

produce: (O, L, TA:) this is what is meant in the ك by the saying that الكرد signifies الدبرة المزارة, and that the n. un. is with ة: (TA:) an instance of agreement between the languages of the Arabs and the 'Ajam; or, as some assert, an Arabic word derived from المكاردة: (O:) or كرد signifies ا دبيرة, and is [originally] a Pers. word: and the pl. is كورود: and كوردة is like كرد [in signification]: (L:) [see also دبيرة, voce دبیر:] or كوردة signifies a piece of land, or of sown land, or one having a raised border; and its pl. is كورد [app. a mistranscription for the coll. gen. n. كورد]. (MA.)

الكرد A certain nation; [the Gordiaei: (Golius:) n. un. كوردي:] pl. اكراد: (S, L, K:) respecting their origin authors differ: it is said that their ancestor was Kurd the son of 'Amr Muzeykiya the son of 'Amir Ma-es-Semà, not 'Amir the son of Ma-es-Semà, as in the K, for Ma-es-Semà was a surname of 'Amir: (TA:) or they are the remains of the people whom Beewarásf, also called Ed-Dahhák, used to eat: (IKt, MF, TA:) or their ancestor was Kurd the son of Ken'an (or Canaan) the son of Koosh (or Cush) the son of Hám (or Ham) the son of Nooh (or Noah): they consist of countless tribes, differing in language and condition, but all are reduced to four principal tribes, the سوران and the كوران and the كلهر and the لُر: (Mohammad Efendee El-Kurdee:) or their ancestor was Kurd the son of 'Amr the son of 'Amir the son of Saasa'ah: (Abu-l-Yaqdhan:) El-Mes'oodee says, that some assert them to be of the descendants of Rabe'ah the son of Nizar: others, that they are of the descendants of Mudar the son of Nizar: others, that they are descended from Kurd the son of Ken'an the son of Koosh the son of Hám: and he adds, that they are apparently of the offspring of Hám, like the Persians: that among the known tribes of which they consist are the سورانية, the كورانية, the عمادية, the حكارية, the محمودية, the بختية, the بشوية, the جوبية, the زرزائية, the مهرانية, the جاوانية, the رضائية, the سروجية, the هارونية, and the لرية: and that their countries are Persia, and 'Irak el-'Ajam, and Adharbeejan, and Irbil, and El-Mosil. (Mohammad Efendee El-Kurdee.) [Many other assertions as to the origin of this people are made by other authors.]

كردن: see كورد.

كوردة: see كورد.

كوردية an appellation of certain dogs [app. belonging to the كورد]. (M voce تدمرية.)

كوردية: see كوردية.

كوردية A large portion of dates. (L, K.) — Also, The [kind of basket of palm-leaves called] Bk. I.

جلة in which dates are put: (Seer, L, K:) or the dates remaining upon the sides in the lower part of the جلة: (S, L, K:) as also كوردية: (K:) pl. كراديد (S, L, K) and كراد. (K.)

مكورد A mustache cut off. (K.)

كردح

Q. 1. كردح, inf. n. كورحة, He (a short man) ran with short steps, and quickly; as also كرمح and كرمح. (S.) — He (an ass) ran leaning on one side; as also كوردم. (L.) — He went slowly. (IAar.)

Q. 2. تكردح He went quickly in his walk; i. q. تكردح. (K.) — He, or it, rolled. (S, K.) Ex. سقط من السطح فتكردح He fell from the flat top, or roof, of the house, and rolled. (Ag, S.)

كورحة A quick run, (K,) with short steps. (TA.) [See also Q. 1.]

كردحا, which accord. to analogy should be كوردي, A kind of walk, (K,) with short steps, and quick. (TA.)

كرداخ Running quickly; or a quick runner; (K;) with short steps. (TA.)

كردس

See Supplement. ]

كردم

See arts. كرمح and كردح and كرمح and Supplement.

كردز

[See Supplement.] — كرز The [double bag, or double sack, called] خرج (ISk, S, K) of the pastor, (K,) in which he carries his provisions and utensils, and which is also put upon the back of the [ram called] كراز: (TA:) or a جوالق [or sack]: (A, Mgb:) or a جوالق: (TA:) pl. [of pauc.] اكراز (ISd, TA) and [of mult.] كورزة. (S, K.) [See بطين.]

كراز The ram that carries the خرج [i.e. the خرج q.v.] of the pastor: (S, Mgb, K:) he goes before the people, (TA,) and has no horns; (S, Mgb;) because that which has horns (الاقرن) diverts himself with smiting others with his horns. (S.)

كرس

2. كرسه, (TA,) inf. n. تكريس, (K, TA,) He

put it, or placed it, namely, anything, one part upon another. (TA.) — He put it together, one part to another. (TA.) — He founded it, namely, a building. (K, TA.)

4. اكرست الدار The house had in it compacted dung and urine of camels or of sheep or goats: (S, A, TA:) and in like manner you say of a place: (TA:) and اكرست الدابة The beast of carriage had upon it, (K, TA,) i.e., upon its tail, (TA,) compacted dung and urine. (K, TA.) See كرس.

5. تكرس It (anything) became put, or placed, one part upon another. (TA.) — It became compacted and cohering; (A, TA;) as also تكارس. (TA.) — It (the foundation of a building) became hard and strong. (TA.) — He collected together fire-wood, &c. (Mgb.)

6: see 5.

كرس Compacted, or caked, or a cake of, dung and urine of camels and of sheep or goats, (S, A, K, TA,) in a house, and upon the traces of men's abode: (TA:) and also, compacted clay or mud: (TA:) pl. اكراس. (A, TA.) [Hence,] كرس العوض The place in which the camels stand at the watering-trough or tank, and which in consequence becomes compacted [by the mixture of their dung and urine with the soil]. (TA.) — كرس بناء [The foundation, or lowest part of a building: see 2]. (TA.) — One of the اكراس [meaning series or strings of beads] of [the necklaces and similar ornaments called] فلاند and وئح and the like: you say, ذات كرسين [a necklace of two such series], and ذات اكراس ثلاثة [of three such series], when you join one part to another [in several places, by larger beads: see فلادة مكرنة, below]. (Lth, K.)

مكرس: see كرس.

كرسی (S, Mgb, K) and (sometimes, S, Mgb) كرسی (S, Mgb, K) A throne; syn. سربز: (K:) a chair: (TK:) a seat not larger than is sufficient for one person: (Bd, ii. 256:) [and a stool:] pl. كراسي (S, Mgb, K) and sometimes كراس, agreeably with a rule mentioned by ISk. (Mgb.) It is the place [or seat] of the king, and of the learned man: and hence, as used in the Kur ii. 256, it is explained as signifying † Dominion: (A:) and † the power of God, whereby He holds the heavens and the earth: (TA:) and † knowledge: (A, K:) which last explanation is ascribed to IAb: but the truth is, that IAb explained it as there signifying the [foot-stool of God; or] place of the feet: but as to the عرش [of God], this is immeasurable: (Az, TA:) or it signifies the sphere of the stars. (TA, art. عرش.) [Hence,