

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

مَكْسُورٌ: see **كَبِيرٌ**. — **سَوْطٌ مَكْسُورٌ** + A soft, weak, whip. (TA.)

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

مَكْسِرِيٌّ (S,) or **مَكْسِرِيٌّ** (ISd, K,) Such a one is my neighbour; (S;) the **كُورُ** (q.v.) of his tent is next the **كُورُ** of my tent. (S, ISd, K.)

مَكْسِرٌ has for its pl. **مَكْسِرِيٌّ**, which is extr.; like **مَنْحِقٌ**, pl. of **مَنْحِقٌ**. (TA in art. مَنْحِقٌ.) **رَأَيْتُهُ مَكْسِرًا** + I saw him in a languid, or languishing state. (A.)

كط

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

كع

كف

كل

كرم

كو

See Supplement.

كش

See **كَت** and Supplement.]

كنا

1. **كَنَأَ**, aor. **كَ**, inf. n. **كَنِيٌّ**, (S,) **He ate cucumber**. (S.) — **كَنَأَ**, (S, K,) inf. n. **كَنِيٌّ**, (S,) **He ate food**: (TA:) or **he ate food in the same manner as one eats cucumbers**; (AZ, S, K;) **chewing with the extreme grinders, or filling the mouth, (خَضْمًا) as in eating cucumbers and the like**. (TA.) — **كَنَأَ** and **كَنَأَ**, **He ate flesh-meat**: [the latter] only used with reference to flesh-meat. (TA.) — **كَنَأَ** **He ate a piece of**. **كَنِيٌّ**. (TA.) [See also 4 and 5.] — **كَنِيٌّ مِنَ الطَّعَامِ**, aor. **كَ**, inf. n. **كَنِيٌّ**; and **كَنَأَ** (K) and, accord. to some, **كَنِيٌّ**; (TA;) and **تَكَنَأَ** (K); **He was, or became, filled with food**. (K.) = **كَنَأَ**, (S, K,) inf. n. **كَنِيٌّ**; (S;) and **اَكْنَأَ** (El-Umawee, S, K;) **He roasted meat until it became dry**. (AA, S, K.) — **كَنِيٌّ** It (a skin for water &c.) had its inner skin appearing through its outer; (K;) as happens when a skin has been long folded, and has dried and broken in that state. (TA.) — **كَنَتِ يَدُهُ** **His hand chapped**; or its skin became rough and corrugated. (K.) = **كَنَأَ** **He peeled a thing**: (Fr, K:) used with reference to a hide. (TA.) = **كَنَأَ وَسَطَهُ** **He smote and cut his, or its, middle with a sword**. (K, TA.) = **كَنَأَ** **Inivit feminam**. (K.)

2: see 1.

4. **كَنِيٌّ** **He ate**. **اَكْنَأَ**. (TA.) = And see 1.

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

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

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

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

كشب

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

2: see 1.

كشث

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

root in the earth. (S, K.) [See also **الشَّجَرَةُ الْحَبِيبَةُ**, in art. **حَبِيبٌ**. And see **الْفَقْدُ** and **سَكْرٌ**.] — A poet says,

• **هُوَ الْكَشُوثُ فَلَا أَصْلَ وَلَا وَرْقَ**
• **وَلَا نَسِيمَ وَلَا ظِلَّ وَلَا ثَمَرَ**

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

كشع

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

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

كَشَعٌ The **حَنَى** [i.e. the flank; or part between the false ribs and the hip; also explained in the TA by the word **خَاصِرَةٌ**]: (L:) or the part between the hypochondre and the false ribs, (S, L, K,) and from near the navel to the portion of flesh and sinew next the back-bone: (L:) the part against which the sword hangs when a man is wearing it; and the part corresponding thereto on the other side: (T:) or each of the two sides of the belly, externally and internally, [or behind and before]; and so in a horse: (M:) or the waist: [see a verse of Imra-el-Kays cited voce **مُذَلَّلٌ**]; or the part from the top, or projecting portion, of the haunch-bone to the armpit: (L:) pl. **كَشُوعٌ**. (A.) = **كَشَعًا** **He determined upon a thing, or affair, and persevered in his determination**. (T.) [See an ex. voce **أَبٌ**.] **كَشَعَهُ عَلَى الْأَمْرِ** — **He determined, or resolved, upon the thing, or affair, in his mind**, syn. **أَضَمَّهُ**: (S, A, K:) and **hid it, or concealed it**: (S, K:) or, accord. to the L, and