

fet-h, is an inf. n., (S, TA,) [but there are two inf. ns. of the measure تَفَعَّلَ, both of unaugmented verbs, namely تَبَيَّنَ and تَلَقَّأَ,] and تَكَرَّرَ, (Ibn-Buzurj, K,) [He repeated it, or reiterated it, either once or more than once:] he repeated it several times; reiterated it: (Mṣb:) or he repeated it one time after another; (K;) which may mean he tripled it, unless the "other" time be not reckoned as a repetition; (TA;) as also كَرَّرَهُ; (K; [in the CK, كَرَّرَهُ is put by mistake for كَرَّرَهُ;]) either by act or by speech: (MF:) it differs from أَعَادَهُ, which signifies only "he repeated it once;" for none but the vulgar say أَعَادَهُ مَرَاتٍ; whereas كَرَّرَهُ may signify [not only the same as أَعَادَهُ, as it does in many instances, but also] he repeated it time after time: (Abou-Hilál El-'Askeree:) some explain كَرَّرَهُ as signifying he mentioned it twice, and he mentioned it one time after another: (Ṣadr-ed-Deen Zādeh:) when it is used in the former of these two senses, the term تَكَرَّرَ applies to the second, and to the first [with respect to the second]: ('Ináyeḥ, in the early part of chap. ii.; and TA:) but its explanation as signifying the mentioning a thing one time after another is a conventional rendering of the rhetoricians: (MF:) Es-Suyooṭee says, that تَكَرَّرَ signifies the renewing the first word or phrase; and it denotes a sort of تَأْكِيد [or corroboration]: but it is said to be a condition of تَأْكِيد that the words or phrases [which are repeated] be without interruption, and occur not more than three times; and that تَكَرَّرَ differs from it in both these particulars; so that the phrase in the Kṣur, [chap. lv.,] فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ is an instance of تَكَرَّرَ, not of تَأْكِيد, because it occurs [with interruptions and] more than three times; and so another phrase in the Kṣur, [chap. lxxvii.,] وَيَلْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (TA.) You say كَرَّرَ عَلَى سَمْعِهِ كَذَا [He repeated, or reiterated, such a thing, or saying, to his ear, or ears, or hearing]. (A.)

5. تَكَرَّرَ [It became repeated, or reiterated: and it recurred]. You say تَكَرَّرَ عَلَيْهِ [It (a saying) became repeated, or reiterated, to him]. (A.)

R. Q. 1. كَرَّرَهُ: see 1: and 2.

R. Q. 2. تَكَرَّرَ: see 1.

كُرٌّ A rope [made in the form of a hoop] by means of which one ascends a palm-tree; (S, K;) accord. to A'Obeyd, a name not applied to any other rope; and so, says Az, I have heard from the Arabs; it is made of the best of [the fibres of the palm-tree called] لَيْف: (TA:) or a thick rope; (K;) accord. to AO, made of لَيْف, and of the outer covering (قَشْر) of the [portions of the

racemes of the palm-tree called] عَرَجِين and of the [portion of the branch called] عَيْب: (TA:) or a rope, in general: (Th, K:) and the rope [or sheet] of a sail: (S:) or the rope of a ship: or the rope by which a ship is drawn: (TA:) and a قَيْد [or pair of shackles, or hobbles,] made of لَيْف or of palm-leaves: (K:) pl. كُرُور. (S, TA.) = The thing that connects the [two pieces of wood called] ظَلْفَتَانِ of the [hind of camel's saddle called] رَحْل, (S, K,) and that enters [or is inserted] into them: (S:) [See شَجَر and شَخْر:] or the skin, or leather, into which the ظَلْفَات of the رَحْل enter; occupying the same place in the رَحْل as the بَدَادَانِ have in the قَتَب, excepting that the بَدَادَانِ do not appear before the ظَلْفَةَ: (TA:) pl. أَكْرَار. (S, TA.)

