

used with a complement either expressed or understood, D. S. Gr. T. 2, p. 145, and is then to be translated All, the whole, each, every one; when the complement is understood it takes the tanween and governs alike the sing. and plur., thus كَلَّ بِجَرِي لِأَجْلِ مُسَمَّى 13 v. 2, "Each (one) runs to an appointed goal;" again وَكُلُّ كَانُوا ظَالِمِينَ 8 v. 56, "And they were all (of them) unrighteous." كَلَّمَا As often as, how often soever; for its employment with the Preterite see D. S. Gr. T. 1, p. 185, and with the Aorist T. 2, p. 33. كَلَّا masc. and كَلَّتَا fem. Both, each of the two; these words are never used without a determinate complement, as كِلَاهُمَا 17 v. 24, "Both of them;" and كِلْتَا الْجَنَّتَيْنِ 18 v. 31, "Each of the two gardens," D. S. Gr. T. 2, pp. 155 and 243. كَلَانَةٌ Kindred, a distant relative.

كَلَّا aor. a. To keep safe.

كَلَبَ aor. o. To sew a leathern thong into a bag; and aor. i. To imitate the barking of dogs. كَلَبَ A dog.—مُكَلَّبٌ One who trains dogs or other animals to hunt. N.B. The verb is not found in the ii. f.

كَلَحَ aor. a. To put on a sour or austere look. كَالِحٌ part. act. One who grins and shows his teeth.

كَلَفَ aor. a. To be engrossed by an object.—كَلَّفَ II. To compel a person to do anything difficult, or above his strength (with double acc.); In the Korân we invariably find this verb used with لا and لا; at 4 v. 86, if we read لَا تُكَلِّفُ we must understand نَفْسُ as the nominative, "No soul shall be compelled (to fight) except thine own soul," but there are other readings.—مُكَلِّفٌ part. act. V. f. A troublesome meddler, or a specious pretender.

كَلَمَ aor. i. To wound. كَلَامٌ A word; بِكَلَامِي 7 v.

141, "By my speaking to thee." كَلِمَةٌ Plur.

كَلِمَةُ الْعَذَابِ and كَلِمٌ A word, a decree;

39 v. 20, "The sentence of punishment;" at

3 v. 57 the words إِلَى كَلِمَةٍ سَوَاءٍ may be translated

"To a like or equal determination;"

The Word of God, Jesus Christ, who is said

by the Moslems to be so named, because he

was conceived from the word of God alone

without Father; at 35 v. 11 and elsewhere كَلِمٌ

is used in the sing. as though it were a collec-

tive noun, thus إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ "To

him ascends the good word."—كَلَّمَ II. To speak

to or with (with acc.). تَكْلِيمٌ n.a. The act of

speaking to.—تَكَلَّمَ V. To utter a word, speak

of (with ب).

كُلِّي imperat. fem. of أَكَلُ q.v.

كَمْ interrogative conjunctive particle, *How much*,

how many, followed by مِنْ with the genitive;

How long a time, followed by the verb, or the

verb and the acc. as كَمْ لَبِثْتُمْ . . . بَعْدَ سِنِينَ

23 v. 114, "What number of years have ye

remained?"

كَمْ affixed masc. pronoun of the 2nd pers. plur. You,

your; Dual كُمَا. Note. Each of the Arab

pronouns is considered an indeclinable noun;

D. S. Gr. T. 1, p. 455.

كَمْ aor. o. To cover. أَكْمَامٌ plur. of كِمٌ The sheath

or spathe in which the flowers of the Date-

Palm are enveloped, a bud.

كَمَلَ aor. o. To be whole, perfect. كَامِلٌ part. act.

Whole, complete.—أَكْمَلَ IV. To perfect (with

acc. of thing and لِ of pers.); to fulfil,

complete.

كَمِيَ aor. a. To be blind from birth. أَكْمَى (2nd

declension) D. S. Gr. T. 1, p. 403, Blind from