

wounding and mutilation, which, however, is the predominant signification. (Msb.) You say also, قاصصته بما كان لي قبله, [or, more probably, قاصصته عليه,] I withheld from him the like of what he owed me. (A, TA.) ISd says, (TA,) The phrase قوص زيد ما عليه 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 اغرم and the like. (M, TA.)

4. اقصه, inf. n. اقصاص, He retaliated for him; (M;) as also اقتصه; (A; [so in a copy of that work; but I think it is a mistake for اقصه, or for اقتص له, q. v.]) or اقتص منه. (TA [but this seems to be a mistake for اقتص له.]) You say, اقتص فلان من فلان 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.) — اقص الرجل من نفسه 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,] اقصصتك الجرحة I authorize thee to adduce anything whereby to invalidate the testimony. (A, TA, art. جرح.) — ضربته حتى اقصه He beat him until he made him to be near to death: (S, K,) and Fr used to say, ضربه حتى اقصه الموت [meaning as above]. (S.) You say [also], اقصصته على الموت [I made him to be near to death]. (M.) And a poet says,

فقد اقصصت امك بالهزال

meaning, Thou hast made thy mother to be near to death. (TA.) — Fr also said, (S,) قصه الموت and اقصه الموت [in the L and TA موت من الموت and اقصه منه, 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 اقصه شعوب: (M;) and اقص على الموت he became at the point of death. (M.)

5. تقصص and تقصص: see 8. — تقصص اثره: see 8. — تقصص الخبر: see 8. — تقصص كلامه He preserved in his memory his speech, or discourse. (AZ, M, K.)

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

فرمنا القصاص وكان التقاص

ص حنكا وعدلا على المنلبينا

[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 التقاص 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, القصاص: and there is no other instance of the kind excepting one verse cited by Akh:

ولو لا خداس اخذت دواب

ب سعد ولر اعطه ما عليها

but Aboo-Is-hak thinks, that, if this verse be genuine, the right reading is دواب سعد, as the making the duplication of a letter distinct is allowable in poetry; or دواب سعد. (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. It (hair [or the like]) was, or became, cut, or clipped, or shorn, (M, TA,) with the مقصص; (TA;) as also تقصص and تقصص. (M, TA.) — تقصص الخبر: see 8. — تقصص اثره: see 8. — تقصص عليه الخبر He retaliated, slaying for slaying, or wounding for wounding. (M.) You say, اقتص فلان من فلان (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 اقصه منه. (S, K.) [See the latter verb, first signification.] And اقصه, inf. n. اقصاص, signifies [also] He (the Sultan) slew him in retaliation. (Msb.) — اقصاص, 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 اقتص منه,] 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. استقص He sought, or demanded, retaliation, i. e., slaying for slaying, or wounding for wounding. (M.) — استقصه He asked of him to retaliate for him: (S, A, Msb, K;) and اقصه signifies the same accord. to the K; but the author has been misled into saying this by misunderstanding the following passage in the O; تقصص اثره, in which مثل قصه واقتصه واستقصه سأل ان يقصه, in which واقتصه terminates a clause. (TA.)

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

سرسينه, applied to the pit at the head of the breast]; and such is the قصص of the sheep or goat, &c.: (S;) or the middle thereof: (M, K;) or the bone thereof, (M, K,) of a mau 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. قصاص [a reg. pl. of the first]. (K.) Hence the saying, هو الازم لك هو الازم بك من شعرات قصك, (S,) or شعرات قصك, (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]: (Aq, 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 قصص (K,) The place of growth of the hair of the breast. (K, TA.) — قصص (JK, and so in one place in a copy of the M, and in the TA,) or قصص (so in one place in a copy of the M) and قصص (M,) i. q. حصص (JK,) or حصص (M,) [i. e. Gypsum;] قصص is syn. with حصص (S, Msb) in the dial. of El-Hijaz: (S;) or قصص and قصص (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 حصص [and حصص, ns. un. of حصص and حصص]: (K;) or signify stones of حصص [or gypsum]: (TA:) pl. قصاص [reg. as pl. of قصص]: (K;) and قصاص is a dial. form of قصص [app. as syn. with حصص and حصص], a subst., like جبار [which is nearly, if not exactly, syn. with جبار and حصص]. (M, L.) In a trad. of Zeyneb, occurs this expression: يا قصص على منحودة [O gypsum upon buried corpses!] by which she likens the bodies of the persons addressed to tombs made of حصص, and their souls to the corpses contained in the tombs. (TA.)

قص: see قص, last signification; the latter قصص: in three places.

قصة The hair over the forehead; syn. ناصية (M, A,) or شعر الناصية; (S, K;) accord. to some, (TA,) of a horse: (M, TA:) or what comes forward, thereof, over the face: (M, TA:) and the ناصية of a woman: (M;) or the طرة, i. e., the ناصية, [or front hair of the head,] which is cut over (lit. over against, حذاء,) 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. قصص (M, Msb, K) and قصاص. (M, K.) See also قصاص.