of مَوْنَةٌ (q.v.); as also مَوْنَةٌ pl. مَوْنٌ. (Msb.)

مَانَةٌ: see art. ان, where will be found the explanations of this word given in the § and K in art. مَانَ.

مَانَةٌ *A weight, or burden.* (Mgh, Msb.)

See مَتَقَالَ. — *Trouble, molestation, or embarrassment*; as also مَوْنَةٌ: pl. of the former مَوْنَاتٌ; and of the latter مَوْنٌ. (MA.) — *The requisite means of subsistence.* (KL.) — مَوْنَةٌ الجِمَاعِ: see زَافِنَةٌ: it seems to mean *the pudendum muliebre considered as the means of جِمَاعِ*.

مَاهٍ

مَاهِيَةٌ [The quiddity, or essence, or substance, of a thing;] *that whereby a thing is what it is.* (KT.) See also حَقِيقَةٌ, and جَوْهَرٌ, and ذَاتِيَّةٌ, and مَعْنَى.

مَاهِيَةٌ: see مَاهِيَةٌ, voce سَنَةٌ, in art. سَنَهُ.

مَائِي

1. مَائِي (like مَاءٍ) *It (a cat) mewed.* (TA, voce مَاءٍ, art. مَوَأَ.)

مَتَعٍ

1. مَتَعَ النَّهَارَ *The day became advanced, the sun being high, (§, K,) before the declining of the sun from the meridian.* (K.)

2. مَتَعَهُ *He (God) made him to live.* (Bd in xi. 3.) — See مَلَا. — مَتَعَهَا *He gave her a gift after divorce.* (K.) And مَتَعَهَا بِكَذَا *He gave her (a divorced wife) such a thing.* (Msb.)

5. مَتَعَتْ بِهِ and اِسْتَمْتَعَتْ and اِسْتَمْتَعَتْ are syn., signifying *He benefited, or profited by it; had the benefit, use, or enjoyment, of it; he enjoyed it*; accord. to the above authority, *for a long time*; but this restriction is not always meant.] You say, اِسْتَمْتَعْتُ بِاصْطِبَاحِ خَمِيرٍ [I enjoyed the drinking a morning-draught of wine]: and اِلَى اِسْتَمْتَعْتُ بِاِغْنَى جَارِيَةٍ [the listening to the songs of a girl].

(Mo'allakát, p. 169.) — **تَمَتَّعَ** *He became provided with متاع, or utensils and furniture for the house, or tent.* (TA, voce **تَمَتَّتَ**, q. v.) — **تَمَتَّعَ بِهِ** i. q. **عَاشَ**. (Bd, Jel, xi. 68.) — **تَمَتَّعَ** generally signifies *He enjoyed it*: (MA:) so in many cases in the *Kur*, &c.

8: see 5.

10. **اِسْتَمْتَعَ بِكَذَا**, and **تَمَتَّعَ**, *He benefited or profited by such a thing.* (Msb.) — See 5. — **مُنْتَمِعٌ**: see **مُنْتَمِعٌ**.

مَتْعَةٌ *Enjoyment; a subst. in the sense of تَمَتَّعَ*; (S, Msb, K;) syn. **نَعْمَةٌ**. (Jel, xlvi. 26.) See an ex., in a verse of Lebeed, voce **فَرَطٌ**. — **مَتْعَةٌ** *A gift to a divorced wife.* (Msb, K.) See **أَوْلَاهَا مَتْعَةً** [i. e. **مَتْعَةً**?] i. q. **أَوْلَاهَا مَتَاعًا**. — (TA voce **فَيْقَةٌ**, in art. **فَوْق**.)

مَتَاعٌ *Anything useful or advantageous; as goods: such as the utensils and furniture of a house or tent, or household-goods: any utensils, or apparatus: chattels: a commodity, and commodities; (Mgh, &c.) generally best rendered goods, chattels, household-goods or chattels, or utensils and furniture.* — **الْمَتَاعُ** [signifies **الْفَرْجُ**;] *a woman's pudendum*: (TA:) [see **مَتَوَهَّجَةٌ**, in art. **وَهَج**; and] the *penis*. (Mgh.) — **مَتَاعٌ** also applies to *Food, the necessaries of life*: see two exs. voce **حَفَفٌ**. — **مَتَاعٌ** for a divorced wife, *A provision of necessaries, such as food and clothing and household-utensils or furniture*: see **عَرَفٌ**, and Bd in ii. 242: i. q. **تَمَتَّعَ**. (Bd in ii. 237.) — **مَتَاعٌ** i. q. **مَا يَمْتَعُ بِهِ**, and **الإِسْتِمْتَاعُ**; (Jel in iv. 79;) generally best rendered *Enjoyment*, in the *Kur* iv. 79 and ix. 38 and similar cases. See **مَتْعَةٌ**.

متن

2. **مَتَّنَهُ**, inf. n. **تَمَتَّنَى**, *He made it, or rendered it, strong, stout, firm, or hard.* (TA.) — **مَتَّنَ** *He seasoned a skin with rob, or inspissated juice* (رَبِّ). (K.)

مَتْنُ الظَّهْرِ is *The erector spinæ muscle, which consists of the sacro-lumbalis and longissimus dorsi and spinalis dorsi.* The **مَتْنُ** is *The back*: (M, Msb:) or, as also **مَتْنَةٌ**, (M,) or **مَتْنَانِ**, (T,) *two portions of firmly-bound flesh between which is the back-bone, [or that confine the back-bone,] rendered firm by being tied (مَعْلُوبَتَانِ) with, or by, عَقَبَ [or sinews,] (T, M,) or the مَتْنَانِ are the two sides of the back.* (M.) — **مَتْنَا الظَّهْرِ** *The two portions of flesh and sinew next the back-bone, on each side.* (S.) — **مَتْنٌ** [The broad

side, or the middle of the broad side, of the blade, of a sword;] *the part in the middle of which is the [ridge called] عَمُودٌ*, (En-Nadr, in L, voce **عَمُودٌ**), or *the part in which is the [ridge called] عَمُودٌ*: (K, voce **سَفْسَفَةٌ**), and **شَطِيبَةٌ**, and **عَمُودٌ**: (K, voce **عَمُودٌ**;) or *the ridge [itself] (عَبْرٌ) rising in the middle of a sword.* (T.) — **مَتْنٌ** *The hard and outer or apparent part of anything*: pl. **مَتْنُونَ** and **مَتْنَانٌ**. (M.) — **مَتْنٌ** *The middle of a bow, and of a spear.* (Munjid of Kr.) — **مَتْنٌ** *The part between two poles of a بيت, or tent.* (AZ in TA, art. **رَبِيعٌ**) — **مَتْنٌ** *Elevated, and level, or plain, ground*: (M:) or *hard and elevated ground.* (S, Msb, K.) — **مَتْنُ الفَرَسِ** *One of the four bright stars in Pegasus, that (a) at the extremity of the neck*: see **الْفَرْعُ**. — **مَتْنٌ** i. q. **حَدِيثٌ** and **أَثَرٌ** and **خَبْرٌ**, *A tradition of Mohammod, or of another, namely a companion of Mohammod, &c.* (IbrD.)

مَتْنٌ: see **مَتْنٌ**.

مَتِينٌ *Strong; stout; firm; hard.* (S, K, Msb.) [Well seasoned. Possessing any quality in a strong degree.]

أَشَدُّ حَلَاوَةً, i. q. **أَمْتَنُ حَلَاوَةً**. (TA, voce **حَمِيَتْ**.)

تَمَتَّنَى: see **تَمَتَّنَى**.

تَمَتَّنَى (a subst., properly speaking, like **تَلْيِيبٌ**, q. v.) and **تَمَتَّنَى** *The threads, or strings, of tents.* (K.)

متى

متى signifies *When?* and *when* used to denote a condition: see **أَتَى** and **أَيْنَ**. — **حَتَّى متى** *Until when? how long? and also until the time when.* See Freytag's Arab. Prov. i. 382.

مثل

1. **مَثَلٌ** aor. **مَثَلٌ**, inf. n. **مَثَلٌ**; (S, M, K, &c.) and **مَثَلٌ**; (M, K;) *He stood erect*; (S, M, K, &c.) **مَثَلَهُ بِئِنَّ يَدَيْهِ** before him. (S, &c.) — **مَثَلَهُ بِهِ**, inf. n. **مَثَلَهُ**, *He mutilated him; castrated him*; namely, a sheep or goat. (TA in art. **دَجَنٌ**, from a trad.)

2. **مَثَلٌ**: see a verse of Kutheiyir in art. **رُودٌ**, conj. 4. — **مَثَلَهُ**: see **شَبَّهُهُ**.

3. **مَثَلُهُ** i. q. **شَابَهُهُ**. (TA.)

4. **أَمَثَلَهُ** *He set it up*: from **مَثَلٌ** "he stood erect." — *He set up a butt or mark*: see an ex. voce **غَرَضٌ**.

5. **تَمَثَّلَ بِكَذَا** [*He affected to be like, or imitated, such a thing*;] i. q. **تَشَبَّهَ بِهِ**. (TA, art. **شَبَّهُهُ**.) — **تَمَثَّلَ البَيْتَ** and [more commonly] **بِالبَيْتِ** *He used, or applied, the verse as a proverb, or proverbially.* (MA.) — See **تَشَبَّهَ**.

6. **تَمَثَّلَ** *He became nearly in a sound, or healthy, state; or near to convalescence*: (K:) or *he became more like the sound, or healthy, than the unsound, or unhealthy, who is suffering from a chronic and pervading disease*; (TA;) or so **تَمَثَّلَ لِلْبُرءِ**. (M.) Said also of a wound: (T, S in art. **دَمَلٌ**;) and of a disease; like **أَشْكَلَ**. (TA, art. **شَكَلَ**.) — **تَمَثَّلَا** i. q. **تَشَابَهَا**. (M, K in art. **سَوَى**.)

8. **إِمْتَثَلَ أَمْرَهُ** *He followed his command, order, bidding, or injunction; did like as he commanded, ordered, &c.*; (Mgh;) *he obeyed his command, order, &c.* (Msb.)

مِثْلٌ *A like; a similar person or thing; match; fellow; an analogue.* (K, &c.) See **نَدٌّ** and voce **بَدَلٌ**. — *A likeness, resemblance, or semblance*; see **شَبَّهُهُ**. — *An equivalent; a requital.* — **مِثْلٌ**, used as a denotative of state, means *Like*. Ex. **مَرَّ مِثْلَ البرقِ** *He passed like the lightning.* See an ex. in the *Kur* li. 23; and another, from *Sakhr-el-Gheî*, voce **قَرَضٌ**.

مِثْلٌ i. q. **صِفَةٌ** [as meaning *A description, condition, state, case, &c.*]; (S, K, &c.) or **وَصْفٌ** [meaning the same]: (Msb:) or this is a mistake: (Mbr, AAF, TA:) or it may be a tropical signification: (MF, TA:) for in the language of the Arabs it means *a description by way of comparison*: (AAF, TA:) you say **مثل زيد مثل فلان** [*The description of Zeyd, by way of comparison, or the condition, &c., is that of such a one*]: it is from **المِثَالُ** and **الْحَدْوُ**: (Mbr, TA:) it is metaphorically applied to a condition, state, or case, that is important, strange, or wonderful. (Ksh, Bd in ii. 16.) The phrase here given is more literally, and better, rendered, *The similitude of Zeyd is the similitude, or is that, of such a one*; for a similitude is a description by way of comparison. — You say also, **جَعَلَهُ مِثْلًا**, [*He made it (an expression or the like) to be descriptive, by way of comparison, of such a thing*]. (TA passim.) [And **مِثْلٌ لِكَذَا** means *An expression denoting, by way of similitude, such a thing*.] — **عَلَى المِثْلِ** *As indicative of resemblance to something.* — See **بَدَلٌ**.

مِثَالٌ *Quality, mode, manner, fashion, and form*; (Msb;) *a model according to which another thing is made or proportioned; a pattern, (مِقْدَارٌ) by which a thing is measured, proportioned, or cut out*: (T:) *an example of a class*

of words, of a rule, &c. — مِنْ غَيْرِ سَبَقٍ مِثَالٍ [Without there having been any precedent]. (Mṣb in art. قرح, &c.) — [A bed:] بَنَاتُ الْمِثَالِ The daughters of the bed; meaning women. (T in art. بنى.)

جَوَزٌ : see جَوَزٌ مَائِلٌ.

تَمَائِيلٌ, in the following hemistich of Ibn-Aḥmar,

• تَمَائِيلٌ قِرطَابٌ عَلَى هَبِيبَةٍ •
signifies هَبِيبِي (L, in TA, voce هَبِيبِي, as signifying a "light, or active," camel.)

مجر

1. فَجَرَ, app. an imitative sequent to فَجَرَ. See دَعَرَ.

مجل

1. مَجَلَّتْ يَدُهُ His hand became blistered, or vesicated, by much work. (Mgh.)

مجر

حَجَجَحَ and جَمَجَمَ : see مَجْمَعَةٌ.

مجن

1. مَجَنَ He cared not for what he did (S, Mgh, K*) nor for what was said to him. (Mgh, K*) The epithet is مَاجِنٌ. (S, Mgh, K.)

عُقْبَةُ مَجُونٌ [A stage of a journey, or a march or journey from one halting-place to another,] that is far, or distant, or long. (ISk in TA, voce بَاسِطَةٌ : but it is not quite clear in my copy of the TA whether it be مَجُونٌ or مَجُونٌ.)

مَجَانٌ The gift of a thing without price. (1P, Mṣb.) — فَعَلْتَهُ مَجَانًا I did it without compensation. (Mṣb.) هَذَا الشَّيْءُ لَهُ مَجَانًا This thing is for him without an equivalent. (El-Farābee, Mṣb.)

مَاجِنٌ : see 1.

مجنى

1. مَجَنُوا : see art. جنى.

محت

أَبَتْ and مَحْتَةٌ : see 1.

محق

1. مَحَقَّ, aor. z, inf. n. مَحَقٌّ, He rendered a thing deficient, and deprived it of its blessing, or increase: or [he annihilated, annulled, or obliterated, it;] he did away with it wholly, so

that no trace thereof remained. (Mṣb.) — أَعْمَدُ مِنْ كَيْلِ مَحَقٍّ, or مَحَقٌّ : see عَمَدٌ.

2: see 1.

الدَّعْجَاءُ and دَأْدَاءٌ : see لِيَابِي المَحَاقِ.

محل

4. أَمَحَلَّتِ النُّجُومُ The stars set aurorally and brought no rain. (S, K* in art. حوى.)

5. تَمَحَّلْتُ مَالًا بِغَيْرِ ثَمَنِ I laboured to acquire property without price: (Mṣb:) or, accord. to Az, تَمَحَّلَ مَالًا means he laboured, and exercised art or management, in seeking [to acquire] property. (TA.) See also تَعَلَّتْ.

مَحَلٌ Drought, or suspension of rain, (S, K, Mṣb in art. جذب,) and dryness of the earth (S, Mṣb ubi suprā) depriving it of herbage; (S, TA;) and i. q. جَدَبٌ. (K.)

مَحَالَةٌ : see art. حول; and see also فَوْهَاءٌ voce قَبٌّ, and أَفْوَهٌ, and أَفْوَهٌ voce قَبٌّ, and أَفْوَهٌ.

لَبَنٌ مَمَحَّلٌ Sour milk upon which much fresh is milked: see قَارِضٌ.

رَدَاخٌ : see مَتَمَاحِلٌ.

محن

مِحْنَةٌ A trial, (S, Mṣb, K,) or trying affliction: (S:) pl. مِحْنٌ. (Mṣb.)

مَحُونَةٌ (not مَحُونَةٌ): see art. حين.

محو

1. مَحَاهُ He effaced, erased, rased, obliterated, or cancelled, it; removed, or did away with, its impression or trace. (K.) — مَحَتِ الرِّيحُ مَحَا الشَّحَابِ The wind made to pass away, or dispelled, the clouds. (TA.) — مَحَا الصُّبْحُ اللَّيْلَ Daybreak dispelled the night. (TA.) — مَحَا اللَّهُ عَنْهُ الأَسْقَامَ وَالدُّنُوبَ [God removed from him diseases and sins; as though He cancelled them]. (Mṣb in art. عفو.) — الإِحْسَانُ يَمْحُو الإِسَاءَةَ — Beneficence effaces, obliterates, or cancels, evil conduct. (TA.)

مدن

مِيدَانٌ : see art. ميد.

هُوَ أَبْنُ مَدِينَتِهَا, said of a skilful guide: see بَجْدَةٌ.

مده

1. مَدَدَ : see مَدَحٌ.

مدى

6. تَمَادَى فِي غِيهِ He persevered in his error. (Mṣb.)

مَدَى The utmost extent, term, limit, or reach, of a thing; syn. غَايَةٌ: (S, Mṣb, K:) an extent, a distance; a space, an interval; syn. مَسَافَةٌ: [meaning a space that is, or that is to be, traversed] and hence used in the sense before explained because extending to a غَايَةٌ: (Z, in the Fáik, quoted in the TA:) a goal. (The Lexicons passim.)

مُدْيَةٌ A butcher's knife. (Mgh.) See سَيْكِينٌ.

مدق

مَدُوقٌ Milk mixed with much water. (TA in art. فضخ.)

مَمْدُوقٌ النَّعْيِ [Having diluted marrow]; applied to a soft, or flabby, camel. (O, K in art. رك.) — عَيْشٌ مَمْدُوقٌ + A turbid life. (TA in art. سمر.)

مذقر

4. إِمْدَقَرَتِ الإِبِلُ The camels became dispersed. (TA in art. صعر.)

مدى

4. اِمْدَى Humorem tenuem e pene emisit vir propter lusum amatorium vel osculum. (Mṣb, &c.)

مُدْيٌ Humor tenuis qui propter lusum amatorium vel osculum e pene virili effluit; a discharge of a thin humour from the ذَكَرٌ, occasioned by amorous toying or by kissing: [app. the prostatic fluid; a discharge from the prostate gland.] (S, Mṣb, &c.)

مَدَا app., Is qui multum passus est seminis effluxum ex contactu feminae aut osculo. See مَزْكُوتٌ. See also اِمْدَى.

مَادِي Honey: (K:) or white honey: (S, M:) or fine, or thin, white honey. (AA, TA.)

مر

مَرٌّ A spade; [so in the present day;] syn. مِسْكَةٌ; (M, K;) with which one works in land of seed-produce: (M and K, voce بَالٌ) or the handle thereof: (M, K;) and in like manner, of the مَحْرَاثُ [app. here meaning fire-shovel]: (M:) [see سَيْكِينٌ] the thing with which one works in earth, or mud. (Sgh, TA.)

مُرَيْرَةٌ An anæsthetic herb: see سَكْرَةٌ.

مرز

مَرَز [an inf. n.] i. q. عَيْبٌ; as also لَمَز. (Fr in TA, art. لَمَز.)

مرس

مَرَسَةٌ [A wooden rake or harrow:] i. q. مَلَاَسَةٌ. (TA, art. صلح.)

مرطوط

مِرْطُوطٌ [A sweet food:] i. q. فَاوُودٌ; as also سِرْطُوطٌ. (TA in art. زع.)

مرع

1. مَرَعٌ and مَرَعٌ It (a valley) abounded with herbage. (S, Mṣb, K.)

4: see 1.

مَرَعٌ, the bird so called: see an ex. voce بَلَعٌ.

مرغ

2. مَرَّغٌ He rolled, or turned over, a beast of carriage, in the dust. (K.) — مَرَّغٌ He smeared, seasoned, imbued, or soaked, a mess of ثَرِيدٌ, with grease, or gravy, or dripping; i. q. رَوَّغٌ, and دَسَّرٌ, and سَعَبَلٌ. (TA in art. رَوَّغٌ.)

3. مَارَّغُهُ [He rolled with him upon the ground, or in the dust]; said of a man after his wrestling with another. (TA in art. رَسَخٌ.) See 3, in that art.

مرق

8. اِمْتَرَقٌ He drew a sword from its scabbard. (TA, voce اِهْتَلَبَ; and voce اِعْتَقَ.)

مَرَقُ الْاِهَابِ The burying of the skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning. (K,* TA in art. افق.) See also فَلَاقٌ.

مَرَقٌ in grapes: see سَكَّرٌ. — مَرَقٌ Broth; gravy-soup; and any decoction.

سَهْرٌ مَارِقٌ An arrow of which the whole has passed through the animal at which it is shot. (A, art. مرد.) See صَارِدٌ, and مَغْتَلِمٌ.

مَرِيقٌ: see دَرِيٌّ. — مَرِيقٌ in the K is a mistake for مَرِيقٌ. (TA.) See also عَدِيَّةٌ, in art. علو, in which مَرِيقَةٌ is mentioned as the n. un.

مَمَرِقٌ A kind of small lantern in the roof of a chamber, for the admission of air, generally octagonal, the sides of wooden lattice-work, and the top of a cupola; a sky-light; any kind of window or aperture in a roof.

مرن

1. مَرَنٌ It was, or became smooth, (S, M, K.) with a degree of hardness. (M, K.) Said of a camel's foot: see اُسْحَقٌ. — مَرَنٌ عَلَى شَيْءٍ He became accustomed, habituated, or inured, to a thing. (K.)

2. مَرَّنَهُ He made it soft, or smooth, لَبِنٌ. (Msb.)

مَارِنٌ The [soft, or cartilagenous] part of the nose, beneath, or exclusive of, the bone. (Zj, in his "Khalk el-Insán:" and the like is said in the S and Mṣb, and partially in the K.)

مرى

1. الرِّيحُ تَمْرِي السَّحَابَ and تَمْرِيهِ The wind draws forth the clouds. (M, TA.) See an ex. in a verse cited voce عَزَلَا.

3. جَادَلَهُ مَرَاةٌ, inf. n. مُمَارَاةٌ and مَرَاةٌ, i. q. مَرَاةٌ; (S, K;*) He disputed with him, or did so obstinately, &c.: (TA:) it is only in opposing [what has been said; not in commencing a disputation]. (Mṣb.)

6. التَّمَارِي The disputing, or contending, together. (TA.) You say, هُمَا يَتَمَارِيَانِ بِالشَّعْرِ, [They two dispute, or contend, together, with verses or poetry]. (TA in art. بده.)

8. اِمْتَرَى He doubted, به of it. (K, xliii. 61.) — See 1.

10. اِسْتَمْرَانُهُ for اِسْتَمْرَاتِ الْاِبِلِ الْحَمَضِ: see 1 in art. عدن.

مَرُوٌ A certain plant: see خَاوُورٌ, and حَبَقٌ, and فَاخُورٌ.

مزر

مَزِيرٌ Strong-hearted. (S.) So I have rendered the fem. (with ة) in explaining بِلَهَاءِ: it seems there to mean bold.

مزق

2. مَزَقَ + He scattered, or dispersed. (K, xxxiv. 18; and Expos. of the Jeláleyn.) — [مَزَقَ, used tropically, may sometimes be rendered + He mangled, rent much, or dissundered; but more generally, + he, or it, shattered, disorganized, or dissipated; or + he, or it, marred, or impaired; being opposed to اَصْلَحَ, or to رَفَعَ or رَفَعَ, in the sense of اَصْلَحَ, as in an ex. cited voce رَفَعَ; sometimes several of these renderings will be found to be appropriate in a single instance. You say, مَزَقَ عَرَضَهُ + He mangled, rent, or shattered, or marred, his honour, or reputation. And مَزَقَ

عَقْلَهُ, and رَأْيَهُ, and أَمْرَهُ, + It shattered, or disorganized or dissipated, or it marred or impaired, his intellect, and his judgment, and his state of affairs or circumstances.] — مَزَقَهُ He rent it, or tore it, much; or in several, or many, places. mangled, or dissundered, it; and cut it much; &c. (TA.)

5. تَمَزَّقَ عَلَيْهِ عَقْلُهُ + [His intellect became shattered, or dissipated, or impaired]. (TA in art. رَفَعَ.) And تَمَزَّقَ عَلَيْهِ رَأْيُهُ وَأَمْرُهُ + [His judgment, and his state of affairs or circumstances, became shattered, disorganized, dissipated, marred, or impaired. (A and TA in art. رَفَعَ.) See مَزَّقَ, of which تَمَزَّقَ is quasi-pass. — تَمَزَّقُوا + They became scattered, or dispersed. (TA.) — تَمَزَّقَ عَرَضُهُ + His honour, or reputation, became mangled, rent, or shattered, or marred.

مَزُقٌ The rending, tearing, or slitting, a garment and the like. (JK.)

مَزْقَةٌ A piece torn off of a garment (S, K*) &c. (K.)

مِزَاقٌ [A she-camel] whose skin almost becomes rent in pieces by reason of her swiftness. (O in art. عنسق.)

مزن

مُزْنٌ Clouds (K, and Ham, p. 564) of any kind: (Ham, ibid:) or white clouds: (S, K, and Ham, p. 53:) or clouds containing water. (K.)

اِبْنُ مَازِنٍ The ant. (TA in art. بنى.)

مزی and مزو

2. تَمَزِيَةٌ The praising, or eulogizing [another]. (K, TA.) You say, مَزِيَّتُهُ عَلَيْهِ, syn. فَضْلَتُهُ. (IAṣr, TA.)

5. تَمَرَّيْتِ عَلَيْنَا Thou thoughtest, or hast thought, thyself superior to us in excellence: and so تَفَضَّلْتِ عَلَيْنَا. (TA.)

6. تَمَازَوْا i. q. تَفَاضَلُوا. (TA.)

مَزِيَّةٌ An excellent quality; an excellence. (S, Mṣb, K.)

مسك

1. يُمَسِّكُ الرَّمَقَ: see art. رمق.

2. ثَقَبَ بِالسَّكِّ بِالنَّارِ: see ثَقَبَ.

4. اُمْسَكَ He retained; he withheld. (Mṣb.) — He maintained: he was tenacious, or nig-gardly. — He, or it, held fast a thing: and arrested it. — اُمْسَكُهُ He held, retained, detained,

restrained, stayed, confined, imprisoned, or withheld, him. (K.) — **أَمَسَكَ عَنِ الْأَمْرِ** *He held, refrained, or abstained, from the thing.* (Mṣb.) — **أَمَسَكَهُ** *He grasped it, clutched it, laid hold upon it, or seized it, (قَبَضَ عَلَيْهِ) with his hand: (Mṣb:) or he took it; or took it with his hand, (أَخَذَهُ), namely, a rope, &c.: (Mgh:) or he held, or clung, to it: (TA:) [as also به تَمَسَكَ]. Also, بِه أَمَسَكَ signifies [the same; or] he laid hold upon, or seized, somewhat of his body, or what might detain him, as an arm or a hand, or a garment, and the like: but أَمَسَقَهُ may signify he withheld him, or restrained him, from acting according to his own free will. (Mugh, art. ب.) — أَمَسَكَ بَطْنَهُ [It bound, or confined, his belly (or bowels)]: said of medicine. (S, O, Mṣb, K; all in art. عَقَلَ.) — **الإِمْسَاكُ**, in relation to تَخَجُّبُ: see an unusual application of it in art. طَلَق, conj. 4.*

5: see 4 and 8. — **تَمَسَكَ بِحَبْلِهِ** *He held fast by his covenant: see أَعَصَرَ.*

6. **تَمَأَسَكَ** *He withheld, or restrained, himself: (PṢ:) he was able, or powerful; as also تَمَأَنَكَ, q.v. (KL.) — مَا تَمَأَسَكَ أَنْ فَعَلَ كَذَا* *He could not restrain himself from doing so; syn. مَا تَمَأَنَكَ. (S.) — إِيَّاهُ لَدُو تَمَأَسَكَ* *It held together. — And Verily he possesses intelligence. (TA.) And مَا بِهِ تَمَأَسَكَ* *There is no good in him. (TA.) See مُسَكَّة.*

8. **أَمَسَكَ بِهِ** *He clutched, or gripped, him, or it; i. q. بِهِ تَمَسَكَ. (MA.)*

10. **إِسْتَمَسَكَ الْبَطْنَ** *[The belly (or bowels) became bound, or confined]. (TA in art. عَقَلَ.) — He sought to lay hold upon it. (Bd, in ii. 257.) — إسْتَمَسَكَ: see an ex. voce صَرَعَهُ.*

مِسْكُ [*Musk: it is obtained from the musk-deer, moschus moschiferus; being found in the male animal, in a vesicle near the navel and prepuce.*] It is masc. and fem. (IAmb, TA voce ذَكِي.)

مَسَكُ *Tortoise-shell; syn. ذَبَلُ: (K:) bracelets made of tortoise-shell (ذَبَلُ), or of عاج [ivory]: (S, Mṣb:) bracelets and anklets made of horn and of عاج: n. un. with ة. (K.)*

مُسَكَّةُ *Intelligence: (Mṣb:) or full intelligence, (K, TA,) and judgment; judgment and intelligence to which one has recourse; as also مُسَكُّ, not مَسِيكُ, as in the K; (TA;) i. q. تَمَأَسَكَ. (Mgh.) You say, لَيْسَ لَهُ مُسَكَّةُ* *He has no intelligence. (Mṣb.) — لَيْسَ بِهِ مُسَكَّةُ* *He has no strength. (Mṣb.)*

مُسَكَّنٌ: see art. سَكَن.

مِدَادٌ or **مَسَاكٌ** *A kind of needles: see مِدَادٌ.*

مَسِيكٌ: see مُسَكَّةُ.

مَسَاكَاتُ [in the CK, art. رَوْض, written مَسَاكَاتُ] *Places, in land, or in the ground, to which the rain-water flows, and which retain it. (TA.) See ضَابِطَةٌ.*

مُمَسَّكٌ, said of a horse, *white on both fore and hind leg on the same side: see مُحَجَّلٌ.*

مُتَمَسِّكٌ *Compact in the limbs, (TA in art. بَدَن,) or flesh. (TA in this art.)*

مل

مَسَلٌ: see مَسِيلٌ, in art. سِيل.

مسي

2. **مَسَاءَهُ بَكَدَا** *He came to him in the evening with such a thing. (TA, voce صَبَحَ.)*

4. **أَمَسَى** *He entered upon the مَسَاءَ. (Mṣb.) — as syn. with صَارَ: see an ex. voce نَشَطَ, in a verse of Himyán, and another voce عَسَى.*

أَتَيْتُهُ لَيْسَى خَامِسَةَ: see صُبْحَ.

مَسَاءٌ *Afternoon, counted from noon to sunset: (Az, IKoot, Mgh, Mṣb, TA:) or, accord. to some, to midnight: (TA:) contr. of صَبَاحٌ: (S, K, Mṣb, &c. :) and evening, after sunset. (Mgh.) — أَتَيْتُهُ ذَا مَسَاءٍ* *[I came to him in the evening]. (IAḡr, TA, art. صَبَحَ.) See صَبَاحٌ. — أَتَيْتُهُ صَبَاحًا مَسَاءً* *: see صَبَاحٌ.*

أَصْبُوْحَةٌ: see أُمْسِيَّةُ.

مَمْسِيٌّ a name for the مَسَاءَ; and the time thereof; and the place thereof; like as مَصْبُوحٌ is a name for the صَبَاحَ; and the time thereof; and the place thereof. (Marg. note in a copy of the S, in art. صَبَحَ.)

مُسْتَمَسَكٌ *A place, or thing, to lay hold of: see مَعْضٌ.*

مش

R.Q. 2. **تَمَشَّيْتِ الْإِبِلُ** *The camels became dispersed. (TA in art. صَعَرَ.)*

مشق

1. **مَشَقَّ الْحَطَّ** *He elongated the handwriting: or was quick in it. (M.)*

2. **تَمَشِّيقٌ** *The act of lacerating much: see an ex. voce دَحِيْقٌ.*

كِتَابٌ مَشَقِيٌّ *Writing with spaces, or gaps, and with elongated letters; (JK;) [or quick, or hasty, writing; (see مَشَقُّ);] contr. of كِتَابٌ الْتَحَاسِينِ. (K in art. حَسَن.)*

مَسَاقٌ *Tow; oakum.*

مَسَاقَةٌ [the hards, or hurds, of flax or hemp and any similar coarse fibres: (see سَلْبٌ:) or tow; i.e.] *what falls from the combing of hair and flax and the like: (S, K:) or what is long: or not cleared: (K:) or what remains, of flax, after combing, that is, after it has been drawn through the مِمَشَقَةٌ, [or heckle,] which is a thing like a comb, whereby the best becomes cleared, the broken particles and integuments, which constitute the مَسَاقَةُ, remaining. (Mgh.)*

مَشَقٌّ *A certain sea-fish. (K, voce مَدَجٌ: in the CK, مَشَقُّ.)*

مِمَشَقَةٌ: see مَسَاقَةٌ.

مَمَشُوقٌ *A man light of flesh: (K:) a horse lean, lank, light of flesh, slender, or lank in the belly. (S.) — مَمَشُوقَةٌ* *A damsel tall and slender: (K:) slender: or perfect in make, and goodly, or beautiful: (Mṣb:) or goodly, or beautiful, in stature. (S.)*

مثل

2. **تَمَشَّيْلٌ**: see تَمَشَّيْلٌ.

مشن

1. **مَشَنَ الْأَدِيمَ** *He pared, or removed the superficial part of, the hide. (TA in art. أَدَمَ.)*

6. **تَمَأَسَنَ** *He wiped his hands together: see ظَرَبَانَ.*

مُوشَانٌ: see جُرُودٌ.

بَيِّنٌ: see تَبْيَانٌ, voce تَمَشَاءٌ.

مشى

1. **مَشَى** *He walked, went, or went along; (MA, KL;) [in its primary sense] He went any pace upon his feet, afoot, or on foot; he footed; whether quickly or slowly: (Mgh, Mṣb:) he removed from place to place at pleasure: (Er-Rághib:) walked; went along, marched; travelled; trod; paced; stepped. See 5. — also signifies He went on, or continued, in his course of action, &c. (Mughnee voce أَنْ, in explanation of this verb as used in Kur xxxviii. 5.) — [مَشَى + It (money) passed; was,*

or became, current. — † It (a calumny) was, or became, current. See **مَشَى بِنَطُهُ** [His belly became moved, or in motion; it discharged itself.] (S, K, art. طلق; &c.)

2: see 4.

3. **مَاشَاهُ** He walked, or went on foot, with him: he kept pace with him. See an ex. voce **الأَحْصَانِ**.

4. **أَمَشَى الدَّوَاءَ بَطْنَهُ** (A, K, art. حدر,) [The medicine moved, or purged, his bowels; made his belly to discharge itself:] and **مَشَى البَطْنَ** (TA, art. طوس, &c.)

5. **مَشَى** i. q. **تَمَشَى** (TA:) [or, properly, and accord. to general usage, he [walked with slow steps: so I have rendered it voce **وَلَفَّ**, &c.:] he walked heavily, with an effort. (TK voce **خَرَجْتُ**.) [One says in the present day, **تَمَشَى** I went forth taking a walk; and **مَشَى** He walked; walked about.] — [Hence the saying,] **تَمَشَّتْ فِيهِ حُمِيًّا الكَأْسِ** [The intoxicating influence of the cup of wine pervaded him, or] crept in him. (TA.) See also **تَمَشَّى**.

6. **تَمَاشَوْا** They walked, or went on foot, one towards, or to, another. (TA.)

10. **اسْتَمَشَى بالدَّوَاءِ** [He used the medicine as a laxative or purgative. (IbrD.)] (Az in L, art. عقر.) — **اسْتَمَشَى بِهِ**, referring to a plant, (K in art. صع.) He drank its water (i.e. infusion or the like) for moving the bowels. (TA ibid.)

مَشَاءٌ [That goes with energy; a good or strong goer;] strong to walk, or go, or go on foot. (TA voce **رَجِيلٌ**.)

دَوَاءُ البَشِيِّ Medicine that moves, or purges, the bowels. (TA in art. طوس.)

مَاشِيَةٌ A she-camel having numerous offspring. (S, Mgh.) — Hence, and **مَواشٍ**, as ominous of good, Camels, and cows, and sheep or goats that are for breeding and gain. (Mgh.)

مَمَشَى A passage, or way, by a place; (TA;) [a walking-place: the gangway of a ship?]

مصع

4. **أَمَصَعَتْ بَوْلِدَهَا** She (a woman) brought forth, or cast forth, her child with a single moan, or hard breathing [or with a single throe;] like **زَكَبَتْ بِهِ**. (IAgr, L, art. حقد.)

مصل

مَصْلٌ [A kind of **اقط**]: see **عَبِيْتُ** and **كُتْ**.

مضع

مُضَعَةٌ A piece, or bit, of flesh (T, S, K), &c.: (T, K:) or a morsel, or gobbet, of flesh, i.e. a piece of flesh such as a man puts into his mouth: (Khálid Ibn-Jembah, TA:) or as much as is chewed [at once]: (Msb:) and such as the heart, and the tongue, of a man: (TA:) and a foetus when it has become like a lump of flesh: see **Kur. xxii. 5**; and see **خَلِيقٌ**.

مضف

مُضَفٌ: see **سَبْرَاءٌ**.

مضى

1. **مَضَى** and **تَمَضَّى** i. q. **تَقَدَّمَ** [He advanced, proceeded, &c.]. (M.) — **مَضَى** He, or it, passed; passed away; went; or went away. (S, M, Msb, K.) — [He went on.] — **مَضَى لَهُ**, said of time: see **تَسْبِيْرُهُ**. — **مَضَى فِي سَبْرِهِ** He advanced, or pressed onward, with a penetrative energy or force, or a sharpness and effectiveness, in his pace. — **مَضَى الأَمْرُ**, and **القولُ**, † The command, or order, and the saying, was effectual; had effect; was, or became, executed, or performed; syn. **نَفَذَ**. (Msb, art. نفذ.) — **مَضَى فِي** He acted [or went on, and did so] with penetrative energy, or with sharpness, vigour, and effectiveness, in the affair; syn. **نَفَذَ**. (S, M, K.) See **مَاضٍ فِي الأُمُورِ**, below; and **جَسَرَ**. — **مَضَى عَلَى الأَمْرِ** He executed, performed, or accomplished, the affair; as also **أَمَضَاهُ** (S:) and he kept, or applied himself, constantly, or perseveringly, to it. (Msb.) — **مَضَيْتُ عَلَى بَيْعِي** and **أَمَضَيْتُهُ** I effected, or executed, my sale. (K.) — **مَضَى** It (a sword) cut; (M, K;) penetrated; was sharp.

4. **أَمَضَاهُ** [† He made it (i. e., a contract, sale, oath, &c.) to take effect; executed it; performed it.] — **مَضَى عَلَى الأَمْرِ**: see **أَمَضَى الأَمْرَ**. — **مَضَى عَلَى البَيْعِ** He made the oath to be unconditional, without exception, absolutely or decisively or irreversibly binding. (TK voce **جَزَرَ**.) See **جَزَرَ**. — **أَمَضَى عَهْدَهُ** † He made his covenant, or contract, or the like, to have, or take, effect; executed or performed it. (L, art. نفذ.) — **أَمَضَى رَأْيًا** He formed, or gave, a decided opinion. — **أَمَضَى** He signed a writing with his name, and so rendered it effective. — See 1.

5: see 1.

مَاضٍ فِي الأُمُورِ [† Penetrating, sharp, energetic, or acting with penetrative energy, or vigorous, and effective, in the performing of affairs: like **شَحْشَحَ**, q. v. — **مَاضٍ** is coupled

with the epithets **مَاهِرٌ** and **جَادٌ**, &c., and implies penetration and skill, or proficiency in anything;] *excelling, or surpassing, in doing, or performing, a thing:* (KL from the "Destoor":) [it is also coupled with **جَرِيٌّ** and **مُتَقَدِّمٌ**, in the T, art. جهر. See also **نَافِذٌ**, its syn.] — **فَرَسٌ** † A sharp, spirited, vigorous horse [&c.]; contr. of **بَلِيدٌ**; (Lth, TA, voce **نُدْبٌ**;) exerting, or having, a penetrative energy, &c.: see **مَضَى**. — **كَانَ فِي الزَّمَنِ المَاضِي** That was in the time that is past; contr. of **المُسْتَقْبَلِ**. (TA.)

إِمضَاءٌ A signature.

تِمضَاءٌ One who performs affairs with energy and perseverance: an intensive epithet: see **صَمِيَانٌ**.

مطق

5. **تَمَطَّقَ** He tasted repeatedly, or smacked his lips: see two explanations of this verb voce **لَمَطًا**.

مطل

1. **مَاطَلَهُ**, inf. n. **مَطَلٌ**, and **مَاطَلَهُ**, inf. n. **مِطَالٌ**, He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him. (Msb.) See **دَافَعْتَهُ** and **سَوَّفَهُ**.

3: see 1.

مَطُولٌ Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising time after time to pay him. (Msb.)

مِطُولٌ Iron, or a sword, (Az, TA,) beaten into a long shape: (Az, K:) or anything extended, elongated, or lengthened. (S.)

مطى

1. **مَطَا** signifies He drew, or pulled, a thing; as, for instance, a well-rope: for **مَطَّ** and **مَطَّ** and **مَطَوٌ** are all one. (Az and TA in art. مط.) See an ex. from Zuheyr, voce **ثَنَائِيَّةٌ**.

5. **تَمَطَّى** He stretched, in a neuter sense: as also **تَمَطَّطَ** and **تَمَدَّدَ**.

مَطَاً [for **مَطَوًا**?] A stretching, through weariness, &c.? (TA, art. ثاب.)

مَطِيَّةٌ A camel: (Msb:) a camel, or beast, that one rides; a beast that goes with energy and

speed: (K:) or a she-camel, or he-camel, that is used for riding; (TA;) [and so a horse, &c.]; a saddle-camel, or camel that one rides. (KL.) — See two exs. of a metaphorical meaning voce زَعَمَ.

مُطَوِّأَ The stretching oneself by reason of fever. (Aṣ in TA, voce بُرِحَا.) — See نُوبَاءَ.

مع

مَعَ [generally thus in all cases] is a word, or noun, (S, K,) or particle, (K,) denoting concomitance, (S, K,) &c. (K.) It is said to denote the commencement of concomitance, though this is not invariably the case. (MF and TA, voce مَعِيَ.) — مَعِ الْعَصْرِ means عِنْدَ الْعَصْرِ. (Mughnee.)

معس

8. أَلُوْتُ: see اِمْتَعَسَ.

معص

1. مِعْصَ: see مِعْصَ.

معق

1. مَعَقَ: see عَمِقَ.

4. مَا أَمْعَقَهَا: see عَمِقَ.

مَعِيْقَ: see عَمِيْقَ.