كُرٌّ A certain measure of capacity, (Mgh, Mṣb, K,) of the people of El-'Irāk, (Mgh, K,) for wheat; (S;) well known; (Mṣb;) consisting of six ass-loads, (K,) that is, sixty times the quantity called قَفِيز, (Az, Mgh, Mṣb, K,) accord. to the people of El-'Irāk, (TA,) the قَفِيز being eight مَكَاكِيك, [in the TA, six, but this is a mistake,] and the مَكُوك being a صَاع and a half, which is three كَيْلَات; so that the كُرٌّ, accord. to this reckoning, is twelve times the quantity called وَسْق, (Az, Mgh, Mṣb,) each وَسْق being sixty times the quantity called صَاع: (Az, Mgh:) in the Kitáb Kudámeḥ, it is said that the كُرٌّ called الْمُعَدَّل is sixty times the quantity called قَفِيز, and the قَفِيز is ten أَعَشْرَاء: and the كُرٌّ called الْقَنْقَل is twice the quantity of the كُرٌّ called الْمُعَدَّل, that is, by the قَفِيز of the مُعَدَّل, a hundred and twenty times the quantity of the قَفِيز; with this كُرٌّ are measured unripe dates and dried dates and also olives, in the districts of El-Baṣrah; and the قَفِيز used for measuring dates is twenty-five times the رَطْل of Baghdád; so that the كُرٌّ الْقَنْقَل is three thousand times as much as the رَطْل: and the كُرٌّ called الْبَاشِمِي is the third part of the مُعَدَّل, that is, twenty times as much as the قَفِيز, by the measure of the مُعَدَّل; with this كُرٌّ, rice is measured: and the كُرٌّ called الْهَارُونِي is equal to them two [but what these two are is not shown]: and the أَهْوَازِي is equal to them two: and the مَخْتُوم is sixth part of the قَفِيز: and the قَفِيز is the tenth part of the جَرِيب: (Mgh:) or the كُرٌّ is forty times as much as the quantity called إِرْدَب; (K;) by the reckoning of the people of Egypt, as ISd says: (TA:) the pl. is أَكْرَار. (S, Mṣb.) [It is app. connected with the Hebrew קָרַר, whence the Greek κόρος, (a measure containing, accord. to Josephus, six Attic medimni,) occurring in Luke xvi. 7.]

كِرَّةٌ A return. (Mṣb.) So in the Kṣur, [ii. 162,] لَوْ أَنَّ لَنَا كِرَّةً [Would that there were for us] a return to the world, or former state. And so in xxvi. 102, and xxxix. 59. (Jel.) And so in the saying of Moḥammad, اللَّهُ اللَّهُ الْكَرَّةَ عَلَى نَبِيِّكُمْ Fear ye God, [fear ye God,] and return to your prophet. (Mgh.) — [Hence, The return to life;] the resurrection; the renewal of mankind, or of the creation, after perishing. (TA.) — [Hence also, A return to the fight, after wheeling away, or retiring: and simply,] a charge, or an assault, (Mgh, K,) in war; (TA;) as also كُرِّي: (Sgh, K:) pl. كِرَات. (K.) — [Hence also,] A time; one time; [in the sense of the French "fois";] generally repeated, or used in the pl. form, so as to denote a returning to an action, once, or more; i. e., repetition, or reiteration, thereof, agreeably with the primary signification;] syn. مَرَّة: (S, K:) pl. as above. (S.) You say كِرَّةٌ بَعْدَ كِرَّةٍ [He did it time after time]. And كِرَاتٌ [He did it several times]. (A.) — [Hence also,] A turn to prevail against an opposing party; victory. So in the Kṣur, [xvii. 6,] تَمَر رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ [Then we gave to you the turn to prevail against them; the victory over them]. (Bḍ, Jel.)

كِرِّي: see كِرَّة.

كِرْبَرٌ, an inf. n.: see 1. — Also, A hoarseness or roughness of the voice, occasioned by dust. (K.)

مَكْرَرٌ: see كِرَار.

كِرْكِرَةٌ The callosity, or callous protuberance, upon the breast of the camel, (رَحَى زَوْرِ الْبَعِيرِ, S, K,) which, when the animal lies down, touches [and rests] upon the ground, projecting from his body, like a cake of bread; (TA;) it is one of the five نَفَات [of which there is one at each knee and one at each stifle-joint]: (S, TA:) or the breast of any animal of which the foot is of the kind called خُف: (K:) pl. كِرَاكِر. (TA.) كِرَاكِرٌ [lit. The incision of the كِرَاكِر] is when a camel has a disease, so that he is not even when he lies down upon his breast; in consequence of which, a vein is gently drawn forth from the كِرْكِرَة, and then he [or it] is cauterized. Hence the following, in a trad. of Ibn-Ez-Zubeyr:

• عَطَاؤُكُمْ لِلصَّارِبِينَ رِقَابِكُمْ •
• وَنُدْعَى إِذَا مَا كَانَ حَزُّ الْكِرَاكِرِ •

[Your bounty is for those who smite your necks, and we are invited when there is a difficult undertaking to be accomplished, like the incision of the كِرَاكِر:] meaning, ye invite us only when ye are distressed, because of our skill in war; and on occasions of bounty, and amplexness of the means or circumstances of life, others. (IAth.)