

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

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

مُكْرَرٌ [Repeated; reiterated]. — **المُكْرَرُ** *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 إمالة, [as an obstacle thereto,] it is reckoned as two letters. (TA.)* — **مُكْرَرٌ**, in the present day, also signifies *Refined*, as an epithet applied to sugar, &c.]

كرب

1. **كَرَبٌ**, aor. ʔ, inf. n. **كُرُوبٌ**, *It was, or became, near; drew near; approached. (§, K.)* [Compare **قُرُبٌ**.] — [You say] **كَرَبٌ أَنْ يَكُونَ**, and **كَرَبٌ يَكُونُ**, *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, **كَرَبٌ كَانَتْ**: [in which **كَرَبٌ** implies the pron. **هُوَ**, which is called its noun; and **كَانَتْ** is put for **يَكُونُ**, or **أَنْ يَكُونَ**, its proper enunciative]. (Sb.) **كَرَبٌ أَنْ يَفْعَلَ كَذَا** *He was near, or nigh, to doing so; he well nigh, or almost, did so. (§, K.)* — **كَرَبَتْ الشَّمْسُ** *The sun was, or became, near to setting. (§, K.)* — **كَرَبَتْ الْجَارِيَةُ أَنْ تَدْرِكَ** *The girl was near to coming of age. (TA.)* — **كَرَبَتْ حَيَاةُ النَّارِ** *This fire was near to becoming extinguished. (§, K.)* — **كَرَبَ** *He bound near together the two pasterns of an ass or of a camel with a rope or with shackles. (TA.)* — **كَرَبَ القَيْدَ** *He straitened, or made narrow, the shackle, or shackles, (§, K, TA,) upon the [animal] shackled. (§, K.)* 'Abd-Allah Ibn-'Anameh Eq-Dabbee says,

• أَنْجَزَ جِمَارَكَ لَا يَبْرُتَعِ بِرَوْضَتِنَا

• إِذَا بَرَدَ وَقَيْدُ العَيْرِ 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]: (§:) 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. ʔ, *He loaded a she-camel. (§, K.)* = **كَرَبَهُ**, (aor. ʔ, inf. n. **كُرُبٌ**, TA,) *It (sorrow, grief, &c., §, K, or an affair, Mṣb, TA) afflicted, distressed, or oppressed, him, (§, Mṣb, K,) so that it filled his heart with rage. (Mṣb.)* See also 8. = **كَرَبَ الدَّلْوُ**, aor. ʔ, (inf. n. **كُرُبٌ**, TA,) and **كَرَبَهَا**, (K,) and **اِكْرَبَهَا**, (§, K,) *He put or attached, a كُرْبٌ to the bucket. (§, K.)* — **كَرَبَ**, aor. ʔ, *The rope called كُرْبٌ of his bucket broke. (K.)* **كَرَبَ**, aor. ʔ; and **كُرِبَ**; explained by the words **طَقَطَقَ الكَرِيبَ لِحَشْبَةِ الحَبَّازِ** [app. meaning, *He caused the كَرِيب (a baker's wooden implement) to make a sound, or a reiterated sound, such as is termed طَقَطَقَةٌ. (K.)*] = **كَرَبَ**; (accord. to the K;) or **كُرِبَ**, inf. n. **تَكْرِيبٌ**; (accord. to IM;) *He sowed land such as is called كَرِيبٌ. (K.)* — **كَرَبَ الأَرْضَ**, aor. ʔ, inf. n. **كُرَبٌ** and **كِرَابٌ**, *He turned over the ground for sowing, (K,) or for cultivating. (§, Mṣb.)* = **كَرَبَ**, aor. ʔ, *He took the كَرَب (or lower parts, or ends, of the branches) from the palm-trees. (IAḡr, K.)* *He lopped a palm-tree. (Mṣb.)* = **كَرَبَ**, aor. ʔ; and **كُرِبَ**; *He ate the dates called كُرَابَةٌ. (K.)* = **كَرَبَ**, aor. ʔ, inf. n. **كُرَبٌ**, *He twisted [a rope &c.] (قَتَلَ: accord. to some copies of the K) or he slew (قَتَلَ: accord. to other copies of the same).*

2. **كَرَبٌ**: see 1 in four places.