معك

مَتَمَعَكَ الْفَرَسِ (T, art. رَدَى) or الْحِمَارِ (S, M, art. رَدَى) The horses' or asses' place of rolling upon the ground. See رَدَى.

معل

مَعْلُ [not مَعْلُ] An agile, acute, clever, man: see شَعْلُ.

معن

4. أَمْعَنَ He (a horse) went far, (S, Mṣb, K,) in his run. (S, Mṣb.) — Hence, مَعْنَى فِي الطَّلَبِ He went very far in search: (Mṣb:) or he went far, or to a great or an extraordinary length, therein. (Mgh.) — مَعْنَى فِي الشَّيْءِ, (Ham p. 817,) or فِي الْأَمْرِ, (MA, K, Har p. 176,) He went far, (K, Ham, Har,) or deep, or beyond bounds, (MA,) in, or into, the thing, or affair. (Ham, &c.) — أَدْعَنَ لِي بِحَقِّي: see أَدْعَنَ.

المَعْنُ The drawing of water.

معى

مَعِي A narrow, depressed place. (See طَأْطَأَ.)

بَعْرُ بَنَاتٍ مَعِي (T in art. بَنَى) — The rectum.

الْأَقْصَابُ i. q. الْأَمْعَاءُ; (AO: see voce قَتَبَ;) the guts; i. e. bowels, or intestines, into which the food passes from the stomach: الْحَسَا is the name of all the places of the food; and in the belly are the أَعْفَاجُ and the أَقْتَابُ, to which the food passes after the stomach, and these are the lower أمعاء; and all these are called the قُصْبُ: the حَوَايَا are all the أمعاء that wind, or take a coiled, or circular, form. (Zj, in his "Khalḳ el-Insán.") — أَمْعَاءُ: see a tropical signification (water-holes) of this pl. voce حَوِيَّةَ.

مقط

مَاقِطُ A player with the ball. (O in art. صَوَّعَ.) See صَاعَ, last sentence.

مقل

3. مَاقَلَهُ, inf. n. مُبَاقَلَةٌ He vied with him in diving: see غَامَسَهُ.

6. تَغَاطَسَا: see تَهَامَلَا.

مُقْلُ The Theban palm; palma Thebaica of Poccoke; the cucifera of Theophrastes. — Also The خُوصُ, or leaves, of the tree thus called: see صَمِيغَ — See also نَظْمَ.

مُقْلَةٌ, for جُرْعَةٌ مَقْلَةٌ: see 3 in art. صَفَنَ.

مُقْلَةٌ The ball, or globe, or bulb (lit. fat, شَحْمَةٌ), of the eye, i. e., the eyeball, which comprises the white and the black. (Khalḳ el-Insán of Zj; and S, Mṣb, K.)

مكر

1. كَادَهُ i. q. خَدَعَهُ, (Mṣb, &c.,) see كَادَهُ.

مَكْرُ [Artifice; machination; stratagem; fraud; fraudulence; guile].

مكن

2. مَكَّنَهُ He gave him a place: (Jel, vi. 6:) he assigned him a place, and settled, or established, him. (Bd, ibid, where see more.) You say also, مَكَّنَ لَهُ فِي مَنْزِلٍ [He assigned, or gave, him a place in an abode]. (S in art. بَوَأَ.) — مَكَّنَهُ مِنْ شَيْءٍ, and أَمَكَّنَهُ, He made him to have mastery, or dominion, or ascendancy, or authority, and power, over a thing; (Mṣb;) put it in his power. — مَكَّنَهُ مِنَ الشَّيْءِ, and أَمَكَّنَهُ مِنْهُ, He empowered him, enabled him, or rendered him able, to do the thing: he enabled him to have the thing within his power. Ex. أَمَكَّنَ يَدَيْهِ, He enabled his hands to take and grasp his knees: from a trad. (Mgh.)

4. أَمَكَّنَهُ مِنْ شَيْءٍ He made him to have a thing within his power, or reach: enabled him to do, reach, get, or obtain, a thing. See 2. — أَمَكَّنَهُ It was within his power, or reach; was possible, or practicable, to him. — أَمَكَّنَهُ It became easy to him. (Mṣb.) It (an object of the chase) offered him an opportunity to shoot it or capture it; or became within his power, or reach. — أَمَكَّنِي, said to a woman, [meaning Empower thou; i. e. grant thou access;] occurs in a poem. (S, art. عَرَضَ.) — أَمَكَّنَتْهُ She granted him attainment.

5. اِسْتَقَرَّ i. q. تَمَكَّنَ: (Mṣb, art. قَرَّ:) it is very often used in this sense, as meaning He, or it, settled; became fixed, or established; it became fixed, or steady, in its place; when said of a man, particularly implying in authority and power: see قَرَّ. — تَمَكَّنَ مِنْ شَيْءٍ, and اِسْتَمَكَّنَ, He became possessed of mastery, or dominion, or ascendancy, or authority, and power, over a thing; he was able to avail himself of it: [he was, or became, within reach of him, or it.] (Mṣb.) — تَمَكَّنَ مِنْهُ He assumed authority over him.

10. اِسْتَمَكَّنَ: see 5. — He, or it, was, or became, firm. It seems sometimes to mean It (a plant) took firm root.

مُكْنَةٌ, (Mṣb, TA,) with ḍamm, (TA,) Power; (Mṣb, TA;) ability; (TA;) strength. (Mṣb.)

النَّاسُ عَلَى تَمَكُّنٍ i. q. مَكِينَةٍ (Sh, TA.) — عَلَى مَقَارِمِهِمْ مَكِينَاتِهِمْ (IAṣr, TA.)

مَكَّانُ: see مَصَّانُ in art. مَصَّ.

مَكَّنَانُ: see رَيْحَةٌ.

مَكَانَةٌ Greatness, and high rank or standing, in the estimation of the Sulṭán: (Mṣb:) an honourable place in the estimation of a king. (K.)

جَلَسَ مُتَمَكِّنًا He sat in a firm, or settled, posture; as when one sits cross-legged.

مكو

مَكَّاءُ The bird so called, because of its colour: see أَخْرَجَ.

مل

1. مَلَّهُ He put it (namely bread, or flesh-meat,) into hot ashes, [to bake, or roast]. (K, &c.) — مَلَّ الثَّوْبَ He sewed, or tacked, the garment, or piece of cloth, [slightly,] previously to the [stronger] sewing termed الْكَقَفُ. (S.) See also مَلَّيْتُ مِنْهُ, & مَلَّيْتُ مِنْهُ, I was averse from it; (T;) loathed it; was disgusted by it, with it, or at it; (T, S, K;) [was weary of it;] turned

away from it with disgust. (T.) See سَمِرٌ. —
 مَلَّ مَلَانًا [May thy disgust pass away, or cease]:
 see أَضَلَّ اللَّهُ ضَلَاكَ.

4. أَمَلْتُمْ & أَمَلْتُمْ: see 4 in art. حَظ. —
 أَدَلَّ: see an ex. voce أَدَلَّ.

8. اِمْتَلَّ مِلَّتَهُ He follows his way of religion:
 see 8 in art. شَرَع.

مَلَّةٌ The hollow that is made for baking bread:
 or the hot dust and ashes [in which the bread is
 baked]. (Msb.) — Hot ashes: (S, K:) ashes,
 and earth, in which fire is kindled. (TA, art.
 خَبِزَ) — خَبِزَ مَلَّةً Bread baked in hot ashes. (S.)
 [It is generally made in the form of thick round
 cakes.]

مِلَّةٌ A religion; (S, Msb, K;) a way of be-
 lief and practice in respect of religion. (T, &c.)
 — See 8.

مَلُولٌ Conceiving [frequent] disgust. (Msb.)
 See ذَوَاتِي.

مَلَانٌ: see 1.

مَلِيلٌ A man burned by the sun; as also
 مَمْلُولٌ (TA.) See an ex. in a verse cited
 voce أَصْرَمَ; and see طَلْمَةٌ.

مَمْلُولٌ Flesh-meat covered over in live coals.
 (TA, art. عَرَضَ) — See مَلِيلٌ.

مَمْلُومٌ An iron style with which one writes on
 tablets. (K.) — The style, or bodkin, with which
 collyrium is applied to the eyes. (S, K.) In the
 CK, incorrectly, مَمْلُومٌ: the former is found in
 MS. copies of the K, as well as in the S, and is
 right accord. to the TK.

ملع

مَلِيعٌ: see غَمْلُولٌ.

ملق

1. مَلَقَهُ He fayed him with a whip: like
 سَلَقَهُ. (TA in art. سَلَقَ.)

5. تَمَلَّقَهُ (S, K,) and تَمَلَّقَ لَهُ (S, Msb, K,)
 inf. n. تَمَلَّقَ and تَمَلَّقَ [like تَجَمَّلَ and تَمَلَّقَ,
 not تَمَلَّقَ as in the CK,] He behaved in a
 loving, or an affectionate, and a blandishing, or
 coaxing, manner to him. (S, Msb,* K.) See a
 verse cited in art. رَضُو, conj. 5.

مَلَقِيَّةٌ [A swiftly-running mare]. See عَيْرٌ بِهِ.
 مَلَّاقٌ Vehement in journeying, or in his pace;
 i. q. مَلَّاحٌ. (TA, voce مَلَّاحٌ.)

مَمْلَقَةٌ A harrow: see مَلَسَ.

ملك

1. مَلَكَهُ He possessed it, or owned it, [and par-
 ticularly] with ability to have it to himself exclu-
 sively: (M, K:) [and he exercised, or had, autho-
 rity over it; for] مَلَكٌ signifies the exercise of
 authority to command and to forbid in respect of
 the generality of a people [&c.]: (Er-Rághib,
 TA:) or the having possession and command or
 authority: and the having power to exercise
 command or authority. (TA.) مَلَكٌ, as inf. n. of
 مَلَكَهُ meaning He possessed it, is more common
 than مَلَكٌ and مَلَكٌ. — مَلَكَ أَمْرَهُ [He had the
 ruling, or ordering, of his affair, or case] And
 مَلَكَ عَلَى النَّاسِ أَمْرَهُمُ He had the dominion, or
 sovereignty, or ruling power, over the people.
 (Msb.) = See 4.

2. مَلَكَهُ He made him to possess a thing;
 (S, K:) as also مَلَكَهُ (K.) — He made him
 king; or made him to have dominion, kingship,
 or rule. (Msb, K.) — يَمَلِكُ الرَّجُلُ أَمْرَهُ [The
 man shall be made to have the ruling, or ordering,
 of his affair, or affairs, or case]. (Sh, T in art.
 دِين.)

3. مَالِكٌ أَمَّهُ: see شَدَنَ.

4. أَمَلَكَهُ and مَلَكَهُ الصَّحِيحُ He kneaded well
 the dough. (S, K.) = See 2.

5. تَمَلَّكَ He took possession of a thing [absolu-
 tely or] by force. (Msb.)

6. مَا تَمَلَّكَ أَنْ فَعَلَ He could not restrain
 himself from doing; (Mgh, Msb;) syn. مَا تَمَسَّكَ
 [q. v.] (S.)

مَلَكٌ: its pl. أَمَلَاكٌ, in common conventional
 language means [or rather includes] Houses
 and lands. (TA.) See its pl. pl. أَمَلَاكَاتٌ.

مَلَكٌ Dominion; sovereignty; kingship; rule;
 mastership; ownership; possession; right of pos-
 session; authority; sway. — مَلَكُ اللَّهِ God's
 world of spirits; or invisible world. (TA, art.
 مَلَكُوتِ) — مَلَكٌ (when distinguished from مَلَكُوتِ)
 The dominion that is apparent; as that of the
 earth.]

مَلَكٌ An angel: see مَأَلَكٌ. — مَلَكٌ Water. (S.)

أَخْنَعٌ The king of kings. See مَلِكُ الْأَمَلَاكِ.

مَلَاكُ الْأَمْرِ and مَلَاكُهُ That whereby the thing
 &c. subsists: (S, KL:) its قَوَامٌ [q. v.] by whom,
 or by which, it is ruled, or ordered: (K:) its
 foundation; syn. أَصْلُهُ (KL:) its support;
 that upon which it rests: (T, TA:) it may be
 rendered the cause, or means, of the subsistence
 of the thing; &c.

مَلَاكٌ see مَلَاكٌ.

مَالِكٌ: see رَبٌّ. — مَالِكُ الْأَمْرِ The possessor of
 command, or rule. — المَالِكُ الكَبِيرُ The Great
 Master, or Owner; i.e., God; in contradistinc-
 tion to المَالِكُ الصَّغِيرُ the little master, or owner;
 i.e., the human owner of a slave, &c. —
 مَالِكُ الْحَزِينِ (so in one copy of the S: in
 another, and the MA, and Kzw, مَالِكُ الْحَزِينِ
 [The heron: or a species thereof] in Pers. بوتيمار;
 (MA;) a certain bird, long in the neck and legs,
 called in Pers. بو تيمار. (Kzw:) see سَبَيْطَرٌ —
 أَبٌ أُمَالِكٌ Hunger. (MF, art. جَبْر.) See also أَبٌ.

أَمَلَاكَاتٌ pl. of أَمَلَاكٌ pl. of مَلَكٌ Goods, or
 chattels, of a bride: see أَغْنَاءُ in art. غَنَى.

مَلَكَةٌ [A faculty.] A quality firmly rooted in
 the mind. (KT.)

مَلَكُوتُ اللَّهِ God's world of corporeal beings.
 (TA, art. شَهَدَ.) Generally The kingdom of
 God.

مَمْلُوكٌ is also syn. with مَمْلُوكٌ; this is meant
 in the TA where it is said that مَمْلُوكٌ in the say-
 ing لَبَا مَمْلُوكٌ وَتَيْسٌ لَبَا مَمْلُوكٌ [We have kings of
 bees, but we have not slaves] is pl. of المَمْلُوكِ
 from المَمْلُوكُ: it is also said in art. رَغُو in the
 TA, (see 4 in that art.) that مَمْلُوكَةٌ is syn. with
 مَمْلُوكَةٌ.

أَرَبٌ and أَمَلَاٌ and شَرَطٌ: see أَمَلَكٌ.
 شَدَّ مَا أَمَلِكُ شَدًّا وَلَا إِرْحَاءَ: see شَدَّ.

مَمْلَكَةٌ A kingdom, or realm. (S.)

مَمْلُوكٌ A slave; a bondman; syn. عَبْدٌ (S.)
 or رَقِيقٌ. (TA.) In the present day, specially,
 A white male slave. (TA.) See مَرَبُوبٌ.

ملى

1. مَلَى أَبَاهُ see مَلَى أَبَاهُ in art. لَيْسَ. —
 مَلَى اللَّهُ حَبِيبَكَ I was made to live long with such a
 one. (Ham, p. 412.) — مَلَى اللَّهُ حَبِيبَكَ May
 God make thee to have enjoyment of thy friend
 (مَتَعَكَ بِهِ) and to live long with him. (S.) See
 لَيْسَ.

4. أَمَلَيْتُ and أَمَلَيْتُ: see 4 in art. حَظ.

5. تَمَلَّى He lived long. (T.) — تَمَلَّى العَيْشَ He enjoyed a thing. — تَمَلَيْتُ عُمَرَهُ: see
 a verse of Ibn-Ahmar cited voce أَبْلَى in art.
 بَلُو.

مَلِيٌّ A while: (Msb:) or a long time. (S, Msb.)

unyielding, to him; see **أَبَى عَلَيْهِ** — **إِمْتَنَعَ** It was, or became, inaccessible, or inapproachable; like **مُنَعَّ**; syn. with **حَصَّنَ**, q. v.: and also, difficult of access, as in an instance in art. **أَبَى** (last sentence of 4); and also **عَرِسَ عَلَيَّ**. — See 5.

مَنْعَةٌ: see **مَنْعَةٌ**.

مَنْعَةٌ State, and power, of resistance; lit. a state of might of one's people or party, so that such as desires to do so will not prevail against him: [or a state of might in his people or party, &c.; or a state of might, and power of resistance, in his people or party:] (Mṣb:) [resistibility: or simply resistance:] inaccessibility, or unapproachability, of a people; as also **مَنْعَةٌ** and **مَنْعَةٌ**. (TA.)

مَنْعٌ One who denies, or refuses to give; as also **مَنْعٌ** and **مَنْعٌ**. (K.)

مَنْعٌ, from **مَنْعَ**, [Unapproachable; inaccessible:] difficult of access; fortified; strong: (TK, voce **وَزَّرَ**;) [defended, or protected, against attack: like **حَصِينٌ**: resistive; resisting attack;] applied to a fortress. (Mṣb.) — **قَوْمٌ مَنْعَاءَ** [pl. of **مَنْعٌ**] An inaccessible, or unapproachable, people. (TA.)

مَنْعٌ } **مَنْعٌ**
مَنْعٌ }

الْمْتَمْتِعَانِ The young she-camel and young she-kid: because they resist the year of dearth by reason of their youthful vigour, &c. (K.)

مُتَمْتِعٌ Resisting; resisting attack; unyielding; incontinent.

منى

1. **مَنَاهُ** He tried him; proved him. (S, K.) You say, **مَنَاهُ اللَّهُ بِحُبِّهَا** God tried him by love of her. (T.) And **مُنِيَ بِكَذَا** He was tried by such a thing. (T.) — **مَنَى** He meditated [a thing in his mind]; syn. **قَدَّرَ**. (Bd, ii. 73.) See **أَمْنِيَّةٌ**.

5. **تَمَنَاهُ** He wished, or desired, it. (K, TA.) — **التَّمْنَى** relates to that which is possible and to that which is impossible: whereas **التَّرَجَى** relates only to what is possible. (IAk, p. 90.)

10. **تُسْتَمْنَى**, said of a she-camel: see 8 in art. **سَوِ**.

مَنْيَةٌ: see **مَنْيَةٌ**.

مَنْيَةٌ A thing wished for by a man: pl. **مَنْيٌ**. (T.) This word and **أَمْنِيَّةٌ** signify the same. (M, Mgh, Mṣb, K.) See an ex. in a verse cited voce **أَوْ**. — **الْمَنْيَةُ** in the case of a covered she-

camel, *The period by the end of which one knows whether she be pregnant or not.* (M.) — **مَنْيَةٌ** of a mare, *Twenty days.* (M, voce **سَفُودٌ**.)

مَنْيَةٌ [A decreed event. Fate; destiny:] The decree of death: (IB:) or the decreed term [of life, or] of a living being: (Er-Rághib:) death; (S, M, K;) because it is decreed; (S, M;) as also **مَنْيٌ**: (M, K;) [properly a thing decreed: and hence the pl.] **الْمَنْيَا** signifies the fates or decrees [of God]. (T.) — **مَنْيَةٌ** also means † A man of courage upon his saddle: (TA in art. **حَوِيَّةٌ**;) pl. **مَنْيَا**: see an ex. voce **حَوِيَّةٌ**.

أَمْنِيَّةٌ An object of wish, or desire: originally, a thing that a man meditates (**يُقَدِّرُهُ**) in his mind; from **مَنْيٌ** signifying **قَدَّرَ**: and hence applied to a lie; and to what is wished, or desired, and what is read, or desired [pl. **أَمَانِيٌّ** and **أَمَانٌ**]. (Bd in ii. 73.) See **مَنْيَةٌ** and **حَوِيَّةٌ**.

مه

مِهَةٌ, (T in art. **رَمِدٌ**;) or **مِهَةٌ**, (L in that art.) It has no goodness and lastingness. (T and L in that art.)

مهد

4. **أَمَهَدَتْ بِوَلَدِهَا** She (a woman) brought forth, or cast forth, her child with a single impulse. (IAq, in L, art. **خَفَدٌ**.) — **أَمَهَدَتْ بِالْوَلَدِ** is syn. with **أَسَهَدَتْ بِهِ**; (IAq, O, TA in art. **سَهَدٌ**;) and **زَكَّيْتُ بِهِ**, &c. (IAq, L, in art. **خَفَدٌ**.)

مهل

4. **أَمَهَلَهُ** He acted gently, softly, or in a leisurely manner, towards, or with, him. (K.) He granted him some delay, or respite; let him alone, or left him, for a while. (S, K.) [In both senses] i. q. **أَرَوَدَهُ**. (S, art. **رَوَدٌ**.) You say **أَمَهَلْنِي** **حَتَّى أَفْعَلَ كَذَا** Grant thou me some delay that I may do such a thing; give me time to do such a thing. See **Har** p. 164.

5. **تَمَهَّلَ** He acted, or behaved, deliberately, or leisurely; without haste; (S, Mṣb, K;) in an affair. (S, Mṣb.)

مَهْلٌ and **مَهْلٌ** and **مَهْلَةٌ** Gentleness; a leisurely manner of acting or proceeding. (Mṣb, K, &c.) — **مَهْلًا** Act gently, softly, or leisurely.

مَهْلٌ: see **مَهْلٌ**.

مَهْلَةٌ: see **مَهْلٌ**. — **فِي الْأَمْرِ مَهْلَةٌ** In the affair is a delay; syn. **تَأْخِيرٌ**. (Mṣb.) — **فِي مَهْلَةٍ** Leisurely; gently; by little and little.

عُرْمُولٌ مُتَمَهِّلٌ A hard penis: see **قَاسِبٌ**.

مهر

مَهْرَةٌ A far-extending مَفَازَةٌ [or desert, &c.]. (S, K.) See **إِصْبِتٌ**.

مهن

8. **إِمْتَهَنَهُ** He used it for service and work: (K:) i. q. **إِبْتَدَلَهُ**, q. v.: (S, Mṣb:) He held it in mean estimation. (Har, p. 65.)

مِهْنَةٌ [is syn. with **عَمَلٌ** and **فِعْلٌ**, and means work, labour, or] service; ministration; performance of an office. (S, &c.) — Also, The clothes worn in service, or in the performance of business. (Mṣb.)

مِهِينٌ Contemptible; abject: (S, K) weak: having little judgment and discrimination. (K.)

مهو

مَهُوٌّ, applied to a sword, *Thin edged*: see an ex. voce **خَشِيْبَةٌ**. — **سَلَخَ مَهُوٌّ** Thin excrement. (Skr in Carm. Huds. p. 15.)

مَهَا † Front teeth (**فُغْرٌ**) that are clean, white, and lustrous (having much **مَاءٌ**): so in a verse of El-Aqshà [cited voce **رَفٌّ**]. (TA.)

مُهَبِّيٌّ Beverage, or wine, (**شَرَابٌ**), mixed with much water. (IAq, in TA, art. **حَنْدٌ**.)

موا

مَاءٌ Water. — **مَاءُ الظُّهْرِ** [The seminal fluid]. (K, voce **أَنْبَتٌ**.) See **Kur**, lxxxvi. 6, 7, and see 4 in art. **رَوَقٌ**. — **مَاءٌ** Lustre [likened to water, and running water,] of the teeth, (IbrD,) &c.: see **ظَلْمَرٌ** and **دَرَزٌ** and **غَرَبٌ**. — **مَاءٌ** The water of a sword: see **فِرْتَدٌ** and **رَوْتَقٌ**: also its lustre. — **سَيْفٌ كَثِيرُ الْمَاءِ** [A sword much diversified with wavy marks or streaks in its grain; as are the swords of Damascus &c.] (TA voce **إِبْرِيْقٌ**.) — **الغُرَابِيُّقُ** i. q. **بَنَاتُ الْمَاءِ**. (إِبْرِيْقٌ) — **إِبْنُ الْمَاءِ** — **عَرَسٌ**. (L, art. **وَضَرٌ**.) See **عَرَسٌ**. — **بَنَاتُ الْمَاءِ** is † A kind of bird; pl. **بَنَاتُ الْمَاءِ**; (Mgh in art. **بَنَى**;) the aquatic bird; the bird of the water. (Mṣb in art. **بَنَى**.) — **مَاءُ الشَّبَابِ**: see **شَبَابٌ**. — **مَاءُ الذَّهَبِ** — **تَشَهَّلَ** and **حَقَنَ**: **مَاءُ الْوَجْهِ** Gold-wash for gilding: and **مَاءُ الْفِضَّةِ** Silver-wash for silvering: you say, **بِمَاءِ الذَّهَبِ**, and **الْفِضَّةِ** He washed it over with gold, and silver. — **مَاءٌ** is used as a coll. gen. n., of which the n. un. is **مَاءَةٌ**; and therefore is sometimes made, as a pl., to have a pl. epithet: ex. **مَاءٌ عَذَابٌ**. (See **عَذَبٌ**.) **مَاءَةٌ** signifies A water; or some water.

موق

موق [Stupidity;] foolishness with lack of understanding. (S, K.) = A kind of boat: see جَرْمُوق.

مول

5. تَمَوَّلَ He became abundant in wealth. (TA, art. تَمَر.)

مَالٌ Whatever one possesses: (K:) property; wealth:] accord. to Moḥammad [the Ḥanafec Imám), whatever men possess, of dirhems, or deenárs, or gold, or silver, or wheat, or barley, or bread, or beasts, or garments or pieces of cloth, or weapons, or other things: (Mgh:) [property, or wealth:] or originally what one possesses of gold and silver: then applied to anything that one acquires and possesses of substantial things: and mostly applied by the Arabs to camels, because these constitute most of their wealth: (IAth, TA:) and animals. (TA.) — مَالٌ Camels or sheep or goats. (S.) The مال of the people of the desert consists of what are termed نَعْمٌ (T, Mṣb,) i.e. Cattle, consisting of camels or neat or sheep or goats, or all these, or camels alone; (Mṣb in art. نَعْم.) herds, or flocks, or herds and flocks. — مَالٌ A square in arithmetic: pl. أَمْوَالٌ. See جَذْرٌ — مَالٌ, for دُو مَالِي (L, art. صِيد.)

مَالِي Of, or relating to, property or wealth.

موم

مَوْمٌ [Pleurisy]: see بَرَسَامٌ and حِمَامٌ.

مَوَامِي Lands wherein is nothing: see بَلُوْقَةٌ.

موه

2. مَوَّهَ He silvered or gilded, (S, K,) or washed over with gold or silver, (Mṣb,) a thing (S, Mṣb, K, TA) of brass (TA) or copper or iron. (S, K.) — He [varnished or] embellished falsehood so as to give it the appearance of truth. (TA.) He falsified information, عَلَيْهِ to him, in reply to a question. (K.) — He involved in confusion, or doubt; or practised concealment or disguise; or he concealed or disguised: (S, TA:) and he deceived, deluded, beguiled, circumvented, or outwitted. (TA.) — He varnished, or embellished with a false colouring.

4. أَمَّاهُ He (a digger) produced, or fetched out, water, by his labour or work; syn. أَنْبَطَ الْمَاءَ; (S, K:) or reached the water: (Mṣb:) or reached much water; as also أَمَّاهُ. (AA, in TA, art. نَبَط.) — أَمَّاهُ الرَّكِيَّةُ He (a man) produced, or fetched out, by his labour, or work [in digging,]

the water of the well; syn. أَنْبَطَ مَاءَهَا (S, K:) He (God) made the water of the well to be much, or abundant. (Mṣb.)

موى

أَوَاهُ Small-pox: see آهَةٌ in art. آوَاهُ.

مَوِيَّةٌ A mirror; so called in relation to water, because of its clearness, and because images are seen in it as they are in clear water: the م is a radical letter. (T in art. أَوَى.)

ميس

الْمَيْسَانُ One of the two stars called الْهَيْعَةُ. The other [مَيْسَانٌ] is called الْزُّرُّ. (El-Kazweene.)

ميش

1. طَرَّقَ مَاشٌ He mixed hair with wool: see طَرَّقَ; and see Freytag's Arab. Prov. ii. 28. — مَاشٌ طَارَقَهُ i. q. الْكَلَامُ [He practised various modes of speech]. (TA in art. طَرَق.)

ميع

4. أَمَّاهُ He made it to flow. (Mṣb.)

7. انْمَاعٌ It flowed. (Mṣb.)

مَائِعٌ Anything in a melted state, fluid, or liquid: opposed to جَامِدٌ. (Mṣb.)

مَيْعَةٌ Briskness, liveliness, or sprightliness. (S.) The prime, or first part, of youth, and of the day. (S, K.) The first part of the run of a horse: (S:) the first part, and the briskness, liveliness, or sprightliness, of a run, and of intoxication: or the main part of anything. (TA.) — And The flowing of anything poured out. (TA.)

ميل

1. مَالٌ [He, or it, inclined, leant, bent, propped, tended, declined, deviated, or deflected.] — مَالٌ مَعَهُ and مَائِلَةٌ He conformed with, and assisted, or aided, him. (TA.) — مَالٌ إِلَيْهِ He loved him. (TA.) — مَالٌ عَلَيْهِ He wronged him. (TA.) He was, or became, inimical to him. — ظَلَعَتْ i. q. (K, art. غَمَز.) مَالَتْ الدَّابَّةُ مِنْ رِجْلِهَا [It limped]. (TA.)

2. مَيَّلَ بَيْنَ شَيْئَيْنِ He wavered, or vacillated, between two things. (S, MA.) See 10.

3. مَائِلَةٌ He inclined towards him reciprocally: and مَائِلًا they two inclined each towards the other. (TK, art. هُوَد.) See also مَالٌ مَعَهُ in 1.

5. See 6. — تَمَيَّلَ بِالْقَوْلِ He vacillated in the saying: see تَرَجَّحَ.

6. تَمَائِلٌ فِي مَشْيِهِ [He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, in his gait; a meaning well known, and still common]; (S;) syn. تَتَيَّ. (Har, p. 269.) — See تَزَايُعٌ فِي تَمَائِلَتِ فِي تَمَائِلَتِ فِي تَمَائِلَتِ فِي تَمَائِلَتِ and تَمَيَّلَتْ signify the same. (TA.) — تَجَانَّفَ i. q. عَنْ طَرِيقِهِ; and تَمَائِلٌ إِلَى الشَّيْءِ — [He affected a deviation, or purposely deviated from his course, &c.] (TA in art. جَنَف.)

10. اسْتَمَالَهُ, and اسْتَمَالَهُ بِقَلْبِهِ (S, K,) He inclined him, and his heart. (K.) — اسْتَمَالَهُ He attracted him to himself; or sought to make him incline. (MA.) — اسْتَمَالَ is a quasi-pass. of مَيْلَةٌ. (K, TA.)

مَيْلٌ as used by the Arabs, [A mile:] The distance to which the eye reaches along land: accord. to the ancient astronomers, three thousand cubits: accord to the moderns, four thousand cubits: but the difference is merely verbal; for they agree that its extent is ninety-six thousand digits; [about 5166 English feet;] each digit being the measure of six barley-corns, each placed with its belly next to another; but the ancients say that the cubit is thirty-two digits; which makes the mile three thousand cubits. (Mṣb, which see for more.) See also مُتَمَلِّبٌ — مَيْلٌ i. q. مُتَمَلِّبٌ [A style]. (K.)

مَيْلٌ Inclination; leaning; bent; propensity; tendency.

مَيْلٌ A natural wryness. (S.)

تَمَائِلٌ (?) of a مَحَالَّةٌ of a well: see تَمَائِلٌ.

مَيْالٌ [i. q. مُتَمَائِلٌ, Inclining much]. (A, art. فِيد.) See سَيَّالٌ.

أَمِيلٌ Swaying on horseback: see an ex. of its pl. عِمَّةٌ مَيْلًا — أَشْعَلٌ in a verse cited voce قَفْدَاءٌ see قَفْدَاءٌ.

امالة الألف The inclining of the sound of ا, when quiescent, after fet-ḥah, towards the sound of ي; so that the fet-ḥah, with that ا, composes a sound the same as that of the long "e" in the English word "there." This is accordant with present usage; and I have not found any learned Arab who asserts otherwise. See also نَابٌ, and حَجَّاجٌ, and مَشُوبٌ.

ن

نَاط

1. نَاطَ عَنْهُ, aor. ٤, (inf. n. نَاطٌ, TA,) *He became distant, or far removed, from him, or it.* (K.) — نَاطَ, aor. ٤, inf. n. نَاطٌ *He was slow, or tardy.* (TA.) — Also, inf. n. نَاطٌ and مَناطٌ, *He walked, or went, syn. سَعَى, (K,) at a slow pace.* (TA.)

4. اِنَاطَهُ, inf. n. اِنَاطَةٌ, *He removed him, or it, far off; put him, or it, at a distance.* (TA.)

سَيْرَ مَناطٍ [so accord. to a marginal note in the L, in the handwriting of SM] *A slow pace, or going, or journeying.* (TA.)

نَادِل

نَادِلٌ *Calamity; incubus; nightmare: see ضَيْلٌ.*

نَاف

1. نَافَ *He disliked, disapproved, or hated.* (IAqar, art. اناف.)

نَائِي

1. نَائِي بِهِ [He, or it, removed him; put or placed him at a distance, away, or far away.] (S, art. طرح.) — نَائِي *He shrank from a thing: see an ex. in a verse cited voce دَفٌّ.*

4. اِنَافَهُ: see اِنَافَهُ in art. اِنِى.

10. نَوِىَ: see نَوِىَ in art. اِسْتَأَى q. v. in art. اِسْتَأَى.

نَوِيٌّ *A trench dug round a tent, (S, K,) or a barrier [raised] around it, (T, IB, TA,) to prevent the rain-water from entering it, (S,) or keep off a torrent.* (K.)

نَبَض

4. اَنْبَضَ فِي قَوْسِهِ *He made the string of his bow to vibrate, that it might twang.* (K.)

نَبَط

10. اِسْتَبَطَ *He drew forth, elicited, extracted, extorted: see 4 in art. اَخْرَجَ. See also Bd, and Jel, iv. 85. It may sometimes be rendered He excogitated.*

نَبَع

1. نَبَعَ *It (water) welled, or issued forth.* — نَبَأَ عَلَيْهِمُ: see نَبَأَ عَلَيْهِمُ.

4. اَنْبَعَ *He (God) made, or caused, water to issue.* (Mṣb.)

نَبْعٌ *The tree so-called: see an ex. of its n. un. in a verse cited voce تَخَوَّفَ and تَحَوَّفَ — نَبْعَانِ: see شَوْحَطٌ and شَرِيَانٌ and فَتْحٌ. — نَبْعٌ The two shafts of a cart: so called because they were commonly made of wood of the tree called نَبْعٌ: see رَادَةٌ.*

اَنْبَعُ, irregularly formed from the augmented verb اَنْبَعَ: see an ex. in a couplet cited voce سَقَى.

نَبِق

نَبِقٌ and نَبِقٌ مِنَ الطَّرِيقِ denote nearness and shortness in a way (TA, art. عَجَل), like مُسْتَعَجَلَةٌ.

نَبِيقٌ, properly the fruit of the سِدْرٌ or lote-tree, is also applied to The tree called سِدْرٌ itself: see دَوْمٌ. The fruit so called is a drupe, resembling the crab. — It seems to be also applied to A drupe absolutely, or a drupe like that of the سِدْرٌ: see its dim., نَبِيقَةٌ voce اَشْكَلُ: see also شَرِيَانٌ.

نَبِيقٌ [app. نَبِيقٌ] *A bad sort of dates, also called حَبِيقٌ.* (TA in art. حَبِيق.) — See نَبِيقٌ.

نَبِيقَةٌ of a grape-vine, *A زَمْعَةٌ when it has grown large.* (ISh in TA, art. زَمَع.)

نَبَل

نَبَلٌ *Arrows: (M:) or Arabian arrows: (T, S, Mgh, Mṣb, K:) for the sing. they say نَبَلٌ.* (T.)

نَبَلٌ *Sharpness, acuteness, or sagacity; syn. نَجَابَةٌ: and generosity, or nobility; syn. نَجَابَةٌ.* (K.) — نَبَلٌ *Excellence; (T, M;) syn. نَجَابَةٌ; and also ذِكَاةٌ.* (M.) [Ex.],

كَفَى الْمَرْءُ نَبَلًا أَنْ تُعَدَّ مَعَايِبُهُ
(MF, art. حبر.)

نَبِه

1. مَا نَبِهَ لَهُ *He did not know it; or know, or have knowledge, of it; was not cognizant of it; or did not understand it.* (K.) — نَبِهَ لِلْأَمْرِ *His attention became roused to the thing, or affair, after he had forgotten it.* (AZ, S.) — مَا نَبِهَتْ لَهُ: see نَبَأَ عَلَيْهِمُ — مَا أَبِهَتْ لَهُ: see نَبَأَ عَلَيْهِمُ — نَبِهَ *He was, or became, eminent, celebrated, or well known.* (S, K, *TA.)

2. نَبِهَهُ عَلَى الشَّيْءِ *He made him acquainted with the thing; informed him of it; gave him notice of it; notified it to him.* (S.) — نَبِهَهُ لِلْأَمْرِ † [He roused his attention to the thing, or affair]. (TA in art. يَقِظ.) — نَبِهَهُ † [He roused him from heedlessness or inadvertence: he roused his attention.] (TA.)

5. تَنَبَّهَ عَلَى الشَّيْءِ *He became acquainted with the thing; became informed of it; had notice of it.* (S.) — تَنَبَّهَ لِلْأَمْرِ † [His attention became roused, or he had his attention roused, to the thing, or affair]. (Mṣb and TA in art. يَقِظ.) — تَنَبَّهَ † *He became vigilant, wary, or cautious.* (Mṣb, TA.) — اِنْتَبَهَ † and اِنْتَبَهَ † *He became roused from heedlessness or inadvertence; his attention became roused; or he had his attention roused.* (TA.)

8: see 5.

نَيْبَةٌ *Eminent, celebrated, or well known*; (S, K, *TA;) *contr. of خَامِلٌ*. (S, TA.)

كَلِمَةٌ تَنْبِيهُ *A word used to give notice, to a person addressed, of something about to be said to him.* (TA, voce هَا.) See also هَا termed تَنْبِيهُ. It may generally be rendered *Now*.

نبي

1. نَبَا عَنِ الضَّرِيْبَةِ *It (a sword) recoiled, or reverted, [or glanced off, or away,] from the thing struck with it, without penetrating, or without effect*; (TA;) *returned from it without cutting*; (Msb;) *took no effect upon it*; (S;) *syn. كَلٌّ*. (K.) — نَبَا *It (the edge of a sword) would not cut; was blunt.* (TA.) — نَبَا عَنِ الشَّيْءِ *It (the sight) recoiled, or reverted, from the thing; was repelled by it*; (S, *K, *TA;) *syn. تَجَافَى* (TA) and كَلٌّ. (K.) — نَبَا عَنِ الشَّيْءِ *It (nature) recoiled, flinched, shrank, or was averse, from the thing, or shunned it, and would not accept it.* (Msb.) — نَبَا جَنْبَهُ عَنِ الْفِرَاشِ † *His side did not rest, or was restless, or uneasy, upon the bed*: (K, TA:) *it shrank from it.* — نَبَا *It (a saddle) was unfirm, or unsteady; not firm, or steady, in its place.* (TA.)

رَثَمٌ: see a verse voce نَبِيٌّ.

نَبِيَّةٌ *A thing like the سُفْرَةٌ, q.v., made of palm-leaves, upon which flour or meal is sifted.* (I'Abbád, O, K.)

نتع

نَتُوعٌ *The gums of trees; correctly نَتُوعٌ*.

نتن

نَتْنًا لَهُ *Fye or shame on him or it!* See دَفْرٌ.

مَنْحَرٌ, originally مَنَّتِنٌ or مَنَّتِينٌ: see مَنْحَرٌ.

نشل

1. نَشَلٌ *He cleansed an intestine*: see مَبْعَرٌ.

نَشُولٌ *A lean, or emaciated, woman.* (IAar, TA, art. جَمَل.)

نَشِيلٌ *The dust, or earth, of the foundations of a house.* (TA, art. ثَوْب.)

نَشِيْلَةٌ بِئْرٌ *The earth that is around a well, that is seen from afar.* (S, art. جَبُو.)

نشى

1. نَشَيْتٌ and نَشَوْتُ عَنْهُ خَبْرًا: see رَثَى.

رَثَى: see تَنَائِيْتَاهُ.

رَثَى: see رَثَى.

نجم

1. نَجَعَ فِيهِ *It (a discourse, S, K; and exhortation, S, Msb, K; and medicine, S, Msb; and fodder, Msb) entered into him, and produced an effect upon him*: (S, K:) or *showed its effect [upon him]*. (Msb.) — *It (medicine) benefited him*; as also نَجَعَ and نَجَعٌ. (TA.) [And *It (eating) had an agreeable, a wholesome, or a beneficial, effect upon him*: so I have rendered it voce عَنَى.] — نَجَعَ said of food and of beverage, inf. n. نَجُوعٌ, *It was [wholesome, or] suitable, or it agreed.* (So accord. to an expl. of the inf. n. in the KL.)

2: } see 1.
4: }

8. اِنْتَجَعَ *He sought after herbage* (S, Mgh, K) *in its place*: (S, K:) or *went to seek after herbage in its place.* (Msb.) And اِنْتَجَعَ بَلَدًا *[He sought after herbage in a district, or country]*. (K in art. حَنَّكَ.)

رَجَعَةٌ: see نَجَعَ for نَجَعَ.

نَجْعَةٌ *The seeking after herbage* (S, Mgh, K) *in its place*; (S, K:) *the going to seek after herbage in its place.* (Msb.)

نَجِيْعٌ *Effused blood*: see 2 in art. حَوَاضٌ.

مَنْجَعٌ, pl. مَنَاجِعٌ *A desert*: see بَادِيَةٌ.

مَنْتَجِعٌ *A place where herbage is sought*: see مَحْضَرٌ.

نجم

نَجَافٌ *of a door, i. q. ذُرُوْدٌ [a Persian word, A bolt, or bar.]* (IAar in L, art. رَتَج.)

نجل

نَجْلَةٌ *A wide wound with a spear or the like.* (TA.) See an ex. in a verse cited voce رُبٌّ. — عَيْنٌ نَجْلَةٌ *A wide eye*; pl. نَجَلٌ. (TA.) See a verse in art. فَرَعٌ (conj. 4).

مِنْجَلٌ *A reaping-hook.* (Mgh; and S, K, voce مَحْضَدٌ.) *It has a toothed, or serrated, edge*: (A, art. حَز; and K, art. اِشْر:) *and is sometimes plain.* (K, voce مَحْشٌ, and M and L, voce سِنٌ.) See مَحْلَبٌ and دَرَهْرَهَةٌ. — [A reaping-hook: or a pruning-hook: sometimes signifying the latter:] *an iron implement, having teeth, with which seed-produce is cut*: or one

with which the wood, or branch, is cut off from the tree, and cast down, or away. (TA.)

طَحْمَاءٌ: see نَجِيلٌ.

نجم

4. اِنْتَجَمَ *It (rain, &c.) left off.* (K.)

