BOOK I.]

wounding and mutilation, which, however, is the predominant signification. (Mşb.) You say also, قَاصَصْتُهُ بِعَا كَانَ لِي قَبْلَهُ, [or, more probably, قَاصَصْتُهُ بِعَا كَانَ لِي قَبْلَهُ, or perhaps like of what he owed me. (A, TA.) ISd says, (TA,) The phrase قُوصٌ زَيْدٌ مَا عَلَيْهُ has been mentioned; and means, in my opinion, *†Zeyd* was rechoned with for what he owed: though made trans. without a particle, as implying the meaning of أَعْرَمُ and the like. (M, TA.)

4. اقضام, inf. n. إقضاص, He retaliated for him; (M;) as also "اقتصه (A; [so in a copy of that work ; but I think it is a mistake for in, or for TA [but this] . اقتص منهُ q. v.]) or اقتص لَهُ seems to be a mistake for اقتص له.]) You say, (a governor, or prince,) اقص فَلَانًا منْ فَلَان 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 ... (TA.) 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,] أَقْصَصْتُكَ الجُرْحَة [authorize thee to adduce anything whereby to invalidate the testi-ضربَهُ حَتَّى أَقْصَهُ = (.جرح A,* TA, art. بَعْنَى الْمُوْتَ (K,) and بَعْنَى الْمُوْتَ (K,) مِنَ الْمُوْتِ He beat him until he made him to be near to death : (Ş, K :) and Fr used to say, ضربه حتّى [meaning as above]. (S.) You say أقصَّه المَوْتَ [also], أَقْصَصْتُهُ عَلَى الهَوْتِ [I made him to be near to death]. (M.) And a poet says,

meaning, Thou hast made thy mother to be near to death. (TA.) — Fr also said, (Ṣ, أَقَصَّهُ المَوْتُ and قَصَّهُ مِنَ المَوْتَ [in the L and TA] أَقَصَّهُ المَوْتَ and مَنْهُ مِنَ المَوْتِ, which seems to be a mistranscription,] both signifying Death became near to him : (Ṣ, Ķ:) or he became at the point of death, and then escaped; (TA;) and so أَقَصَّ على المَوْتَ i: (M:) and تَعُوبُ he became at the point of death. (M.)

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

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

but Aboo-Is-hák thinks, that, if this verse be genuine, the right reading is دَوَابَبَ سَعْد, as the making the duplication of a letter distinct is allowable in poetry; or رَوَاحَلُ سَعْد. (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. اقتص. It (hair [or the like]) was, or became, cut, or clipped, or shorn, (M, TA,) with the مقص; (TA;) as also تقصّص and تقصّص (M, TA.) see : اقتص الحديث قصَّ اثره see : اقتص أثَرَهُ قُصْ عَلَيْه الخَبَرَ. = He retaliated, slaying for slaying, or wounding for wounding. (M.) You say, اقتص لفُلَان منْ فُلَان (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 ain Vanal. (S, K.) [See the latter verb, first signification.] And أَفَصَهُ , inf. n. إقْصَاص , signifies [also] He (the Sultán) slew him in retaliation. (Msb.) 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 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 المتقصه 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 , in which مثل قصه واستقصه سأله أن يقصه which action get a clause. (TA.)

(M, K) and تَصَصَّنَ (M, TA) What is cut, or clipped, or shorn, of the wool of a sheep. (M, K, TA.) See also تَصَاصَة Also, both words, (Ş, M, A, K,) and تَصَعَصُ (M, TA) The breast (M, A, K) of anything: (M:) or the head thereof, (Ṣ, K,) called in Persian سرسينه [i. e.

سرسينه, applied to the pit at the head of the breast]; and such is the in of the sheep or goat, &c.: (S:) or the middle thereof: (M, K:) or the bone thereof, (M, K,) of a man 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 هُوَ أَنْزَمُ لَكَ (K.) Hence the saying, هُوَ أَنْزَمُ لِكَ مِنْ شَعَيْرَاتٍ قَصِّكَ هُوَ أَنْزَمُ بِكَ مِنْ شَعَرَاتٍ or (,8) مِنْ شُعَيْرَاتٍ قَصِّكَ and , and , (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]: (As, TA:) meaning, he will not separate himself from thee, nor canst thou cast him from thee: applied to him who denics 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 قصيص (K,) The place of growth of the hair of the breast. (K, TA.) _ قَصْلُ (JK, and so in one place in a copy of the M, and in the TA,) or so in one place in a copy of the M) and رجضٌ and المَصَّةُ (M,) i. q. جَصَّ, (JK,) or قَصَّةً (M,) [i. e. Gypsum ;] قصة is syn. with , (S, Msb) in the dial. of El-Hijáz : (S:) or and (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 جُصَّة [and جَصَّة , ns. un. of جَصَة and [or gypsum]: (K:) or signify stones of جص [or gypsum]: (TA:) pl. قَصَاص [reg. as pl. of قَصَاص (K:) and is a dial. form of قَصَّى is a dial. form of قَصَّاصٌ and جَعْلُو , a subst., like جَعْلُو [which is nearly, if not exactly, syn. with جير and جير. (M, L.) In a trad. of Zeyneb, occurs this expression : يَا قَصْةً عَلَى مَلْحُودَة [O gypsum upon buried corpses !] by which she likens the bodies of the persons addressed to tombs made of , and their souls to the corpses contained in the tombs. (TA.)

see قَصّْ, last signification; the latter in three places.