

قَسَّ To think evil. قَسَّيسَ A Christian Priest.

قَسَّرَ To compel any one to do a thing against his will. قَسُورَةٌ Powerful, a lion.

قَسَطَ aor. i. To swerve from justice; also aor. i. and o. To be just. قَسَطٌ n.a. Justice, equity; at 21 v. 48 we have an instance of the noun of action used as an adjective, and remaining in the singular, although qualifying a noun in the plural; D. S. Gr. T. 2, p. 280. قَاسِطٌ part. act. One who acts unjustly or unrighteously. أَقْسَطُ (2nd declension) comp. form, More just. — أَقْسَطُ IV. To be just (with *فِي* or *إِلَى*). مُقْسِطٌ part. act. One who observes justice.

قُسْطَاسٌ A balance; this word is said to be of Greek origin.

قَسَمَ aor. i. To divide into parts; to portion out (with acc. and *بَيْنَ*). قَسَمَ An oath. قِسْمَةٌ A partition, a dividing, an apportionment. مَقْسُومٌ part. pass. Divided, distinct. قَاسَمَ part. act. II. f. One who apportions. — قَاسَمَ III. To swear unto (with acc. of pers.). — أَقْسَمَ IV. To swear (with acc. of oath and *بِ*, or with a verb preceded by *لَ*); at 7 v. 47 and elsewhere the substance of the oath immediately follows the verb, without the intervention of any particle, thus مَا يَجْعُرُّونَ مَا لَا يَكُونُوا 30 v. 54, "The wicked will swear (that) they have not tarried;" at 75 v. 1 the words لَا أَقْسِمُ are generally rendered "Verily I swear," لَا being held to be intensive; so also at 56 v. 74 and other passages; according to some however the words may mean "I will not swear;" the matter being too palpable to require the confirmation of an oath, see لَا. — تَقَاسَمَ VI. To swear one to another (with *بِ*).

— مُقْسِمٌ part. act. VIII. f. One who divides. —

إِسْتَقْسَمَ X. To draw lots or divine by means of headless arrows.

قَاسَا aor. o. To be hard. قَسْوَةٌ n.a. Hardness. قَاسٍ for قَاسٍ D. S. Gr. T. 1, p. 330, part. act. Hard; for the construction of the phrase لِلْقَاسِيَةِ كُتُوبُهُمْ 39 v. 23 see D. S. Gr. T. 2, pp. 197 and 278; at the commencement of this verse there is a remarkable hiatus; Beidāwēe contents himself by saying خَبَرَ مَنْ مَحْذُوفٌ "The predicate of مَنْ is suppressed," but the sense may be gathered from the concluding portion; it may be supplied somewhat as follows: "Shall he then whose breast God hath opened, etc. (be like unto one whose heart is hardened?); Woe then unto those who are hard of heart;" D. S. Gr. T. 2, p. 475.

قَشَعَرٌ A cucumber. إِشْعَرٌ IV. f. quadriliteral, To become rough or creep with terror—the skin—(with *مِنْ*).

قَصَّ aor. o. To cut, lop, to follow, declare; to narrate or relate, to make mention of (with acc. and *عَلَى* of pers.). قَصَصٌ n.a. A narrative, story, history, the act of following; قَصَصَا 18 v. 63, "Following their footsteps." قِصَاصٌ Retaliation.

قَصَدَ aor. i. To intend, to be moderate, steer a middle course. قَصْدٌ The right way, the middle path, "Le juste milieu." قَاصِدٌ part. act. Easy or moderate (journey). — مُقْتَصِدٌ part. act. VIII. f. One who keeps to the right path, a man of good intentions; also one who halts between two opinions.

قَصَّرَ To be short; aor. o. To diminish, cut short, as prayers (with *مِنْ*). قَصْرٌ n.a. Plur. قُصُورٌ A palace, castle. قَاصِرٌ part. act. One who keeps