نَجْمٌ [A star. — Also, An asterism, or constellation: being applied autonomastically to] the Pleiades. (S.) — عَرَقٌ نَجُومٌ [like عَرَقٌ] signifies also The sprouts from the roots [of a tree, or shrub], before the رَبِيع [meaning either spring or autumn], the heads of which one sees like large needles, cleaving the ground. (TA.) See عَسَلُوحٌ. — نَجْمٌ also signifies † The time when a payment falls due. (Msb.) [Hence, app., an ex. cited voce طَلَى.] — And hence, (Msb,) † An instalment; *syn. وَطِيْفَةٌ*. (Mgh, Msb.) See also عَزَلٌ. — نَجْمٌ and نَجْمَةٌ *A kind of plant, triticum repens or dogs' grass*: see ثَيْلٌ.

مِنْجَرٌ *The beam of a balance*; (MA;) *the transverse piece of iron, in which is the tongue, of a balance.* (S, K.) See عَمُودُ الْبِيْزَانِ.

نجو

1. نَجَا *Alvum dejecit*; (Msb, TA;) *ventumve per anum emisit*: (TA:) *he voided his ordure; or broke wind.* — نَجَا, inf. n. نَجَاءٌ, *He was quick, or swift, and outstripped.* (S.) See an ex. of the inf. n., voce غَوْلٌ. — نَجَا *He became safe, or secure; he escaped.* (Msb, &c.)

2: see 4.

4. اَنْجَاهُ and نَجَاهُ *He saved him; rescued him; preserved him.* (K.)

10. اِسْتَنْجَى *He washed, or wiped with a stone or a piece of dry clay, the place [of exit] of his excrement.* (Msb.) = اِسْتَنْجَوْا: see 8 in art. سَعَر.

نَجْوٌ and نَجَاءٌ *A shower of rain.* — See شَوْبُوبٌ and 1. — نَجَاءٌ *A well of which the water is distant [from the mouth]*. (O, TA, voce قَرَبٌ.)

نَجْوَةٌ *An elevated piece of land.* (Msb.)

نَجْوَى: see نَجْوَى. — عَرِيَانُ النَّجْوَى: see art. عَرَى.

نَجْوَى *Secret discourse between two persons or parties.* (TA.) — *A secret between two persons or parties; as also نَجْوَى*. (K*, TA.) — *A person, or persons, discoursing secretly, or telling secrets one with another.* (TA.)

مَنْجَاةٌ [A cause, or means, of safety: of the measure مَفْعَلَةٌ, originally مَنْجُوَةٌ; similar to مَفْلَحَةٌ, &c.]. (S.)

دَوْكَةٌ a dial. var. of نَجْوَةٌ: see نَجِيْتٌ.

نحر

1. نَحَرَ: see an ex. in a verse cited voce عَابِحٌ.

نَاكِتٌ: see نَاْحِرٌ.

مِنْحَازٌ A mortar; syn. هَاوُونٌ. (K.)

نحس

5: see 10.

10. تَنَحَّسْتُ and اسْتَنَحَّسْتُ عَنْ كَذَا: see 10 in art. سَنَحٌ.

نحف

نَحِيفٌ Slender, slim, thin, spare, lean, or light of flesh.

نحل

1. نَحَلَ جَسْمَهُ His body became lean, or emaciated. (S.)

نَحْلَةٌ i. q. فَرِيضَةٌ; or دِيَانَةٌ; and دِينٌ, as in the saying مَا نَحَلْتِكَ [What is thy religion?]. (TA.)

نحر

1. نَحَرَ, said of a horse, seems to be best rendered He breathed pantingly, or hard, with a sound from the chest. See 1 in art. ضَبَحٌ.

نَحِيرٌ signifies A sound (صَوْتٌ) from the chest of the horse. (TA.)

نحو

1. نَحَا نَحْوَهُ He went towards, or in the direction of, him or it. (Msb, TA.) — Also, He pursued his (another's) course, doing as he did; or purposed his purpose. — See عَرَضَ عَرَضَهُ, and سَدَا شِدْوَهُ; and see قَصَدَهُ. — نَحَاهُ, inf. n. نَحْوٌ, signifies [also] He purposed it, or intended it. (MA.) — نَحَوْتُ جِلْدَ البَعِيرِ, and أَنْحَيْتُهُ, I stripped off the skin of the camel. (Msb, voce سَلَخٌ). See 4.

2. نَحَى He put a thing aside, or away, or apart; (Msb;) removed it from its place, (Msb, K, TA,) placed it at a distance. (TA.) — He made a person to turn away, or withdrew, or retire, from (عَنْ) an affair. — نَحَى عَنْهُ الشَّيْءُ He put aside, or away, or he warded off, or removed, from him the thing. See 4.

4. أَنْحَى عَلَيْهِ [He leant, bore, or pressed,

upon him, or it, with his body, hand, &c.]: i. q. اُنْحَى عَلَى; as also نَحَا. (IAar, TA.) — اُنْحَى عَلَى [He attacked such a one with the whip], and بِالسَّيْفِ [with the sword]: and hence بِالْتَعْنِيفِ †he accosted him with harsh, or rough, behaviour; syn. اُقْبَلَ عَلَيْهِ. (Har, p. 508.) — اُنْحَى عَلَى الشَّيْءِ بِجَمِيعِ كَفِّهِ [He seized the thing with his whole hand]. (M, voce قَبِضٌ [q. v.]). — اُنْحَيْتُ عَلَى حَلْقِهِ السَّيْفِينَ I applied the knife to, or put it across, his throat, or fauces; syn. نَحَى عَلَيْهِ: and in like manner you say, نَحَى عَلَيْهِ بِشَفْرَتِهِ [but whether by this be meant نَحَى or نَحَا is doubtful. (TA.) — See 1.

5. تَنَحَّى He, or it, removed; withdrew; went, or moved, away, or aside; (Msb;) or retired to a distance. (TA.) — تَنَحَّى (TA, art. قَعَرٌ), signifies تَكَلَّفَ ان يَتَكَلَّمُ كَلَامًا نَحْوِيًّا, i. e. تَكَلَّفَ التَّكَلُّمَ عَلَى طَرِيقِ النِّحَاةِ. (IbrD.)

8. اِنْتَحَى It fell, like a man's hand when he strikes with it upon his other hand; (L, TA, in art. تَرَجٌ) and, in prostration, he fell with his forehead to the ground, and rested upon his forehead, not upon the palms of his hands: mentioned by Sh, from 'Abd-Es-Samad Ibn-Hassán, on the authority of some of the Arabs: so says Az. (L and TA in that art.)

نَحْوٌ The like of a thing: syn. مِثْلٌ. (TA.) — Quantity, &c.; syn. مِقْدَارٌ. (TA.) — A division, &c.; syn. قِسْمٌ. (TA.) — نَحْوَهُ: see نَحَا. فِي نَحْوِ ثَلَاثٍ About three. نَحْوُ الثَّلَاثَةِ — عَرَفْتُهُ فِي نَحْوِ — In about three hours. — سَاعَاتٍ فِي مِعْرَاضٍ and فِي لَحْنٍ كَلَامِهِ and كَلَامِهِ signify the same. (Msb in art. عَرَضٌ.) See the last of these, voce عَرُوضٌ. — اِنْتَدَى عَلَى [مِقْدَارِكَ] اَوَّنَ عَلَى قَدْرِكَ: see art. اَوَّنَ.

نَحَى: see نَحَى.

نَحَى A skin for holding liquids: (K:) or for clarified butter: (S, Msb, K:) as also نَحَى, (K.)

شَدِيدُ النَّاحِيَةِ † A hardy man. (TA, art. عَرَضٌ.)

ذَاتُ السَّحِينِ. Respecting what is said of the woman thus named, and of خَوَاتٍ, in the S, see شَرْدٌ.

مُنْتَحَى Going, or being, away from (عَنْ) a place, person, or thing. — مُنْتَحَى [A place to which to turn away, or back, from a thing; or to which one removes, withdraws, or retires

afar off]. (K, voce مَنَكَّصٌ.) See مَنَكَّصٌ and مَنَحْرَفٌ.

نَاحِيَةٌ i. q. جَانِبٌ q. v., A side; a lateral, or an outward, or adjacent, part or portion, (K, &c.) — An apartment of a house. (Mgh, voce حَبِيْرٌ.) And the pl., نَوَاجٍ, The outer parts or regions of an animal. The sing. may often be rendered A part, or portion, of a place. — نَاحِيَةٌ is of the measure فَاعَلَةٌ in the sense of the measure مَفْعُولَةٌ, [meaning مَنَعُولَةٌ, a part, or the like, or a point, towards which one goes, or directs himself; a point of direction;] because one goes, or directs himself, towards it: (Msb:) best rendered as above; adding, or part, region, district, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole: a vicinage, or neighbourhood: and a part of a country, a region, district, quarter, or tract, absolutely; a district; a province: often best rendered a side; or a region, district, quarter, or tract: or a part of a place, an apartment; see حَبِيْرٌ, in art. حَوْزٌ. — Also A limit, bound, or boundary: see two tropical exs. of its pl. (نَوَاجٍ)

voce رَسُوْلٌ, and another in a verse voce حِنُوٌ: or a remote side; syn. جَانِبٌ مُتَنَجِّجٌ. (Kz, in TA:) a tract of land. (KL.) See اُنْفَقٌ and جَانِبٌ. — جَانِبٌ عَلَى نَاحِيَةٍ Beside, aside, or apart; like جَانِبٌ عَلَى جَانِبٍ and عَلَى طَرَفٍ; and so نَاحِيَةٌ جَانِبٌ عَلَى نَاحِيَةٍ and جَانِبٌ عَلَى جَانِبٍ: you say جَانِبٌ مُنْهَرٌ, and اَنَا فِي نَاحِيَةٍ مُنْهَرٌ, He sat aside, or apart, from them: and فِي نَاحِيَةِ شَقِيْقٍ مِنْ هَذَا الْاَمْرِ, expl. voce شَقِيْقٌ. And فِي نَاحِيَةِ كَذَا In the direction of such a thing: see اَشْرَى. — هُوَ عَلَى نَاحِيَتِهِ He is keeping to his own side, following his own course: see جَدِيَّةٌ.

نخع

نَخَاعٌ The spinal cord, or spinal marrow; (S, K, &c.;) what extends from the هَامَةَ through (فِي) the vertebrae to the end of the ذَنْبٍ, like a cord of marrow. (Zj in his "Khalk el-Insán.") See also سَلِيْلٌ and البِنَاعُ. اُنْخَعُ: see اُنْخَعُ.

نخف

نَخَافٌ A boot: (IAar, K, TA:) or a boot much patched. (Az, TA.)

نخل

1: } see 8.
5: }

8. اِنْتَخَلَهُ He cleared it [or sifted it]; as also

نَخَلَهُ and تَنَخَّلَهُ (K [see سَفَسَفَهُ]:) or he took the best of it (S, Mṣb) to the utmost: (S:) or he chose the best of it for himself. (TA.)

عَطَلَى A cultivator of palm-trees: see عَطَلَى.

نُخَال Bran.

نحو

1. نَحَى بِكَذَا: He boasted of such a thing: see زَهَى بِكَذَا.

نُخُو Pride; self-magnification; haughtiness. (S, Mṣb, K.)

ندس

5. تَنَدَسَ عَنِ الْأَخْبَارِ He sought to learn the news privily: see تَحَدَسَ and تَحَسَسَ.

رِمَاحُ نَوَادِسُ Piercing spurs: see a verse of El-Kumeyt cited voce غَارَةٌ, in art. غور.

ندف

1. نَدَفَ [He separated and loosened cotton by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet: see حَلَجَ; and حَرَنَ] he beat cotton with the مَنْدَفُ (S, Mṣb, *K.) also called مَنْدَقَةٌ, i. e., his wooden implement with which he strikes the bow-string, that it [the cotton] might become fine. (K.)

مَنْدَقَةٌ and مَنْدَفُ: see 1; and see مَحْرَنٌ and مَبْنُصٌ.

ندل

5. تَنَدَلَّ He bound a دَسْتَار [or مَنْدِيل i. e. napkin or the like] upon his head. (KL.) And تَمَنَدَلَّ He bound a مندیل upon his head. (Mgh.)

Q. Q. 2. تَمَنَدَلَّ بِرَائِطَةٍ He used a رَائِطَةٌ [or رِيْطَةٌ] as a مَنْدِيل. (TA in art. رِيْطٌ from a trad.) — See 5.

مَنْدَلٌ app., Hard steel (ذَكَرُ صُلْبٌ, not penis rigens). (K.) See ذَكَرٌ.

ندم

1. نَدِمَ عَلَى مَا فَعَلَ He grieved for what he had done; regretted it; repented of it: or he disliked it. (Mṣb.)

نَدِيمٌ A companion in drinking; a cup-com-

panion. (S, Mṣb, K.) And hence, Any convivial companion; a boon-companion.

نَدِمٌ Repentance: an inf. n. of نَدِمَ; see an ex. in a verse of El-Kaṭṭāl El-Kilábee, cited voce أَيُّ.

ندی

1. نَدِيَ It was, or became, moist, or moistened. (S, K.) — مَا نَدَيْتَنِي مِنْهُ شَيْءٌ (M,) or مَا نَدَيْتَنِي مِنْهُ شَيْءٌ (T,) [A thing, or a thing that I dislike,] did not betide me or befall me [from him]. (T, M.) And لَا يَنْدَاكَ مِنِّي شَيْءٌ تَكْرَهُهُ [A thing that thou dislikest] shall not befall thee [from me]. (M.) مَا نَدَيْتُ كَفَى لَهُ بِشَرِّ مَا نَدَيْتُ بِشَيْءٍ [My hand did not evil to him]: and مَا نَدَيْتُ بِشَيْءٍ تَكْرَهُهُ [I did not a thing that thou dislikest]. (T.) See also art. عَرِقَ, first par., last sentence but two. — سَأَلْتُهُ فَلَمْ يَنْدِ لِي بِشَيْءٍ [I asked him, and he did not to me, or for me, anything]. (TA, in art. عَمُو.) — مَا تَنْدِي صَفَاتُهُ i. q. مَا يَبِيضُ صَفْوُ. (S, art. بَض.) See also art. صَفْوُ.

2: see 5.

3. نَادَى عَلَيْهِ [He made proclamation of him] (S, A, Mṣb) بِالْإِفْلَاسِ (A) or أَنَّهُ أَفْلَسَ (S) or بِأَنَّهُ صَارَ مُغْلِبًا (Mṣb) [that he had become bankrupt, or insolvent]. — نَادَى بِهِ [He proclaimed it; made proclamation of it: a very common signification, but one which I have not found in any Lex.] — You say also نَادَى فِي النَّاسِ, meaning نَادَى and تَقَدَّمَ and أَعْلَمَ. (S in art. اذِن. See [أَذَنَهُ] — وَنُودُوا أَنْ تَلْكَمُ الْجَنَّةَ. (Kur vii. 41:) نَادَاهُ تَرَابُهُ — أَنْ as a contraction of أَنْ. — نَادَاهُ He called him; called to him; summoned him, or hailed him: (S, Mṣb:) or, (T, M,) and نادى به (M,) he called out to him (T, M) with the loudest voice. (T.)

5. نَدِيَ [quasi-pass. of نَدِيَ, It was moistened, by dew, or the like; or] i. q. نَدِيَ [it was, or became, moist]; said of a place [&c.]: and i. q. نَرَوَى. (TA.)

نَدَاءٌ signifies simply The raising the voice; not implying the expression of meaning by speech. (Er-Rághib, TA.) — حَرْفُ نَدَاءٍ A particle of calling, or hailing, or invocation; as يَا. — A vocative particle. — The vocative form of speech. — Also, agreeably with many other instances, like خَلَقٌ in the sense of مَخْلُوقٌ, an inf. n. used in the sense of a pass. part. n., meaning A person or thing called; the object of a vocative particle, syn. with مَنَادَى.

نَدَى, originally, Rain: (Mṣb: [but generally it seems to signify dew, absolutely; or day-dew.] See a tropical usage in a verse of El-Kumeyt cited voce رُقْبَةٌ. — نَدَى Bounty; liberality: (S, M:) a gift. (T.) — نَدَى Moisture (S, K) of the earth; as also نَدَاوَةٌ. (S.) — نَدَى is generally thus written: not نَدَا.

شَرَفٌ نَدَى An assembly: see a verse cited voce شَرَفٌ.

نَدَاوَةٌ and نُدُوَةٌ Moisture. (Mṣb.) See نَدَى.

مَنَادَى: see نَدَا.

نرجس

دَابَّةٌ نَرْجِسِيَّةٌ A beast of carriage whose whiteness inclines to yellowness [like the narcissus]. (TA, art. قَرَطَسُ.)

نرسن

نَرْسِيَانَةٌ A species of dates. (S, in art. رَسُو.)

نزع

1. نَزَعَ إِلَى أَهْلِهِ (S, K,) aor. نَزَعُ, (S,) inf. n. نَزَاعٌ (S, K) and نَزُوعٌ and نَزَاعَةٌ (K:) and نَزَعَ (K:) He yearned towards or for, longed for, or desired, his family. (S, *K, *TA, PS). — نَزَعْتُ إِلَى inf. n. نَزَاعٌ, I yearned towards, longed for, or desired, him or it; syn. خَمِنْتُ. (Ham, p. 429.) See an ex. voce خَفَضُ. — Hence, نَزَعَ نَزَعَ إِلَى It (desire) invited me to it. (Har, p. 606.) — نَزَعَ إِلَى He inclined to it. (Har, p. 234.) — نَزَعَ إِلَى عَرَقِي كَرِيمٍ [He inclined to a noble radical, or ancestral, or hereditary quality; and in like manner, لَيْبِيمٍ: and نَزَعَ إِلَى أَعْرَاقِهِ [he inclined to his radical, or ancestral, or hereditary, qualities]: and نَزَعْتُ بِهِ نَزَعْتُ بِهِ نَزَعَ [his radical, or ancestral, or hereditary, qualities inclined him]. (L, in TA.) — نَزَعَ إِلَى It inclined by likeness. (Mṣb.) — نَزَعَ أَبَاهُ (S, Mṣb, K,) فِي الشَّبَهَةِ (S,) and نَزَعَ أَبَاهُ (K,) He resembled his father: (Mṣb, K:) or inclined to his father in likeness; syn. ذَهَبَ: (S:) or he took after his father; had a natural likeness to him. — نَزَعَ نَزَعَ signifies Yearning; and natural inclining. — نَزَعَ and نَزَعَ He pulled, plucked, or drew, out, or up, or off; removed from his or its place; displaced. (S, Mṣb, K.) — نَزَعَ نَزَعَ (Mgh, in art. خَلَعَ) and نَزَعَ نَزَعَ (Mgh and Mṣb in that art.) He pulled off his garment, and his sandal. See, however, خَلَعَ.

— نَزَعَ (Mṣb, TA,) aor. ٤, (TA,) inf. n. نَزْعٌ (Mṣb, TA,) *He was at the point [or in the agony] of death; meaning, of having his soul drawn forth: (Mṣb:) he gave up his spirit; as also* نَزَعَ فِي الْقَوْسِ (TA.) — نَزَعَ فِي الْقَوْسِ *He drew the bow; (S, Mṣb, K;) i. e., its string; or he drew, or pulled, the string of the bow with the arrow. (TA.)* = تَنْزِعُهُ شَعْرَةً بَيْضَاءَ, relating to a horse: see أَسْفَى.

3. نَزَعَهُ الْحَبْلَ *He contended with him in pulling the rope; syn. جَادَبَهُ إِيَّاهُ. Hence, نَزَعَهُ فِي كَذَا; He contended, disputed, or litigated, with him, respecting such a thing. (Mgh.)* — نَزَعَهُ الْكَلَامَ † *He disputed with him in, or respecting, words. (TA.)* — نَزَعَتْ نَفْسِي إِلَى هَوَاهَا, inf. n. نَزَاعٌ, *My soul strove with me to incline me to love her. (TA.)* See 1.

6. تَنَازَعْنَا الْحَدِيثَ *We discoursed together; one with another. (TA, art. هَصَرَ.)* — تَنَازَعُوا الرَّجَزَ (K, art. رَجَزٌ) *They recited verses, or poetry, of the metre termed رَجَزٌ one with another; as also تَعَاطَوْهُ. (TK, art. رَجَزٌ.)* — تَنَازَعُ The contending in altercation, disputing, or litigating, one with another: (K:) or تَنَازَعُوا they disagreed, one with another; held different ways or opinions. (Mṣb.)

8. See 1. — اِنْتَزَعَ مِنْهُ حَقَّهُ *He wrested from him his right, or due.* — اِنْتَزَعَ حَدِيثَهُ: see اِقْتَضَبَ.

نَزَعٌ *Baldness on each side of the forehead: see جَلَحَ; and غَمَّرَ.*

نَزْعَةٌ *A baldness in the side of the forehead. See صَدْمَةٌ.*

بُئْرٌ نَزُوعٌ [A deep well] i. q. جَرُورٌ. (A, voce جَرُورٌ.)

نَزْعٌ is pl. of نَزَاعٌ; as is also نَزْعٌ. (TA.) See an ex. in a verse cited بَابُ.

نَزَاعٌ *Dragging much, or forcibly: see Kur, lxx. 16. — العَرَقُ نَزَاعٌ (see Freytag's Arab. Prov., ii. 168) is probably similar to العَرَقُ دَسَانٌ, and means The radical, or ancestral, or hereditary, quality is wont to return to its usual possessor: or it may mean, is wont to draw.*

أَجْلَحَ: see أُنزِعَ.

مَنْزِعٌ بئرٌ [The bottom of a well; the place from which the water is drawn]. (TA, art. مَتَحَ.)

نَزَفٌ

1. نَزَفَ *He entirely exhausted (S, Mṣb, K) a well, (Mṣb,) or the water of a well. (S, K.)*

مَنْزُوفٌ *Exhausted: see an ex. voce ضَرَطَ.*

نَزَقٌ

نَزَقٌ *Lightness, and unsteadiness, or lightwittedness, (S, Mṣb, K,) on an occasion of anger; (K;) i. q. سُرْبَحَةٌ; lightness in any work, or action: hastiness, with foolishness or ignorance: (JK, TA:) hastiness, or sharpness, of temper; irascibility; passionateness: a meaning deduced from various examples, and confirmed by present usage.*

نَزِقٌ *Light, and unsteady, or lightwitted. (Mṣb.)* See also نَزَقٌ: and see شَحَذُوهُ.

نَزِيقَةٌ and نَزِيقٌ *A refractory she-camel; hard to be managed. (Mṣb.)*

نَزِيقَةٌ: see نَزِيقَةٌ.

نَزِيقٌ *[The lioness is more impetuous than the lion]. (S, voce سَبَعَةٌ.)*

نَزَكَ

نَزَكَ *The penis (ذَكَرٌ, S, K, i. e. قَضِيبٌ, TA) of the صَبِّ (S, K) and of the وَرَلِ: (K: [in the CK, والْوَرَلِ is erroneously put for والْوَرَلِ]) accord. to the assertion of the Arabs, (S,) it (S, K,) the former, (S,) as also the حِرْدُونُ, (Mṣb voce حِرْدُونُ) has two penes (نَزَكَانِ); (S, K, TA;) and the female has قُرْنَتَانِ, i. e. [two wombs] رَحِمَانِ. (TA.)*

نَزَلَ

1. نَزَلَ الْمَكَانَ (Kull) and نَزَلَ بِالْمَكَانِ (Mṣb in art. حَلَّ, &c.) *He alighted, descended and stopped or sojourned or abode or lodged or settled, in the place; syn. حَلَّ فِيهِ. (Kull.)* See نَزَلَ لَبَنُ الشَّاةِ — حَلَّ. *[The milk of the ewe descended into her udder; i. e. she secreted milk]. (S, K, voce أُضْرَعَتْ كَذَا) — نَزَلَ مَنْزِلَ كَذَا or occupied, the place, or became in the position or condition, of such a thing: see a verse cited voce أَنْ, near the end of the paragraph; and another voce حَبِيبٌ; and see مَنْزِلَةٌ. — نَزَلْتُ, نَزَلْتُ دَخَلْتُ الْبَيْتَ فِي الْوَادِي, for الْوَادِي, in art. دَخَلَ.*

3. نَزَلَهُ *He alighted with him, each to oppose the other, in war, or battle; inf. n. مَنْزَلَةٌ and نَزَالٌ. (Mṣb.)* — نَزَلَهُ *He alighted with him.*

4. أَنْزَلَتْ *Her (a camel's) milk descended [into her udder]: opposed to أَقْلَصَتْ. (TA, art. أَقْلَصَ) — أَنْزَلَتْ اللَّبَنَ [i. e. اللَّبَأُ] She (a camel) excerned the first milk, or biestings, into her udder; i. q. أَبْسَقَتْ. (TA in art. بَزَقَ) — She excerned milk [either into, or from, the udder].*

— أَنْزَلَتْ النَّاغَةَ اللَّبَنَ مِنَ الضَّرْعِ [في الضرع] *The she-camel excerned the milk from [or into] the udder. (TA, art. ذَرَأَ) — أَنْزَلَهُ He lodged him; made him his guest; or gave him refuge or asylum; syn. آوَاهُ; (S and K in art. آوَى) and أَضَافَهُ and ضَيَّفَهُ: (Mgh in art. ضَيَّفَ) [and he lodged and entertained him;] namely, a guest. (Mṣb.) I. q. آتَوَاهُ مَنْزِلًا. (Fr in T in art. بَوَأَ.)*

— أَنْزَلَهُ عَنْ كَذَا *He made him to resign, or relinquish, such a thing. — أَنْزَلْتُ بِكَ حَاجَتِي [app. I imposed my want upon thee]. (S in art. عَمَرَ.)* — أَنْزَلَ حَاجَتَهُ عَلَى كَرِيمٍ. (TA.)

6. تَنَازَلَ *He descended gradually, by little and little. — تَنَازَلَ إِلَى أَحَدٍ He humbled himself, condescended, to one. — تَنَازَلَ عَنِ الْمُلْكِ He abdicated the kingdom. — تَنَازَلَ عَنْ شَيْءٍ He desisted from a thing. — تَنَازَلُوا They alighted and ate by turns with different people; i. q. تَنَازَبُوا, q. v.*

10. اِسْتَنْزَلَهُ *He made him, or caused him, or it, to descend. (Mṣb.) — اِسْتَنْزَلَهُ عَنْ رَأْيِهِ [He sought to make him resign, or relinquish, his opinion]. (Bd, xii. 11.)*

نَزْلٌ *Food or rations at a halt: see سَكُنَ, in two places.*

نَزْلٌ *Food prepared for the guest. (Mṣb.)* See مَفْتَنَةٌ.)

حَسَادٌ: see أَرْضُ نَزْلَةٍ.

نَزِيلٌ *A guest. (S, Mgh, Mṣb, *K.)* See also Har, 353.

نَزِيلٌ [Alighting, &c.,] has for pl. نَزُولٌ and نَزَالٌ. (TA.)

نَازِلَةٌ *A defluxion: pl. نَوَازِلٌ. See بَسَلٌ. — نَازِلَةٌ A severe calamity or affliction, (S, Mṣb, K,) that befalls men. (S, Mṣb.)*

مَنْزِلٌ *A place of alighting or descending and stopping or sojourning or abiding or lodging or settling: (Mgh:) a place of settlement: an abode; a dwelling; a place where travellers alight in the desert; syn. مَمْنَلٌ: a [house, or mansion, such as is called] دَارٌ: (S, K:) or, accord. to the فُقَهَاءَ, less than a دار, and more than a يَتِّت [or chamber], consisting of at least*

two chambers (بَيْتَان) or three. (Mgh.) See also بَيْتٌ.

مَنْزِلَةٌ *A space which one traverses in journeying.* (TA, art. سِير.) — مَنْزِلَةٌ, used unrestrictedly, *Station, standing, footing, or grade; honourable station or rank; a place of preferment.* — *A predicament in which one stands.* — كَلِمَةٌ بِمَنْزِلَةٍ *A word equivalent, or similar, to another word.* — [You say] يُسْتَعْمَلُ بِمَنْزِلَةِ كَذَا *It (a word) is used in the manner of such [another word]; generally with respect to government, not necessarily with respect to meaning.* (The lexicons passim.) — التَّارِيزُ مِنَ مَنْزِلَةِ الدِّينِ وَالدُّنْيَا مَنْزِلَةٌ النُّورِ مِنَ الْعَيْنِ *Who is, in respect to religion and the world, as light to the eye.*

مَسْكِينٌ : مرعى منزل

نزه

2. نَزَّهَ اللَّهُ *He declared God to be far removed, or free, from every impurity or imperfection, or from everything derogatory from his glory; like قَدَّسَهُ and سَبَّحَهُ — نَزَّهَهُ اللَّهُ is The declaring God to be far removed, or free, [from every imperfection or impurity, or from everything derogatory from his glory; i. e.,] from evil [of every kind]; or from the having anything like unto Him by participation of his essence or otherwise, and from defects that may not be imputed to Him.* (TA.)

5. تَنَزَّهَ عَنِ الْاِقْدَارِ *He shunned; avoided, or kept or removed himself far from, unclean things; (S, * Mgh, Mshb;) preserved himself therefrom.* (Mgh.) — تَنَزَّهَ, used absolutely, and said of a man, means *He shunned, avoided, or kept or removed himself far from, unclean things; kept aloof from, &c.; or from things occasioning blame.* (TA.) — تَنَزَّهَ is best rendered, when not used absolutely, *He removed himself, or kept, far, or aloof:* and with عَنْ following it, it may be rendered *he shunned, or avoided.* — تَنَزَّهَ عَنِ الْبَوْلِ [He purified, or cleansed, himself from urine: a meaning assigned in the TA, art. نَزَه, by an evident mistranscription, to استنزاه]. (Mshb in art. بَرَأ: and a trad.) — Also, *He diverted, or recreated, himself; or took an airing; in the country, or in a garden.* — تَنَزَّهَ meaning *He went forth to the gardens (S, Mshb, K) and [green fields, or] green plants, and meadows, (K),* is a mistake, (S, Mshb, K,) accord. to some; but IKt holds it to be not so. (Mshb.)

نَزَهُ الخُلُقِ [in copies of the K الخُلُقِ] and نَزَهُ النَّفْسِ وَنَزَهُ نَزَاهُهُ [and نَزَاهُهُ and نَزَاهُهُ]

(see ظَلَفٌ) *Who abstains from that which is indecorous, &c.* (K, TA.)

نَزَهُ الخُلُقِ }
نَزَاهُهُ }
نَزَاهُهُ }

نَزِيهٌ : see نَزَهُ الخُلُقِ — نَزِيهٌ *A pious man; or one who abstains from unlawful things.* (TA.)

نزو

1. نَزَا عَلَى الْاِثْتَى *He (a solid-hoofed, or cloven-hoofed, animal, and a wild beast,) leaped the female; (S, &c. ;)* and so نَزَا alone, elliptically. — نَزَتْ حَنْجَرَتُهُ, said of a camel: see عَزَفَ.

نس

1. نَسَّ, aor. نَسَّسَ, *He went at a gentle pace.* (TA, art. خَبَزَ.)

R.Q. 1. نَسَّتِ الرِّيحُ *The wind blew coldly:* see R.Q. 1 in art. سَنَ.

نَسَّاسَةٌ *A cold wind:* see سَنَسَاةٌ.

نسخ

نَسَخَ, applied to a wind: see نَسِجَةٌ, art. نَوْحَ.

نسع

نَسْعٌ *A plaited thong, serving for the nose-rein of a camel, &c.; and sometimes woven wide, [for a fore-girth,] placed on the breast of a camel.* (KL, TA.) See also نَسْعَةٌ.

نَسْعَةٌ *A kind of broad plaited fore-girth for a camel: pl. نَسْعٌ and نَسْعٌ and نَسْعٌ (S:) or نَسْعٌ and نَسْعٌ and نَسْعٌ and نَسْعٌ are pls. of نَسْعٌ, [a coll. gen. n.,] of which نَسْعَةٌ is the n. un. (K.)* See عَظْمُ الرَّحْلِ, in art. عَظْمَ — نَسْعُ الطَّرِيقِ + *The furrows of the road, made by the beasts with their legs [or feet] in its surface.* (TA, voce شَرَكُ.)

نسع

مِنْسَعَةٌ *An instrument for pricking bread:* see مِرْقَمٌ.

نسف

1. نَسَفَتِ الرِّيحُ, (Mgh, Mshb, TA,) aor. نَسَفَتْ, (TA,) inf. n. نَسْفٌ; (Mshb, TA;) and اِنْتَسَفَتْ, (TA,) *The wind carried it away;* (TA;) i. q. ذَرَّتَهُ [q. v.]; (Mgh;) namely, dust. (Mgh, Mshb.)

8: see 1.

مِنْسَفٌ *A vessel (وعاء) in which dates [and grain] are shaken to remove the dust, &c.* (TA in art. نَفَضَ.)

نسك

1. نَسَكَ *He worshipped:* used transitively. See an ex. in a verse of El-Aashà, in the S, art. نَصَبَ. See 5.

4. اُنْسَكَ [app. *He washed and purified a garment.*] (TA voce اِجْتَابَ.)

5. تَنَسَكَ *He devoted himself to religious exercises; applied himself to devotion;* (S, Mshb, K;) as also نَسَكَ (S, K) and نَسَكَ: (K:) or the last, he became a نَاسِكٌ. (S.)

عَقِيْقَةٌ : see نَسِيْقَةٌ.

مَنَاسِكُ الْحَجِّ *The religious rites and ceremonies of the pilgrimage: or the places where those rites and ceremonies are performed.* (Mshb.)

نسل

8. اِنْتَسَلَ said of camels' fur: see عَصِيْرٌ.

نَسْلًا *is a form of imprecation against a man, like نَعَسًا وَنَكَسًا.* (M, in art. اَسَل.)

نَسْلٌ *Progeny, whether of man or beast.* (The Lexicons passim.)

نسر

5. تَنَسَّرَ شَيْئًا *He sought, or endeavoured to get, or attain, a thing, with labour and perseverance: i. q. تَطَلَّبَهُ.* (IbrD.) — تَنَسَّرَ الْخَبْرَ *He sought, searched, or inquired, for, or after, the news, or tidings;* (MA, KL;) [as though endeavouring to scent it;] so that he elicited it. (TA.)

نَسْرٌ مِنَ الطَّرِيقِ, denoting *nearness and shortness of the way,* see نَبِيْقٌ and مُسْتَعَجِلَةٌ.

نَسِيْرٌ : see نَسِيْرٌ.

نَسِيَةٌ *A soul; syn. نَفْسٌ, with sukoon: and نَسْمٌ souls; syn. نَفُوسٌ.* (Mshb.) — *A man.* (K.)

نَسِيْرٌ *A gentle wind; a gentle gale; a breeze.* — *The commencement of any wind before it becomes strong:* (AHn, M:) or *a pleasant wind:* (S:) or *the breath of the wind:* (Mshb:) or *the breath of the wind when weak;* as also نَسِيْرٌ: or *a wind from which comes a weak breath:* pl. of both اِنْسَامٌ. (M.) — اِنْسَامُ النَّسِيْرِ *One who chills people:* see ثَقِيْلٌ — نَسِيْرٌ *Odour, scent, sweet or disagreeable:* see رَائِحَةٌ.

نَسِيْبٌ i. q. نَسِيْرٌ.

مَنْسِرٌ *The sole* (باطن) of the **خُفِّ**: or, to a camel, the same as the **سُنْبِك** to the horse; (Mṣb;) [i. e., the toe, or nail, or edge of the fore part of the foot, of a camel: see **ظَفْرٌ**:] the extremity of the **خُفِّ** of the camel and ostrich and elephant, and of the solid hoof: or each of the two nails (ظفران) of the camel, that are upon [each of] his fore-feet: or it is, to a she-camel, like the **ظَفْر** to a man: (M:) or the **خُفِّ** of the camel, (S, K,) and of the ostrich. (Aṣ, S.) — [Also, †The toe of a human being: see a verse cited voce **جَدَا**, art. **جدو**.]

نسى and نسو

1: see 6.

6. تَنَسَاهُ *He pretended that he had forgotten it:* (S, KL,* TA:) and (TA) *he forgot it:* (MA, KL,* TA;) like **نَسِيَهُ**: (TA:) [or] *he constrained himself to dismiss it from his mind.* (MA.) — **تَنَوَّسِي** *It* (a word or the like) *was forgotten by degrees.* (Occurring often in the larger Lexicons.)

عِرْقُ النَّسَا [vulg. **عِرْقُ النَّسَا**, app. *The sciatic vein;*] *the portion, in the thigh, of the vein (عِرْق) which, in the back, is called the وَتِين, and which extends to the shank, where it is called the صَافِن:* (Iath, TA, voce **أَبْهَر**;) or the **عِرْقُ النَّسَا** and **صَافِن** are two branches of one **عِرْق** [or vein]: (Ibn-Seeṇā, vol. i. book iii. p. 608: [where the opening of each of these to let blood is mentioned:]) [in a solid-hoofed animal,] *النَّسَا is a vein (عِرْق) proceeding from the hip, or haunch, lying within each thigh, then passing by the hock, so as to reach the hoof: when the breast is fat, each of its thighs becomes cleft by two large portions of flesh, and the نسا runs between them, and is apparent.* (S.) [In the present day it seems to be applied by some to the sciatic nerve: and **عِرْقُ النَّسَا**, as also **النَّسَا** alone, often signifies sciatica, or hip-gout: see **نَقِيرِس** and also **شَنْج**.]

عُقْبَةُ for **مُنْسِيهَا**: see a verse cited voce **مُنْسِيهَا**.

نشف

1. **نَشَفَ الْمَاءَ**, aor. ʔ, (Mgh, Mṣb,) inf. n. **نَشْفٌ**, (Mṣb,) *He took [or absorbed] the water from the ground, (Mgh, Mṣb,) or from a pool, (Mgh,) with a piece of rag or some other thing (Mgh, Mṣb) of a similar kind.* (Mṣb.)

2. **نَشَفَتْ** *She* (a camel) [*yielded frothy milk;*] *had نُشَافَةٌ.* (S in art. **رغو**. [See 2 in that art.])

4. **أَنْشَفَ الْأَرْضَ الْمَاءَ** [*It caused the earth to imbibe the water,*] said of the **سَمُوم**. (K voce **أَضْرَبَ**.)

مِنْشَفَةٌ (pl. **مَنْاشِفٌ**) *A drying-towel; naphin.*

نشق

5: see 10.

10. **اسْتَنْشَقَ الرِّيحَ** + [*He snuffed the wind:*] (TA, art. **مخِر**;) *he snuffed, scented, or smelt, the wind; as also* **تَنْشَقَهَا**. (Mṣb.) See 10 in art. **شم**.

نَشَاقَةٌ *What is taken [or ladled out], while hot, from a cooking-pot.* (TA.)

نصع

1. **نَصَع** *He, or it, purified.* (L.)

أَبْيَضٌ نَاصِعٌ *Intensely white.*

نصف

4. **أَنْصَفَهُ** *He did justice to him:* (MA:) *he acted equitably with him:* (Mṣb:) *he gave him, or obtained for him, his right, or due, from (مِنْ) another: see* **أَعْدَرَ** — **إِنْصَافٌ** *The giving what is right, or due:* (M:) or *the granting, or rendering, justice.* (KL, PṢ.) — **أَنْصَفَهُ مِنْ ظَالِمِهِ**. [*He exacted justice for him from his wronger.*] (T voce **ظَلَمَ**.)

8. **إِتْتَصَفَ مِنْهُ** *He exacted, or obtained, his right, or due, from him (M, K) completely, so that each of them became on a par with the other; (K;) [i. e. with equity]. —* **إِنْتَصَفَ** *It became halved:* (Mṣb:) [often said of the day-time (النَّهَارُ)].

أَصْبَحَ عَلَى النِّصْفِ, and **طَبِخَ عَلَى التِّصْفِ** *It (wine) was boiled until half of it had gone, or evaporated.* (TA, voce **طَابَاةٌ**.)

مَكَانٌ نِصْفٌ بَيْنَ مَكَائِنَ [*A place half-way, midway, or equidistant, between two places.*] (Mughnee in art. **سَوَاءٌ**.) — **نِصْفٌ** *A middle-aged woman or man:* (S, K:) or *forty-five years old:* or *fifty years old.* (K.) Dim. **نِصِيفٌ**.

عِمَارٌ نِصِيفٌ *A woman's muffler: see* **عِمَارٌ**.

خَلَقٌ نِصِيفٌ, dim. of **نَصْفٌ**: see **خَلِيقٌ** voce **خَلَقٌ**.

مِنْصَفٌ *Expressed juice, (Mgh, Mṣb,) or wine, or beverage, (K,) cooked until half of it has gone [by evaporation].* (Mgh, Mṣb, K.)

مُنَاصِفٌ *Not wholly ripe: [half-ripe:] applied to the date.* (TA, voce **بُسْرٌ**.)

أَنْصَافُ اللَّيْنِ [*Half-bricks, or] cut bricks, whereof the one is placed, in building, beside the whole brick, for the purpose of ornamentation.* (Mṣb in art. **خَرَجَ**.)

نصل

نَضْلٌ *The iron head or blade (Mgh, K) of an*

arrow, (S, Mgh, K,) and of a spear, (S, K,) and of a sword, (S, Mgh, Mṣb, K,) and of a knife, (S, Mṣb,) and the like. (Mṣb.) — **نَضْلٌ** *The spun thread of the spindle:* (K:) see **سُرُورٌ**.

لِحْيَةٌ نَاصِلٌ *A very white beard.* (See **العَنْقَاءُ** **مَا بَدَلْتُ مِنْ فُلَانٍ بِأَفْوَقٍ** — **غَرْبِ الْمَغْرِبِ**, art. **غرب**.) — **نَاصِلٌ**: see **بَلٌّ** and **أَفْوَقٌ** in two places.

نصر

صَنْمَةٌ or **نَصِمَةٌ** *An idol: see* **صَنْمٌ**.

نصي

5. **تَدَرَّى بَنِي فُلَانٍ**: see **تَدَرَّى**.

نَصِيٌّ *A certain plant:* (S, TA:) *Golius says, a species of thistle; but this seems to be inconsistent with the description of it: see* **رَبِجَةٌ**. — **خَمِيٌّ نَصِيٌّ** *Gelded, castrated.* The second word is an imitative sequent.

