

مَكْرٌ A place of war or fighting [where the combatants return time after time to the conflict, wheeling away and then turning back]. (S.)

مَكْرٌ One who returns often [to the fight, after wheeling away, or retiring, or being put to flight]; as also **كَرَارٌ**. (K.) — **فَرْسٌ مَكْرٌ** — **كَرَارٌ** A horse that is suitable, or fit, for returning to the fight, and for charging, or assaulting. (S.) And **فَرْسٌ مَكْرٌ مُغْرِيٌ** A horse well trained, willing, and active, ready to return to the fight and to flee. (TA.) — **نَاقَةٌ مَكْرَهٌ** A she-camel that is milked twice every day. (A., Sgh., K.)

مَكْرُورٌ [Repeated; reiterated]. — **الْمَكْرُورُ** The letter **ر**: (K.) because of the faltering of the tip of the tongue which is observable when one pauses after uttering it, occasioned by the reiteration with which that is done; wherefore, with respect to **إِمَانَةٍ**, [as an obstacle thereto,] it is reckoned as two letters. (TA.) — **مَكْرُورٌ**, in the present day, also signifies *Refined*, as an epithet applied to sugar, &c.

كُرْب

1. **كُرْبٌ**, aor. **كَرَبَ**, inf. n. **كُرُوبٌ**, It was, or became, near; drew near; approached. (S., K.) [Compare **كَرَبَ أَنْ يَكُونَ**.] — [You say] **كَرَبَ أَنْ يَكُونَ**, **كَرَبَ يَكُونَ**, He, or it, was near, or nigh, to being —. (TA.) This is one of the verbs to which one does not give as its enunciative the act. part. n. of the verb which is its proper enunciative: [so that] you do not say, **كَرَبَ** **كَائِنًا**: [in which **كَرَبَ** implies the pron. **هُوَ**, which is called its noun; and **كَائِنًا** is put for **أَنْ يَكُونَ**, or **يَكُونَ**, its proper enunciative]. (Sb.) — **كَرَبَ أَنْ يَفْعَلَ** **كَذَا** He was near, or nigh, to doing so; he well nigh, or almost, did so. (S., K.) — **كَرَبَتِ الشَّمْسُ** The sun was, or became, near to setting. (S., K.) — **كَرِبَتِ الْجَارِيَّةُ إِنْ تُدْرِكَ** The girl was near to coming of age. (TA.) — **كَرَبَتِ النَّارُ** The fire was near to becoming extinguished. (S., K.) — **كَرَبَ** He bound near together the two pasterns of an ass or of a camel with a **سَوْبَة** or with shackles. (TA.) — **كَرَبَ الْقِيدَ** He straitened, or made narrow, the shackle, or shackles, (S., K., TA,) upon the [animal] shackled. (S., K.) 'Abd-Allah Ibn-'Anameh Ed-Dabbee says,

- **أَزْجُرْ حِمَارَكَ لَا يَرْتَعِ بِرَوْضَتِنَا**
- **إِذَا يَرَدْ وَقِيدُ الْعَيْرِ مَكْرُوبٌ**

[Check thine ass: let him not pasture at large in our meadow: in that case he will be sent back with the ass's shackles straitened]: (S.) meaning Do not venture to revile us; for we are able to shackle this ass, and to prevent his acting as he

pleaseth. (L.) See Ham, p. 290. — **كَرَبَ**, aor. **كَرَبَ**, He loaded a she-camel. (S., K.) = **كَرَبَةٌ**, (aor. **كَرَبَ**, inf. n. **كَرْبٌ**, TA,) It (sorrow, grief, &c., S., K., or an affair, Mṣb, TA) afflicted, distressed, or oppressed, him, (S., Mṣb, K.,) so that it filled his heart with rage. (Mṣb.) See also 8. — **كَرَبَ**, aor. **كَرَبَ**, (inf. n. **كَرْبٌ**, TA,), and **كَرَبَةٌ**, (K.) and **كَرِبَهَا** **أَكْرِبَهَا**, (S., K.) He put or attached, a **كَرَبٌ** to the bucket. (S., K.) — **كَرَبَ**, aor. **كَرَبَ**, The rope called **كَرَبٌ** of his bucket broke. (K.) **كَرَبَ**, aor. **كَرَبَ**; explained by the words **كَرِيبٌ** (a baker's wooden implement) to make a sound, or a reiterated sound, such as is termed **طَقْطَقَةٌ**. (K.) = **كَرَبٌ**; (accord. to the K.) or **كَرَبٌ**, inf. n. **كَرْبِيْتٌ**; (accord. to IM;) **He sowed land such as is called** **كَرِيبٌ**. (K.) — **كَرَبَ الْأَرْضَ** — **كَرِيبٌ**, aor. **كَرَبَ**, inf. n. **كَرَابٌ** and **كَرَبٌ**, He turned over the ground for sowing, (K.) or for cultivating. (S., Mṣb.) = **كَرَبَ**, aor. **كَرَبَ**, He took the **كَرَب** (or lower parts, or ends, of the branches) from the palm-trees. (IAqr, K.) He lopped a palm-tree. (Mṣb.) = **كَرَبَ**, aor. **كَرَبَ**; and **كَرَبٌ**; **He ate the dates called** **كَرَابَةٌ**. (K.) = **كَرَبَ**, aor. **كَرَبَ**, inf. n. **كَرَابٌ**, He twisted [a rope &c.] **فَتَلَ**: accord. to some copies of the K.) or he slew **فَتَلَ**: accord. to other copies of the same).