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

4. **أَكْرَبَهُ** [*He, or it, affected him with كُرْبٌ, i. e. sorrow, grief, distress, or affliction: occurring in the TA in several places.*] = **اِكْرَبَ**, inf. n. **اِكْرَابٌ**, *He filled (K) a skin. (TA.)* — **اِكْرَبَ الإِنَاءَ** *He nearly filled the vessel: [as also قَارَبَهُ]. (TA.)* — See 1. = **اِكْرَبَ**, inf. n. **اِكْرَابٌ**, † *He hastened, or sped: (§, K:) he ran, in the manner termed إِحْضَارٌ and عَدُوٌ. (AZ.)* You say, **خُذْ رِجْلَيْكَ بِاِكْرَابٍ** [*Take up thy feet with speed,*] when you order one to hasten in his pace. (§) In this sense, **أَكْرَبَ** is said of a man, but seldom; and of a horse, or other animal that runs. (Lth, Lh.)

5. **تَكْرَبَ** *He picked the dates called كُرَابَةٌ (K) from among the roots of the branches (TA) [after the racemes of fruit had been cut off]; and تَكْرَبَ التَّخْلَةَ* *he picked the dates that were among the roots of the branches of the palm-tree, as also تَخَلَّهَا. (AHn, TA in art. خَل.)*

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

كُرْبٌ [an inf. n. of 1, q. v.] — [You say] **هَذِهِ إِبِلٌ مِائَةٌ أَوْ كُرْبَهَا** (this is the right reading; and some say that **كُرْبَهَا** is correct: TA: [the latter is the reading in the CK:]) *There are a hundred camels, or about that number; or nearly so. (K.)* **كُرْبٌ** is syn. with **قُرْبٌ**. (L.) = **كُرْبٌ** (§, O, K) and **كُرْبَةٌ** (§, O, Mṣb, K) *Grief [or distress, that affects the breath or respiration, [lit.] that takes away the breath: (§, O, and so accord. to some copies of the K, [agreeably with present usage, see بَرٌّ, 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 كُرُوبٌ, (K,) and of the latter كُرْبٌ. (Mṣb.)*

كُرْبٌ: see **كُرْبٌ**.

كُرْبٌ *The rope that is-tied to the bucket after the مَنِين, which is the first [or main] rope, so that it (the كُرْب) remains if the مَنِين break: or the rope that is tied to the middle of the cross-bars of the bucket, (and is then doubled, and then trebled, §,) so as to be that which is next the water, in order that the great rope may not rot: (§, K:) but in a marginal note in a copy of the §, it is said that this latter explanation properly applies to the دَرَك; not to the كُرْب: (IM:) pl. **أَكْرَابٌ**. (TA.) = **كُرْبٌ** [coll. gen. n.] *The lower parts, or ends, of palm-branches, (§, K,) which are thick and broad, (K,) like shoulder-blades: (§:) 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 ʔ. (TA.)* Hence the proverb,*

• مَتَى كَانَ حُكْمُ اللهِ فِي كُرْبِ النَّخْلِ •

[When was the wisdom of God in the stumps, or lower ends, of palm-branches?] (§) Said by Jereer, in reply to Eq-Şalatán El-'Abdee, who had pronounced El-Ferezdak superior to Jereer in point of lineage, and Jereer superior to El-Ferezdak 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 Eq-Şalatán'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.]

كُرْبَةٌ: see **كُرْبٌ**.

كُرْبَةٌ sing. of **كِرَابٌ**, which latter signifies *The channels in which water flows (§) in a valley: (K:) or the upper parts (صُدُور) of valleys.*