نَاصِيَةٌ properly, in the language of the [classical] Arabs, *The place where the hair grows in the fore part of the head: and hence, the hair of that part; the hair over the forehead;* (Az, TA;) [and this is the general meaning:] i. q. **طَرَّةٌ** and **قَصَّةٌ**. (Mṣb, art. **قص**.) *The forelock of a horse.* — **نَاصِيَةٌ بَنِي فُلَانٍ**: see **تَدَرَّى** and **ذُرُوءٌ**.

نضر

أَقْدَاحٌ نَضَارٌ *A tree of which yellow cups (أقداح) are made.* (T, in TA, voce **غَرْبٌ**.) See **وَرَسِيٌّ**.

نضل

1. **نَضَلَهُ** *He overcame him, or surpassed him, in shooting.* (S, Mṣb, K.)

3. **نَاصَلَهُ** *He vied, competed, or contended for superiority, with him in shooting.* (S, Mṣb, K.) **نَاضِلٌ عَنْهُ**, inf. n. **تَنْصَالٌ**: see **يَبِيئُهُ** —

† **نَاضِلٌ** *He defended him, pleaded in defence of him, or repelled from him;* (K, TA;) *spoke in his defence, excusing him;* (S, TA;) *defended him, &c., as above;* (S;) *contended, or pleaded, in his defence;* (TA;) *defended him; and contended in his defence.* (Mṣb.)

نضو

1. **نَضَا الْخَيْلَ** *He outstripped the other horses:* see **تَجَرَّدَ**.

نَضُوٌّ *A lean, or emaciated, camel: fem. with*

5. (S, Mṣb, K.) **نَضُوسٌ** [*Lean, or emaciated*

by journeying]; applied to a beast. (TA, in جمع.)

نطق

5. تَنْطَعُ (KL,) or تَنْطَعُ فِي الْكَلَامِ (S, K,) He went deeply, or far, in speech; (KL;) syn. تَعَمَّقَ (S, K:) was exorbitant, or extravagant, therein: (K:) or تَنْطَعُ signifies he spoke with the extremity of his fauces; [or with a guttural voice;] from نَطَعُ signifying the upper غار in the mouth. (IAth.)

النُّطْعِيَّةُ and الحُرُوفُ النُّطْعِيَّةُ Dental letters: see ت.

نَطَعُ }
نَطَعُ } see نَطَعُ.
نَطَعُ }

نَطْعٌ and نَطْعٌ and نَطْعٌ and نَطْعٌ A certain thing (Munjid of Kr, Mgh, Mṣb, K) that is spread [upon the ground to serve as a table for food, and for play at chess or the like, and to receive the head of a person when it is cut off], (Munjid, K,) made of leather; (Munjid, Mgh, Mṣb, K;) a piece of leather that is spread upon the ground for any of the purposes above mentioned. — The anterior part of the palate; see غار.

نَطَاعٌ A man who makes نَطُوع: and who binds books. (T, in TA, art. حط.)

نطف

نُطْفٌ Earrings: see a verse cited in art. سجد.

نُطْفَةٌ Sperma of a man (S, Mṣb, K) and of a woman. (Mṣb.)

نُطْفٌ A kind of sweetmeat; (Mṣb;) i. q. نُطْفِي. (S, Mṣb.)

نطق

1. نَطَقَ trans. by means of ب: see Ham, p. 75. — نَطَقَ بِهِ means he pronounced it, or articulated it. — نَطَقَ, said of a bird or any animal: see Bd, xxvii. 16.

3. نَطَقَهُ, inf. n. مُنَاطِقَةٌ, He talked, or discoursed, with him; syn. كَاتَمَهُ (TA,) followed by ب before the subject of talk, &c. (TA in art. فرغ.)

6. نَطَقَا They two talked, or discoursed, each with the other; like نَطَقَا. (TA.)

10. اسْتَنْطَقَهُ He desired him to speak; (TA;) [interrogated him:] he spoke to him until, or so that, he spoke. (Mṣb.)

نَطَاقٌ The bar (مترس) of a door. (TA, art. لوز.) — نَطَاقُ الْجَوْزَاءِ The Belt of Orion: see الْجَوْزَاءُ.

نَطَاقَةٌ A ticket of price, or weight: see نَطَاقَةٌ.

نَاطِقٌ Singing birds. — نَاطِقٌ an epithet applied to A deenár. — جَذْرٌ نَاطِقٌ A rational root, in arithmetic; opposed to جَذْرٌ أَصْمٌ. (Mgh, art. جذر.) — حَيَوَانٌ نَاطِقٌ A rational animal.

نَاطِقِيَّةٌ Rationality.

مَنْطِقٌ Speech: (S:) Diction; or expression of ideas, or meanings, by voice and words. (K, TA.)

مِنْطَقَةٌ I. q. حَيَاصَةٌ; (Mṣb;) A kind of girdle, zone, or waist-belt, which is fastened round the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women generally adorned with jewels, &c., and having also two plates of silver or gold, also generally jewelled, which clasp together. See اِبْرِيمَ.

مَنْطِقِيٌّ Eloquent: (S, K:) or able in speech; an able speaker. (TA in art. فوه.)

جَمْعَةٌ مِنَ الْمَنْطُوقِ بِهَا: see جَمْعَةٌ.

نطل

سَيْطَلٌ: see نَيْطَلٌ.

نظم

نَطْمَةٌ: see نَطْمَةٌ.

نطو

8. اِنْتَطَتِ الْمَفَازَةُ: see انتاطت, in art. نوط.

نَطَاً Distance, or far extent; syn. بَعْدٌ. (TA.) See غَوْلٌ, in art. غول.

نَاطِيَةٌ A female weaver: pl. نَوَاطِي. (TA in art. ذرع.)

نظف

10. اسْتَنْظَفَ الذَّكَرَ مِنَ الْبَوْلِ: see استنقى.

نظم

1. نَظَمَ [He pierced:] he pierced and knotted a cord or rope: and he (a خَوَاصٌ) pierced and plaited [the leaves of] the مَقْل. (M.) — نَظَمَ He strung beads. (Mṣb.)

8. اِنْتَضَمَهُ He transfixed, or transpierced, him; (M;) i. q. اِخْتَنَهُ. (S, M, K.) — اِنْتَضَمَ It (an affair [and language, &c.]) wa, or became,

rightly [or regularly] ordered, arranged, or disposed. (Mṣb.)

نَظْمٌ What are strung, of pearls and beads, &c. (M.) — اِنْتَضَمَ: see الْجَوْزَاءُ.

نِظَامٌ [A standard of a thing, by which to regulate or adjust it. See voce عِيَار.] — † The cause, or means, of the subsistence, of anything; or its foundation, or support; syn. مِلَاكٌ: (M, K:*) a tropical meaning. (TA) — † A way, course, mode, or manner, of acting or conduct or the like: custom, or habit. (M, K.) — لَيْسَ لِأَمْرِهِ نِظَامٌ + His affair has not a right tendency. (T.) And لَيْسَ لِأَمْرِهِمْ نِظَامٌ + Their affair has not a right way, or method, of procedure, nor connexion, or coherence, (مُتَعَلِّقٌ) (M, TA,) nor right tendency. (TA.) And مَا زَالَ عَلَى نِظَامٍ وَاحِدٍ + He ceased not to follow one custom, or manner of conduct. (M, TA.) And أَحَادِيثٌ لَا نِظَامَ لَهَا + [Stories having no foundation, or no right tendency or tenour]. (M and K in art. سطر.)

نِظَامٌ and نِظِيمٌ A composer of many verses, or of much poetry. (TA.)

نِظَامٌ: see نِظَامٌ.

نعظ

1. نَعِظُ, aor. نَعِظُ, inf. n. نَعِظُ and نَعُوظُ (S, Mṣb, K,) and نَعِظُ (ISd, K,) It (the زُب, S, or ذَكَر, Mṣb, K,) became erect, (S, Mṣb, K,) by reason of carnal appetite; (Mṣb;) as also اِنْعَظُ. (M, TA.)

4. اِنْعَظُ (Mṣb, K,) inf. n. اِنْعَظُ (S, Mṣb,) He (a man, Mṣb, K,) became affected with carnal appetite: (S, Mṣb, K:) and in like manner اِنْعَظَتْ, said of a woman. (Mṣb, K:*) — His penis became extended. (M, in art. رول.) — اِنْعَظَتْ She (a beast) opened and contracted, alternately, her vulva; (S, K;) and so اِنْعَظَتْ. (AO, K.) — See also 1. — اِنْعَظَهُ He caused it to become erect: (S:) or put it in motion: (Mṣb:) namely his زُب, (S,) or ذَكَر. (Mṣb.)

8: see 4.

حِرُّ نَعِظٌ A vulva excited by carnal appetite. (K.)

نَاعُوظٌ That excites erection of the penis. (K.) شَرْبُ النَّاعُوظِ [app. a mistranscription for شَرْبَةُ النَّاعُوظِ] Medicine which has that effect: mentioned by Z and Ibn-'Abbād. (TA.)

نعت

1. نَعَى بِهِمْ إِلَى الْفِتْنَةِ He hallooed them on to fight, etc.: see 10 in art. عو.

نَاعِثٌ *One who drives away the beasts, and cries out after them.* (TA in art. زعق.)

نَاعِثَةٌ: see نَاعِثَةٌ.

نعل

1: } see 4.
2: }

4. أَنْعَلْتُ الخُفَّ and نَعَلْتُهُ I affixed a sole to the bottom of the خُفَّ [i. e. boot]: and hence, أَنْعَلْتُ الدَّابَّةَ and نَعَلْتُهَا. (Msb.) See صِرْمٌ.

8. اِنْتَعَلْتُ ظِلَالَهَا: see ظِلٌّ.

نَعْلٌ [A sandal: a sole:] the thing by which the foot is preserved, or protected, from the ground; (K;) syn. حَدَاةٌ: and also applied to a تَأْسُومَةٌ [or shoe]. (Msb.) What is now called تَأْسُومَةٌ. (IAth, TA.) It often signifies only a sole: so in the S, K, Msb, &c., in art. خَصْفٌ &c. — The leathern shoe, or sandal, of a camel; which is attached by thongs, or straps, called سَرَايِحُ (pl. of سَرِيحَةٌ) to the خَدَمَةٌ or plaited thong which surrounds the pastern: see سَرِيحَةٌ and خَدَنَةٌ. — نَعْلٌ of a sword The iron, (Kr, S, K,) or silver, (S,) thing [or shoe] at the lower end of the scabbard. (Kr, S, K.) See غَاشِيَةٌ and 2 in art. فَرَسٌ. — نَعْلٌ meaning A حَرَّةٌ, or hard rugged tract of land, &c.: see رَحْلٌ. — نَعْلٌ: A wife. See عَتَبَةٌ.

نَعَالِيٌّ *One who takes care of the sandals or shoes [at the door of a bath or mosque].* (TA in art. ثوب.)

نَاعِلٌ *Wearing, or having on the feet, sandals.*

نعم

1. نَعِمَ عَيْشُهُ *His life was, or became, plentiful and easy:* (Msb:) *was, or became, good, or pleasant.* (Mgh.) See عَوْفٌ. — نَعِمَ, aor. نَعِمَ, is like فَضِلَ, aor. فَضِلَ, and حَضَرَ, aor. حَضَرَ. See the latter. — نَعِمَ صَبَاحًا, and نَعِمَ صَبَاحًا: see تَوَبُّبٌ and صَبَاحٌ. — نَعِمَ, inf. n. نُعُومَةٌ; (S, Msb;) and نَعِمَ; (S;) *It was, or became, soft, or tender,* (S, Msb,) *to the feet.* (Msb.)

2. نَعَّمَهُ, (S, Msb, K,) and نَاعَمَهُ, (S, K,) *He (God, S, Msb,) made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft, or delicate, state, or life; a state, or life, of ease and plenty.* (S, Msb, K.) — نَعَّمَهُ *He nourished well him, or it; pampered him.*

3: see 2.

4. أَنْعَمَ عَلَيْهِ بِشَيْءٍ *He conferred, or bestowed,*

upon him a thing as a favour. See أَحْسَنَ. — أَنْعَمَ الدَّقَّ *He kneaded it well, thoroughly, or soundly.* (TA, voce رَيْغٌ) — أَنْعَمَ *He bruised or powdered finely:* see دَقَّقَ. — أَنْعَمَ *He cooked it well; syn. أَجَادَ طَبَخَهُ.* (IbrD.) The verb is often used in this sense. — أَنْعَمَ اللَّهُ بِكَ عَيْنًا: see أَبْغَضَ.

5. تَنَعَّمَ *He enjoyed, or led, an easy, a pleasant, a soft, or a delicate, life, with ample-ness of the means of subsistence; a life of ease and plenty.* (K.) — تَنَعَّمَ *It (a tree) became flourishing and fresh,* (TK, art. رَوَى, &c.,) *luxuriant, succulent, sappy, soft, tender, and supple.* See تَمَتَّعَ i. q. تَنَعَّمَ. (Msb.)*

نُعْمٌ contr. of نُؤْسٌ, (S,) [like نَعْمَاءٌ and نَعْمَى and نَعِيمٌ and نَعِيمَةٌ and نَعِيمٌ:] pl. نُعْمٌ. (S.) See نَعِيمَةٌ.

نَعْمٌ *Even so; yes; yea.* (Msb, &c.) See بَجَلٌ and أَجَلٌ.

نَعْمٌ *Pasturing مَالٌ [or cattle]; mostly applied to camels, and neat, and sheep and goats: or applied to all these, and to camels when alone, but neat and sheep or goats when alone are not thus termed; (Msb;) therefore, cattle, consisting of camels or neat or sheep or goats, or all these, or camels alone.*

نَعْمَ الرَّجُلُ زَيْدٌ *Excellent, or most excellent, or excellent above all, is the man, Zeyd; or [very or] superlatively good, &c.* (Msb.) — See بَيْسٌ.

نَعْمَةٌ subst. of تَنَعَّمَ (Msb, K) in the sense of تَنَعَّمَ: (K,) or تَمَتَّعَ: (Msb:) or i. q. — تَنَعَّمَ: (S: in F's smaller copy, تَنَعَّمَ, an evident mistake:) i. e. *plentifulness, and pleasantness or casiness, and softness or delicacy, of life: ease and plenty.* — نَعْمَةٌ *A living in [or rather enjoyment of a life of] softness, daintiness, or delicacy, and ease, comfort, or affluence:* (KL:) i. q. نَعِيمٌ; (Msb;) and مُتَعَةٌ: (Jel in xlv. 26:) it is from التَّنَعُّمِ; and نَعْمَةٌ is from التَّنَاعُمِ. (Ksh, cited in Kull, p. 364.) See نَعْمَةٌ and see تَرَفَةٌ. — نَعْمَةُ السَّبَابِ [The flourishing freshness, softness, tenderness, or blooming loveliness or graces, of youth. See غَيْبٌ.] — نَعْمَةٌ *Softness; tenderness; bloom; or flourishing freshness (IbrD;) of a branch; and of youth, or youthfulness.* (M, art. مَلَدٌ; &c.)

نَعْمَةٌ and نَعْمَى and نَعْمَاءٌ *A benefit; benefaction; favour; boon; or good:* (S, Msb:) *a blessing; [bounty; gratuity;] or what God bestows upon one: and so نَعِيمٌ: (S:) [grace of God:] and نَعِيمٌ and نَعِيمَةٌ, with fet-h, [and*

نَعْمَى and نَعْمَاءٌ and نَعْمٌ, *ease and plenty,] enjoyment; (Msb;) [welfare; well being; weal:] نَعْمَى and نَعْمَاءٌ are the contr. of نُؤْسَى and نُؤْسَاءٌ: (TA, art. بَأْسٌ): نَعْمَاءٌ, in the Kur [xi. 13,] is like health after sickness; and richness, or competence, after want. (Bd.) —*

نَعْمَةٌ *A blessing; (S;) a cause of happiness.* (K.) *A favour: a benefit; and the like.* (S.) — نَعْمَةٌ *Wealth, or property.* (K.) The first explanations given to it above are assigned in the K, not to this word, but to نَعِيمٌ and نَعْمَى. — نَعْمَةٌ with the article seems generally to signify *Wealth:* and without the article, *A benefit, benefaction, favour, boon, or blessing.*

نَعْمَةٌ *The act of rejoicing by a thing: and the state of rejoicing in a thing.* (KL.)

نَعْمَى contr. of نُؤْسَى; (S, TA in art. بَأْسٌ;) and نَعْمَاءٌ contr. of بَأْسَاءٌ. (TA in that art.) — See نَعْمَةٌ.

نَعْمَاءٌ: see نَعْمَةٌ.

نَعِيمٌ *Enjoyment; [delight; pleasure;] as also نَعِيمَةٌ, q. v.: (Msb:) plenty and ease.* (K.) See نَعِيمَةٌ.

نَعَامَةٌ *The blackness of night.* (S in art. سَقَطٌ.) see an ex. voce سَقَطٌ. — نَعَامَةٌ *The ostrich: it sometimes denotes the female.* See مَخْرُومٌ and جَرَادٌ. — نَعَامَةٌ: see طَائِرٌ, زَالٌ, شَالٌ, and a verse voce إِمَامًا. — ابْنُ النَعَامَةِ *The shank-bone: and a certain vein in the leg: and the middle, or beaten track, of the road: and the brisk, lively, or sprightly, horse: and the drawer of water (السَّانِي) who is at the head of the well.* (T in art. بَنَى) — نَعَامَةٌ and نَعَامَتَانِ of a well: see زُرْنُوقٌ. — النَعَائِمُ *Nine stars [of Sagittarius], behind الشَّوْلَةُ, four in the Milky Way, [β, γ, δ, and ε,] called النَعَائِمُ الوَارِدَةُ, as though drinking: and four without the Milky Way, [ζ, σ, τ, and φ,] called النَعَائِمُ الصَّادِرَةُ, as though returning from drinking; and the ninth, [λ,] [not mentioned by some,] high between them: each of the two fours forming the corners of a quadrilateral figure. The twentieth Mansion of the Moon.* (El-Kazweene.)

عَيْشٌ نَاعِمٌ [A plentiful and easy life. See نَعِمَ عَيْشُهُ.] *A pleasant life.* (Mgh.) [A soft, or delicate, life.] — نَاعِمٌ *Soft, or tender: applied to a plant or tree: (Mgh:) [smooth; sleek. And i. q. مُتَنَعَّمٌ.]*

مُنَعَّلٌ, applied to a horse, white on the forelegs: see أَقْفَرٌ.

أَنَاعِمٍ, pl. pl. of نَعِيمٌ : see a verse cited voce دَانِي.

نعو

1. نَعَاهُ He announced his death : see a verse cited voce طُوبَالَةٌ.

نعج

نُعْجَةٌ : see عُجْدَبَةٌ, and نُعْدُ.

النَّعَانِجُ Certain portions of flesh by the uvula. (O in art. عُلُق.)

نعف

نُعْفَاتٌ Portions of dry mucus : see سَلِيلَةٌ.

نعم

نُعْمَانٌ and نُعْمَانٌ, of a crow, signify the same. (Lh in O, art. عَوَق.)

نعل

نُعْلٌ [in the CK نُعْلٌ] A hide vitiated, or rendered unsound, (§, K,) in the tanning. (K.)

إِبْنُ نَعِيلَةٍ The son of a female slave. (T in art. بَنَى.)

نعمر

1. نَعَمَرٌ, aor. = and =, He spoke in a low, gentle, or soft, voice or tone : (§, Mṣb:) [he spoke in an undertone:] he used such a voice in singing : (K:) or he modulated his voice, or made melody, in singing. (TK.) See جَرَسٌ.

2. تَنْعِمِرٌ : see شَيْنٌ.

5. تَنْعَمِرٌ : see جَرَسٌ.

نُعْمَةٌ Gentle-toned speech ; syn. جَرَسُ الْكَلَامِ : (Mṣb:) and sweetness of voice, or melody, in recitation [and in singing]. (§, Mṣb.) — [Also, A musical sound, or note:] a melody : see طَرَقٌ : sweet sound : pl. نَعْمَاتٌ. (KL.)

مُنَاعِمَةٌ : see voce بَاغِمَةٌ.

نعو

3. نَاعَاهُ He interchanged speech with him, each of them addressing the other with a word or saying : (TA:) نَعَيْتُ إِلَيْهِ نَعِيَةً signifies I addressed to him a word or saying : and الْمَنَاعَاةُ signifies الْمُوَاجَهَةُ. (JK.)

نفع

1. نَفَعَهُ It profited him ; availed him ; was of

use or benefit, or was useful or beneficial, to him. — يَنْفَعُ لِكَذَا — نَفَعَهُ مِنْهُ : see an ex. voce جَدُّ. — يَنْفَعُ لِكَذَا, and مِنْ كَذَا, It (a medicine) is good, beneficial, or profitable, as a remedy, for, or against, such a thing, meaning such a disease or the like.

2. نَفَعَهُ, inf. n. تَنْفِيعٌ, He caused نَفْعٌ to come to him. (TA.)

8. اِتَّنَفَعَ بِهِ He benefited or profited by it ; made use of it ; had the use of it ; enjoyed it ; like تَمَتَّعَ بِهِ. See 10.

10. اِسْتَنْفَعَهُ He sought, or demanded, his profiting him, or being useful to him. (IAar, TA.) — And اِسْتَنْفَعَ sometimes occurs in the sense of اِتَّنَفَعَ. (TA.)

نَفْعٌ contr. of ضَرْبٌ : (TA:) or a thing whereof one makes use for the attainment of good : (B:) or good : or a means of attaining one's desire. (Mṣb.)

مَنْفَعَةٌ [A cause, or means, of advantage, profit, utility ; or benefit : and simply, advantage ; profit, or profitableness ; utility, use, usefulness ; or benefit:] contr. of مَضْرُوبَةٌ. (§, art. ضَر.)

نقق

1. نَقَّقَتِ السُّوقُ The market became brisk, its goods selling much ; syn. قَامَتِ. (K.) — نَقَّقَ It was, or became, saleable ; easy, or ready, of sale ; or in much demand : see its syn. رَاجَ. — نَقَّقَتْ It (a commodity, سَلْعَةٌ) was in much demand : and she (a woman) was demanded in marriage by many. (Mṣb.) — نَفَقَتِ الدَّرَاهِمُ, inf. n. نَقَقٌ, The dirhems passed away, came to an end, or became spent or exhausted ; syn. نَفِدَتْ. (Mṣb.)

3. نَافَقَ He played the hypocrite in religion : (K, TA:) he pretended, to the Muslims, that he held the religion of El-Islám, concealing in his heart another religion than El-Islám. (Mṣb.) And نَافَقَ فَلَانًا He acted with such a one hypocritically. (TK in art. دَهَن.) [But I have not found this elsewhere.] And نَافَقَ فِي الْمَحَبَّةِ [He acted the hypocrite in respect of love]. (Har, p. 505.) See خَانَ.

4. اِنْفَقَ He expended money : and he (God or a man) dispensed gifts.

5. تَنْفَقَتِ الْجَزُورُ [The slaughtered camel became dealt out, or dispensed]. (§, K in art. شَيْط.) — تَنْفَقَ : see Har, p. 472. — تَنْفَقَ It (a wound) cracked in its sides, and made, in the flesh, what resembled نَفَقَاتٌ, i. e. holes in the

ground, or subterranean excavations or habitations, pl. of نَفَقٌ. (TA in art. دَسَم.)

نَفَقٌ : see سَرَبٌ — اِنْفَاقٌ The holes of rats or mice. (§, TA in art. خَفَى:) see 1 in that art. : holes in the ground ; or subterranean excavations or habitations ; pl. of نَفَقٌ. (TA in art. دَسَم.) See 5. — Also Fresh olive-oil : see فَاقٌ in art. فَوْق : also mentioned in art. نَفَقٌ in the TA.

نَفَقَةٌ What one expends, of money and the like, (K, TA,) upon himself and upon his family or household. (TA.)

نَيْفِقٌ The part of a pair of drawers, or trousers, which is turned down at the top, and sewed, and through which the waistband, or string, passes. See نَعْبَةٌ.

نفل

2. نَفَّلَهُ, inf. n. تَنْفِيلٌ, He gave him spoil, (§, Mṣb, * K,) and a free and disinterested gift. (Mṣb, K.) And it is doubly trans. : see 2 in art. غَنِمَ.

نَفْلٌ *Trifolium melilotus indica* of Linn. : and *medicago intertexta* of Linn. (Delile, nos. 706, 730.) — نَفْلٌ : see غَنِيمَةٌ.

نُفْلٌ : see تُسَعٌ.

نَافِلَةٌ the pl. نَوَافِلُ, is explained in the TA, art. زَوَائِدُ [Accessions, or additions]. — What accedes to, or exceeds, the original. (T.) A voluntary gift, by way of alms, or as a good work : (T:) a gift : (K:) or a gift يَدٌ : (M:) a deed beyond what is incumbent, or obligatory. (M, K.) — نَافِلَةٌ Supererogatory prayer. (S, Mṣb.) See تَطَوُّعٌ.

نفي

1. نَفَاهُ He drove away, expelled, or banished, him, or it. (T, in TT.)

3. هَذَا يَنَافِي هَذَا This precludes the co-existence of this therewith ; is inconsistent, or incompatible, with this.

6. تَنَافَا They two were incompatible.

8. اِنْتَفَى It was negative : contr. of ثَبِتَ and وَجَبَ. (IbrD.) — اِنْتَفَى مِنْ شَيْءٍ He denied a thing ; meaning an accusation or the like : syn. تَنْصَحَ.

نُفَايَةٌ Refuse ; i. e. what one rejects, of a thing, because of its badness : (§:) or refuse little in quantity : (T:) or the remains, and bad portion,

of a thing: (M, K:) or, accord. to IAqr, *what is bad of wheat or food.* (M.)

فَعْلٌ مَنفِيٌّ A verb rendered negative by its being preceded by **مَا** or the like; *contr. of مثبت* and **مُوجِبٌ**. — **كَلَامٌ مَنفِيٌّ** A denied sentence; *contr. of مثبت* and **مُوجِبٌ**; virtually the same as **نَافٍ** **كَلَامٌ** a denying, or negative, sentence.

نقع

1. **نَقَعَ** and **اِسْتَنْقَعَ** It (water) remained, or stagnated, or collected, in a hollow, or cavity: (Mgh:) or remained long, and became altered: (Msb:) or the former [and latter] collected in a hollow: (S:) or the latter [and former] became yellow and altered. (K.) — **اَنْقَعَ** and **اَنْقَعُ** [He macerated, steeped, or soaked, a medicine, in water,] he left it in water until its colour became changed. (Msb.)

4: } see 1.
10: }

نَقِيعٌ An infusion; meaning, a beverage made by steeping something in water: (Msb:) and a mash.

سَرٌّ نَاقِعٌ Poison that takes effect; (S, K;) that kills: (TA:) that remains fixed, (Abu-Nasr, K, TA,) and collects. (Abu-Nasr, TA.)

اَنْقَعُ More, or most, thirst-quenching: see an ex. under **الْحَاذُ**, in art. **حَوْدُ**; and another voce **رَشَفٌ**.

اَنْقُوْعَةٌ The hollow, or depression, of **ثَرِيْدٌ**, (S, A, K,) in which the gravy collects. (A, K.)*

مَنْقَعٌ مَاءٍ, and **مُسْتَنْقَعٌ مَاءٍ**. A place where water remains and collects; where it collects and stagnates; or where it remains long, and becomes altered. See **نَقَعَ**.

مَنْقَعُ الْبُرْمِ Untwisted old thread which a woman spins a second time, and puts into the stone cooking-pots, because she has nothing but these [in which to deposit it]. (Sgh, K, TA. [From the K it would seem to be **مَنْقَعٌ** alone: and in the CK, **الْبُرَامِ** is erroneously put for **الْبُرَامِ**: Golius found it written **الْبُرَامِ**; and has wrongly explained it in his Appendix.] — **سَرٌّ مَنْقَعٌ** Poison made into a confection. (S, K, TA.)

مَنْقَعٌ: see **مُسْتَنْقَعٌ**.

نقف

مَنْقَأٌ A species of **وَدَعٌ** [or **convry**]; (S, K*);

pl. **مَنْاقِفٌ**: (TA in art. **وَدَعٌ**: and thus in the M in art. **دَمَلٌ**: in the T in that art. **مَنْاقِيفٌ**: see **دَمَالٌ**.) See **بُوْقٌ**.

نقل

1. **نَقَلَهُ** He related it, told it, or mentioned it, from another; he transmitted it; he transcribed it. See 1 in art. **حَكَى**. **نَقَلَ** [He related to him a tradition]. (Msb.) — **نَقَلَهُ** He transferred it; shifted it; translated it; conveyed it. He discerned it, or took and mentioned it, namely a word or phrase or signification, from (من) such a one; he quoted it; i. e. **نَقَلَهُ** إِلَى كِتَابِهِ مِنْ كِتَابِ آخَرَ he transferred it to his book from another book.

5. **نَقَلَ** [and **تَنَقَّلَ** alone] He ate **نُقُلٌ**. (MA.) — Hence, **تَنَقَّلَ** بِالْحَدِيثِ He amused himself with talk; like as one amuses himself with the eating of fruit after a meal: see **تَفَتَّهُ**.

8. **اِسْتَنْقَلَ** He shifted, removed, or passed, from one place, or time (as in an instance in the K voce **اَسْوَعٌ**), or state, to another.

نَقْلُ **الْاَقْدَامِ** The shifting of the feet from place to place. — **بَاءُ** **التَّعْدِيَةِ** i. q. **بَاءُ** **النَّقْلِ** that renders a verb trans.; as in **بِهِ**. (Mughnee in art. **بِ**.) — **هَاءُ** **الْبِتْلِ** or **اِتَاءُ** **لِلْبِتْلِ** means **اِلَى** **الْوَصْفِيَّةِ** **اِلَى** **الِاسْمِيَّةِ**, i. e. The **ة** that is added for the transference of a word from the category of epithets to that of substantives; as in **خَلِيْفَةٌ**, accord. to some, and **دَائِرَةٌ**.

نُقُلٌ Dried and other fruits (such as nuts, almonds, raisins, dried figs, dried dates, &c.), [and comfits:] the fruit [that is an accompaniment] of wine; (MA in explanation of **نُقُلٌ** [which is more common than **نَقْلٌ**];) fruit that is eaten with wine. (KL in explanation of **نُقُلٌ**.)

نَقْلٌ Stones with trees. (AZ and IKt in TA, voce **غَدْرٌ**.)

مِنْ **مَرَاجِلِ** **السَّفْرِ** **مَرْحَلَةٌ** (JK, Msb) i. q. **مَنْقَلَةٌ** (JK.)

مَنْقَلَةٌ A thing upon which bricks are carried from place to place. (O, voce **شَبْحَةٌ**.)

مَنْقَلَةٌ: A mound in the head, by which bone is removed: see **شَجَّةٌ**.

الْمَنْقُولُ [Discerned knowledge; opposed to **مَنْقُولٌ**]: under this term are comprised the sciences of **اَصُوْلُ** **الدِّيْنِ** (also called **عِلْمُ** **الكَلَامِ**).

الْحَدِيثُ, and **الفِئَةُ**: all the other sciences are comprised under the term **الْمَنْقُولُ**; (IbrD;) i. e. intellectual, or perceived by the intellect; and excogitated.

نقلس

اِنْقَلَيْسٌ [An eel] i. q. [Pers.] **مَارُ** **مَاهِي** [and **اَنْكَلَيْسٌ**]. (En-Nadr, in TA, voce **جَرِيْتُ**.)

نقم

1. **نَقَمَ عَلَيْهِ** He exacted vengeance upon him, punished him: see an ex. voce **اِهْدَى** in art. **بَدُو**. See 8.

8. **اِسْتَقَمْتُ** مِنْهُ I took, or executed, vengeance on him, or inflicted penal retribution on him, for that which he had done: (JK:) or I punished him; (S, Msb, K;) as also **مِنْهُ** **نَقَمْتُ**, (Msb, K,) and **عَلَيْهِ**, (TA,) aor. **نَقَمَ**; (Msb, K;) and **نَقَمْتُ**. (K.) — See **نِقْمَةٌ**.

نِقْمَةٌ [and **اِسْتِقَامٌ**] Vengeance; or penal retribution. (JK.)

نقه

1. **نَقَهُ** He recovered, but not completely, his health and strength: (TA:) or he became convalescent; or sound, or healthy; at the close of his disease: (S:) or sound, or healthy, but was yet weak. (K.) See **بِرِيٌّ**.

نَقَاهَةٌ [Convalescence:] the slight degree of health that immediately succeeds sickness. (TA, art. **بِرَاءٌ**.)

نقى

2. **نَقَّاهُ** He cleansed it; cleared it; picked it; purified it; removing from it what was bad. (Msb, &c.)

10. **اِسْتَنْقَى** He took extraordinary pains, or the utmost pains, in cleansing his body. (Mgh.) You say also, **اِسْتَنْقَى** **الذَّكْرَ** **مِنَ** **البَوْلِ**, (K, art. **بِرَاءٌ**) [He took extraordinary pains in cleansing the **ذَكَرَ** from urine: or] he cleansed the **ذَكَرَ** entirely from urine; syn. **اِسْتَنْظَفَهُ**. (TA in that art.) — **اِسْتِنْقَاؤُهُ**: see voce **اِسْتَبْرَأَ**.

نَقْيٌ The pith of canes, or reeds: see **ذُهْنٌ**. — Somewhat of fat in a camel. (TA in art. **طَعْمٌ**.) — And Marrow; i. q. **مُخٌّ**. (TA voce **صَهَارَةٌ**.)

بَنَاتُ **النَّقْيِ**, or **النَّقَا**, **حَالِكَةٌ** [or **حَالِكَةٌ**]; to which the fingers (**بَنَانٌ**) of virgins are likened:

(T in art. *بني*;) a certain small reptile, that dwells in sand, resembling a fish, smooth, and having a mixture of whiteness and redness; called also *شَحْمَةُ النَّقَا*. (TA.) See *حُلْكَةُ* and *شَحْمَر*. — *نَقَا* or *نَقَى* An extended gibbous piece of sand. (S, *Mṣb, *K.)

نُقَايَةُ The extract, or refuse, of a thing: see *عَصَاة*.

مُنْتَبِي, said of a sheep, *Becoming a little fat*: see *سَاحِح*. — A sieve, syn. *غُرْبَال*. (TA, art. *دوس*.)

مُنْقِيَةٌ A woman who trims the split palm-stalks in mat-making: see *شَطَابَةٌ* and *شَطَاب*.

نَكَز

4. *أُنَكَزَ*: see *مُنَكِّدٌ* and *ذَمَّةٌ*.

مُنَكِّزٌ: see *مُنَكِّدٌ*.

نَكَع

نُكْعَةٌ, so written for *نُكْعَةٌ* or *نُكْعَةٌ* in the O and K, voce *سُوقَةٌ*, q. v., [The head of a plant.]

نَكَف

1. *نَكَفَ مِنَ الشَّيْءِ*, aor. *كَفَّ*, inf. n. *نَكَفٌ*; and *نَكَفَ*, aor. *كَفَّ*; and *أَسْتَنَكَفُ*; *He abstained from, or refused to do, the thing, from disdain and pride*. (Mṣb.)

5. *تَنَكَّفَ بِمَوْضِعٍ كَذَا* [He waited, &c.,] i. q. *تَلَبَّثَ*. (TA in art. *صقر*, from the "Nawádir.")

10. *أَسْتَنَكَفَ مِنْهُ* (KL, *MA) *He disdained, or scorned, it; was ashamed of it*. (KL, MA.) See 1.

نُكْفَةٌ: see *عُنْدَبَةٌ*, and *لُعْدٌ*.

نَكَل

1. *نَكَلٌ*, aor. *يُنَكِّلُ*, see 1 in art. *فَضَل*.

النَّكْلُ signifies *أَقْرَانُهُ*. (A, art. *عض*.) — See *نَكَلٌ*.

بَدَلٌ and *نَكَلٌ*: see *بَدَلٌ*.

نَكَالٌ Any punishment serving to give warning to others than the sufferer: (M, K, TA:) or that restrains the offender from repeating the offence. (Bḍ, ii. 6.)

نَكَه

نُكْبَةٌ The odour of the mouth. (S, TA.)

نَكَى

1. *نَكَى*, aor. *كَى*, inf. n. *نُكَاةٌ*, *He (an enemy) was defeated, and overcome*. (TA, art. *نُكَاةٌ*.)

نُكَايَةُ The inflicting injury upon an enemy: (MA, KL:) *slaying and wounding among the enemy*: (S, K:) or *making much slaughter, (MA,) or a great, or vehement, slaughter or wounding, (Mṣb,) [i. e. the making havock,] among the enemy*: (MA, Mṣb:) *the inflicting a routing and overthrow among the enemy*. (ISk, TA.)

نَلَج

نَيْلِجٌ and *نَيْلِجٌ* Indigo-pigment: see *نُورٌ*, art. *نور*.

نَلَك

نَلَكٌ A kind of medlar-tree, *Mespilus aronia*. See *رُوبَةُ*.

نَم

1. *نَمَّ* He [uttered calumny: or] excited discord, or dissension, and made known discourse in a mischievous manner; or embellished speech with falsehood. (M, K.) You say, *نَمَّ بِهِ* and *عَلَيْهِ*, inf. n. *نَمٌّ* and *نَمِيمَةٌ* and *نَمِيمٌ*, or this last is pl. of *نَمِيمَةٌ*, (M,) meaning, *He calumniated him; or misrepresented him*. — *نَمَّ الْحَدِيثَ* He made known, divulged, or told, conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like. (TA, art. *قت*; and Mṣb.)*

R. Q. 1. *نَمَّرَ* He variegated a thing: he decorated or embellished it. (S, K.)

نَمِيمَةٌ The sound of the bow-string. (Kr.) — *نَمِيمَةٌ* Malicious and mischievous misrepresentation; calumny; slander; (S, K;) the embellishment of speech with falsehood. (Kr.)

نَمَانِيرٌ The sutures of the skull; as resembling lines of writing; see *شَلْنٌ*.

نَمَامٌ now commonly applied to *Wild thyme, thymus serpyllum*: see *شَبَانٌ*.

نَمَامَةٌ The artery in the head: see *أَبْرٌ*.

نَمَمَمَرٌ A garment, or piece of cloth, figured with marks resembling writing, or otherwise. See *مُدَبَّرٌ*.

نَمَص

أَنْمَصٌ Having no eyebrows. (TA in art. *نَط*.)

نَمَع

نَمَاعَةٌ The upper part of the head: and also the part that is in a state of commotion, of the

يَأْفُوخٌ of a child, before it becomes hard. (L, TA.) See also *يَأْفُوخٌ*.

نَمَل

2. *نَمَلُ الثَّوْبِ* [He mended a garment] i. q. *رَفَأَهُ*. (TA in art. *لِقط*.)

5. *تَنَمَلٌ* A fornication or stinging, as of the torpedo fish: see "Abdollatiphi Hist. Aeg. Comp.," p. 82.

نَمَلٌ سُلَيْمَانَ Red ants: see *أُحْوَى*, in art. *حو*.

أُنْمَانَةٌ (thus generally written, Mṣb) The head [or end] of a finger; (S, Mṣb;) i. e. (Mṣb) the joint (مَفْصَلٌ) (Az, Mṣb) in which is the nail: (Az, Mṣb, K;) [i. e. the unguis phalanx, with, or without, the flesh upon it: (see *قَصَبٌ*);] or a joint, or an articulation, (عُقْدَةٌ) of the fingers. (Mṣb.)

نَمَى

1. *نَمَى*, aor. *نَمَى*, inf. n. *نَمَاءٌ*, *It increased*; (M, K, Mgh, TA;) *multiplied; became plentiful, or abundant*; (Mṣb, TA;) *said of a thing, (Mṣb,) of cattle, or wealth, (S, Mgh, TA,) &c.* (TA.) — *نَمَتِ الْأَرْضُ* The land throve, or yielded increase.

4. *أَنَمَى الصَّيْدَ* The quarry died out of sight of the sportsman: see *أَصْمَى*.

8. *إِنَّمَى إِلَيْهِ* He asserted his [own] relationship [of son] to him; (S, Mṣb, K;) like *إِعْتَزَى*. (S and Mṣb in art. *عزو*.)

نَامِيَةٌ, of a grape-vine, The shoot upon which are the bunches of grapes: (M, K;) or the eye, or bud, that breaks open so as to disclose its leaves and its berries: (M;) or its branches: pl. *نَوَامٍ*. (T.)

نَه

R. Q. 1. *نَهَنَهُ بِهِ* He cried out to him, or at him, namely, a beast of prey, in order that he might forbear, refrain, or abstain. (TA.)

نَهَق

النَّوَاهِقُ The channels of the tears of a horse. (M in art. *سمر*.)

نَهَكَ

1. *نَهَكَ الشَّرَابَ* He consumed the beverage. (K.) — *نَهَكَ الدِّبَاغَ* [The tan wore it, or eroded it], namely, a hide. (M and K, voce *مُغْفَلٌ*.) See *مُغْفَلٌ*.

8. **إنتَهَكَ مَحَارِمَ اللَّهِ** [He violated the sacred ordinances of God;] he did that which God had forbidden him to do. (Har, p. 18; where see more.) — **إنتَهَكَ حُرْمَتَهُ** He violated [his honour, &c.]. (MA.)

مَنْهُوكٌ Affected with a constant, or chronic, pervading disease; or emaciated by disease, so as to be at the point of death. (S, K.) — See **مَنْهُوكٌ**.

نهل

نَهْلٌ A fir t drinking: see **عَلَّلٌ**.

مَنْهَلٌ A watering-place; i. e., a spring to which camels come to water. (S, Mṣb.)

نهم

1. **نَهِمَ** He had an inordinate desire or appetite (S, Mṣb, K) for food. (S, K.)

نَهْمٌ A chiding of camels. (TA.)

طَرِيقُ نَهَامٍ A road wherein is [heard] a chiding of camels: (TA:) see **حَنَانٌ**.

نهي

1. **لَا تُسَيِّ** He forbade him it. — **لَا تُسَيِّ**: see art. **سَيِّ**, in two places.

6: see 8.

8. **إِنْتَهَى عَنْهُ**, and **تَنَاهَى**, He refrained, abstained, or desisted, from it, as forbidden; left, relinquished, or forsook it. (S, Mṣb.) See an ex. of the latter voce **سَوَادٌ إِلَيْهِ**. — **إِنْتَهَى إِلَيْهِ** It ultimately reached, or extended, and sometimes it so pertained, to him, or it: in the latter sense said of authority and the like: and simply, it reached to him, or it. — **إِنْتَهَى إِلَيْهِ الْخَبْرُ**, and **تَنَاهَى**, The information, or news, reached him. (S.) — **إِنْتَهَى إِلَى مَوْضِعٍ** He came at last, or ultimately, to a place. So I have rendered it in explaining **أَفْضَى**. — **إِنْتَهَى** It (a thing, or an affair,) attained the utmost possible point, or degree. (Mṣb.) It (fruit, and the like) attained its utmost state of growth. — **إِنْتَهَى** It is ended: a word put to mark the end of a quotation.