2. **كَرَبٌ**: see 1 in four places.

3. **كَارِبٌ** i. q. **كَارِبَهُ**, He, or it, approached, or was or became near to, him or it. (K.) The ك is substituted for ق. (TA.)

4. **أَكْرَبَةٌ** [He, or it, affected him with **كَرَبٌ**, i.e. sorrow, grief, distress, or affliction: occurring in the TA in several places.] = **أَكْرَبٌ**, inf. n. **أَكْرَابٌ**, He filled (K) a skin. (TA.) — **أَكْرَابٌ**, **أَكْرَابَةٌ** He nearly filled the vessel: [as also **أَقْرَبَةٌ**]. (TA.) — See 1. — **أَكْرَابٌ**, **إِكْرَابٌ**, **إِكْرَابٌ** He hastened, or sped: (S., K.) he ran, in the manner termed **إِحْضَارٌ** and **عَدْوٌ**. (AZ.) You say, **خُذْ دُعْوَى إِحْضَارِكِ بِإِكْرَابِكِ** [Take up thy feet with speed,] when you order one to hasten in his pace. (S.) In this sense, **أَكْرَبَ** is said of a man, but seldom; and of a horse, or other animal that runs. (Lth, Lh.)

5. **تَكَرَّبٌ** **كَرَابَةٌ** He picked the dates called **كَرَابَةٌ** (K) from among the roots of the branches (TA) [after the racemes of fruit had been cut off]; and **تَكَرَّبَ النَّخْلَةَ** he picked the dates that were among the roots of the branches of the palm-tree, as also **تَخَلَّلَتْ**. (AHn, TA in art. **خَلٌ**.)

8. **أَكْرَبَ** He became afflicted, distressed, or oppressed, by sorrow, grief, &c., (K.) or by an affair: (TA :) so also **كَرَبٌ**, aor. **كَرَبَ**. (TA.)

كَرْبٌ [an inf. n. of 1, q. v.] — [You say] **كَرْبٌ** [this is the right reading; and some say that **كَرِبَهَا** is correct: TA : [the latter is the reading in the CK:]] There are a hundred camels, or about that number; or nearly so. (K.) **كَرَبٌ** is syn. with **قَرْبٌ**. (L.) = **كَرَبٌ** (S., O., K.) and **كَرْبَةٌ** (S., O., Mṣb, K.) **Grief** [or distress, that affects the breath or respiration, [lit.] that takes away the breath: (S., O., and so accord. to some copies of the K, [agreeably with present usage, see **كَرَبٌ**, last sentence :]) or the soul: (so [erroneously] accord. to some copies of the K) or anxiety, solicitude, or disquietude of the mind: (Mṣb :) [or grief, or anxiety, that presses heavily upon the heart:] or both signify anxiety, grief, or intense grief: (MA :) pl. of the former **كَرُوبٌ**, (K.) and of the latter **كَرَبٌ**. (Mṣb.)

كَرْبٌ: see **كَرَبٌ**.

كَرَبٌ The rope that is tied to the bucket after the **مَنِينٌ**, which is the first [or main] rope, so that it (the **كَرَبٌ**) remains if the **مَنِينٌ** break: or the rope that is tied to the middle of the cross-bars of the bucket, (and is then doubled, and then trebled, S,) so as to be that which is next the water, in order that the great rope may not rot: (S., K.:) but in a marginal note in a copy of the S, it is said that this latter explanation properly applies to the **دَرَكٌ**; not to the **كَرَبٌ**: (IM :) pl. **أَكْرَابٌ**. (TA.) — **كَرَبٌ** [coll. gen. n.] The lower parts, or ends, of palm-branches, (S., K.,) which are thick and broad, (K,) like shoulder-blades: (S:) or the stumps of the branches, or what remain upon the palm-tree, of the lower parts, or ends, of the branches, after the lopping, like steps: n. un. with ة. (TA.) Hence the proverb,

* متى كَانَ حُكْمُ اللهِ فِي كَرَبِ النَّخْلِ *

[When was the wisdom of God in the stumps, or lower ends, of palm-branches?] (S.) Said by Jereer, in reply to Es-Salatán El-'Abdee, who had pronounced El-Ferezdaḳ superior to Jereer in point of lineage, and Jereer superior to El-Ferezdaḳ as a poet. IB denies it to be a proverb; but IM contends against him that it is. [The meaning is, When was God's wisdom in husbandmen, and possessors of palm-trees? for the region of Es-Salatán's tribe abounded in palm-trees. The words are applied to a man who provokes another to a contest for excellence, being unworthy of the contest. See Freytag, Arab. Prov., ii. 628.]

كَرْبٌ: see **كَرَبٌ**.

كَرَبٌ sing. of **كَرَابٌ**, which latter signifies The channels in which water flows (S) in a valley: (K:) or the upper parts (صُدُورٌ) of valleys.