

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

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

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

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

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

• قَوْمَنَا الْقِصَاصَ وَكَانَ التَّقَاصُ •
• ضَحْكُنَا وَعَدْلًا عَلَى الْمُتْلِمِينَا •
[And we sought retaliation so as to make a party

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

• وَلَوْلَا خِدَاشٌ أَخَذْتُ دَوَابَ •
• بَ سَعْدٍ وَلَمْ أُعْطِهِ مَا عَلَيَا •

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

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

10. اسْتَقَصَّ *He sought, or demanded, retaliation, i. e., slaying for slaying, or wounding for wounding.* (M.) — *اسْتَقَصَّه* *He asked of him to retaliate for him:* (S, A, Msb, K;) and اقْتَصَّه signifies the same accord. to the K; but the author has been misled into saying this by misunderstanding the following passage in the O; *تَقَصَّصَ أَثَرَهُ* *in* *مِثْلَ قَصِّهِ* *واقتصمه واستقصه* *بأنه أن يقصه* in which واقتصه terminates a clause. (TA.)

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

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

قِصٌّ: } see قِصٌّ, last signification; the latter
قِصَّةٌ: } in three places.

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