رَكِبَ النَّهْيَ He did that which he was forbidden to do. (TA in art. **رَدَعٌ**.)

نَهْوٌ is anomalous, (TA,) like **بَعُوٌ**.

نَهْيَةٌ The utmost possible point, or degree: (Mṣb:) and the ultimate point, or element, to which a thing can be reduced or resolved: its utmost point or particular: as also **مُنْتَهَى**. See **فَصٌّ**. — **نَهْيَةٌ فِي السَّخَاءِ** [Extreme in bounty, or munificence]. (O and K, voce **مَسْحَلٌ**.)

نَاهِيكَ بِأَخِينَا [A person sufficing thee is our brother]: the **ب** is added to denote emphatic praise. (Fr in TA, art. **ب**.) See also Har, p. 28, and, more particularly, p. 91.

مُنْتَهَى A place to which a person or thing comes at last; a journey's end; a goal; a destination, or place or state to which a person or thing is appointed to come; an end; an ultimate object: see an ex. in a verse near the end of art. **ب**. See **نَهْيَةٌ**. — **سِدْرَةُ الْمُنْتَهَى** (Kur liii. 14) The lote-tree of the ultimate point of access, in the Seventh Heaven: see **سَدْرٌ**.

نوح

الْغُرَابُ النُّوحِيُّ [The Noachian crow;] an appellation applied in Egypt to the **زَاعٌ** (or rook). (TA, art. **زَيْغٌ**.)

نوط

النُّوْطَةُ The crop of a bird: see **الْجَرِيئَةُ**.

نُوعَاةٌ The same as **نُوعَاةٌ**. See **رَجَاحَةٌ**.

نوع

5. **تَنَوَّعَ**, said of a branch of a tree: see **تَنَوَّسَ**. — **تَنَوَّعَ** It became of various sorts, or species. (Mṣb.)

نُوعَاةٌ A child's swing, of rope. See **رَجَاحَةٌ**.

نوف

مُنِيفٌ High; lofty; applied to a mountain, and a building. (T.) You say also **عِزٌّ مُنِيفٌ** [High nobility]. (K in art. **عَيْطٌ**.)

نوق

2. **نَوَّقَ** [He broke, or trained, a camel]. (TA, voce **مَضَعَبٌ**.)

5. **نَوَّقَ**, and **تَنَوَّقَ**, He was nice and luxurious (**تَجَوَّدَ وَيَبَاغَى**) in his diet and his apparel. (JK, K.) Better explained voce **نَيْقَةٌ**. — **تَنَوَّقَ**: see **تَأْتَقَ** and **تَجَوَّدَ**, and **نَيْقَةٌ**.

أَنَاقٌ quasi-inf. n. of **نَيْقٌ**.

نَاقَةٌ — **بَكْرٌ**, and **بَعِيرٌ**, and **قَدُوصٌ**: **نَاقَةٌ**: see **رِحَالَةٌ**. — **أَيْنِقَاتٌ** pl. of **أَيْنِقٌ** pl. of **أَيْنِقٌ**: see a verse cited voce **مُسَهَّرٌ**.

نَيْقَةٌ a subst. from **نَوَّقَ** (IJ, S, K) as syn. with **تَأْتَقَ** (S) [and therefore signifying *Daintiness, nicety, exquisiteness, refinement, or scrupulous*

*nicety and exactness; and the exceeding of what is usual in a thing: or the choosing what is excellent, or best, to be done, and doing admirably: or the doing firmly, solidly, soundly, or thoroughly, and skilfully: or] the exceeding what is usual in a thing, and making it good, or beautiful, and firm, solid, sound, or free from defect or imperfection. (Ham, p. 625) See **تَأْتَقَ**.*

نول

1. **نَالَ**, aor. **يَنَالُ**, has for inf. ns. **نَالٌ** and **مَنَالٌ** and **مَنَالَةٌ**. (TA.) — See 6.

3. **نَاوَلَهُ شَيْئًا** He gave him a thing; presented, or offered, it to him; gave him it with his hand; handed it to him; syn. **عَاطَاهُ**; (T;) he gave him a thing with his extended hand. (T, K.)

5. **تَنَوَّلَ عَلَيْنَا بِشَيْءٍ يَسِيرٍ**: see **تَطَوَّلَ**.

6. **تَنَاوَلَ مَاءَ الْحَوْضِ** [He reached, and drank of, the water of the drinking-trough]: said of a camel. (S, art. **نَوْسٌ**.) — **تَنَاوَلَ مِنْ يَدِهِ شَيْئًا** He took from his hand a thing; took it with his hand from his (another's) hand; syn. **تَعَاطَاهُ**. (T.) — **تَنَاوَلَ شَيْئًا** [He reached a thing; took it with his hand; handed it to himself;] he took a thing with the extended hand; (TK;) or simply he took a thing; took it with his hand, took hold of it; syn. **أَخَذَهُ**: (K:) best rendered, he took, or reached, or reached and took, a thing, absolutely, or with the hand, or with the extended hand; and in like manner, with the mouth, as in an instance voce **رَمَّ**, &c.; he helped himself to it (i. e. food). — **تَنَاوَلَهُ بِالسَّيْفِ** He reached, or hit him, with the sword: see **نَفَعَهُ**: and see **هُوَ قَرِيبُ الْمَتَنَاوَلِ** — **أَطْفَقَ** and **تَشَاوَلُوا** and **سَهْلُ الْمَتَنَاوَلِ** [app. He is one from whom it is easy to take, or receive, gifts, &c.]. (TA.)

تَنَاوَلَهُ — **تَنَاوَلُوا الرِّمَاحَ** — **ذُوقَ**: see 6 in art. **ذُوقَ**. — **تَنَاوَلَهُ بِمَا يَسُوؤُهُ** [He carped at him by saying, or taxed or charged him with, that which would grieve him]. — **تَنَاوَلَهُ بِمَا لَيْسَ فِيهِ**. — **تَنَاوَلَهُ بِمَا يَكْرَهُ** [He carped at him with his tongue: (IbrD:) as also **نَالَهُ**]. (TA, art. **هَلَبٌ**.) — **تَنَاوَلَ شَيْئًا** It (a noun, &c.) applied to a thing. — **تَنَاوَلَ** It comprehended, or comprised: post-classical in this sense, but commonly used. (MF, TA.) — **تَنَاوَلَهُ بِمَا يَكْرَهُ** He taxed or charged him with, or accused him of a thing disliked, or hated. See also art. **نَيْلٌ**; see an explanation of **إِغْتَابَهُ**, and see **ظَهَرَ**.

نَوَالٌ: see **نَالَ**.

نَوَالٌ and نَائِلٌ (S, K) and نَالٌ (K) *A gift* : (S, K:) and a *benefit, or favour, obtained from a man.* (TA.) See two exs. of the first voce خَرَقٌ : and an ex. of the second voce عَرَبَةٌ. — نَوَالٌ is also used as an inf. n. See an ex., from El-Aqshà, voce نَيْسٌ.

نَوَالٌ : see نَائِلٌ.

مَنْوَالٌ The *web-beam of a loom; the beam on which the web is rolled,* (S, Mṣb, in art. نول, and S, K, voce حَقَّةٌ) as it is woven. (Mṣb.)

نام

1. نَامَتْ رِجْلُهُ + I. q. خَدِرَتْ [His leg, or foot, became benumbed, or torpid]. (TA in art. بسر.) — نَامٌ + It (a woman's anklet) ceased to sound, by reason of the fulness of the leg : like as one says [in the contr. case], استيقظ. (TA in art. يقظ.) — نَامٌ has for its inf. ns. نَوْمٌ and مَنَامٌ. (Mṣb.) — نَامَ التَّوْبُ i. q. رَقَدَ [q. v.] (A, art. رقد.) — نَامَتِ السُّوقُ i. q. رَقَدَتْ [q. v.] (Th, in TA, art. رقد.) — نَامَ : He lay; as opposed to he sat and he stood. See نَامَرٌ. — نَامَ عَنْ حَاجَتِهِ. — نَامَ عَنْ حَاجَتِهِ He cared not for the object of his want, neglected it. (Mṣb.)

2. نَوْمٌ and أَنَامٌ + It benumbed, or torpified : see نَامَتْ رِجْلُهُ.

3. نَاوَمْتُهُ فِي شِعَارٍ وَاحِدٍ [I slept with him in one under-garment]. (S, art. شعر.)

4 : see 2.

10. اِسْتَنَامَ إِلَيْهِ He trusted to him, and became quiet, or easy, in mind; relied upon him. (S, K.)

رَقُودٌ الضَّحَى i. q. اِمْرَاةٌ نَوْمٌ الضَّحَى [which see]. (A, art. رقد.)

نَائِمٌ : Lying; as opposed to sitting and standing. (Mgh.)

أَنَوْمٌ [More, or most, prone to sleep]. (A, art. فهد.)

مَنَامٌ Time of sleep. (Jel, xxxix. 43.) See also 1.

نون

نُؤُنَةٌ The *dimple in the chin of a young child* : (M, K:) see خُنُوبَةٌ, and قُنْتَةٌ, and دَائِرَةٌ, and 2 in art. دسر.

نوه

نَوَاهُ (Mṣb) and نَوَاهُ (S, Mgh, Mṣb, K)

He rendered famous (S, Mgh, Mṣb, K*) and magnified; (Mṣb;) and rendered notorious; (Mgh;) it, (S, Mṣb,) namely a person's name, (S,) or a thing, (Mṣb,) or him. (Mgh.)

2 : see 1.

نوى

1. نَوَاهُ and اِسْتَوَاهُ He intended it, purposed it, designed it, aimed at it, proposed it to himself as the object of his aim.

8. اِسْتَوَى الْقَوْمُ مَنَزَلًا بِمَوْضِعٍ كَذَا (S, Mṣb) The people, or party, repaired, or betook themselves, to, or towards, a place of alighting or abode, in such a place. (Mṣb.) See 1. — اِسْتَوَى It (a people, or company of men,) removed from country to country, or town to town. (TA.)

نَوَى Date-stones : they are often used as food for camels; (see اِبِلٌ نَوَوِيَّةٌ;) and for this purpose are bruised, and sometimes mixed with barley, and then moistened : see بَسِيْسَةٌ. — نَوَاهُ What is cut off in the circumcision of a girl. (Lh, in TA, voce عُدْرَةٌ.) The name shows that this is the prepuce of the clitoris, the end of which resembles the end of a date-stone. But see بَطْرٌ. — اِسْتَوَى What remains of the place of circumcision of a girl after that operation; i. e. the بَطْرُ : (M:) or the place of circumcision of a girl, which is what remains of her بَطْرٌ when the مَتَكُ has been cut off. (T.) — نَوَى Pieces of gold, each of the weight of five dirhems. (TA in art. جب.) — نَوَى The tract, or region towards which one goes (S) in journeying, whether near or distant; (S;) the place that is the object of a journey : (El-Kāfice, TA:) [a traveller's destination:] the course, or direction, that one pursues (K, TA) in journeying and in acting or conduct : (TA:) see an ex. voce صَرَفٌ (third sentence), and عَقَرَ. It is of the fem. gender. (S.) See an ex. in some verses cited voce بَيْنٌ.

نِيًا and نِيٌ : see art. نِيٌ.

نِيَّةٌ An intention, an intent, a purpose, a design, an aim; a determination of the mind, or heart : (Mṣb, TA:) this is the general meaning : (Mṣb:) the direction that one takes (S, Mṣb, K) in a journey, (S, K,) near or distant, (S,) and in an action : (K:) the thing that one intends, or purposes, or aims at : an affair : (Mṣb:) the place to which one purposes journeying : (S in art. زل:) see an ex. from a rájiz in art. زل, first paragraph : the thing, or place, that one proposes to himself as the object of his aim, in an action, or a journey : or the thing, or

place, that is the object of an action or journey : see نِيَّةٌ and نِيَّةٌ. — نَقَحَ i. q. طَرَحَ and نَقَحَ, &c. (O, art. نصح.) — نِيَّةٌ بَعِيدَةٌ : see بَعِيدٌ, where the ة of the latter word has been accidentally omitted. It also often (or generally) means *A distant, or remote, thing, or place, that is the object of an action or journey* : &c.

اِسْتَرِيحَ I. q. مَتَرِيحٌ, q. v. (TA in art. ربح.)

نيك

1. اِنْعَاسُ عَيْنِهِ and نَاكَ المَطَرُ الأَرْضَ : see نَكَحَ.

نيل

1. قَبِحَ نَالَ مِنْهُ He defamed him. (L, art. قبح.) — نَالَ مِنْ عَرَضِهِ He defamed him. (T, K, TA.) — نَالَ مِنْهُ He harmed, hurt, or injured him, namely, an enemy. (Mgh.) — نَالَ بِلِسَانِهِ is coupled in the Mṣb, art. قَرَصَ, with أَذَاهُ; and seems plainly to signify أَصَابَهُ, which, in this case, is the same as أَذَاهُ. And تَنَاوَلَهُ has a similar meaning. — نَالَ He obtained, or attained. (S, K.) نَالَ مِنْ عَدُوِّهِ He attained [or obtained] the object of his aim, or desire, from his enemy. (Mṣb.) — نَالَ, aor. نَيَّالٌ, It reached him; came to him; syn. وَصَلَ إِلَيْهِ. (M, art. نيل.) See also Bḍ, xxii. 38. — نَالَ لَكَ أَنْ تَفْعَلَ, aor. نَيَّلَ; and نَالَ لَكَ : see أَنَى. — أَنَى, first. pers. نَيَّلْتُ, inf. n. نَيَّلٌ, He obtained it; he attained it; namely, the object of his wish, &c. (S, K, Mṣb, &c.)

4 : see 1.

6. هُمَا يَتَنَاوَلَانِ and هُمَا يَتَنَايِلَانِ signify the same. (TA.)

نَيْلٌ Obtainment; &c.: see 1.

إِنَاءَةٌ The act of giving; (PṢ in art. نيل;) the giving a gift. (KL.) It seems properly to belong to art. نول.

نَيْلٌ (T, M, K) and نَائِلٌ (M, K) What one obtains, or acquires, (T, M, K,) of the bounty of another; like نَوَالٌ. (T.)

نياج

See art. نلج.

ه : the vowel of this pron. is sometimes, in a case of pause, transferred to the preceding letter : and this is always done in modern Arabic. — ه subjoined in هه, and the like : see ابيض. — The ها, termed تنبيه, is said by some to be used as an inceptive, without any meaning but inception. (See ذا.) See كلمة تنبيه in art. نيه : and see an ex. voce تا. When followed by a pronoun, as هو, &c., it is best rendered Lo. — ه of pausation : see remarks on a verse cited voce حين. — بها, in خطأ بها, and many phrases syn. therewith, is app. for باسئ. See خطأ.

هوآ and هآ : see art. هوآ.

هبع

Q. Q. 3. اهبىخ (K); and اهبىخت, aor. اهبىخ; inf. n. اهبياخ; (TA); He, (K,) and she, (TA,) walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K, TA.)

هبىخ, of the measure فعيل (S,) A boy, or young man : and هبىخة a girl, or damsel : both in the dial. of Himyer. (L.) — Also, the former, A soft boy, or young man : (K:) or the former and latter, respectively, a soft, thin-shinned, and plump, boy or young man, (S,) and girl or damsel : (S, K:) or a plump and goodly young man, and woman : (L:) or the latter, a tall and great woman : (JK:) [and hence, app., applied as an epithet, in the sense of long and large, to a woman's train, in the following verse, quoted by Az,]

- جرت عليه الريح ذيلًا انبعا
- جر العروس ذيلها الهبىخا

(L.) [The wind dragged over it a train of dusky colour, and abounding with dust, like as the bride drags her long and large train.] — Also, the latter, A damsel suckling, or that suckles.

(M, K.) — Also, the former, A stupid, and flabby, or flaccid, man. (K.) — Also, a man in whom is no good. (K.) — Also, A great valley. (K) — And A large river. (K.)

هبع

هبع, applied to a young camel: a young camel brought forth in the end of the breeding-time. (K, voce ربيع, q.v.) See ببع.

هبل

1. هبلت, inf. n. هبل : see عمل.
8. تحين : see 5 in art. حفو. — I. q. تحين (TA.)

أبيل A Christian monk : see أبيل.

مهبيل The place of gestation : see a verse cited voce مخبل.

هجو

1. هبا الرماد, (JK, TA,) aor. يهجو, (TA,) The ashes became mixed with dust, and extinguished : (JK, TA:) and هبا الجمر. (M, art. رمد.)

أهبة : see أهبة.

هبوة Dust rising, or spreading, in the sky like smoke. (JK.)

هباء The motes that are seen in the rays of the sun : (TA:) see an ex. voce غشاء.

هتك

1. هتك He rent open. (K, S.) — هتك الله ستره God dishonour him : see ستر.

هتاك One who rends frequently tents and the like : see باب.

هتار, for اتاره : see تار.

هجع

5. تهجع He slept. (1001 Nights, ii. 321.)

هجة + The setting of a star. (Sgh in TA, art. شرط.) See شرط. — A light sleep in the first part of the night. (S.)

هجل

هوجل, of a ship or boat, is smaller than the أنجر. (O, TA, voce معاير.) — See De Sacy, Chrest. Arab., ii. 359.

هجول A fornicatress, or an adulteress : pl. هجائل. (JK.)

هجر

1. هجر عليه He came upon him suddenly, or at unawares, (Mgh, Msh, K,) or came in to him without permission, (K,) or without asking permission : (Mgh:) he invaded, assaulted, assailed, attacked, attempted, or ventured upon, him or it : he pounced upon him or it.

هجمة, or, accord. to Kz, هزيع, The third of the five divisions of the night. (TA.) See خدرة, and يعفور. — As applied to camels, see عائض and زيادة.

هجن

1. نكح في بنى فلان وهجن اولادهم [He married among the sons of such a one, and made their children to be base-born, or ignoble]. (TA in art. بغل.)

هجنة [Meanness of race, in a horse]. (K, voce اعراب.)

هجين One whose father is free, or an Arab, and whose mother is a slave. (S, K.) — A horse [half-blooded] got by a stallion of generous race out of a mare not of such race : (S:) or got

by an Arabian stallion out of a mare not of Arabian birth: (Mṣb:) or not of generous birth; a jade. (K.)

هَاجِنٌ A girl not arrived at puberty, or a beast not yet fit to be covered: see an ex. voce جَلَّ.

هجو

1. هَجَاهُ He censured, dispraised, reviled, or satirized him, (S, Mṣb, K,) in verse. (Mṣb, K.) — مَا هَجَوْتُ مِنْهُ شَيْئًا: see 1 in art. هَجَو.

3. هَاجَاهُ, inf. n. مَهَاجَاةٌ, He contended with him in satirizing. See 4 in art. فحمر.

أَمْجُورَةٌ, Dispraise, is like أُسْبُوبَةٌ, contr. of أَمْدُوحَةٌ.

هدف

10. اِسْتَهْدَفَ He became a هَدَفٌ, or butt. (Har, p. 65.) See رَتِيْمَةٌ.

هَدَفٌ A high or lofty building: see صَدَفٌ.

هدل

1. هَدَلَ He uttered a cry: see هَدَرَ, in two places.

5. تَهَدَّلَ It hung down; [it dangled;] said of a branch of a tree, (S, TA,) and of fruit; it hung loosely; said of the former. (TA.)

مَشْفَرٌ أَهْدَلُ [A camel's lip] flaccid, or pendulous. (K, TA.)

هدم

1. هَدَمَ He threw down, or pulled down, a building; (Mṣb;) pulled it to pieces; demolished it; destroyed it: (K:) [the last two explanations are the most correct, as is shown by the phrase] [He took to pieces the building without demolishing, or destroying]: (S, A, Mṣb, K,* in art. قَوْض:) he ruined [a building, &c.]; reduced [it] to ruin. (Ham, p. 31.)

6. تَهَادَمَتِ الْحِيطَانُ [The walls fell to ruin by degrees]. (S in art. دَعُو.)

7. اِنْتَهَدَمَ It became thrown down, pulled down, pulled to pieces, demolished, or destroyed: and it fell in ruins, or to pieces; or became a ruin. — اِنْتَهَدَمَ الْحَائِطُ مِنْ مَكَانِهِ مِنْ غَيْرِ هَدَمٍ [The wall fell in ruins, or to pieces, from its place, without being pulled to pieces]. (Lth, in TA, art. قَبِيض.)

دَمَّرَ: الدَّمْرُ الدَّمْرُ وَالْهَدْمُ الْهَدْمُ: see دَمَّرَ.

هَدَمَرٌ Earth that is dug from a pit or well: see حَفَرٌ.

هدمل

فَطَحَلٌ هِدْمَلَةٌ Food and drink: see فَطَحَلٌ.

هدن

دُخَانَ هُدْنَةٌ عَلَى دُخَانٍ An illusory truce: see دُخَانَ.

هدى

1. هَدَاهُ He directed him, or guided him, to the way; (K,* TA;) directed him aright; or caused him to take, or follow, a right way or course or direction. (K, TA.) See 8. — هَدَى الْعُرُوسَ He sent [or conducted] the bride (MA, KL) to her husband, (MA,) or to the house of her husband; (KL;) i. q. زَفَّهَا, (K in art. زَف,) and so أَهْدَاهَا. (Mṣb in that art.) — يَهْدِي meaning يُوَدِّي: see an ex. in a verse cited voce طَبَعَ.

4: see 1.

6. تَهَادَرَا They (two parties who had been at war) made a truce, each with the other. (T, art. نَبَذ.)

8. اِهْتَدَى He became rightly directed; followed a right direction; (K;) went aright; as also هَدَى. (S.) — He guided himself. — He went a right way; went aright. — لَا يَهْتَدِي إِلَى جِهَةٍ He cannot go aright; or knows not in what direction to go: sometimes said of a drunken man. — لَا يَهْتَدِي لِأَمْرِهِ means He does not, or cannot, find the way to accomplish, or perform, his affair. — اِهْتَدَى He found, (MA,) or took (KL,) the right way or road. (MA, KL.) — دَاهِيَةٌ لَا يَهْتَدِي لَهَا, by which دَاهِيَةُ الْعَبْرِ لِلتَّجَاةِ is expl. in the S and O, means لَا يَهْتَدِي لِلتَّجَاةِ, by which the same phrase is expl. in the JK: or it may be well rendered A calamity in relation to which one knows not the right course to pursue. — اِهْتَدَى also signifies He continued to be rightly directed, or to follow a right direction: and he sought to be rightly directed, or to follow a right direction. (TA.) — اِهْدَى and اِهْدَى, for اِهْتَدَى; like اِعْتَدَرَ and اِعْتَدَرَ, for اِعْتَدَرَ.

هَدْيٌ A way, course, method, mode, or manner, of acting, or conduct, or proceeding, or the like; (Mṣb, K;) as also هَدِيَّةٌ and هَدِيَّةٌ: (K:) or to the second and third: and the first is pl. [or coll. gen. n.] of the last: (S:) and a good way, &c.: and calm, or placid, deportment; or calmness, or placidity, of deportment: (TA:) see also دَلٌّ. — هَدْيٌ [Conduct, mode of life; manners.] = See هَدِيٌّ.

هُوَ عَلَى هُدًى He is following, or he follows, a right direction. — الْهُدَى The Kur-án. (Bd, Jel in lxxii. 13, &c.)

هَدِيَّةٌ and هَدِيَّةٌ: see هَدْيٌ.

هَدِيَّةٌ [n. un. of هَدْيٌ] A present; i. e. a thing sent to another in token of courtesy or honour; (Mṣb;) such as is termed طَرِيفٌ and نَطْفٌ. (JK.) — هَدِيٌّ and هَدِيٌّ [coll. gen. ns.] What one brings as an offering to Mekkeh, (K,) or to the Ka'beh, (Beyd, v. 2.) or to the Haram, (S, Mgh,) consisting of camels (Lth, S, Mgh, Mṣb) or other beasts, (Lth,) namely kine or sheep or goats, (Mgh,) to be sacrificed, (TA,) and of goods or commodities: (Lth:) n. un. with ة. (S, &c.) — Also, Camels, absolutely. (TA.) — هَدِيٌّ also One who is entitled to respect, or honour, or protection: so in a verse cited voce اِسْتَبَاءَ. (ISK in T in art. يَوَأ.)

هَادٍ: see an ex. of its pl. هَوَادِي meaning Necks of horses, voce تَالٌ. — هَادِيَةٌ The fore part of the neck of a horse. (K in art. سَلَف.) — أَخَذَ هَادِيَةَ الرَّحَى فَجَعَلَ يُدِيرُهَا [He took the handle of the mill, and began to turn it]. (K, art. خَبَز.)

أَهْدَى مِنْ دُعْمَيْسِ الرَّمْلِ More expert, &c.: see art. دَعْمِص.

المَهْدِيُّ, meaning The directed by God to the truth, is a proper name, and the name of him of whose coming at the end of time the happy tidings have been announced. (TA.) [It is always so pronounced by the Arabs in the present day: not المَهْدِيُّ.]

هذ

1. هَذَّ بِسَلْحِهِ He ejected his excrement. (TA, art. تَر.)

هذى

1. هَذَى He talked nonsense; he raved, or talked irrationally, foolishly, or deliriously; (JK, K;) by reason of disease or some other cause. (K.) — هَذَى بِهِ He talked irrationally, &c., with him. (TA.) — And He mentioned him, or it, in his irrational, &c., talk. (TA.)

3. قَعَدَ يَهَادِي أَصْحَابَهُ [He sat talking irrationally, &c., with his companions]. (TA.) — سَمِعْتُهُمْ يَتَهَادَوْنَ [I heard them talking together irrationally, &c.] (TA.)

شَرَابٌ هَادٍ [Beverage causing delirious, or irrational, talk.] (TA.)

هر

1. هَرَّ, inf. n. هَرٌّ, He drove sheep or goats:

(IAqr, in S, K, voce **بِر**;) or he called them. (Yoo, in TA, ibid.)

هرجل

هرجَال, pl. هَرَجَائِل, A tall, long-bodied, or bulky, she-camel: (TA:) see هَرَجَاب.

هرح

أَرَاَحَ: see هَرَاَحَ.

هرس

هَرَّاسٌ A certain thorny or prickly tree, (S, K, TA,) the thorns or prickles of which are like the حَسَك, (TA,) and its fruit is like the نَبَق: n. un. with ة. (K, TA.) See قُطْبٌ.

هرشف

هَرَشْفَةٌ A piece of rag with which water is dried up from the ground. (TA, art. جف.) — See هَرَشْبَةٌ.

هرطل

هَرَطَالٌ A large long-bodied man. (Az, in TA, voce هَرْدَبَةٌ.)

هرق

1. هَرَقَ عَلَى خَمْرِكَ [Pour water upon thy wine; i.e.,] quiet thine anger. (T.) See also Freytag's Arab. Prov., ii. 875; also the same, ii. 877. — هَرِقَ عَنَّا مِنْ رُوبَةِ اللَّيْلِ: see رُوبَةٌ.

4. أَهْرَقَ عَنكَ مِنَ الظَّهْرِ، i. q. أَبْرَدَ، q. v. (IAqr, in TA, art. فَيح.) See 4 in art. روق. — هَرَّاقَهُ and أَهْرَاقَهُ and هَرَّقَهُ، aor. =, inf. n. هَرَّقَ، He poured it out, or forth: see 4 in art. روق. — هَرِّيقُوا عَنكُمْ أَوَّلَ اللَّيْلِ، (in the K, erroneously, عَلَيكُمْ,) Alight ye in the first of the night: (TA:) or disburden yourselves (أَنْزِلُوا عَنكُمْ): or relieve, or rest, yourselves; which seems to be generally meant by هَرِّيقُوا عَنكُمْ.

هَرَّاقَةٌ and إِهْرَاقَةٌ The seminal fluid of a man: see إِرَاقَةٌ, in art. روق.

هرل

Q. Q. 1. هَرَوَلَ He walked quickly: (Msb:) [he went a kind of trotting pace between a walk and a run; see رَمَلَ; هَرَوْلَةٌ is not so quick as خَبَبٌ عَرَضَ.

[an amble]; (Msb;) and is between مَشَى [a walk] and عَدُوَ [a run]: (S, Msb, K:) it is a kind of عَدُوَ: (S:) or quicker than عَنَقَ: or a quick walk. (K.)

هرم

1. هَرِمَ He became extremely aged; (K;) old and infirm; (Msb;) decrepit; or a weak old man.

هَرِمٌ The mind: see 6 in art. رق.

هرن

كُرَّ: الكُرُّ الْهَارُونِيُّ: see كُرَّ.

هرنصن

The هَرْنَصَانَةُ, (K,) i. e. هَرْنَصَانَةٌ, (TA,) or هَرْنَصَانَةٌ, (so in the CK, and in my MS. copy of the K,) with kesr, (K,) and the ر quiescent, and with kesr to the ن, (TA,) is A certain worm, (K,) accord. to IAqr; said by others to be (TA) what is called the سُرْقَةُ [which is very variously described]. (K, TA.) See دُخْلٌ.

هرى

نَبْرٌ: هَرِيٌّ A granary: see نَبْرٌ.

هزر

هَزْرٌ A strong boy or young man: and a weak old man: as also هَزْرٌ: pl. هَزْرَةٌ. (Abu-t-Teiyib, in TA, art. حزر.)

هزح

هَجَمَةٌ: see هَزِيعٌ.

هزل

1. هَزَلَ is contr. of جَدُّ. (S, Mgh, K.) You say, هَزَلَ، aor. =, inf. n. هَزَلٌ; (S, Msb, K;) and هَزَلَ، aor. =, (K,) inf. n. as above; (TA;) and هَازَلَ; (K;) He jested, or joked; (Msb;) or was not serious, or in earnest; (TA;) فِي كَلَامِهِ in his speech; (Msb, TA;) and فِي الْأَمْرِ in the affair. (TA.)

3. هَازَلَ He jested, or joked. (K.) See 1.

هَزَالٌ Leanness, meagreness, emaciation: contr. of fatness. (S, K.)

هَزَائِلٌ, pl. of هَزِيلٌ Lean, meagre, emaciated. (K, voce خَسَبٌ.)

مَهْزُولٌ: see two exs. in a verse cited voce عَرَضَ.

هزم

7. اِنْهَزِمَ It (an army) was routed, discomfited, defeated, or put to flight. (K, &c.) See حَاصٌ, in art. حيص; and اِنْحَاَزَ, in art. حوز; from both of which it is distinguished.

هَزْمَةٌ The [purring, or] sound of the throat of a cat. (TA.) — The pit between the two collar-bones. (TA, art. ترَب.) — [The pit above a horse's eye.] (K, voce وَقَب.) See also خَنْعِبَةٌ, and قَلْتَةٌ: and see عَقْمٌ, where it seems to mean a stricture: it generally and properly signifies a depression, or dint: or a pit, or small hollow, resembling a dint: see also غَيْبٌ.

مَهْزُومُ الصَّدْرِ Depressed of breast, i. e., apparently, illiberal, niggardly: see حَوْضٌ.

هشم

1. هَشَمَهُ He crushed it.

2. هَشَمَهُ، inf. n. تَهَشِيرٌ, He broke it [much, or so crushed it]; (TA;) namely, a dry thing, and anything hollow, such as the head, and the like. (TA in art. شذخ.)

5. تَهَشَّرَ It (a plant, or herbage,) became هَشِيمٌ, i. e. dry, and broken in pieces.

هَشِيمٌ A plant that is dry, and breaks, or is broken, in pieces. (S, Msb, K.)

هَاشِمَةٌ A wound in the head which breaks the bone: see شَجَّةٌ.

كُرَّ: الكُرُّ الْهَاشِيٌّ: see كُرَّ.

هضم

1. هَضَمَهُ and اِهْتَضَمَهُ: see تَحَوَّقَهُ — هَضَمَهُ مِنْ مَالِهِ: see هَضَمٌ.

5: see 7.

7. اِنْهَضَمَ It (a thing) melted, or dissolved, after being congealed. (JK.) — اِنْهَضَمَتِ الثَّمَرَةُ, and اِنْهَضَمَتِ الثَّمَرَةُ, The fruit broke; or became broken, or crushed; syn. تَشَدَّخَتْ; (TA;) and became mellow, so as to be easy of digestion. See also بُوغٌ — اِنْهَضَمَ, said of food, (MA), It was, or became, digestible, or easy of digestion. (MA, KL.) — اِنْهَضَامٌ of the زور [app. Depression]. (K in art. جنف. [There coupled with دُخُولٌ.]) See also صَقَلٌ.

8: see 1. — اِهْتَضَمَ الشَّجَرُ مِنْ أَعْلَاهُ (K voce شَعَبٌ) He cropped the tops of the shrubs: see شَعَبٌ.

هَضْرُ Contraction of the sides, (S, K,) and lankness of the belly, and smallness of the flank: (K:) in a horse it is a fault. (S.)

هَاضُومٌ: see هَاضُومٌ.

هَاضُومٌ Any medicine [or other thing (see حَاطُومٌ)] that is a digestive of food; as also هَاضُومٌ; (K:) i. q. جَوَارِشُ. (S.)

هطل

1. هَطَلٌ It (water) poured: see its inf. n. voce سَكَبٌ.

هف

هَفٌّ Certain small fish, which are dried: see سَمِيكَةٌ.

هفو

1. هَفَا, said of the heart, It fluttered, or palpitated; and, as Z says, was flurried by reason of grief, or of beating. (TA.) See 1, in art. فهِو.

هَفْوَةٌ A slip, lapse, fault, or fall into wrongdoing; pl. هَفَوَاتٌ. (TA.)

هق

حَقَّحَاتٌ: see قَرَبٌ هَقَّحَاتٌ.

هقر

هَقُورٌ A large, long-bodied man. (Az, in TA, voce هَرْدَبَةٌ.)

هقع

الْبَهْعَةُ Three small stars [λ , ϕ 1, and ϕ 2, of Orion,] forming the points of a triangle, in the head of الجُوزَاءُ The 5th Mansion of the Moon. (El-Kazweene.) [This is accord. to those who make نُوْءٌ to signify the "auroral setting:" accord. to those who make it to signify the "auroral rising," these stars compose البَهْعَةُ q. v.; and البَهْعَةُ seems to consist of ϕ 1 and ϕ 2 of Orion.]

هك

سَكَّ: see هَكَّ.

فَاكَّ: see هَاكَّ.

نَكَّاكَّ: see هَكَّاكَّ.

هل

4. سَلَخَ: see أَهْلَانَا هِلَالَ شَهْرِ كَذَا.

10. اِسْتَهَلَ: see a verse cited at the close of the first paragraph of art. ضَحِكَ. — See also a verse cited voce اُقْتَأُ. — See مُسْتَهَلٌّ.

هَلٌ may be originally هَلُو or هَلِي or هَلٌ: (Akh, in S, voce بَلٌ: see بَلٌ. — هَلٌ followed by اِلَى: see the latter. — حَى هَلٌ: see حَى. — هَلًا: see حَصَّةٌ and عَن, latter part, and لَوْلَا, and اَلَا.

بَلَّةٌ: see هَلَّةٌ.

الْبِهْلَالُ The new moon; or the moon when it is termed هِلَالٌ: it may be explained as meaning, generally, the moon when near the sun, or moon a little after or before the change. — See سَمَا.

مُسْتَهَلُّ الشَّهْرِ The first night of the lunar month. (Msb.)

ه'ف

أَحْصَى: see يَوْمٌ هَلُوفٌ.

هلك

1. هَلَكٌ, inf. n. هَلَاكٌ &c., (S, K, &c.) He, or it, perished, came to nought, came to an end, passed away, was not, was no more, or became non-existent or annihilated: (KL, PŞ in explanation of هَلَاكٌ, &c.): or fell: or became in a bad, or corrupt, state; became corrupted, vitiated, marred, or spoiled: or went away, no one knew whither: (Mgh in explanation of هَلَاكٌ:) he died. (K.) — هَلَكَتْ أَرْضُهُ His land had its herbage dried up by drought: see جَرِبٌ.

2. تَضَلَّلَ I. q. وَاذَى تَهْتَكُ.

4. أَهْلَكَهُ He destroyed, made an end of, or caused to perish or come to an end, made away, did away with, or brought to nought, him, or it; took away his life.

6. تَهَالَكَ غَمًا [app. He perished gradually by reason of grief.] (A, art. سوس: see 1 in that art.) — تَهَالَكَ عَلَيْهِ He was vehemently eager for it. (TA.) — تَهَالَكَ فِيهِ He strove, laboured, toiled, or exerted himself, in it, namely in running; as also اِهْتَلَكَ. (TA.) He strove, laboured, toiled, or exerted himself, and hastened, in it, namely an affair; as also تَهَالَكَتْ said of a she-camel, i. q. عَشِقْتُ [She vehemently desired the stallion]. (AA, TA in art. عَشِقُ.)

8: see 6.

10. اِسْتَهَلَ properly signifies He sought, or courted, destruction; like اِسْتَهَمَاتٌ: see مُسْتَهِمَاتٌ:

and see an ex. voce شَرُّشَرَةٌ. — اِسْتَهَلَكَ فِي كَذَا He (a man) distressed, troubled, or fatigued, himself in, or respecting, such a thing. (TA.) See also 6.

هَلَكَةٌ The drying up of the plants, or herbage. (AHn, TA.) See هَلَاكٌ.

هَلَاكٌ [Perdition; destruction; a state of perdition or destruction; a lost state:] death. (K.) — هَلَاكٌ and هَلَكَةٌ are syn. (S, Mşb, K.) — اِرْتَبَكَ فِي الْهَلَكَاتِ He stuck fast in cases of perdition: see art. رَبِكَ.

هَالِكٌ Dead; or dying. (Bd, Jel in xii. 85) — هَالِكٌ sometimes means Subject to perish; as in the K̄ur, xxviii. last verse.

أَلُوْكٌ: see مَهْلِكٌ.

مَهْلِكٌ Death: see a verse cited voce سَهْوٌ.

مَهْلِكَةٌ A cause of perdition, or of death. (TA in art. بَحَلٌ.) — † A place of perdition or death: and a desert: (KL:) or a [desert, or such as is termed] مَعَارَةٌ; (S, K, TA;) because persons perish therein; (Z, TA;) or because it urges [or leads] to perdition. (TA.) See جَادَةٌ.

مُسْتَهْلِكٌ إِلَى كَذَا i. q. مُسْتَهْمِتٌ [q. v.]. (TA, art. مَوْتٌ, from the A.) — مُسْتَهْلِكُ الْوَرْدِ A road that destroys him who seeks water, by reason of its far extent. (O.)

هلم

هَلِمٌ i. q. نَعَالَ. (S, K, &c.) — It is intrans.; as in هَلِمْنَا اِلَيْنَا Come to us. And trans. also; as in هَلِمْتُمْ شُهَدَاءَ كُمْ Cause your witnesses to come; bring your witnesses. (Msb.) — هَلِمْتُ جَرًا At thine ease: see 1 in art. جَرٌ.

هم

1. هَمٌّ He purposed, or intended, a thing. هَمٌّ denotes more than اِرَادَةٌ, and less than عَزَمٌ. (Kull, p. 382.) — لَا مَهْمَةَ وَلَا مَكَادَةَ: see art. هَمٌّ بِالشَّيْءِ [He meditated, proposed to himself, purposed, or intended, to do the thing;] he desired to do the thing, (S, Mşb,) without doing it; (Mşb;) he endeavoured to do the thing. (S.) — هَمٌّ بِالْأَمْرِ He intended the affair, or purposed it; or he desired it. (Mgh.) — هَمٌّ بِهِ فِي نَفْسِهِ [aor. 2] He intended it, meant it, desired it, or determined upon it, in his mind. (TA.) See also a verse cited voce رَتَمٌ. — هَمٌّ بِالْبَيْكَاءِ [He was about, or ready, to weep; like هَمٌّ بِالْبَيْكَاءِ and اِرَادَ الْبَيْكَاءَ q. v.]. (A, art. جَمَشٌ, &c.) — هَمٌّ بِالسُّغُوطِ [It threatened to full], said of a

wall. (§, in art. وهى, &c.) — **أَهْمَهُ** and **أَهَمَّهُ** It disquieted him; (Mṣb;) caused him care, or anxiety. — **لَا يَهْمُهُ إِلَّا بَطْنُهُ** [Nothing causes him care, or anxiety, but his belly]. (§ in art. بطن.)

4. **أَهَمَّهُ** It rendered him anxious; (MA;) disquieted him, and grieved him. (Mgh.) See **عَنَاهُ**.

7. **إِنْهَمَّ**: see a verse cited in art. ب, p. 144.

8. **إِهْتَمَّرَ بِأَمْرٍ** He was grieved, and disquieted, by the affair, or case: (TA:) you say **إِهْتَمَّرَ لَهُ** he was grieved for him by his affair, or case. (§.) [He was, or became, anxious, disquieted, or grieved, by it.] — He minded, or attended to, the affair: (MA:) undertook, or superintended, or managed, the affair. (Mṣb.) See **عَنِى**, in art. عنى. — **إِهْتَمَّرَ لَهُ** He cared for, minded, or regarded, him, or it. (Ḥar, p. 94.) — **إِعْتَسَهُ** i. q. **إِهْتَمَّرَ بَلَدًا كَذَا** —

هَمَّ for **هَمًا** for **أَمًا** before an oath: see the last.

هَمٌّ and **هَمَّةٌ** Purpose, or intention; syn. **أَوَّلُ الْعَزِيمَةِ** and **أَوَّلُ الْعَزْمِ**. (Mṣb.) See **Ḥar**, p. 345, and a verse cited voce **طَلَاعٌ**. — Also the latter, Strong determination or resolution. (Mṣb.)

— **هَمٌّ** An object, or a thing intended or meant or desired or determined upon, in the mind. (K, TA.) See an ex. voce **هَمٌّ** and **هَمٌّ**: you say, **هَمُّهُ كَذَا** His object is such a thing. — **هَمٌّ** [Anxiety; or disquietude, or trouble, of mind; solicitude; care: or grief, or sorrow:] distress, or disquietude, affecting the heart or mind, by reason of some harm, or annoyance, that is expected to happen; differing from **غَمٌّ**, which signifies “distress, or disquietude, affecting the heart or mind, by reason of what has happened:” or both, as some say, signify the same [namely distress, or disquietude, of mind]: the difference is asserted by 'Iyād and others. (TA in art. غم.) — **هَمُّهُ بَطْنُهُ** [His object of care, or of anxiety, is his belly]. (K in art. بطن.) And **لَا هَمَّ لَهُ إِلَّا بَطْنُهُ** [He has no object of care, or of anxiety, but his belly]. (TA in that art.) — **هَمِّكَ مَا عَنَّاكَ** means **هَمِّكَ مَا عَنَّاكَ**: and **هَمِّكَ** also signifies **إِذَا بَكَ**. (JK.) See also Freytag's Arab. Prov. ii. 880.

هَمٌّ A decrepit, old, and weak, or extremely aged, man. (§, Mṣb, K.)

هَمَّةٌ: see **هَمَّةٌ**.

هَمَّةٌ A thing that one meditates, purposes, or intends to do; or that one desires to do; or endeavours to do; a purpose; an intention;

or an object of desire, or of endeavour; as also **هَمَّةٌ**. (JK, K.) — **هَمَّةٌ** [Ambition; particularly of a high kind;] a faculty firmly rooted in the soul, seeking high things, and fleeing from base things. (Ibn-Kemál, in TA.) See **بَعِيدٌ**, and **هَمٌّ**. — **هَمَّةٌ** [Mind; purpose; aspiration; desire; ambition; enterprise; emprise.] — **هَمَّةٌ عَالِيَةٌ** High purpose; ambition.

هَمَامٌ An aspiring king: (§, K:) a magnanimous, i. e. courageous and liberal, chief. (K.)

هَمَامٌ A wild bird of the crow kind: see **صُرْدٌ**.

هَامَةٌ, pl. **هَوَامٌ**. Any venomous creeping thing or reptile or the like, that may be killed; such as the scorpion, and the serpent: and † a louse: (Mgh:) what has deadly venom; as the scorpion: (Az, Mṣb:) and sometimes, what is noxious: (Mṣb:) any reptile or the like, from the louse to the serpent; (AḤát, Mṣb:) but its application to the louse is tropical: (Mṣb:) any venomous or noxious reptile or the like; such as the scorpion, and the serpent: the like of serpents and scorpions; because they creep (**تَدَبَّ**, i. e. **تَدَبَّ**). (JK.)

هَمِيرٌ A difficult, an arduous, a distressing, or an afflictive affair, or business: syn. **أَمْرٌ شَدِيدٌ**: (§) and **أُمُورٌ شَدِيدَاتٌ** signifies **أُمُورٌ شَدِيدَاتٌ**, (JK,) affairs of difficulty: and, of importance.

هَمِيرٌ [app. Dissolving hail-stones]. (Mughnee and K, in explanations of **كُ**.) See a verse in explanation of **بِ** used redundantly, p. 144.

همد

هَمْدَةٌ A trance: so rendered voce **رَقْدَةٌ**.

همرجل

هَمْرَجَلٌ A bulky she-camel. (IAḡr, TA, voce **شَمْرَدَلٌ**.)

همش

8. **إِهْتِمَاشٌ** The intermingling, or interpenetrating. (KL.) — And the proceeding slowly. (KL.) See **قَرَّتَنَ**.

همل

1. **إِنْهَمَلَ**, aor. 2, inf. n. **هَمَلَانٌ**; and **أَنْهَمَلَ**; It (water) overflowed, and poured forth. (Mgh.) — **تُهْمَلُ عَلَى رُؤُوسِهَا وَظُهُورِهَا** — **وَسُوطٌ**: in other copies of the K, voce **يُحْمَلُ** or **يُحْمَلُ**: if the first be correct, the meaning is probably Camels left without rein and without burden; and this is agreeable with the context.

4. **أَهْمَلَ الْمَاشِيَةَ** He sent [or left] the cattle to pasture [by themselves,] without a pastor, by night and by day. (Mṣb.) — **أَهْمَلَهُ** He left it, let it alone, or neglected it, intentionally or from forgetting: (Mṣb:) or he left it, or let it alone, expl. by **حَلَّى بَيْنَهُ وَبَيْنَ نَفْسِهِ**: (§, O, K:) or he left it, or neglected it, and did not make use of it. (K.) — **أَهْمَلَ عَبْدَهُ** (§, K, in art. سبع) He left his slave without work, or occupation: (PṢ:) he left him to himself, uncontrolled.

7. **إِنْهَمَكَ فِي الْأَمْرِ** He exerted himself, strove, or laboured, in the affair, (§, Mṣb,) and persisted, or persevered, in it. (S, Mṣb, K.) — **إِنْهَمَكَ فِي الْبَاطِلِ** He obstinately persevered in vain or false affairs.

هَمَانَةٌ Applied to the eye or eyes, Flowing abundantly with tears: see a verse cited voce **عَلَفَ**.

مُحْمَلٌ Having no government. (TA, art. on the particle **فَ**.) — **لَفْظٌ مُحْمَلٌ** A word that has no grammatical government; contr. of **عَامِلٌ**. (IbrD.)

هن

هَنٌ and **هَنْ** A thing: and a penis: and the vulva of a woman: (KL:) or the former is pl. [or coll. gen. n.] of **هَنْةٌ**, which signifies a small, or little, thing: (MA:) or this last signifies a thing, (KL,) as does **هَنْ**: (K, KL:) [but the former meaning I have found to be very common, and I think it the more approvable. **هَنْةٌ** may be rendered something, somewhat:] it denotes anything. (TA.)

هَنْةٌ: see **هَنْ**.

هنبر

هَنْبَرٌ A light, or an active, ass. (IAḡr, in TA, voce **يَعْفُورٌ**.)

هنع

النَّهْنَعَةُ Two white stars, [γ and ξ of Gemini,] between which is the space of the length of a whip, in the Milky Way; one of which is called **الرُّزُّ**, the other **الْمَيْسَانُ**. — **The 6th Mansion of the Moon**. (El-Kazweene) — Or **The three stars** [λ, φ 1, and φ 2,] in the face of Orion. (Idem, deser. of Orion.) [The former accord. to those who make **نُوءٌ** to signify the “auroral setting:” the latter accord. to those who make it to signify the “auroral rising:” accord. to those who make it to have the first of these two significations, the three stars in the face of Orion compose **النَّهْنَعَةُ**, q. v.] See **التَّحَابِيُّ**, in art. حى.

هنير

Q. Q. 1. هَنِيرَ He concealed, or kept secret, a story; syn. اَسْرَتْ. (A, art. جهر.)

هوع

شَاخَ, originally هَيَّوَعَةً: see هَيَّوَعَةً.

هول

مَبُولٌ Terrible. (TA.)

نَارُ الْمَبُولِ: see نَارُ الْمَبُولِ.

هومر

2. نَامَرَ هَوَمَرَ He slept. (TA, voce نَامَرَ.)

هَامَةٌ The head: (S, K:) or the part between the two edges of the head: or the middle, and main part, of the head, [see قَرْنٌ, and صَدْيٌ, in several places,] of anything: (TA:) or the upper part of the head, in which are the نَاصِيَةٌ and the قُصَّةُ, which mean the fore part of the hair of the forehead; in it is the مَسْفَرُ, which is the فرق of the head, between the two sides, extending to the دَائِرَةٌ. (AZ, TA.) See also two explanations voce جُمَّمَةٌ. — هَامَةٌ The crown, or top, of the head. See قَمَحْدُوَةٌ, and اِغْتَجَرَ هَامًا meaning Headmen, or chiefs: see a verse cited in art. غَلَصِمَ. — بَنَاتُ الْهَامِ The marrow of the brain. (TA.) — اُمُّ الْهَامِ (K in art. دَمَغ) app. i. q. اُمُّ الرَّأْسِ and اُمُّ الدِّمَاغِ: see اُمُّ and دِمَاغٌ. — هَامَةٌ An owl: a certain night-bird, (S, K,) that frequents the burial-places, of small size, (TA,) i. q. صَدْيٌ: (S, K:) or i. q. بَوْمَةٌ: (TA:) pl. [or coll. gen. n.] هَامَرٌ. (S.) See بَوْمَرٌ; and see also اَحْرَثَ.

هون

1. هَانَ, inf. n. هَوَانٌ and هُونٌ (Msb, K) and مَهَانَةٌ (K,) He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, and weak; syn. ذَلٌّ, (Msb, K,) and حَقَرٌ, (Msb,) and ضَعْفٌ. (TA.) — هَانَ عَلَيْهِ [It was of light estimation to him]. It (a thing) was [easy and] light to him. (TA.) — هَانَ also, He, or it, was, or became, gentle, and easy. (Msb.)

2. هَوَّنَهُ عَلَيْهِ He (God) made it easy and light to him. (K, * TA.) — هَوَّنِي الْأَمْرَ وَلَا تَحْزِنِي لَهُ [Make thou the case, or affair, light, or easy;

i. e., regard it lightly; and do not grieve for it]. (TA, art. خَفَضَ.)

4. تَهَانَهُ, and اِهْتَابَانٌ بِهِ, and تَهَانٌ بِهِ, He held him in light, or little, or mean, estimation, or in contempt; despised him; made light of him or it. (S, K, &c.) — اَهَانَهُ He lowered, or abased, him; debased him; rendered him abject, vile, mean, paltry, contemptible, despicable, or ignominious.

6: } see 4.
10: }

هَيِّنٌ and هَيِّنٌ Easy: (S, Msb, K:) and the latter of light estimation, paltry, despicable. (K, * TA.)

عَلَى هَيْتِكَ at their ease.

هَيِّنٌ: see هَيِّنٌ.

أَضْبُرُ in the sense of هَيِّنٌ: see أَضْبُرُ. See also an ex. voce بَصِيرَةٌ; and another voce بَعْرٌ.

بَعِيرٌ مَهَانٌ عَلَى أَهْلِهِ [A camel held in mean estimation by his owner]. (TA, art. دَفَعَ.)

هوى

1. هَوَى بِهِ He made it to fall down: see an ex. in a verse of Ru-beh, cited voce رِيَاغٌ, in art. رِيغٌ. — See 4. — هَوَتْ أُذُنُهُ His ears heard a confused, or humming, or singing, sound. (K.) — هَوَتْ أُمَّهُ is used to express wonder; like as when one says, قَاتَلَهُ اللَّهُ مَا أَسْمَعُهُ, (1B, in TA, art. اَمَر.)

4. أَهْوَى إِلَى الشَّيْءِ بِيَدِهِ He extended, or stretched forth, his arm, or hand, to the thing to take it; it being near: if it be distant, you say, أَهْوَى إِلَيْهِ, without ل. (Msb.) And أَهْوَى إِلَى الشَّيْءِ He reached his sword; took it with his hand, or with his extended hand; or took hold of it. (Msb.) And أَهْوَيْتُ بِالشَّيْءِ [in my copy of the Msb, erroneously, إِلَى الشَّيْءِ] I made a sign with the thing. (As, S.)

5. تَهَوَّهَ: see آهَةٌ, in art. آوَهَ.

7. اِنْهَوَى: see اِنْغَوَى, in art. اِنْغَوَى.

آوَهَ and هَاهُ: see آوَهَ, in art. آوَهَ.

Love, and attachment: then, inclination of the soul, or mind, to a thing: then, blameable inclination; as when one says, اِتَّبَعَ هَوَاهُ [He followed his evil inclination]; and هَوَى مِنْ أَهْلِ الْأَهْوَاءِ [see below]. (Msb.) See also حَبٌّ. — هَوَى Also signifies Beloved [or an object

of love]. (K, Ham, p. 546.) [Being originally an inf. n., it may be used alike as sing. and pl. See an ex. in a verse cited in the first paragraph of art. زَيْن: and see an ex. voce شَكْلٌ. — اِنْهَوَى The inclination of the soul to that in which the animal appetites take delight, without any lawful invitation thereto; (KT;) [natural desire:] love, and desire; generally, such as is not praiseworthy: (Mgh:) I render it, love, or desirous love. — [Its pl.] أَهْوَاءٌ also signifies Opinions declining, or swerving, from the right way, or from the truth. (Bd, ii. 114.) [Hence,] أَهْلُ الْأَهْوَاءِ [The people of erroneous opinions]. (T, in art. سَمِعَ; &c.)

هُوَةٌ A deep hollow in the ground: (S, JK, M, Msb, K:) or a hollow, or cavity, in the ground; a pit: (Msb:) or a descent in the ground: (K:) or a deep hollow, cavity, or pit; as also مَهْوَاةٌ: or a low, or depressed, place in the ground. (TA.) — اجْعَلِ الْأَمْرَ هَوَةً وَاحِدَةً Make thou the affair, or case, [uniform, or] one uniform thing. (Fr in TA, in art. بَاجَ.)

هُوَاءٌ A vacancy; a vacuity; a vacant, or an empty, space. (Mgh.) — A vacant, or an empty, thing. (Msb.)

هُوَيٌّْ and هُوَيٌّْ: see 4, (last sentence), in art. سَلِمَ.

هَوَانٌ, said to be thus, with fet-ḥ to the و, originally هَاوُونٌ, [A mortar;] the thing in which one pounds, or bruises: pl. هَوَاوِينٌ. (Msb.)

هَوَابِيَةٌ An abyss; a depth, or deep place, of which the bottom cannot be reached. (JK, TA.)

مَهْوَى الرَّكْبَةِ [The cavity of the well]. (K, voce اِنْزَاةٌ.) — See مَهْوَاةٌ.

مَهْوَاةٌ: see هَوَةٌ. — The space between two mountains; (S, Msb;) and the like; as also مَهْوَى: (S:) a pit, or hollow, dug, or excavated. (Msb.)

زَمَاوَرْدٌ i. q. مَهْيَاةٌ. (MF, art. وَرَدَ.)

هيف

5. تَهَيَّفَ (S, K,) said of a man, (S,) is from تَشْتَى [the hot south-west wind], like تَشْتَى مِنَ الشَّمَالِ. (S, K.) See an ex. voce مَصْفُولٌ.

رَسِيفٌ: respecting the wind thus called, see نَكْبَاءٌ.

رَيْحٌ مَهْيَاةٌ [A very thirsty wind]. (TA, voce نَكْبَاءٌ.)

هيق

هَيْقَةٌ A female ostrich. (A, art. زمر.)

هيل

7. اِنْهَالَ It (sand, &c.) poured down. (S, K.) — اِنْهَدَمَ الْجِدَارُ وَانْتَهَالَ [The wall fell in ruins, or to pieces, or became a ruin, and broke, or crumbled down]. (K in art. قبيض.) So rendered voce اِنْقَاضَ, art. فيض.

هَيْلٌ inf. n. of هَالٌ: see حَنَا — هَيْلٌ and هَائِلٌ Sand that will not remain steady in its place, but falls down. (JK.)

هَيْوَى and هَيْوَى: wrongly mentioned in art. مَادَّةٌ. See هَوْلٌ.

مَهْيَلٌ: see كَثِيبٌ.

هير

2. هَيْرٌ: see هَيْرٌ.

هَيَامٌ: see an ex. in a verse of Lebeed, voce اَصْلٌ.

هَيْبٌ: see هَيْبٌ.

هَيَّوْمٌ [The being bewildered, or distracted, by amorous desire;] the pursuing a heedless, or an inconsiderate course, or going at random, heedlessly, or without consideration, or certain aim, by reason of amorous desire: and تَهَيَّامٌ the [being so, or] doing so, much. (TA.) You say, of love [or amorous desire], هَيَّيْمَةٌ, inf. n. تَهَيَّيْمَةٌ. (TA.) — An affection like insanity arising from amorous desire: (JK:) bewilderment, or distraction, by amorous desire. (KL.)

هَيَّيْمَانٌ A man loving intensely, or very passionately or fondly: (TA:) and so applied to a heart: see تَهَيَّيْمَةٌ. — هَيَّيْمَانٌ A thirsty camel: fem. هَيَّيْمَى: pl. هَيَّيْمٌ. (Jel, lvi. 55.)

تَهَيَّيْمَةٌ: see voce تَهَيَّيْمَةٌ.

هين

1. هَانَ لَهُ, aor. يَسْهِنُ, He treated him with gentleness, or blandishment; syn. دَارَاهُ. (Aboo-Is-hak, in TA, art. عن; but only the imp., هَيْنٌ لَهُ, is there mentioned, said to be with kesr.) See عَزَّ, near the end, p. 2031, and the distinction there made between هَيْنٌ and هُنٌ.

هيه

هَيْهٌ and هَيْهٌ and هَيْهٌ: see اِيَّهٌ and اِيَّهٌ and اِيَّهٌ

هَيْهَاتَ كَذَا Far, or far from being believed or from the truth, is such a thing; as also هَيْهَاتَ كَذَا: or the latter means remoteness, or remoteness from being believed or from the truth, is to be attributed to such a thing: هَيْهَاتَ followed by لٍ means بَعْدَ, (Jel, in xxiii. 38,) or بَعْدَ بَعْدَ: (Bd, ibid, TA:) and without لٍ after it, it denotes the pronouncing [a thing] remote. (TA.) See اِيَّهَاتَ — هَيْهَاتَ denotes one's deeming a thing remote, or improbable, and despairing of it; and means مَا اَبْعَدَ جِدًّا [Very far, &c.], or مَا اَبْعَدَ, [How far, &c.]; implying more than بَعْدَ, though we render it by this word. (Kull, p. 382.)

هي

ابن هَيَّانٍ and ابْنُ هَيَّيٍّ The low, ignoble mean, contemptible, man. (T in art. بِنَى.)

Muslim: وجه is here used for the whole because it is the most noble part: (Jel, ii. 106:) or ذاتى *my course*. (TA.) — مِنْ كَلِّ وَجْهِ In every respect; considered from every point of view. — الْوَجْهُ أَنْ يَكُونَ كَذَا The [proper or reasonable] way is that it should be thus: or the valid and obvious [way]. (Mṣb.) See تَرَعَةٌ. — وَجْهٌ A course, a purpose, or an object, which one is pursuing; a direction in which one is going or looking, &c.; as also وَجْهَةٌ. — The way of a thing. (TA.) — لَيْسَ لِكَلَامِكَ وَجْهٌ There is no truth, or correctness, in thy saying. (TA.) — وَجْهٌ Brightness [of intellect]. (L, voce كَرٌّ.) — لَوْجَهُ اللَّهِ (Kṛ, lxxvi. 9) For the sake of God; or to obtain the countenance or favour of God. (Kull, p. 378.) See لَوْكَانَ كَذَا لَكَانَ وَجْهًا — ذُو فِي ذَاتِ اللَّهِ Were it so, it were reasonable. — لَا وَجْهَ لَهُ, said of a phrase, &c., There is no reasonable way of accounting for it. — لَيْسَ نَيْسَ بِالْوَجْهِ same as لَيْسَ بِوَجْهِةٍ? Not of respectable, or esteemed, or high, authority: (said of a word or phrase, &c. :) or it is not the proper way. — اِبْتِغَاءَ وَجْهِ اللَّهِ From a desire of God's recompense: (Kṛ, ii. 274; and Expos. of the Jeláleyn:) or countenance, meaning favour. There are several similar phrases in the Kṛ, where وجه is explained in the same sense of ثَوَابٌ in the Expos. of the Jeláleyn. — جَبَسَهُ عَنْ وَجْهِهِ [He withheld him, or restrained him, from his course, purpose, or object]. (S, art. الت.) — صَرَفَ الشَّيْءَ عَنْ وَجْهِهِ He turned the thing away, or back, from its course, سننه. (TA.) — خَرَجَ وَجْهَهُ (S, A, L, art. مرد; and L voce استعلاج) [for خَرَجَ ثَبَاتٌ وَجْهِهِ, The hair of his face grew forth]. — وَجْهَ الدَّهْرِ The beginning of time, (K,) and نَهَارٍ of day. (TA.) — رَوَاهُ عَلَى وَجْهِهِ (S, K, art. قص) and حَدَّثَ بِهِ عَلَى وَجْهِهِ (Mṣb, art. قص:) see قَصَّ, in two places. — أَتَيْتُ الْأَمْرَ وَجْهًا — مَاتَى مِنْ وَجْهِهِ, &c., and جَهْتَهُ: see مَاتَى. — وَجْهٌ The drift of speech. (K, Kull, p. 378.) — مَضَى عَلَى وَجْهِهِ [He went at random, heedlessly, headlong, or in a heedless, or headlong, course, or manner; and so ذَهَبَ عَلَى وَجْهِهِ]: see ذَهَبَ عَلَى رَكْبٍ رَأْسَهُ in art. رَكِبَ. — رَكِبَ رَأْسَهُ ذَهَبَ عَلَى وَجْهِهِ [He went away at random whither he would]. (TA in art. سوم.) — بَلَّتْ مَطْيَتَهُ عَلَى وَجْهِهِ and أَبَلَّتْ: see 1 in art. بَلَّ. — اَطْلُبُوا الْحَوَائِجَ إِلَى حَسَانِ الْوُجُوهِ Make ye petition, for the things that ye want, to persons of good rank or station. (El-Hasan El-Muaddib, in TA, art. نصر.) — وَجْهٌ + Consideration and regard. See 3 in art. اسو. — وَجْهٌ and وَجْهَةٌ

The place towards which one goes: (Munjid of Kr:) or the place, region, quarter, part, or point, towards which a person, or thing, goes, tends, or is directed: so I have rendered وَجْهَةٌ: see صَفْعٌ, and مَسْجُوعٌ: وَجْهَةٌ signifies any place towards which one looks or goes; as also وَجْهَةٌ: (Har, p. 373:) the place, or point, of the tendency or direction or bearing of anything: whence كَذَا وَجْهَةٌ in the direction of such a thing: and وَجْهَةٌ towards one quarter. — Hence, وَجْهَ الطَّرِيقِ The point, or place, to which the way, or road, leads: see ذُنَابَةٌ. And in like manner, وَجْهَ أَمْرٍ and وَجْهَتُهُ The end, or result, of an affair, to which it leads, or tends. — رَمَوْا وَجْهًا وَاحِدًا [They shot in one direction]. (M voce رَشَقٌ.) — وَجْهَ الضَّحَى The first, or beginning, of the day. (TA voce رَوْتَقٌ, q. v.) — وَجْهٌ A chief of a people or party. (K.) — أَتَوْا مِنْ وَجْهِهِمْ: see نُورٌ. — وَجْهٌ i. q. طَرِيقَةٌ [meaning The mode, or manner, of a thing]. (KL.) — مَا أَدْرِي مَا وَجْهَهُ I know not what is its meaning. — أَخَذَ وَجْهَهَا [app. He degraded her; took away her grade: and hence he took her maidenhead: see وَجْهَتِ سَجَافَتَهُ].

مِنْ جِهَةٍ كَذَا — وَجْهٌ throughout. — مِنْ جِهَةٍ In respect of, or with reference to, such a thing: and by reason, or on account, or because, of such a thing. — الْجِهَاتُ السِّتُ The six relative points or directions or locations; namely, above, below, before, behind, right, and left.

وَجْهَةٌ: see وَجْهَةٌ. — A way, mode, or manner, of acting, &c.

وَجْهَةٌ Worthy of regard.

أَوْجَةٌ More, and most, worthy of regard.

التَّوْرِيَةُ i. q. التَّوْجِيَةُ — وَلَتْ: see تَوَجَّهَتْ.

مَتَوَجَّهَةٌ A place towards which one tends, repairs, or betakes himself.

وحي

1. وَجَى and تَوَجَّى [said of a man, or of a horse or the like, or of a camel] His foot, or hoof, or فرسن, was, or became, attenuated, and chafed, or abraded: (TA:) or he (a horse) experienced a pain in his hoof. (S.)

5: see 1.

وحي

مُوْحَجٌ: transp. for مَوْجِحٌ.

وحف

5. تَوَحَّفَ quasi-pass. of اَتَحَفَهُ: see تَحَفَةٌ.

8. اِتَّحَفَهُ: see art. تحف.

وَحْفَةٌ and وَحْفَةٌ, said to be the originals of تَحَفَةٌ and تَحَفَةٌ: see تَحَفَةٌ.

وحل

وَحْلٌ (S, Mṣb, K) and وَحَلٌ (Mṣb, K) Slime, mire, or thin mud, (S, Mṣb, K,) in which beast of carriage stick. (K.)

وحم

1. وَحِمَتْ She was incontinent to the male: see an ex. voce شَعَبٌ.

وحن

إِحْنَةٌ: see حِنَةٌ.

وحي

4. أُوحِيَ إِلَيْهِ He (God) revealed to him; or spake, or made known, to him by revelation — Also, He suggested to him; or put into his mind. (Mughnee voce أَنْ.)

وَجِيٌّ Hasty; (K;) quick; (S, Mgh, Mṣb, K;) applied in this sense to death. (S, Mgh, Mṣb.)

الْوَحَاءُ الْوَحَاءُ [Make thou] haste; or haste to be first, or before, or beforehand: haste; &c. (S, TA.)

فِي أَوْحَى مَدَّةً In the shortest period: see an ex. in the first paragraph of art. ثَقَفٌ.

وخف

1. وَخَفَهُ He beat it (namely خَطْمِي, IDrd, K, and in like manner سَوِيْقِي, IDrd) with his hand, and moistened it in a طَشَتْ [or basin], (TA,) until it became viscous, or cohesive, (K, TA,) and became [fit for] food; (TA;) as also وَخَفَهُ (K) and وَخَفَهُ. (TA.)

2: see 1.

4: see 1.

وخرم

5: see 10.

10. اِسْتَوْخَمَهُ He found it (food) to be unwholesome; as also تَوَخَّمَهُ: (JK, K:) he found it (a land) to be insalubrious: (TA:) he found it (a country or town) to disagree with

its inhabitants. (S, Mṣb.) — مَا اسْتَوْخِرُ أَنْ — أَصْحَابِكَ : see 5 in art. جدب.

وِخْمٌ A heavy person (K) [i. e., dull].

وَخْمٌ A tainted condition of the air, engendering pestilential diseases. (TA.)

وَخِيمٌ Unwholesome food : (Mgh.) unsuitable food. (K.)

وخي

3. آخَاهُ : see وَآخَاهُ.

5. تَوَخَّاهُ He sought it, aimed at it, or purposed it : (S, Mgh, Mṣb, K:) and he sought it, &c., exclusively of, or in preference to, any other thing. (Mgh.)

ودع

1. وَدَعٌ (S, K,) inf. n. وَدَعٌ and دَعَةٌ (TA,) He (a man, S,) or it, (a thing, TA,) became still, quiet, or at rest; (S, K, TA;) as also تَدَعَةٌ (K, TA,) [quasi-] inf. n. تَدَعَةٌ and تَدَعٌ (TA.) You say to a man, تَدَعٌ and تَدَعٌ meaning Be thou grave, staid, steady, sedate, or calm. (TA.) See also 1; and art. وذر. — وَدَعٌ and وَدَعٌ, inf. n. وَدَاعَةٌ, He was, or became, in a state of ease, and ampleness of the means or circumstances of life. (Mṣb.) — دَعٌ : see an ex. voce آذَى : it may be rendered, in different cases, Leave thou, or let alone, or say nothing of: see بَلَّه. — دَعٌ عَنكَ كَذَا Let me alone and cease from such a thing: and exempt thou me, or excuse me, from such a thing. — دَعٌ عَنكَ كَذَا Dismiss thou from thee such a thing. See خَذَّ. — دَعٌ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ — عَنكَ. — دَعٌ مَا زَيْدٌ : see سَوَى in art. رِيْب. — دَعٌ used as a pret.: see an ex. voce زَائِلَةٌ in art. زول.

2. وَدَعَهُ (MA,) inf. n. تَوَدَّعٌ (PṢ,) He bade farewell to him. (MA, PṢ.)

3. وَادَعَهُ, inf. n. مُوَادَعَةٌ, and subst. وَوَادَعٌ, He made peace or reconciled himself, with him: (Mṣb:) [the inf. n.] مُوَادَعَةٌ is syn. with مُصَالِحَةٌ because it is مُتَارِكَةٌ [a mutual leaving, or leaving unmolested]. (Mgh.) — مُوَادَعَةٌ is also syn. with تَرَكٌ; as also دَعَةٌ (TA:) so that وَادَعَهُ signifies He left him: but more correctly, he left him, being left by him; like تَارَكَهُ, and خَلَاهُ; and this is the primary meaning.

5 : see 1.

6. تَوَادَعَا They two made peace, or became reconciled, each with the other. (K.)

7: see 1.

8. اِتَّدَعَ : see 1: he acted, or proceeded, with moderation, without haste or hurry, in his pace or journeying. (M in art. ااون.)

10. اِسْتَوْدَعَهُ مَالًا He intrusted him with property; intrusted to him property; gave property to him in trust, or as a deposit. (Mṣb.) And اِسْتَوْدَعَهُ وَدِيْعَةً He asked him to keep, preserve, guard, or take care of, a deposit. (K.)

دَعَةٌ Ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity; syn. خَفَضٌ (S, Mgh, K, TA) and رَاحَةٌ (Mgh, Mṣb, TA) and سَكُونٌ; (TA;) and ampleness of circumstances (سَعَةٌ) in life: (K:) or دَعَةٌ is syn. with راحة and سكون; but خَفَضٌ signifies “ampleness of the circumstances” (سَعَةٌ) of life, and “plentiffulness and pleasantness” thereof: [see an ex. of both, voce خَفَضٌ]. (El-Mar-zookee and MF, art. خفض.) = See 1 and 3.

وَدَعَةٌ A cowry; Cypræa: see an ex. cited voce سَمَر.

وَدِيْعَةٌ A thing committed to the trust and care of a person; a trust; a deposit. (Mgh, Mṣb.) See 10.

وَدَاعٌ [Gravity, steadiness:] i. q. سَكِيْنَةٌ, [like وَوَدُوْعٌ,] as also وَقَارٌ. (S, L, in art. سكن.) — And Valediction. (S, Mṣb.)

مِيْدَعَةٌ and مِيْدَعَةٌ A garment, or piece of cloth, used as a repository for clothes. (TA.)

مَوْدُوْعٌ : see وَوَدَاعٌ, and see a verse cited voce مَصْدَق.

مُسْتَوْدَعٌ A depository: see a verse cited voce ظِلٌّ.

ودق

وَدَقٌ Rain, (S, K, TA,) whether violent or gentle: (TA:) or violent rain. (MF in art. قهب.)

وَدِيْقٌ : see 10 in art. قَرَأ.

مُسْتَوْدِقٌ : occurring in the TA, art. قهب; from مَوْدِقٌ, meaning Violent rain. (MF.)

ودك

وَدَكٌ Grease, or gravy: i. e. the oily matter that is produced from flesh-meat; (TA;) or the dripping that exudes from flesh-meat and from fat. (Mgh, Mṣb.)

ودن

مَطْلُوْلٌ : see مَوْدُوْنٌ.

ودی

1. وَدَى الْقَتِيْلَ He gave the bloodwit to the heir, or next of kin, of the slain person. (Mṣb.)

3. وَادَاهُ inf. n. مُوَادَاةٌ, He took [from him] the دِيَّةَ. (TA.) See 3 in art. عدو.

4. أُودَى بِهِ It destroyed him; (T;) it removed him, or took him away: (M, K:) said of death [&c.]. (T, M, K.) See an ex. in art. ابلو, conj. 8, and another voce اَزْلَمَ. — أُودَى العَيْرُ إِلَّا — قَلْبَهُ : see a verse cited voce ضَرْطًا : see ضَرْطًا.

دِيَّةٌ Bloodwit; a fine for bloodshed, i. e., homicide; consisting of a hundred camels. — دِيَاتٌ جِرَاحَاتٌ [Fines for wounds]. (S, M, TA, &c., in art. شتى.)

وَدِيٌّ Small فَيْسِل, q. v.; (S, Mṣb, K;) shoots, or offsets, cut off from palm-trees and planted: (Mgh:) young palm-trees. (TA.)

وَادٍ [A valley; a water-course, or torrent-bed; and sometimes a river;] a space intervening, (M, Mṣb, K,) i. e. any such space, (M, Mṣb,) between mountains or hills; (M, Mṣb, K;) through which a torrent runs forth [occasionally or constantly]: (Mṣb:) for which reason it is thus called. (M, Mgh, TA.) — حَلٌّ بِوَادِيْهِ i. q. بَاعَ عَلَى بَيْعِهِ in one of the senses explained in art. بيع; i. e., † He superseded him, &c.

تَوَدِيَّةٌ pl. تَوَادِيْءٌ, in the accus. case, by poetic licence, تَوَادِيْءًا : see a verse cited voce خُفٌّ.

وذمر

4. اُوْذِمَ حَبًّا : see an ex. voce دَسِمَ.

وَذْمٌ [app. وَوَذْمٌ] The villosity of a tripe. (TA, art. ترب.)

ورع

1. وَرَعٌ Piety: or pious fear: syn. تَقْوَى: (K:) and abstinence from unlawful things. (TA.) — هُوَ وَرَعٌ ضَرَعٌ : see ضَرَعٌ.

ورف

1. وَرَفٌ, and its inf. n. وَرِيْفٌ : see رَفٌ, in two places.

ورق

وَرِقٌ Silver, whether coined or not: (AO,

TA.) or coined dirhems; (§, K;) coined silver. (Mgh.) See عَيْنٌ.

قَعْبٌ pl. of وَرَقٌ, meaning أَحْدَاثٌ: see قَعْبٌ.

وَرَقَةٌ Ash-colour. (Mgh.) See سُمْرَةٌ.

وَأَرَقٌ and وَرِيقَةٌ: see وَرَقٌ.

شَجَرٌ وَارِقٌ Trees having leaves: (Mgh:) [or leafy trees; trees having many leaves; for] شَجَرَةٌ وَارِقَةٌ (TA) and وَرِيقَةٌ and وَرَقَةٌ (§, K, TA) signify a tree having many leaves. (§, K, TA.) And شَجَرَةٌ وَارِقَةٌ الظَّلَالِ [A tree having leafy coverings or shades]. (K in art. غِيل.)

أُورِقٌ applied to a camel, White inclining to black; i. e. of a dusky white hue: or rather, simply, dusky; or dusky; (§, K;) or of a colour like that of ashes. (T, Mgh, Mgh.) See أَحْمَرٌ and حُطْبَانِيٌّ — أُورِقٌ Ashes. (K.) See an ex. a verse cited voce عَتَّةٌ, last sentence.

ورك

وَرَكٌ What is above the thigh; [the haunch; or hip; and often signifying only the hip-bone; and the hip as meaning the joint of the thigh?] (§, K, &c.)

مَوْرِكٌ of a camel's saddle: see 8 in art. عقل.

ورل

وَرَلٌ see ضَبٌّ: there are two species: وَرَلٌ الْبَحْرِ the ورل of the river; the monitor of the Nile; lacerta Nilotica: (see Forskål, Descr. Animalium, p. 13:) and وَرَلٌ الْأَرْضِ the ورل of the land; the land monitor; lacerta scincus: vulg. pronounced وَرَرٌ.

ورم

1. أُنْفٌ He became enraged: see أُنْفٌ.
4. أَرْغَمَهُ meaning أَرْغَمَهُ أَوْرَمَهُ see شَرَاهُ.

وَرْمٌ a coll. gen. n., Swellings, or tumours: n. un. with ة. The n. un. occurs in the TA, art. رجدر, &c.

وره

رَحْمٌ see وَرْهَاءُ الرَّخِيمِ.

ورى

1. وَرَى, aor. يَرِي, inf. n. وَرَى [and وَرَى and

رِيَةٌ, K]; and وَرَى, aor. يَرِي; and أَوْرَى; It (a وَرَى) produced its fire. (Mgh.) — وَرَيْتُ بِكَ (زَنْد) or وَرَتْ: see art. زَنْد, and see وَقَدٌ and خِيَابٌ. قَدْخٌ لَا يُوْرِي — رَأَى, and زَهْرٌ.

2. وَرَى بِشَيْءٍ عَن شَيْءٍ [He pretended, or made believe, a thing, instead of a thing which he meant: as is shown by the explanation of a trad. in the TA]. (§, art. عَرْض; save that the inf. n. is there mentioned instead of the pret.) — وَرَى عَن كَذَا, inf. n. تَوْرِيَةٌ, He alluded to such a thing equivocally, or ambiguously; equivocated respecting it: he meant such a thing and pretended another. (M, K.) التورية is also called التَّوْرِيَةُ and التَّوْجِيْهِ and التَّخْيِيْلُ (Kull, p. 113:) and signifies The using a word, an expression, or a phrase, which has an obvious meaning, and intending thereby another meaning, to which it applies, but which is contrary to the obvious one. (Mgh.) See مِعْرَاضٌ. — See 4.

3. وَرَاهُ He hid it, concealed it, or covered it. (§, Mgh, K, &c.)

4. اِسْتَوْرَى and وَرَى and أَوْرَى He made his ZND to produce fire. (§, K.) — See 1.

10: see 4.

وَرَى Purulent matter in the interior of the body: or [an abscess; or] a severe ulcer that discharges purulent matter and blood. (M, K, TA.) وَرِيًا وَقَحَابًا: see قَحَابٌ.

رِيَةٌ: see رِيَةٌ, in art. رَأَى.

وَرَائِيٌّ Behind me is such a thing, as though it were a burden upon my back. — مِنْ وَّرَاءِ From behind a thing covering, or concealing. (TA.) — فُلَانٌ مِنْ وَّرَاءِ فُلَانٍ Such a one is an aider of such a one: or a follower. (Ham, p. 206.) — اللَّهُ مِنْ وَّرَائِكَ God is seeking after thee, and watching, or lying in wait, for thee. (Ham, p. 206.) See also an ex. in the first paragraph of art. قَتَلَ.

التَّوْرَةُ The Book of the Law revealed to Moses. (Bd, iii. 2; &c.)

وزع

أَعْوَانُ الرَّجُلِ i. q. الْوَزْعَةُ (TA in art. اَمَل.)

فَارِعٌ: see وَازِعٌ.

وزغ

4. أَوْزَعَتِ الطَّعْنَةَ بِالْذِمِّ: see أَوْزَعَتِ.

بُرْصٌ i. q. (دُوْبِيَّةٌ); (§); i. q. وَزَعَةٌ A certain reptile (a lizard of the species called gecko, of a leprous

hue, as its name برص indicates); (TA, art. برص); and i. q. سَامٌ أَبْرَصٌ: (JK, M, K;) or سَامٌ أَبْرَصٌ is a name of the large وَزَعٌ; (A and Mgh, both in art. برص); or is of the large وَزَعٌ. (§ and K, both in art. برص.)

وزن

1. وَزَنَ It (a thing) was heavy: (Mgh:) or outweighed, or preponderated; syn. وَجَحَ. (TA.)

3. هَذَا يُوَازِنُ هَذَا This is equiponderant to this. (§.)

8. اِتَّزَنَهُ He took it, or received it, by weight. (§, Mgh, Mgh, K.) See an ex. voce سَنَجَةٌ.

النُّوْرُنُ A certain star in the left fore leg of Centaurus. (Kzw.) See حَضَارٌ.

رِزْنِيٌّ, rel. n. of زِنَةٌ. (§, art. وَعَد, q.v., voce عِدَّةٌ.)

وَأَزَنَ: see رَاجِحٌ heavy: (Mgh:) or of full weight: (KL:) pl. وَزَنٌ: see زَالَ. You say, دِرْهَمٌ وَأَزَنٌ (§) A full, or complete, dirhem: (so in a copy of the §:) [a dirhem of full weight:] a heavy dirhem. (P§.)

وَزَانٌ A weigher. (TA, in art. قَسَط.)

مِيْزَانٌ A weighing-instrument; (TA;) a balance; a pair of scales. — The weight of a thing. (K, &c.) See مِثْقَالٌ.

وزى

3. وَأَزَاهُ, inf. n. مَوَازَاهُ: see أَزَاهُ. See also 3 in art. قَرَأَ.

السَّجْعُ الْمُتَوَازِيُّ A variety of rhyming prose: see سَجْعٌ.

وسط

وَسُوْطٌ A middle-sized tent of goats' hair: see مِظْلَةٌ.

وسع

1. وَسِعَ الْإِنَاءُ الْمَتَاعَ [The vessel was sufficient in its capacity or dimensions, or sufficiently capacious, or large, for the goods]; and الْمَكَانُ الْقَوْمَ [the place for the company of men]. (Mgh.) لَا يَسْعُكَ أَنْ تَفْعَلَ كَذَا It is not in thy power, or proper for thee, (MA,) or allowable for thee, (Mgh, Mgh,) to do such a thing. (MA, Mgh, Mgh.) — وَسِعَ عَلَيْهِ رِزْقُهُ — وَسِعَهُ and وَسَعَهُ He (God) made his means of subsistence ample and abundant. (Mgh.)

2. **وَسَّعَ** *He made wide, broad, spacious, roomy, or ample.* — **وَسَّعَ لَهُ فِي الْمَجْلِسِ** *He made room, or ample space, for him in the sitting-place.* (S, art. فسخ.) — [And so] **فِي الْمَجْلِسِ تَوَسَّعُوا** *They made room, or ample space, [one for another,] in the sitting-place.* (S, art. فسخ.) — **وَسَّعَ عَلَيْهِ**, for **وَسَّعَ عَلَيْهِ رِزْقَهُ**, *He (God) amplified, enlarged, or made ample or plentiful, his means of subsistence; contr. of ضَيَّقَ.* — See 1, and 4.

4. **أَوْسَعَهُ الشَّيْءُ** [*He made, or rendered, the thing ample, or free from straitness, to him; he made the thing sufficient for him; syn. جَعَلَهُ*] **اللَّهُمَّ أَوْسِعْنَا رَحْمَتَكَ** [*he gave him sufficiently of the thing; or largely thereof.*] — **اللَّهُمَّ أَوْسِعْنَا رَحْمَتَكَ** *O God, make thy mercy sufficient for us; syn. أَوْسَعْنَا أَمْرَهُ* [*He made, or rendered, his state, or case, or affair, ample, or free from straitness, to him.*] (S, art. فرش.) See **فَرَّسَهُ**. — **أَوْسَعُوا لِلرَّجُلِ** *They made room, or ample space, for the man, in a place of standing or of sitting.* (Msb, voce فَرَّجَ.) — **أَوْسَعَ عَلَيْهِ** (S, K,) and **وَسَّعَ** (K,) *He (God) enriched him; or rendered him free from want.* (S, K.) — See 1.

5. **تَوَسَّعَ** [*He became, or made himself, ample, or abundant, in his circumstances; or in his means of subsistence; for توسَّعَ فِي عَيْشِهِ*; i. q. **تَرَفَّعَ** (S, in art. رَفَعَ.) — **تَوَسَّعَ** *He took a wide, an ample, or a large, range, or in an affair.* — **تَوَسَّعَ فِي السَّخَاءِ** [*He took a wide, or an ample range, or was profuse, in bounty, or munificence.*] (S, K, in art. خَرَقَ.) — *It expanded itself, spread out, dilated, widened.* — **تَوَسَّعَ فِي الدَّارِ** *One says, توسَّعَ فِي الدَّارِ, and لَهُ سَاحَةٌ يَتَوَسَّعُ فِيهَا* (TA, voce تَرَكَّحَ.) — **تَوَسَّعُوا فِيهِ حَتَّى أَطْلَقُوهُ** *He strode, in walking.* — **تَوَسَّعُوا عَلَى كَذَا** *They extended its (a word's) signification, or amplified in respect of it, or rather, took an extended range in using it, so that they applied it to such a thing.* (The lexicons, &c., passim.) — **تَبَقَّرَ**: see **تَوَسَّعَ**.

8. **اتَّسَعَ** *It (a man's state, or condition, &c.) became free from straitness, or unstraitened.* — **اتَّسَعَ عَيْشُهُ** [*His means, or circumstances, of life became ample, or plentiful.*] (Msb, art. نَعِمَ.) — **اتَّسَعَ** *It widened, became wide, dilated, or expanded.* — **اتَّسَعَ بَطْنُهُ** *His belly became wide, or distended.* — **اتَّسَعَ لِأَمْرٍ** *He was capable of doing a thing.* An instance occurs in the TA,

voce **أَوْهَبَ**. — **جَرَانِبُهَا** i. q. **اتَّسَعَ الْبَيْتُ** [*The interior of the well.*] (K, art. جَرَبَ.) See also 5, in art. عَقَدَ. — **اتَّسَعَ الْخَرْقُ عَلَى الرَّاقِعِ** *The hole was wide to the pitcher: see خَرَّقَ.* — **اتَّسَعَ** *Extension of the signification of a word or phrase: an amplification.* (The lexicons, &c., passim.)

سَعَةٌ *Width; breadth; extent, or space, from side to side.* See **سَدِيلٌ**. — **سَعَةُ الْعَيْشِ** *Ampleness of the means, or circumstances, of life; an unstraitened, or a plentiful, state of life.* — **سَعَةٌ** [*Ample scope for action, &c.: and a state in which is ample scope for action, &c.: see نَفْسٌ, and مِعْرَاضٌ:*] *richness, or wealthiness, or competence: and capacity, or power, or ability:* (S, K:) and *plentifulness and [consequently] easiness of life.* (TA.) — **سَعَةُ الصَّدْرِ** i. q. **السَّعَةِ**. (Har, p. 194.) — **لَكَ عَنْهُ سَعَةٌ**: see **يَجُوزُ فِي السَّعَةِ**. — **رُدْحَةٌ** *It is allowable absolutely, in other cases than those of poetical necessity.* (IbrD.)

وَسَاعٌ *A horse wide in step:* (S, K:) or *i. q. جَوَادٌ*. (K.)

أَرْضٌ أَوْسَعٌ, pl. **وَسَاعٌ**: see **أَرِيضٌ** in art. **أَرْضٌ**.

عَيْشٌ وَاسِعٌ *A life ample in its means or circumstances; unstraitened, or plentiful.* — **وَاسِعٌ** *Having power, or ability:* (Bd, iv. 129:) or rather, *having ample power or ability; powerful.* See Ham, p. 609. — **نَفْسٌ وَاسِعَةٌ**: see **رَابِطٌ**. — **خُلُقٌ وَاسِعٌ** *A large, or liberal, disposition: see بَارِعٌ*. — **وَاسِعٌ** *Large, or liberal, in disposition.* — **وَاسِعُ الصَّدْرِ**: see **مَجْمُورٌ**. — **وَاسِعُ الْجُرْيِ** (S voce سَهَبٌ, applied to a horse,) *Wide-stepping [in running].* (So expl. in the PŞ.)

أَوْسَعٌ *Wider, or widest:* see 3 in art. **خَلَطٌ**.

مُوسَّعٌ عَلَيْهِ *Amplly, or abundantly, provided with the means of subsistence.*

مَتَّسَعٌ *Width; extent; ampleness of space, and of quantity: properly a place of width, or spaciousness.* See **نَفْسَةٌ** and **مَبْسُطٌ**.

وسق

وَسْقٌ *A camel's load:* see **وَقْرٌ**.

وَسِيقَةٌ *A mob of driven cattle:* see **سَيْفَةٌ** and **مِعْتَاقٌ**.

وسل

1: }
2: } see 5.

5. **تَوَسَّلَ بِأَدْلُوٍ إِلَى الْمَاءِ** [*He sought to get at, or obtain, the water by means of the bucket.*] (M in art. دَلُو.) — **تَوَسَّلَ إِلَيْهِ بِكَذَا** *He sought to bring himself near to him, or to approach to him, to gain access to him, or to advance himself in his favour, by such a thing:* (Msb, &c. :) so too **وَسَّلَ**; (S, K;) and **وَسَّلَ**, aor. **يَسَّلُ**. (Msb.)

وَسِيلَةٌ *A means of access to a thing; (IAth;) a means of becoming near to a thing:* (IAth, Msb:) these are the primary significations: (IAth:) *a means of becoming near to, or intimate with, or of ingratiating oneself with, another:* (S:) *honourable rank or station with a king: degree: affinity:* (K:) *a tie, or connexion:* (TA:) *it may be rendered a means of access, nearness, intimacy, ingratiating oneself, attachment, or connexion: and also, of attainment, or accomplishment.*

وسر

1. **وَسَمَرَ الثَّوْبَ** [*He marked, or put a mark on, the garment, &c.:*] *said of a trader, or dealer.* (JK in art. رَقَمَ.) — **وَسَمَهُ بِالْهَجَاءِ** [*He branded him, or stigmatized him, with satire.*] (TA.) See a hemistich cited voce **شَكِيٌّ**.

وَسَمَهُ *He marked it [in any manner].* (Msb.) — **وَسَمَهُ بِالْقَوْلِ** *He stigmatized him, or set a mark upon him whereby he should be known, by something said.* (TA in art. عَلَظَ.) — **وَسَمْتُ** **الْكِتَابَ** [*I put a superscription, or title, to the book, or writing.*] (TA in art. عَنُو.) — **وَسَمَرٌ** (S, Msb, K) and **وَسَامٌ** (S, K,) *He (a man, S) was beautiful in face:* (S, Msb:) or *bore the impress, or stamp, of beauty.* (K.)

5. **تَفَرَّسَتْهُ** i. q. **تَوَسَّمَتْ فِيهِ الْخَبِيرُ** (S;) [*I discovered, or perceived, in him good, or goodness, by right opinion formed from its outward signs;] originally, I knew its real existence in him by its outward sign.* (MF.) See also Har, pp. 30, 46, 76. — **تَوَسَّرَ** *He examined deliberately in order to know the real state or character of a thing by the external sign thereof.* (Bd, xv. 75.) — *He perceived a thing by forming a correct opinion from its outward signs.* (TK.)

سِمَةٌ *A brand, or mark or figure made with a hot iron, upon an animal.* (K.) And i. q. **عَلَامَةٌ** [*A mark, sign, badge, token, symptom, &c.*] (Msb.) And **عُلُوانٌ** [*or title*] of a book or writing. (TA in art. عَلُو.) See also **سُومٌ** and **سِيمَى** in art. **سُومٌ**.

وَسِيمَةٌ [now applied to *Woad*]: i. q. **عَظْلِمٌ**, *with which one tinges or dyes [the hands, &c.]:* (S:) *a certain plant, with the leaves of which*

one tinges or dyes [the hands, &c.] ; and said to be the **عَظِيمِر** : (Msb.) the leaves of the **نِيل** [or indigo-plant] : or a plant [of another species (TA)] with the leaves of which one tinges or dyes [the hands, &c.] (K.)

نَوْءٌ : on the rain thus called, see **نَوْءٌ**.

مَوْسِمِر [A periodical festival : a fair :] i. q. **مَوْسِمِرِ الْحَاجِّ** — (Msb, art. عود.) — **مَوْسِمِرِ الْحَاجِّ** The fair, and place of meeting, of the pilgrims. (Mgh.)

مِيسِر A brand, or mark made with a hot iron. (TA, voce **خِدَادٌ**.) — [Originally] A branding, or cauterizing, instrument [or iron] ; (S, K.) a marking instrument. (Msb.) — An impress, or a character, of beauty. (S, K.) See an ex. in a verse cited voce **أَثَمِر**.

وسى

3. **وَسَى** : see **أَسَيْتَهُ**, throughout.

4. **إِسْتَوَى**, originally **أَسَوَى** : see **إِسْتَوَى**.

6. **تَأَسَوْا** : see its syn. **تَوَأَسُوا**.

وشظ

وَشِظٌ [thus without ة] : see **صَمِيرٌ**.

وشع

وَشِيعَةٌ A ball of spun thread. (AA, TA in art. سحل.)

وشق

8. **إِتَّشَقَ** : see **تَجَبَّبَ**.

وَشِيقَةٌ : see **جُبُجِبَةٌ**.

وشك

3. **يُوشِكُ أَنْ يَكُونَ** It will soon be : (S, Msb, K, TA :) or it is near to being. (Msb, TA.)

وَشَكَانٌ an anomalous inf. n., or perhaps a simple subst. : see 1 in art. **شَأْنٌ**.

وَشِيكًا Quickly, or speedily. (IB, TA.) See an ex. in a verse cited voce **تَارَةً**.

وشل

وَشَلٌ : applied to water : see an ex. voce **دَقَلٌ** ; and another in a verse cited voce **سَجَعٌ** ; and another voce **رَأَشِحٌ**.

وَشُولٌ A she-camel whose milk lasts throughout the year. (IAqr., in TA, art. شكر.)

وشر

4. **أَوْشَرَ فِيهِ**, said of hoariness, It became abundant, or spread : see 5 in art. **سَمِرٌ**.

8. **إِتَّشَمَتْ بِالتَّوْوِيرِ** [She tattooed herself with smoke-black]. (T, art. نور.)

وَشْرٌ Tattoo : see **أَسَفٌ** and **قَرَحٌ**.

وَأَشَمَةٌ A female tattooer. See **رَجَعَ**, latter part of the paragraph.

مَوْشَمٌ [Tattooed] : see a verse cited voce **طَفَلٌ**.

وشى

1. **وَشَى**, inf. n. **وَشْيٌ**, He variegated, or figured, a piece of cloth, or a garment ; (Mgh, Msb, * K.) and embellished it. (K.) — **وَشَى** **عِنْدَ السُّلْطَانِ**, (S, K,) or **بِهِ إِلَى السُّلْطَانِ**, (Msb,) He calumniated, or misrepresented, him to the Sultan. (S, Msb, K.)

شِيَةٌ Any colour differing from the main colour of a horse, &c. ; a colour differing from the rest, (S,) or from that which generally pervades a thing. — **لَا شِيَةَ فِيهِ** It is of one generally pervading colour, in which is no other colour. — **شِيَةٌ** [also] A mark, sign, symptom, or token, by which a thing is known ; syn. **عَلَامَةٌ** ; (Msb ;) and **مَخِيلَةٌ**, which see.

وَشْيٌ, originally an inf. n., A kind of variegated, or figured, cloth, or garment. (Mgh, Msb, *) — **وَشَى** The variegation, figured work, or figuring, of a garment ; making it party-coloured. — **وَشَى** sometimes signifies A natural diversity of colours : see **رُمْلَةٌ**. — **وَشَى** of a sword : see **فِرْدٌ**.

شِيَوِيٌّ : see what next follows.

وَشَوِيٌّ rel. n. of **شِيَةٌ**, the rad. **و** being restored ; (S in the present art. ;) and so **شِيَوِيٌّ** like **عِدَوِيٌّ** [of **عِدَةٌ**]. (S in art. وعد.)

قَوْلٌ مَوْشِيٌّ بِهِ [A saying misrepresented]. (TA in art. قَت, in an explanation of **مَقْتُوْتٌ**.) — **مَوْشِيٌّ** is used by Aboo-Dhu-eyb to signify A musical reed-pipe. (TA, art. نوب.)

وصف

1. **وَصَفَ** He attained to the proper age for service. (K.) See an ex. in the K, voce **مُخَلَّدُونَ**.

4. **أَوْصَفَ** and **إِسْتَوْصَفَ** He (a boy) became of full stature, and fit for service. (Mgh.)

8. **إِتَّصَفَ بِالْعِلْمِ** [He was, or became, characterized, or he characterized himself, by knowledge, or science]. (Msb in art. أَهْل.)

10 : see 4.

صِفَةٌ A quality ; an attribute ; a property ; or a description, as meaning the aggregate of the qualities or attributes or properties of a thing ; or the state, condition, or case, of a thing. So explained voce **صِنْفٌ**, and voce **صُورَةٌ**. See its syn. **حَالٌ**. — **صِفَةٌ** in grammar, The same as **نَعْتٌ**, An epithet. (K.) — A word denoting an attribute (**مَعْنَى**) and a substance (**ذَاتٌ**). Under this term are comprised the **اسم فاعل**, the **اسم مفعول**, the **صفة مشبهة**, and the **افعل التفضيل**. (I'Al, sect. **الصفة**.) — **صِفَةٌ مُشَبَّهَةٌ** [A simple epithet] ; an epithet resembling an **اسم فاعل**. — **صِفَةٌ غَالِبَةٌ** An epithet in which the substantive character predominates. — **صِفَةٌ**, as a general term for an attributive word, is also applied by Lth and other old writers to An adverbial n. of place or time, and to a preposition. It is so applied in the L and TA, art. **عِنَل**, &c. It was applied to the former by Fr, (T, voce **ظَرْفٌ**), and to the latter also. (L, TA, ubi supra.)

رَوْضٌ : see 3 in art. **بَيْعُ الْمَوَاصِفَةِ**.

وصل

1. **وَصَلَ**, and **وَصَلَ إِلَيْهِ**, He, or it, arrived at, came to, reached, attained, him, or it ; (S, K, &c. ;) as also **تَوَصَّلَ إِلَيْهِ** (M.) — **وَصَلَ رَحِمَهُ** He made close his ties of relationship by behaving with goodness and affection, &c., to kindred : see **رَحِيمٌ**. — **وَصَلَهُ** and **وَأَصَلَهُ** He had, or held, close, or loving, communion, commerce, or intercourse, with him. (Msb, K.) — **وَأَصَلَهُ**, inf. n. **وَصَلٌ** and **وَصَلَةٌ** ; and **وَأَصَلَهُ**, inf. n. **مَوَاصَلَةٌ** and **وَصَالٌ** ; are said with relation to love, whether chaste or unchaste. (M, K.) — And **وَصَلَ حَبْلَهُ**, inf. n. **وَصَلٌ** and **وَأَصَلٌ** ; and **وَصَلَهُ** and **وَأَصَلَهُ** : [He made close his bond of love, by affectionate conduct]. (M.) — **وَصَلَهُ** He gave him property. (TA.) And **وَصَلَهُ بِجَائِزَةٍ** [He gave him a gift]. (K in art. حذف.) — **وَصَلَ** He connected, or conjoined, a word with a following word, not pausing after the former ; he made no interruption.

2. **وَصَلَهُ**, inf. n. **تَوْصِيلٌ**, He joined, or connected, much : he made a string to have many joinings. (TA : the latter from an explanation of the pass. part. n.) — **وَصَلَهُ إِلَيْهِ** He made it to reach it, or him : syn. **أَبْلَغَهُ**, and **أَنْهَاهُ إِلَيْهِ**.

إِيَّاهُ like **إِيَّاهُ** † **أَوْصَلَهُ** [q. v.]. (TA.) See an ex. voce **غَفَلَ**.

3. See 1. — **وَأَصَلَ الصَّيَامَ**, inf. n. **مُؤَاصَلَةٌ** and **وَصَلَّ**, *He continued the fasting uninterruptedly.* (TA.) — **وَأَصَلَ**: see **وَاتَرَ**. — **وَأَصَلَ الْمَرْأَةَ** *He held communion, or commerce, of love with the woman.* — **وَأَصَلَ** *Contr. of قَاطَعًا.* (K in art. **قَطَعَ**.)

4. **أَوْصَلَهُ** *He made, or caused, him, or it, to reach; he caused to come, brought, conveyed, or delivered, him, or it;* (S, * M, K, *;) **إِيَّاهُ** *to him, or it;* as also **وَصَلَهُ**. (M.) See **أَدَاهُ**.

5. **تَوَصَّلَ إِلَيْهِ** *He applied himself with gentleness, or courtesy, to obtain access, or nearness, to him.* (S.) See 1.

8. **إِتَّصَلَ بِهِ** *It communicated with it.* (Modern usage.)

وَصْلٌ *Union [of companions or friends or lovers]; contr. of فِرَاقٌ (T, S, voce بَيْنٌ) or of فُرْقَةٌ (Mṣb, ibid.) or of فَصْلٌ (Bd in vi. 94) or of هِجْرَانٌ (S.) — فِي الْوَصْلِ وَالْوَقْفِ* *In the case of connexion with a following word and in the case of a pause.*

وَصْلٌ and **وَصَلٌ** † *A limb*: see **فَحْدٌ** and **فَعْمٌ**; and see also Har, p. 346. Between every **فَصْلَانٍ** [or rather between every **فَصْلٌ** and the **فَصْلٌ** next to it] is a **وَصْلٌ**. (O, K, in art. **فَصْلٌ**.)

وَصْلٌ: see **وَصَلٌ**.

صِلَةٌ الرَّحِيمِ † *The [making close one's ties of relationship by] behaving with kindness, or goodness and affection and gentleness, and considerateness, or regard for their circumstances, to kindred, or relations, even though remote, or evil-doers*: and **قَطَعَ الرَّحِيمِ** signifies the contr. (IAth, TA.) — **صِلَةٌ** *A gift for which no compensation is to be made; a free gift; a gratuity; like هِبَةٌ and صَدَقَةٌ.* (Marg. note in a copy of the KT.) — **صِلَةٌ** *The connexion of a verb with the objective complement, whether immediate or by means of a preposition.* — **صِلَةٌ** *The complement of a مَوْصُولٌ [or conjunct], (I have thus rendered it voce أَلْ, whether the latter be a particle or a noun. (I'Āk, sect. المَوْصُولُ.) — [The term صِلَةٌ is also applied in the Mṣb, art. أَدْنٌ, to لَهُ in the phrase لَهُ مَا أَدْنُ لَهُ.] Often applied to the connective prep. by which a verb or act. part. n. is transitive, together with the noun or pronoun governed by it; as to لَهُ in حَرْفِ الصِّلَةِ: and that prep. alone is called حَرْفُ الصِّلَةِ. Also, to a prep. by which a pass. verb or part.*

n. is connected with its subject, together with that subject; as لَهُ in أَدْنُ لَهُ. In this case it is an inf. n. in the sense of a pass. part. n., namely, of مَوْصُولٌ. (IbrD.) — **صِلَةٌ** *A connective word or phrase*: as يُكَدُّ is said to be in the phrase نُكِدُّ يَرَاهَا: see art. **كُودٌ**. In this case it is an inf. n. used in the sense of an act. part. n.] It is used in this sense especially with reference to cases in the K̄ur-án. (MF, art. **كُودٌ**.)

وَصَلَةٌ: see **عَلَقَةٌ**: *A means of connexion, or attachment*: see **ذُرَيْعَةٌ**.

مَوْصِلٌ *A joint, or place of juncture.*

مَوْصُولٌ, in grammar, [*A conjunct*]. This is of two kinds; **مَوْصُولٌ إِسْمِيٌّ** and **مَوْصُولٌ حَرْفِيٌّ**. The former term [or *conjunct particle*] is applied to the infinitive particles **أَنَّ**, **أَنَّ**, **أَنَّ**, **أَنَّ**, and **مَا**. The latter term [or *conjunct noun*] (I have thus rendered it voce **أَلْ**, and voce **إِنَّ**, and voce **إِنَّ**) is applied to the conjunctive nouns **الَّذِي**, and its fem. **الَّتِي**, and **مَنْ**, and **مَا**, and **ذُو** in the dial. of Teiyi, and to **أَلْ**, which last some incorrectly hold to be a conjunct particle, and others assert to be a determinative particle and not a conjunct, and to **لَا** after the interrogative **مَا** or **مَنْ**. (I'Āk, sect. المَوْصُولُ.)

إِسْتِثْنَاءٌ مَتَّصِلٌ *An exception in which the thing excepted is united in kind to that from which the exception is made; contr. of مُنْقَطِعٌ.*

وصى

2. **أَوْصَاهُ** and **وَصَّاهُ** *He enjoined him; charged him; bade him; ordered him*: (K, &c. :) *he commanded him, بِكَذَا, to do such a thing.* (Mṣb.)

4. **أَوْصَى لَهُ بِالثَّلْثِ** *He bequeathed to him the third of the property.* (MA.) — **أَوْصَى** *He made his will.* — See 2.

6. **تَوَاصَوْا** *They enjoined, charged, bade, ordered, or commanded, one another.* See an ex. voce **تَبَاعَثُوا**.

وَصِيٌّ *A person commissioned; a commissioned agent*: (K:) *an executor appointed by a will.*

وَصِيَّةٌ *An injunction, a charge, bidding, order, or command*: (K:) *an admonition, with an endeavour to persuade*: and a command: its place may be supplied by any word in which is the meaning of **أَمْرٌ**. (Mṣb.) — *And A will, or testament.* (K, * TA.)

وضع

1. **وَضَعَهُ** *He put it, or laid it, (KL, * PṢ,) in, or on, a place*: (PṢ:) *he put it, or threw it,*

down from his hand: (TA:) *contr. of رَفَعَهُ*: (Mgh:) *syn. حَطَّهُ*. (K, * TA, in art. **حَطَّ**:) but it has a more general sense than this last. (Er-Rághib, Kull.) — **وَضَعَ** *He put down a thing*: contr. of **رَفَعَ**. (K, voce **نَصَبٌ**.) — **وَضَعَتْ** *She brought forth.* — **وَضَعَ لَهُ** *He appointed to him, or for him, a sign, or token, &c.*: see **مَظَبٌ** in art. **عَلِمَ**. — **وَضَعَ عَلَيْهِ** *He imposed upon him a fine, or tax, &c.* — **وَضَعَ** *He remitted a tax or the like; did not exact it.* (Mgh, Mṣb, in art. **جَوَّعَ**.) — **وَضَعُوا الْحَرْبَ** † [*They gave over, or relinquished, war;*] *they made peace*; opposed to **رَفَعُوا**. (Hani, pp. 179 and 180.) — **وَضَعَ مِنْهُ**, (S,) or **عَنْهُ**, (K,) *He lowered his grade, rank, condition, (S, K,) or estimation.* (K.) — **وَضَعَ فِي تِجَارَتِهِ** *He lost, or suffered loss or diminution, in his traffic*: (S, Mgh, Mṣb, K;) *did not gain in it*: (Mgh;) as also **أَوْضَعَ**. (Mgh.) — **وَضَعَ** *He forged (a word): he forged (poetry, عَلَى in the name of).* (Mz, 8th نوع.) — **وَضَعَ لَفْظًا لِبَشْيٍ** *He applied or assigned or appropriated a word, or phrase, to denote, or signify, a thing.* (Kull, 371, &c.) See also **إِزَاءٌ**. — **وَضَعْتُ عَلَيْهِ الشَّيْءَ**, app. signifies *I made the thing according to his, or its, measure.* See **قَدَرْتُ**.

2. **طَرَفَةٌ**: see **فِي فَلَانٍ تَوْضِيعٌ**.

4. See 1. — **مِنْ أَيْنَ أَوْضَعَ الرَّكِبُ** *i. q. من أين أَوْضَعَ*. (T, in L, art. **وَضَعَ**.)

6. **تَوَاضَعَ** *He was, or became, lowly, humble, submissive, or in a state of abasement*: (Mṣb:) *or he lowered, humbled, or abased, himself.* (S, K.) — **تَوَاضَعَا الرَّهْوَانُ** *They two laid bets, wagers, or stakes, each with the other; syn. تَوَاضَعَتِ الْأَرْضُ*. (TA, art. **رَهْنٌ**.) — **تَوَاضَعَتِ الْأَرْضُ** † *The land was lower than that which was next to it.* (TA.)

8. **إِتَّضَعَتْ أَرْكَانُهُ**: see R. Q. 2 in art. **ضَعَّ**.

وَضَعٌ, as one of the ten predicaments, or categories, *Collocation, or posture.* — Also *The constitution of a thing; its conformation; its make.* And *i. q. قَنْ*, meaning *A mode, or manner, &c.*

وَضَعَةٌ perhaps an inf. n. of **وَضَعَتْ**, meaning “she brought forth:” see 1, third sentence, in art. **قَرَأَ**.

وَضِيعٌ *Low, ignoble, vile, or mean; of no rank, or estimation.* (Mṣb.)

هُوَ مَوْضِعٌ سِرِّيٌّ *He is the depository of my secret, or secrets.* — **مَوْضِعُهُ الرَّفْعُ** *Same as مَوْضِعُهُ الرَّفْعُ*. — **مَوْضِعٌ** *The proper application, or*

وغل

4. **أَوْغَلْتُ فِيهَا**, for **أَوْغَلْتُ فِيهَا**: see a verse cited voce **غَمَّرَ**.

طَفَأَ, **وَأَرِشَ**, and **شَطَنَ**, and **وَأَغِلَ**.

وغم

فَعَمَّرَ, said of food: see **فَعَمَّرَ**.

وفض

2. **وَفَضَ الرَّحَى** *He put a* [or skin] *beneath the [hand-]mill.* (M, in art. **ثَغَلَ**.)

4. **أَوْضَفَ**: see **أَوْضَفَ**.

وَفَاضَ: see 2, and **ثَغَلَ**.

وفق

1. **وَفَّقَ أَمْرَهُ** *His affair, or case, was right, agreeable with what was wished, or desired.* (A, TA.)

2. **وَفَّقَ أَمْرَهُ** [*He accommodated, adapted, or disposed, his affair to its object; directed it to a right issue; prospered it.* (TK.)] — **وَفَّقَهُ لِأَمْرٍ** *He disposed him, or adapted him, to a thing; he disposed him, or made him fit, for a thing.* — **وَفَّقَهُ اللَّهُ** *God accommodated him, adapted him, or disposed him, or directed him, to the right course; syn. سَدَّدَهُ* (Msb.) *God made him to take, or follow, a right way, course, or direction, [in an affair]: or directed him by inspiration to that which was good, or to prosperity.* (TA.) — **وَفَّقَهُ لِبَسَادٍ** [*He accommodated, adapted, disposed, or directed him, to that which was right.* (K, art. **سَدَدَ**.)] — **وَفَّقَ بَيْنَ الشَّيْئَيْنِ** *He effected an agreement, a harmony, a reconciliation, an accommodation, or an adjustment, between the two things.* (MA.) And **وَفَّقَتْ بَيْنَ اقْوَمٍ** [*I effected an agreement, a harmony, &c., between the people, or party; made peace between them.* (Msb, in art. **صَلَحَ**; &c.)]

3. **وَأَفَقَهُ** *He, or it, was conformable, or did conformably, to him, or it; was as he, or it, was, or did as he, or it, did: coincided with him, or it: it suited him, or it: it matched it; tallied with it.* — **وَأَفَقَهُ عَلَى أَمْرٍ** *He agreed with him, or was of one mind or opinion with him, upon, or respecting, a thing, or an affair.* (TA.) — [**وَأَفَقَهُ** is best rendered *He agreed, consented, accorded, or was of one mind or opinion, with him: and he coincided with him, or it (see طَاوَعَهُ): and he coincided with him, suited him, or it; it matched it, &c.]*

— **وَأَفَقَ الْعَذَابُ الذَّنْبَ** [*The punishment agreed, or corresponded with the sin, crime, or offence.* (TA.)] — **وَأَفَقَ** *It was suitable, or convenient.* — See **مَشَاكَلَهُ** in art. **شَكَلَ**, conj. 3. — **وَأَفَقَهُ** *He encountered him; syn. with صَادَفَهُ*, q.v.

4. **أَوْفَقَ أَمْرَهُ** *He found his affair, or case, agreeable with his wish, or desire.* (TA.)

8. **إِتَّفَقَ** *It happened; chanced.* So used in the K, art. **لَفَتَ**, and in many other works. — **إِتَّفَقَ مَعَهُ عَلَى أَمْرٍ**: see 3.

تَوْفِيقٌ *A certain legal document: a pleading.* See **مَحْضَرٌ**.

إِتِّفَاقِيٌّ *Casual.*

وفى

1. **وَفَى بِالْعَهْدِ** and **بِالْوَعْدِ** [*He fulfilled, performed, kept, or was faithful to, the compact, or covenant, and the promise*]: act. part. n. **وَفِيٌّ**; pl. **أَوْفِيَاءٌ**. (Msb.) — **وَفَاءٌ** signifies *The being faithful to an engagement, or promise*: see 1, last sentence, in art. **رَعَى**. — **وَفَاهُ** *He paid it*: see an ex. (**فِي ثَوْبِي أَبِي أَنْ أَيْتَهُ**) voce **ثَوَّبَ**.

2. **تَوَفَّاهُ** and **وَفَّاهُ** and **وَفَّاهُ** and **وَفَّاهُ حَقَّهُ** and **وَفَّاهُ** *He paid, or rendered, to him fully, or completely, his right, or due.* (K. [In the CK, **وَفَّاهُ** is erroneously put for **وَفَّاهُ**].)

3. **وَأَفَى بِهِ** *He brought it*: see a verse cited in art. **سَجَدَ**. — See 2.

4. **أَوْفَى عَلَيْهِ** *He looked upon it, looked upon it from above, looked down upon it; got a view of it; or saw it; syn. أَشْرَفَ عَلَيْهِ (S, Msb, K, TA,) and **أَطَّلَعَ**; and **أَوْفَى فِيهِ** [likewise] signifies *أَشْرَفَ*. (TA.) — See 2.*

5. **تَوَفَّاهُ اللَّهُ** *God took his soul*, (S, K,) [either at death, or in sleep. See the KUR-ÁN, vi. 60]: or *caused him to die.* (Msb.) — See 2 and 10.

10. **إِسْتَوْفَاهُ** and **تَوَفَّاهُ** *He [exactd,] took, or received, it fully, or wholly.* (Mgh.) See an ex. voce **عَلَى**. — See 2. — **إِسْتَوْفَى** [*He completed*] so many years of his age. (A, O, in TA, voce **أَحْفَرَ**.)

وَفِيٌّ: see **وَفَى**. — **وَفِيٌّ الْعَهْدِ** [*A fulfiller, performer, or keeper, of the compact, or covenant.* (TA, voce **إِلَّ**.)]

وقع

1. **وَقَعَ الْأَمْرُ** *The thing, or affair, [fell, befell,] happened; took place; came to pass; became [executed, performed, or] realized; syn. حَصَلَ.*

(TA.) — **وَقَعَ فِي** *He lighted, or came, upon a thing or place; and he became in a place.* — **وَقَعُوا فِي السَّنِيَّاتِ الْبِيضِ** [*They lapsed into the years of scantiness of herbage*]. (K in art. **سَنَهُ**, q.v.)

— **وَقَعَ إِلَيْهِ** *It chanced, or happened, to come to him, or it*: and, said of a thing borne by water, *it drifted to it, namely, a place.* — **وَقَعَ عَلَيْهِ** *It fell, lay, or closed, upon it, or against it.* — **وَقَعَ بِالْأَمْرِ** *He originated the thing, or event, and made it to befall.* (TA.) — **وَقَعَ** *He fell into a snare, or the like: he became ensnared.* — **وَقَعَ فِي أَرْضٍ فَلَاةٍ** [*He was, or became, meaning he found himself, came to be, or chanced to be, in a desert, or waterless, land*];

(Msb:) and **فِي رَوْضَةٍ** [*in a meadow, or garden*]: (T, S, in art. **انْتَقَى**) [*or he lighted upon, &c.*; from the lighting of a bird]. — **يَقَعُ** followed by **عَلَى**, often signifies *It (a garment, &c., or a portion thereof,) lies against or upon a certain part of the body, &c.* — **وَقَعَ بِيَهُمْ** and **أَوْقَعَ بِيَهُمْ** *He made much slaughter among them*: (Msb:) or *he fought them vehemently*: (K:) or *he fell upon them in fight*: (PS:) both mean the same: **أَوْقَعَ** *he made an onslaught upon them*: **أَوْقَعَ بِالْعَدُوِّ** *he made an assault, or a sudden assault, upon the enemy.* (MA.) — **وَقَعَ فِيهِ**, inf. n. **وَقِيعَةٌ**, *He spoke evil of him, behind his back, or in his absence, or otherwise, saying of him what would grieve him if he heard it*; (S;) *slandered him.* — **وَقَعَ فِيهِ**, *He reviled, vilified, or vituperated, him; charged him with a vice, fault, or the like; defamed him; or detracted from his reputation.* (Msb.) —

وَقَعَ مَوْقِعًا مِنْ كِفَايَتِهِ, [and **مِنْ حَاجَتِهِ** (see K, art. **فَقَرَ**)] *It supplied, or sufficed for, his need; syn. أَغْنَى عَنْهُ. (Msb.) **وَقَعَ مَوْقِعًا** signifies *It stood in stead, or in some stead*: see **فَقِيرٌ**, in the K; and see Bq, and Jel, ix. 60: and **مَوْقِعًا عَظِيمًا**, *in great stead.* — **لَمْ يَقَعْ مِنْهُ مَوْقِعًا** [*It did not stand with him in any stead*]. (S, K, voce **تَسَخَطَ**, end of art. **سَخَطَ**.) [You say] **وَقَعَ مِنْهُ الْأَمْرُ مَوْقِعًا حَسَنًا أَوْ سَيِّئًا** *The thing stood with him [in good stead, or (if the expression be allowable) in evil stead]; syn. لَدَيْهِ.**

(TA.) — **وَقَعَ مَوْقِعًا مِنَ الْحَاجَةِ** [*It supplied, or sufficed for, what was needed*]. (Bq, ix. 60.) — **قَحَاحٌ**. — **بِقَحَاحٍ قَرِكَ**, and **وَقَعْتُ بِقُرِكَ**. — **يَقَعُ عَلَى كَذَا** *It (a word) applies to such a thing.*

2. **تَوَقَّعَ**, (MA, TA,) inf. n. **تَوَقُّعٌ**, (KL, TA,) [as commonly used in the present day,] *He signed the writing [for the purpose of giving effect to it, either beneath, or by endorsing it]*: (MA, KL:) [but as generally used in earlier, though post-classical, times,] *he annexed to the writing, after it had been finished, for the*

Sultān or the administrator of affairs, to whom it had been submitted, something [for the purpose of giving effect thereto]; as, for instance, when a complaint is submitted to the Sultān or to the administrator, and one writes beneath the writing or on the back thereof, "Let the affair, or case, of this person be looked into, and let his right, or due, be fully exacted for this person:" or, accord. to Az, he wrote, upon the writing, a concise abstract, omitting redundances, of the objects of want [petitioned for therein]: from تَوْقِيعٌ تَوْقِيعٌ الدَّيْرِ ظَهْرَ البَعِيرِ [“the gall's, or sore's, marking the back of the camel”]; as though the مَوْقِعٌ upon the writing marked, upon the case respecting which the writing was written, that which confirmed it, and rendered its execution obligatory: (TA:) تَوْقِيعٌ also signifies such a writing itself (تَابِ كِتَابٍ) S, K, TA;) and its pl. is تَوْقِيعَاتٌ (TA:) it is said to be an Islāmic term; not old Arabic. (TA.) [Also He made an entry of a note or postil or the like, or entries of notes, &c., in the writing, or book: see an ex. voce ضَعَفَ. — وَقَعَ بِهِ He blamed him; reproved him angrily, or severely. (TA.) — See 4.

3. وَقَعَ الْأَمْرَ + He threw himself [or plunged] into the affair: he fell into the affair: he fell into the affair, subjecting himself to difficulty. (MA.) And + He fell to the thing; such as eating, and drinking, and the like: see 3 in art. فَتَكَ, for an instance of this, as well as a similar, meaning. — وَقَعَ الْأُمُورَ, inf. n. مَوَاقِعَةٌ and وَقَعَ, app., He was near to doing, or experiencing, the affairs, or events; syn. دَانَاهَا. (TA.) — وَقَعَ شَيْئًا also means He experienced the occurrence of a thing; he met with a thing; i.e., something occurred. — وَقَعَ فِي شَيْءٍ same as وَقَعَ شَيْئًا He fell into a thing. (Kur, xviii. 51, and Expos. of the Jelāleyn.) — وَقَعَهَا He compressed her. (MA.) — وَقَعَ بِهِمَ [He engaged with them in fight, or conflict]. (S.)

4. أَوْقَعَ الْأَمْرَ, inf. n. إِبْقَاعٌ, (with which تَوْقِيعٌ is syn., as is shown in the TA,) He made the thing, or affair, to happen, to take place, to come to pass, or to become executed or performed or realized. — أَوْقَعَهُ He caused him to fall into a snare, or the like; he ensnared him. — أَوْقَعَ أَوْقَعَهُ He caused evil to befall them; occasioned them evil. — أَوْقَعَ بِهِ [He punished him]. (A, art. عَذَرَ.) — See 1. — أَوْقَعَ فِي قَلْبِهِ He put into his heart, or mind. (أَرَشَ, (L, art. الْقَوْمِ) or أَرَشَ. (L, art. أَوْقَعَ بَيْنَ الْقَوْمِ) (TA, in that art.) i. q. أَرَشَ. (L, TA, in that art.) — أَوْقَعَ He made a verb transitive.

5. تَوَقَّعَهُ and اسْتَوَقَّعَهُ He expected it; looked for its coming to pass, or being. (S, K.)

10: see 5.

وَقَعَ: see 8, in art. حَذُو.

وَقَعَةٌ An onslaught; a shock in battle: (S:) or such as is repeatedly made. (K.)

وَقِيعَةٌ The wisp of wool, &c., with which one tars a mangy camel: see رِبْدَةٌ.

وَقَاعٌ فِي الشَّرِّ [app., One who is wont to make others fall into evil, or mischief]. (K, voce دَيْصٌ, q. v., in art. دَيْصٌ.)

وَأَقَعَ Actually occurring. — An event; a fact; a case. — فِي الْأَوَاقِعِ In fact; in reality.

إِبْقَاعٌ, in music, A cadence.

وَقَعٌ An occasion (lit., a place) of falling into sin. — وَقَعَ مَوْقِعًا: see وَقَعَ, in three places: lit., It fell in a place of falling, or where it should fall: sometimes app. meaning it had an effect. — It is said of a half of a date given as alms, لَا يَتَّبِعُنَّ لَهُ مَوْقِعٌ عَلَى الْجَائِعِ كَمَا لَا يَتَّبِعُنَّ عَلَى الشَّبْعَانِ إِذَا أَكَلَتْهُ [app., There appears not, of it, any effect upon the hungry, &c.]. (O, in art. وَقَعَ, in explanation of a trad. mentioned there and in the Mṣb.) See وَقَعَ عَلَيَّ, voce مَوَاقِعَةٌ.

مَوْقِعٌ An efficient.

مَوْقِعٌ Tried, experienced: see مَوْقِعٌ.

وقف

1. وَقَفَ He was, or became, still, or stationary; (Mṣb;) [he stood still;] he continued standing: (K:) and [simply] he stood; contr. of جَلَسَ. (TA.) — وَقَفَ الدَّابَّةَ, inf. n. وَقْفٌ, He made the beast to be, or become, still, or motionless. (Mṣb.) — وَقَفَ عَلَيْهِ He stopped, or paused, upon coming to him, or it; he stopped, or paused, at it; or where he, or it, was. — وَقَفَ عَلَى شَيْءٍ He paused at, and paid attention to, a thing. — وَقَفَ عَلَيْهِ He comprehended it, namely, a meaning: he understood it. (TA. [Or, correctly, وَقَفَ, for it is there altered.]) — He met with it; namely, a word or the like, in reading: often occurring in this sense. — وَقَفَ عَلَيْهِ He saw it: and he was introduced into it, and knew what was in it. (TA.) He was made to know it surely. See

Bd, vi. 27 and 30. — وَقَفْتُهُ عَلَى ذَنْبِهِ I made him acquainted with, or made him to know, his crime, sin, fault, or the like; (S, K:) and so وَقَفَهُ عَلَيْهِ, q. v. (Mgh.) — وَقَفَ, aor. وَ, inf. n. وَقُوفٌ, He withstood, resisted: governing by عَنَ. — وَقَفَهُ and أَوْقَفَهُ and وَقَفَهُ [He bequeathed it, or gave it, unalienably:] the first of these is the most chaste: the last is disapproved and rare. (TA, art. حَبَسَ.) See مَوْدٌ.

2. وَقَفَهُ عَلَى الْأَمْرِ [He made him to pause, or wait, at the thing, or affair]. (K, TA, in art. ثَبَطَهُ.) See the quasi-pass. تَوَقَّفَ; and see ثَبَطَهُ. — وَقَفَهُ, inf. n. تَوْقِيفٌ He taught him the places of pausing, in reading. (Mgh.) And hence, He made him to know a thing. (Mgh.) — وَقَفَهُ وَعَرَفَهُ إِيَّاهُ meaning عَرَفَهُ إِيَّاهُ, He made him acquainted with the thing; informed him of it; gave him notice of it; though often occurring, for وَقَفَهُ عَلَيْهِ, seems to be post-classical. It is used in this sense, or as meaning He (God) revealed to him the thing, in many places in the Mz, 1st نوع: as, for ex., in the following instance, cited from IF, وَقَفَ اللَّهُ أَدَمَ عَلَى مَا شَاءَ [God taught, or revealed to, Adam what He pleased to teach him]. — وَقَفَ الْحَدِيثَ, (JK,) inf. n. تَوْقِيفٌ, (K,) He explained the tradition; syn. بَيَّنَّهُ. (JK, K.) — تَوْقِيفٌ, as a legal term: see نَصَّ عَلَى شَيْءٍ مَا — See 1.

3. وَقَفَ He stood with another in a competition; was a partner in a match, &c.: see رَسِيلٌ.

4: see 1. — أَوْقَفَهُ عَلَى شَيْءٍ He acquainted him with a thing. — أَوْقَفْتُهُ عَلَى ذَنْبِهِ: see وَقَفْتُهُ, which is the expression commonly known.

5. تَوَقَّفَ عَلَى الشَّيْءِ † He paused, or waited, at the thing; syn. تَلَبَّثَ. (IDrd, K, TA.) (Accord. to some copies of the K, تَلَبَّثَ.) You say, تَوَقَّفْتُ عَلَى هَذَا الْأَمْرِ † I paused, or waited, at this thing, or affair. (TA.) And تَوَقَّفَ عَلَى [He paused, or waited, at the reply to his speech]. (TA.) And hence, تَوَقَّفَ عَلَى السَّمَاعِ He limited, or restricted, himself to what had been heard [from the Arabs, with respect to a construction, &c.]; did not transgress it, or overstep it. See مَتَوَقَّفٌ. — تَوَقَّفَ فِيهِ † He paused upon it; he hesitated, or deliberated, respecting it. Of very frequent occurrence. — تَوَقَّفَ عَنِ الْأَمْرِ † He held, refrained, or abstained, from the thing, or affair. (Mṣb.) — تَوَقَّفَ عَلَى كَذَا It (for instance, an

opinion or a judgment, and the truth of an evidence or a demonstration, and the result of an inquiry or investigation) rested, was founded or grounded, depended, or was dependent, upon such a thing. You say, of knowledge, **يَتَوَقَّفُ** *Its origination rests upon such a thing*; as, for instance, speculation.

وَقْفٌ *An entailed, or unalienable, legacy or gift; a mortmain.* See **أَرْقَبَ** — **الْوُقُوفُ بِعَرَفَاتٍ** — *The halting of the pilgrims at Mount 'Arafāt.*

حَبِطَ مَوْقِفُ الْفَرَسِ *The horse's belly was inflated*: see **حَبِطَ**.

بُرِئَ مَوْثُوقٌ عَلَى حَدِّ كُفْرٍ *Brought to the verge of infidelity*: see **حَدٌّ**.

أَنَا مُتَوَقِّفٌ فِي هَذَا [*I am pausing, or hesitating, respecting this*;] **أَنَا لَا أُمْضِي رَأْيًا** [*I do not form, or give, a decided opinion (لَا أُمْضِي رَأْيًا) respecting this.* (TA.)

وقى

1. **وَقَاهُ اللَّهُ الشُّوءَ** *God preserved him from evil.* (Msb.) See a verse cited voce **نَقَشَ** — **وَقَاكَ اللَّهُ كُلَّ مَحْذُورٍ** *God preserves thee from all fear*: see **مَحْذُورٌ** — **قِي**, or **قِهْ**, and **تَوَقَّقْ**, are imperatives [meaning *Be thou cautious*]. (JK.) — **وَقَاهُ** and **قِي عَلَى ظُلْمِكَ**: see **ظَلَمَ** — **وَقَاهُ** and **إِتَّقَاهُ** both signify *He was cautious of it*; syn. **حَذَرَهُ**. (K.)

5. **تَوَقَّاهُ** (and, accord. to a usage in the K, art. **حَرَزَ**, also **تَوَقَّى مِنْهُ**) *He guarded against it; was cautious of it*; syn. **إِحْتَرَزَ مِنْهُ** and **تَحَرَّزَ مِنْهُ**. (S, K, *art. **حَرَزَ**.) — **تَبَقَّهَ وَتَوَقَّهَ**: see 4 in art. **بَقِيَ**.

8. **إِتَّقَى** *He preserved, or guarded, himself exceedingly, or extraordinarily*: (Ksh, Bq in ii. 1:) *he put a thing between him and another to preserve him, or guard him.* (Ham, p. 359.) — In the conventional language of the law, *He preserved, or guarded, himself exceedingly, or extraordinarily, (Ksh, Bq, ubi supra,) from sin, of commission or of omission, (Ksh,) [or] from what would harm him in the world to come. (Bq, who describes three degrees.) It may often be rendered He was pious; or careful of his religious duties.* — **إِتَّقَى عَلَيْهِمْ وَحَذَرَهُ** [*He guarded himself against them in an extraordinary degree, and was cautious, or wary*]. (JK, TA, in art. **تَقَى**.) See 1. — **يَتَّقِي**, for **يَتَّقِي**: see art. **تَقَى**: and see a verse of Khufāf Ibn-Nudbeh, (quoted in the S, in art. **وَقَى**.) cited voce **أَتْرَأُ**. — **يَتَّقِي** for **يَتَّقِي**: see a verse cited voce **مُتَأَوِّبٌ**.

وَقِيَ *Cautious, guarding himself from sin, &c.*: see **تَقَى**.

وَقِيَةٌ *Property by means of which one preserves himself*: pl. **وَقِيَّاتٌ**. (TA.) See a verse cited voce **مَحْبِلٌ**.

وَقَابَةٌ *Excess of preserving or guarding.* (Ksh, Bq in ii. 1.) — *A preservative.*

وَأَقِي *A saddle that does not gall the back.* (S, K.)

وَأَقِيَةٌ used as an inf. n., like **بَأَقِيَةٌ**: see **هَارَ**, p. 136. — **وَأَقِيَةٌ** as meaning *one preserver*: see an ex. voce **بَأَقِيَةٌ**.

أَوْقِيَةٌ *An ounce*: see **رَطْلٌ**, in two places.

وك

عَكَى وَكَّى and **عَكَى وَكَّ**: see art. **عَكَ**.

وَكَّظَ

وَاطَبٌ and **وَاطِبٌ** i. q. **مُوَاطِبٌ** and **وَاطِبٌ** *Attending assiduously to such a thing; intent upon it.* (Lh, in TA, art. **وَضَبَ**.)

وَكِعَ

وَكَعِيَةٌ pl. of **وَكَعِيٌّ**, like as **وَكَعِيَّةٌ** is of **وَكَعِيٌّ**, *Base*: see a verse cited voce **أَحْضَنَ**.

وَكَفَ

1. **وَكَفَ** said of water from the eyes: see a verse cited voce **رَسَمَ**. One of its inf. ns. is **وَكَفَانٌ**. (K, voce **جَدُّ**.)

2. **وَكَّفَ عَلَى الْخُبْزِ** [*It was made to drip upon bread*]; said of fat melting and dripping. (TA in art. **جَمَلَ**.) — **وَكَّفَ** and **أَوْكَفَ**: see **أَكْفَ** and **آكَفَ**.

4: see 2.

وَكَفَ: see an ex. in a verse cited voce **خَيْطَةٌ**.

وَكَفِيفٌ, inf. n. of 1: see **رَسَمَ**.

وَكَلَّ

1. **وَكَّلَهُ إِلَى رَأْيِهِ**, **وَكَّلَهُ** and **وَكَّلَهُ** *He left him to his opinion, or judgment.* (TA.) And **وَكَّلَهُ إِلَى نَفْسِهِ**, aor. **يَكَلُّ**, inf. n. **وَكُّوْلٌ**, [*I left him to himself*;] *I did not manage his affair, nor aid him.* (Msb.) And **وَكَّلَنِي إِلَى كَذَا** *Leave thou me to manage such a thing.*

(TA.) — **وَكَّلْتَهُ إِلَى دِينِهِ** [*I left him to his religion, not interfering with him therein.* (S, Msb, K, voce **دَيْنَتُهُ**.)

2. **وَكَّلَهُ بَشِيءًا** *He appointed him, or intrusted him, as his commissioned agent, factor, or deputy, with the management, or disposal, of a thing.* — **وَكَّلْتُ بِغُلَّانٍ وَكَوَيْلٍ** [or factor, &c.] *with such a one.* (T in art. **بِ**.)

5. **تَوَكَّلَ عَلَيْهِ**, and **إِتَّكَلَ عَلَيْهِ**, *He relied upon him*; (S, Msb;) and *confided in him*: (Msb:) *he submitted himself to him.* (K.) — **تَوَكَّلَ بِالْأَمْرِ** *He became responsible to him for the management of the affair.* (TA.) — **تَوَكَّلَ لَهُ بِهِ** *He became responsible to him for it.* (TA.) — **تَوَكَّلَ فِي أَمْرٍ** *He became وكيل in an affair.* — **تَوَكَّلَ بِمَا لِ أَحَدٍ** *He became administrator of one's property.*

6. **تَوَاكَلَهُ** *He deserted him, or it*: i. q. **تَرَكَهُ**: see two exs. voce **سَدَرَ**.

8: see 5. — **مَتَّكَلٌ** is used as an inf. n. of **إِتَّكَلَ**.

وَكَّلَ and **وَكَّلَهُ** and **تُكَلَّةٌ** *An impotent man, (S, K,) who commits his affair to another.* (S.)

وَكَّلَةٌ: }
تُكَلَّةٌ: } see **وَكَّلَ**

وَكِيلٌ *A witness*; syn. **شَهِيدٌ**. (Jel, ii. 66; and iv. 169.) — *A commissioned agent; a factor; a deputy.*

وَكَائِلٌ, for **دَارُ الْوَكَائِلَةِ**, *A factory*: pl. **وَكَائِلٌ**.

وَكَنَ

وَكْنَةٌ certainly means, sometimes, *A bird's nest, wherever it be*: see an ex. in the first paragraph of art. **وَعَدُو**.

وَكَّى

وَكَاءٌ *A tie*: see an ex. voce **إِسْتَأْتَمَرَ**, in art. **سَمَهُ**. — *The tie, (S, Mgh, Msb, K,) which is a cord, (Msb,) of the head (S, Msb) of the قُرْبَةِ (S, Mgh, Msb, K,) &c.* (K.)

وَلَّ

R. Q. 1. **وَلَّوَتْ** *She (a woman) wailed, or raised her voice with weeping.* (Har, p. 395.)

وَلَسَ

3. **وَلَّسَ** *He acted perfidiously, or practised fraud*: see **دَالَسَ**.

دَسَس Treachery: see دَسَس.

ولع

2. **وَلَعَهُ بِهِ** [i. q. **أَوْلَعَهُ بِهِ**]: (K, art. غَرَوُ) *He made him to be desirous, or fond, of it.* See **أَغْرَاهُ بِهِ**.

4. **أَوْلَعَهُ بِكَذَا** *He, or it, rendered him eagerly desirous of such a thing; or fond of it.* (MA.) — **أَوْلَعَهُ بِهِ** i. q. **أَغْرَاهُ بِهِ**. (K.) — **أَوْلَعَهُ بِهِ** *He became attached to it, or fond of it; [was devoted, or addicted, to it; was eagerly desirous of it;] he adhered, clung, or clave, to it; or loved it;* (Msb.) i. q. **أَغْرَى بِهِ**. (S.) See this last, and **أَغْرَمَ بِهِ**.

وَلَع Lying: see **شَهَلٌ**.

وَلُوعٌ Eager desire [**بِشَىءٍ** for a thing]; syn. **حِرْصٌ**: (Har, p. 607:) *fondness [for it]; attachment [to it]:* (L, Msb, TA:) i. q. **غَرَامٌ**. (S, K, in art. غَرَم.)

وَلِيعَةٌ and **وَلِيعَةٌ** of the **طَلْعُ**: see **صَحْكٌ**.

مُؤَلَّعٌ Marked, in oblong shapes, with black and white: (S:) or, with other colours. (As, S.) See also **مَلْمَعٌ**.

ولع

1. **وَلَعَهُ** *He (a dog) lapped.* (S, Msb, K.) See an ex. voce **مَحْسُومٌ**.

ولف

الْوَلْفُ The common cyclamen: see **بَحُورٌ مَرِيَمٌ**.

وَلْفٌ, for **إِلَافٌ**: see **أَلْفَةٌ**.

ولم

وَلِيمَةٌ A repast prepared on the occasion of a wedding: (T, S, M, Mgh, Msb, K:) or, on any occasion. (M, Mgh, K.)

وله

1. **وَلَهُ** *His reason departed, or he became bereft of his reason or intellect, in consequence of grief;* (K;) or of joy, or grief; (Msb;) or of intense grief; (S, Mgh;) or of the loss of the beloved: (TA:) or he grieved, or sorrowed: (K:) and he became confounded, or perplexed, and unable to see his right course, (S, K, TA,) by reason of intense grief: (S, TA:) and he frowned. (K.) See also **أَلَهُ**, in two places. — **وَلَهُ إِلَى أُمِّهِ** *He (an infant) yearned for his*

mother. (TA.) And **وَلَهُ إِلَيْهِ** is app. syn. with **أَلَهُ إِلَيْهِ**, q. v.

وَلَهُ *Distraction in love: see* **حَبٌّ**.

وَالَهُ [Bereft of the beloved:] i. q. **ثَاكِلٌ**. (TA, art. طَرِب.) And *Distracted.*

ولى

1. **وَلِيَهُ**, (S, Msb, K,) and **وَلِيَّ عَلَيْهِ**, (Msb, K,) inf. n. **وَلَايَةٌ** (S, Msb, K,) and **وَلَايَةٌ** (K,) or the former is a simple subst., (TA,) and signifies the office, and authority, (K,) *He held command or authority over it; had charge of it; presided over it, or superintended it, (namely a thing, S, Msb, K, and a country, province, town, or the like, S, Msb,) as a prefect, commander, governor, lord, prince, king, administrator, or manager;* (K, TA;) i. q. **تَوَلَّاهُ**. (Msb.) — **وَلِيَّ كَذَا** *He performed the act or office of doing such a thing; he did such a thing himself.*

2. **وَلَّى** *He caused to turn away, or back.* (Kur-án, ch. ii. v. 136.) — *He caused to turn towards, with acc.* (Idem, ch. ii. v. 139.) — **وَلَّى عَنْهُ** *He turned away, or departed.* (TA.) — **وَلَّى عَنْهُ** *He turned away from, avoided, shunned, and left, him or it.* (Msb.) — **وَلَّى الْحَرْبُ** [The war declined]. (A, K, in art. سَفَر.) — **وَلَّى هَارِبًا** *He went back, or retreated, fleeing.* (S.) — **وَلَّى وَرَاءِي** *I placed him behind me, and betook myself to defending him.* (TA in art. شَرَن.) — More commonly *I turned my back upon him, or it: see Har, p. 564.* — **وَلَّى اللَّيْلُ لَيْدَهَبًا** *The night [declined, i. e.] retreated to depart; syn. أُدْبِرَ.* (T in art. دَبَر.) — **وَلَّى أَمْرُ الْقَوْمِ لِفَسَادٍ** *The case of the people, or party, declined, or became reduced to a bad state; syn. أُدْبِرَ.* (M in art. دَبَر.) — **وَلَّى** alone, and **وَلَّى كِبْرًا** — (دَبَر.) — frequent occurrence in the lexicons, &c., *He became in a declining state by reason of age.* **وَلَّى** said of a man is syn. with **دَبَرَ**; as also **شَخَّ**. (S in art. دَبَر.) See also two exs., p. 75, col. 3. — **وَلَّى**, like **الْإِدْبَارُ**, properly signifies *Retrogression*; and hence, like this English word, tropically, *declension.* — **وَلَّى أَمْرًا** *He set him over the thing; appointed him superintendent of it; or set him to do it; as also* **إِيَّاهُ** — **أَوْلَاهُ** **دَبْرَهُ** and **وَلَّاهُ دَبْرَهُ**; see **دَبَرَ**, and see three phrases voce **ذَنَبٌ**.

3. **وَالَاهُ** *It was next, or adjacent, to it.* Said of one place or tract with respect to another. — **وَالَى** *He made a consecution, or succession, of one to the other;* (S, K;) **بَيْنَهُمَا** *between them two;* (S;) or **بَيْنَ الْأُمْرَيْنِ** *between the two things*

or affairs; he made a successive connexion, or no interruption. (K.) And **وَالَاهُ** *He made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. تَابَعَهُ* [which see]. (Msb.) — **وَالَاهُ**, (MA,) inf. n. **مُؤَالَاةٌ**, (S, KL, TA,) *He befriended him, or was friendly to him.* (S, MA, KL, TA.) See **تَابَعَهُ**.

4. **أَوْلَى** *He gave: and he made near.* (KL.) — **أَوْلَاهُ مَعْرُوفًا** *He did to him, or conferred upon him, a benefit, or favour; syn. أَسَدَاهُ إِلَيْهِ;* as though he made it cleave to him, being next to him: or he put him in possession of it. (TA.) You say also, **أَوْلَاهُ ذَلًّا** [He brought upon him abasement, or ignominy], (S, K, in art. خَسَف.) and **الذَّلُّ وَالْهَوَانُ**. (Msb in that art., voce **خَسَفٌ**, q. v.)

5. **تَوَلَّى** *He turned himself, الى towards.* (Jel, ii. 139.) *He turned away* (Idem, xix. 50; and S, Msb) **عَنْهُ** *from him, or it.* (S.) — **تَوَلَّى** *He turned the back to another: see a verse in art. فِيل, conj. 1.* — **تَوَلَّى أَمْرًا** *He took upon himself an affair.* — **تَوَلَّى كِبْرَهُ** *He took upon himself, or undertook, the main part thereof; syn. تَحَمَّلَ مُعْظَمَهُ.* (Jel, xxiv. ii.) — **تَوَلَّاهُ**: see **وَلِيَهُ**.

10. **اِسْتَوَلَى عَلَيْهِ** *He mastered, or gained the mastery over, him or it;* (Msb;) *he got it in his hand, possession, or power.* (TA.) — **اِسْتَوَلَتْ عَلَيْهِ الْحُجَّةُ** [The argument, allegation, or plea, overcame him]. (L in art. بَيَّت.)

وَلِيٌّ The manager of a thing, or of the affairs of another: (Msb:) the guardian, or manager of the affairs, and maintainer, of an orphan: the guardian of a woman, who affiances her, and independently of whom marriage cannot be contracted by her. (TA.) The executor of a deceased person: (Bd, xvii. 35:) the heir of a deceased person. (Bd, Jel, ibid.) The heir [or next-of-kin] of a slain person, (Bd, Jel, xvii. 35,) who has the management of the affairs after the death of that person. (Bd, ibid.) And the slayer's next-of-kin, who is answerable for him. — **وَلِيٌّ عَهْدٌ** and **وَلَايَةٌ عَهْدٌ**: see art. عَهْد. — **وَلِيٌّ لِلَّهِ** may be rendered *The friend of God:* or **وَلِيٌّ** has the meaning of an act. part. n., i. e. the constant obeyer [of God]: or that of a pass. part. n., i. e. [the favourite of God;] the object of the constant beneficence and favours of God. (TA.) See **عَدُوٌّ** — **وَلِيٌّ الْحَمْدِ** signifies both **صَاحِبُهُ** and **مُسْتَجِيبُهُ**. (IbrD.) — **وَلِيٌّ** pl. **أَوْلِيَاءُ** A saint, &c. — **وَلِيٌّ** The rain after the **وَسِيٌّ**. (TA in art. عَنُو.)

بَيْنَهُمَا وَلَا: Relationship: so in the phrase **بَيْنَهُمَا وَلَا** [Between them two is relationship]. (J.M.) — Also used for **أَصْحَابُ وَلَا**: see a verse cited voce **عَيْرٌ**. — **وَلَا:** The right to the inheritance of the property left by an emancipated slave.

وَلِيٌّ: see **وَلَايَةٌ**.

وَال A prefect, governor, ruler, king, regent, judge, magistrate, &c. See **مَعُونَةٌ**.

فُلَانٌ أَوْلَىٰ بِكَذَا Such a one is more, or most, entitled to such a thing; has a better, or the best, right, or title, or claim, to it; is more, or most, deserving, or worthy, of it; is more, or most, competent to it; is more, or most, fit for it; syn. **أَحَقُّ بِهِ**. (Msb.) But see **أَحَقُّ**. See also an ex. voce **أَوْلُو**, from the **Kur**, viii., last verse, and xxxiii. 6. — **أَوْلَىٰ بِشَيْءٍ** More worthy, or deserving, of a thing. More fit, apt, or proper, for a thing. — **أَوْلَىٰ بِالطَّرِيقِ لِأَوْلَىٰ** A fortiori: see **طَّرِيقٌ**.

مَوْلَىٰ A lord, or chief; syn. **سَيِّدٌ**. (TA in the addenda.) — The son of a paternal uncle: (S, Msb:) or a relation, (K,) such as a son of a paternal uncle (IAqr, K) and the like, (K,) [i. e.] and such as a son of a sister. (IAqr, TA.) — And A freedman; (S, Msb, K:) so called because he is in the condition of the son of a paternal uncle; being one [under the patronage of his emancipator, i. e.,] whom the emancipator is bound to aid, and whose property he inherits if he dies having no [natural or other legal] heir. (TA.) And (K) a slave: (M, K:) fem. with **ة**. (M.)

مَوَالِيَا, vulg. **مَوَال** (not **مَوَالِيَا**) A kind of short poem, generally of five lines, of which all but the penultimate end with the same rhyme: see note 5 to ch. xxvi. of my "1001 Nights."

ومى

2. **ومأ** and **إِسْتَوْمَىٰ**: see **ومأ**.

10: see 2.

مَوَامٍ Lands wherein is nothing. (A'Obeyd, TA, in art. **بَلَق**.) The pl., when indeterminate, is thus, not **مَوَامِي**. See a verse in art. **عَرَىٰ**, conj. 12. [This is a correction of art. **موم**, to which this word, and also the verb, belong: for there is no such root as **ومى**.]

ونى

1. **ونى فيه** He entered upon a thing languidly; and **عن** He passed from it: see **عن**.

6. **تَوَانَىٰ** He was, or became, languid, remiss, weak, feeble, or faint, (T, S, M, MA, Msb, K,*) in actions, and affairs, (T,) in respect of an object of his want, (S,) or in an affair. (MA, Msb.) — **تَوَانَىٰ فِي الْأَمْرِ** He flagged, or was remiss, in the affair; (Msb;) i. q. **قَصَرَ**. (S.)

وَنَاءٌ A woman languid, or gentle, or grave in deportment, &c.: see **أَنَاءَةٌ**.

مِينَاءٌ A port: see an ex. in a verse cited voce **شُحُونٌ**: it is masc.; its **و** being a substitute for **ي**: or it is an ancient Egyptian word in origin.

وهر

تهر originally **وَهْوَرٌ**, **تَهْوَرٌ**, **تَهْوَرٌ**: see **تهر**.

وهف

خُذْ مَا أُوهَفَ Take what is easily attainable; what offers itself without difficulty. (AA, in TA, voce **انتدب**.)

وهق

6. **مِغْلَاةٌ**: see **مِغْلَاةٌ**.

مِغْلَاةٌ The lasso. — **مِغْلَاةٌ الْوَهْقِ**: see **مِغْلَاةٌ**, art. **غلو**.

وهل

لَقِيتُهُ أَوَّلَ وَهْلَةٍ I met him the first thing: see **صَوْلَةٌ**.

وهمر

1. **وَهَمَّرَ فِي الْحِسَابِ** (S, Mgh, Msb, K,) aor. **يُوَهِّرُ**, inf. n. **وَهْمَرٌ**, (S, Msb,) He committed an error, or a mistake, in the reckoning, or calculation; (S, Mgh, Msb, K;) as also **أُوَهِّرُ فِيهِ**: (Mgh, Msb:) and committed an inadvertence therein. (S.) [And in like manner, **فِي قَوْلِهِ** in his saying.] It is said in a trad. of 'Alee,

وَهْمِنَا or **قَالَ الشَّاهِدَانِ أُوَهْمِنَا** **إِنَّمَا السَّادِقُ هَذَا** accord. to different readings [The two witnesses said, We have committed a mistake, or misconception: the thief is only this]. (Mgh.) — **أُوَهْمِتُ الشَّيْءَ**, (Mgh, Msb,*) aor. **أُوَهْمِرُ**, inf. n. **وَهْمَرٌ**, (Mgh,) [I thought of the thing;] the thing occurred in my mind. (Mgh, Msb,*) And **وَهْمِتُ الشَّيْءَ**, (S, K,) or **إِلَى الشَّيْءِ**, (Msb,) aor. as above, (S, Msb, K,) and so the inf. n., (S, Msb,) I thought of the thing, (S, Msb, K,) while desiring to think of another thing. (S, Msb.)

2: see 4.

4. **أُوَهَّمَهُ** He made him to think [or imagine a thing]; as also **وَهَّمَهُ**. (S, K.) **أُوَهَّمَهُ كَذَا** He made him to think, or suspect, such a thing. (MA.) — See 8. — **أُوَهَّمَرُ**: see **وَهْمَرٌ** — **أُوَهَّمَرُ فِيهِ** also signifies He doubted respecting it. (Mgh.)

5. **تَوَهَّرَ** is properly rendered He presumed, surmised, fancied, or supposed a thing: and **تَوَهَّمَا**, upon presumption, surmise, or supposition; and **سُوَهَّمَرُ**: see **وَهْمَرٌ**; and **خَالَ** and **خَالَ**. — **تَوَهَّمَرُ** He thought; (S, K;) he imagined a thing: (TA:) he doubted: see an ex., in a verse of 'Antarah, cited voce **مُتَرَدِّمٌ**.

8. **إِتَّهَمَهُ بِكَذَا** (Msb, K) and **إِتَّهَمَهُ بِهِ** (AZ, K) and **أُوَهَّمَهُ بِهِ** (K) He made him an object of imputation, or suspected him, of such a thing; he imputed to him such a thing. (Msb, K, TA.) See art. **تهر**. — **إِتَّهَمَهُ بِكَذَا**, as also **أُوَهَّمَهُ بِهِ**, and **أُوَهَّمَهُ بِكَذَا**, He suspected him of such a thing; i. e., of a thing that was attributed to him. (Marg. note in K.) [This is the signification commonly obtaining. See an ex. in the TA, voce **سَخَاب**. — Also, the second, He accused him of such a thing.]

وَهْمَرٌ A thought, or an idea, occurring in the mind: (Mgh, Msb, * K:*) pl. **أُوَهَامُرٌ**: (Msb:) or of the two extremes [or different opinions or ideas] between which one wavers, that which is outweighed [in probability]. (K.) An [indecisive] opinion or idea outweighed in probability [or formed from evidence outweighed in probability; a presumption; a surmise; a fancy; a supposition]: opposed to **ظَنٌّ**, q. v. (Kull, p. 376.) — Also **Doubt**, or **suspicion**: but for this I have found no authority; though it is well known, and plainly indicated in the Msb, in art. **خَيْلٌ**; voce **خَيْلٌ**, q. v. in this Lex. — Also The object of a thought, or of an idea, occurring in the mind. (Mgh.) And The mind itself, or intellect; syn. **عَقْلٌ**. (MF, TA.) In modern Arabic it signifies An imagination, a fancy, a chimera, and a conjecture.

وهن

1. **وهن** He was, or became, weak, or infirm, in an affair, and in operation, and in body; (Msb:) and so said of a bone: (Bd, and Jel in xix. 3:) and he was, or became, languid, languid and faint, or lax in the joints; (TA, Bd in iii. 140;) enervated, unnerved, or broken in energy; (Bd, ubi suprâ;) cowardly. (TA, Jel in iii. 140.) — See also 4.

2: see 4.

4. **أَوْهَنَهُ** *He, or it, weakened him*: [rendered him languid, languid and faint, or lax in the joints; enervated him, unnerved him, or broke his energy; rendered him cowardly: (see **وَهَنَ**):] (S, Mṣb, K:) and **وَهَنَهُ**, (S, Mgh, Mṣb, K,) but the former is the better, (Mṣb,) and **وَهَنَهُ**. (S, K.)

وَهْنٌ *The period about midnight*; (S, K:) or *the time after an hour, or a short period, (سَاعَةٌ) of the night*: (JK, K, TA:) or *when the night is departing*. (S.) See **إِنِّي**.

عِرْقُ الْوَاهِنَةِ *The cephalic vein*: see **فَلَيْقُ**.

وَهَانَةٌ *I. q. وَنَانَةٌ*, q. v.; and see **أَنَانَةٌ**.

تَوَهَّنُ *Weak, languid, unable to rise*: see **عَدْوَاهُ**.

وهى

1. **وَهَى** *It was, or became, much slit, or rent*. (Mṣb.) — *It was, or became, lax, flaccid, or flabby*: (Mṣb:) or *weak*; said of a rope, (Mgh,) or other thing: or *it fell*. (Mṣb.) See **وَاهٍ**. — **وَهَى** *It was, or became, uncompact, unsound, or weak*. — **وَهَى أَمْرُهُ** [*His affair, or case, was, or became, in a weak, or an unsound, state*]. (TA, art. **نَغَضُ**, &c.)

وَاهٍ *Lax; weak; frail; wanting in strength, compactness, firmness, or toughness; unsubstantial; unsound*. See an ex. in the S, voce **أَنْشُوطَةٌ**, where it is applied to love, or affection.

— **وَاهًا**: see an ex. voce **نُغْبَةٌ**; and see **وَاهٍ**, in art. **اَوْه**, in two places.

ويل

وَيْلٌ لَهُ and **وَيْلًا لَهُ** and **وَيْلَةٌ** *Woe to him!* [See **عَوْنُكَ**]. *Perdition befall him! Punishment befall him!* (Kull, p. 377.) See voce **وَيْبٌ**, and voce **وَيْسٌ**, and **وَيْسٌ**.

وَيْهَا [an imperative verbal noun, which may be rendered *On!*] a word of incitement. (S, K.) One also says to a man, and to a horse, **يَا وَيْهَاهُ** [*Ho! On!*]. (A'Obeyd in TA in art. **اِيه**.) See **اِيه**. — **وَيْهَكَ**: see **اِيهَكَ** in art. **اِيه**. I have not found this anywhere but in that art. in the K, and doubt its correctness.

ى

يتم

4. **أَيْتَمَهُ** [*He made him fatherless*]. (TA in art. **أَيَمَر**.) See an ex. in art. **أَيَمَر**, conj. 2.

يتن

وَلَدَتْهُ يَتْنًا *She brought him forth feet foremost*. (M.) In Fresnel's three copies of the Aghánee, (see his "Seconde lettre sur l'Histoire des Arabes avant l'Islamisme," Journal Asiatique, 3rd Series, no. 16,) erroneously written **نينا**.

يشمر

أَيْمَر [تَأَمَّرَ and أَيْمَرُ]: see **أَيْمَر** and **أَيْمَر**.

يد

يَدٌ The arm, from the shoulder-joint to the extremities of the fingers. (Msb.) — [The fore-leg of a horse, &c.] — **أَيْبُضُ يَدٌ** **بَيْضَاءَ**: see **أَيْبُضُ**, in two places, near the end of the paragraph. — **يَدٌ** A sleeve: see R. Q. 1 in art. **ذُب**. — **يَدُ الْقَوْسِ**: see **رَجُلٌ**, in two places. — **أَعْطَاهُ** — **ثَمَانِيَةً** for **الْأَيْدِي** **طِوَالِ** **الْأَيْدِي** as occurring in the **Qur**, ix., 29, *He gave it in acknowledgement of the superiority of the receiver; that the power (يَدٌ) of the latter was superior to that of the giver: or, because of favour received; or, from subjection and abasement: (M:) or, from compulsion: (A'Obeyd, T:) or, obediently: or, walking with it; not riding, nor sending it: or, in ready money. (TA.)* — **أَسْلَمَ عَلَى يَدَيْ فُلَانٍ** *He became a Muslim by the advice and persuasion of such a one.* (Marg. note in a copy of the **Jámi' es-Sagheer**, on a trad. commencing **مَنْ أَخَذَ مِنْ** **أَخَذَتْ عِنْدَهُ يَدًا** — (أَسْلَمَ). — **أَخَذْتُ عِنْدَهُ يَدًا**: see art. **أَخَذَ**. — **لِفُلَانٍ عِنْدِي يَدٌ** *I owe such a one a benefit.* — **عَلَى يَدِهِ** *By his agency, or means.* See the cor-

responding expression in Hebrew, in Ps. lxiii. 11, Jer. xviii. 21, and Ezek. xxxv. 5, in the phrase "to pour out (the blood of) a person by means of the sword." — **وَلَا تُلْقُوا بِأَيْدِكُمْ إِلَى التَّهْلُكَةِ** — (Kur, ii. 191): see **ب** (used redundantly). — **لَا عَلَى يَدَيْ** — **جَدًا** and **أَبَدًا**. See **مُسْنَدٌ**. — **عَلَى يَدَيْ** **بِعْتَهُ يَدًا** **بِيدٍ** — **خَيْرٌ** — **الْخَيْرِ وَالْيَمِينِ**: see **بَاعْتَهُ يَدًا** **بِيدٍ**, the two nouns being only thus used, as a denotive of state, *I contracted a sale with him for ready money; i. q. بِالتَّعْجِيلِ وَالتَّقْدِيرِ*. (Mgh.) — **عَلَى يَدَيْ** [or **يَدَيْ**?] **لَكَ أَنْ يَكُونَ كَذَا** — **لَكَ أَنْ يَكُونَ كَذَا**. (Aboo-Sahb El-Harawee, TA in art. **حَبَقَ**.) — **أَتَى عَلَى يَدِ فُلَانٍ**: see **أَتَى**. — **ذَاتِ يَدَيْنِ** and **أَوَّلِ ذِي يَدَيْنِ**: see art. **يَدٌ**. — **تَحْتَ يَدِهِ** *Under his authority.* — **يَدٌ** + **Generosity**. (A, voce **شَبْرٌ**.)

مِيدِي A gazelle whose fore-leg is caught in a snare: see **مَرْجُولٌ**.

يرع

الْجَارُ الْبَرَّاقِشِيُّ: see **الْجَارُ الْبَرَّاقِشِيُّ**, in art. **بَرَقَشٌ**.

يرع

يَرَاعُ A firefly: see **حَبَابٌ**.

يرق

يَرْقَانٌ Saffron. (Sgh, in TA, art. **شَعْرٌ**.) — **أَرْقَانٌ**. See **أَرْقَانٌ**.

يرم

أَيْرَمِي and **أَيْرَمِي** A sign-stone: see **أَيْرَمِي**.

يزن

أَيْرَمِي and **أَيْرَمِي**, applied to a spear: see **أَيْرَمِي**, in art. **زَانٌ**.

يشمر

4. **مَا أَيْسَمَهُ** *How unlucky!* a vulgarism: see 4 in art. **شَامٌ**.

يفع

يَفَعُ: }
يَفَعَةٌ: } see **يَافِعُ**
يَفَاعٌ: }

يَافِعٌ and **يَفَعَةٌ** A boy grown up, (Msb, TA,) grown tall; (Ham, p. 354 et seq., Har, p. 189;) as also **يَفَاعٌ** and **يَفَعٌ**. (Ham, ibid.) See an ex. voce **حَبَابَةٌ**; and **شَادِخٌ** and **مُطَبِّخٌ**.

وَلَدُ الْمِيْفَاعَةِ [*The offspring of fornication, or adultery*].

يقن

1. **يَقِنُ بِهِ** (S, Msb, K,) and **يَقِنَهُ** (S, K,) and **أَيَقِنُهُ** (S, K,) all signify the same; (S;) *He knew it; he was, or became, certain, or sure, or he made sure, of it; syn. عَلِمَهُ*; (Msb, K;) *intuitively, and inferentially*; (Msb;) [see 1 in art. **عَلِمَ**]; and **تَحَقَّقَهُ**. (K.)

4: }
5: } see 1.
10: }

يَقِينٌ is of the measure **فَعِيلٌ** in the sense of the measure **فَاعِلٌ**, signifying *Sure, or certain,*

and manifest. (Msb.) — And knowledge, or certainty; [see ظنّ;] instinctive and inferential. (Msb.) — عَيْنُ الْعَيْنِ: see عَيْنٌ (latter part). — حَقُّ الْبَقِيْنِ and حَقُّ الْبَقِيْنِ: see جامع; where the two words are said to have the same meaning: and Bḍ and Jel in lvi. 95; in the latter of which, حَقُّ الْبَقِيْنِ in الْبَقِيْنِ is expressly said to be an epithet: see also Ham, p. 335.

ير

2. يَمَرٌ: see أَمَرٌ. And يَمَرُ الْمَرِيضِ and الْهَيْتِ: see Mgh in art. أَمَرٌ.

5. يَمَمٌ: see صَعِيدٌ and art. أَمَرٌ. — يَمَمَةٌ: see i. q. قَصَدَ قَصْدًا. (TA in art. أَمَرٌ.)

المُشْرَكَةُ: see الْفَرِيضَةُ الْيَمِيَّةُ.

حَمَامٌ: see يَمَامٌ.

ير

يَامِرٌ The male of the اَيْل [or mountain goat: not ايل]. (M, TT.)

يمن

1. يَمِينٌ (T, M, K,) and يَمِيْنٌ (M, K,) He was prosperous; fortunate; lucky. (T, M, K.)

3. يَامِنٌ: see 3 in art. شَامٌ in two places.

4. اَيْمَنَهُ He made it to incline towards the right: see an ex. voce سِيْنٌ (near the end of the paragraph). — اَيْمَنَ: see اَشَامٌ in two places. — اَيْسَرْتُ: see اَيْسَرْتُ اِبْلِي.

5. قَيَّمَنَ He was placed on his right side in the grave. (TA, voce عَلِيٌّ به.) — اَيْمَنَ به i. q. قَيَّمَنَ بِرَأْيِهِ (S.) — قَيَّمَنَ بِرَأْيِهِ, i. e. قَيَّمَنَ بِرَأْيِهِ (T,) app. One is fortunate in, or derives a blessing from, his counsel. — He augured good by it, or from it; or looked for good fortune, or a blessing, from it; syn. تَبَرَّكَ بِهِ (Mgh, Msb, &c:) opposed to تَشَاءَمَ بِهِ, in the K, art. طَبِيرٌ; and in Bḍ, xvii. 14; and well known. — قَيَّمَنَ بِكَلِمَةٍ [He augured good from the word], (Har, p. 488,) and بِكَلِمَةٍ. (Msb. in art. فَاَلٌ.)

6. تَيَامَنَ: see تَشَاءَمَ. — تَيَامَنُوا: see 3 in art. يَسِرٌ.

يُمْنٌ Prosperity; good fortune; good luck; auspiciousness; (T, S, M, K;) contr. of سُؤْمٌ, (M,) and of نَحْسٌ. (L, art. سَعَدٌ.)

يُمْنَةٌ: its pl. seems to be يُمْنٌ. See بُرْدٌ.

الْيَمِيْنُ The location that is on the right. — يَمِيْنٌ also, The south. See سَرَحٌ. — يَمِيْنٌ also signifies A covenant (Bḍ, and Jel in lxviii. 39) confirmed by an oath. (Bḍ, ibid.) يَمِيْنُ اللّٰهِ The oath by attestation of God: see اَيْمَرُ اللّٰهِ, and اَيْمَرُ اللّٰهِ. — حَلَفْتُ يَمِيْنًا [I swore, or have sworn, an oath]. (T, S, M, voce اَمِيْنٌ, which see. You say, يَمِيْنُ اللّٰهِ لَا اَفْعَلُ (as in some copies of the S [meaning, اللّٰهِ يَمِيْنُ اللّٰهِ]); or يَمِيْنُ اللّٰهِ (as in other copies [meaning, يَمِيْنُ اللّٰهِ قَسَمِي]). See a similar form of oath voce زَعْمَةٌ. — يَمِيْنًا صَادِقَةً لَا اَفْعَلَنَّ. — حَرَامٌ.

يَمَانٌ A garment of Yemen: see a verse voce تَسْبِيْمٌ.

تَيَامِيٌّ and يَمَانُونَ: see تَيَامِيٌّ.

يَامِسٌ: see يَامِسٌ.

اَيْمَنٌ [The right, as opposed to the left; see Kur, xix. 53, xx. 82, and xxviii. 30;] contr. of اَيْسَرٌ; and [in like manner] مَيْمَنَةٌ is contr. of مَيْسَرَةٌ. (S.) — اَيْمَنٌ, contr. of اَشَامٌ, as signifying The right, opposed to the left: and as signifying Lucky, or auspicious: pl. اَيَامِيْنٌ. See اَشَامٌ. — It is also used in the sense of يَمْنٌ: see اَشَامٌ. — Also More, and most, lucky, or auspicious, or happy: see 8 in art. فُلٌ.

اَيْمَنٌ, used only in swearing, is a sing. noun, not a particle, nor pl. of يَمِيْنٌ: and is derived from يَمْنٌ. (Mughnee.)

اَيَامِيْنٌ: see an ex. of this word, voce ثَابِرٌ.

اَيْمَنَةٌ The right wing of an army. See اَيْمَنٌ.

مَيْمُونٌ Fortunate; happy; (T, M, MA, KL;) blest. (T.) See an ex. voce عَرِيْكَةٌ.

تَيَمَّنَ The having [or receiving] a blessing. (KL.)

اَمِنَهُ for تَامَنًا: see اَمِنَهُ.

ينم

حَلْمَةٌ: see يَنْمَةٌ.

يوم

يَوْمٌ A time, whether night or day; (Msb;) time absolutely, whether night or not, little or not: this is the proper signification; (Kull, p. 390;) and day, meaning the period from the rising of the sun to its setting; (Lth, TA;) the time when the sun is above the earth: this is the common conventional acceptance: (Kull, ubi supra;) and the period from the second [or true] dawn to sunset: (Msb, Kull;) this is the legal acceptance: (Kull;) and a civil day; the period of the revolution of the greatest firmament. (Kull.) — Also, An accident, or event; syn. كَوْنٌ and نَعْمَ الْاَلَاخِ فُلَانٌ فِي الْيَوْمِ اِذَا نَزَلَ بِنَا. كَائِنَةٌ. Ex., Excellent is the brother, such a one, in the case of the accident, when it befalls us. (T.) — See نَهَارٌ. — يَأْتِيْنَا يَوْمَ يَوْمٍ He comes to us day after day, i. e., every day: (Sharḥ esh-Shndhoor;) and يَوْمٌ يَوْمٍ. (In a verse cited by IJ, in Mz, sect. on the حَقِيْقَةُ and مَجَازُ.) — يَوْمٌ A day-journey, or day's journey. — A day, as in our phrase "he won the day;" meaning contest, fight, or battle: I render it a day [of conflict]. — اَيَّامُ الْعَرَبِ The [days, (agreeably with an English, as well as Arabian, usage,) meaning] conflicts (وَقَائِعُ) of the Arabs. (ISk, T.) — اِبْنُ يَوْمِهِ He who thinks [only of the present day,] not of the morrow. (Er-Rághib, in TA, art. بَنِي.) — يَوْمُ الشَّكِّ: see شَكٌّ. — بَيْنَ الْاَيَّامِ and فِيمَا بَيْنَ الْاَيَّامِ: see نُدْرَةٌ, in two places.

يَوْمِيَّةٌ A day's wages.

الْتِيْلُ from مَلَايَلَةٌ from الْيَوْمِ is like مَلَايَلَةٌ from التِيْلُ, and مُشَاهَرَةٌ from التَشَهُرِ, &c. (TA, in art. رُبْعٌ.) See مُسَاوَعَةٌ.

بي

2. يَيِّمْتُ يَاَ حَسَنَةً [I wrote a beautiful]. (TA, in art. حَى.)