

produce : (O, L, TA:) this is what is meant in the **كرد** by the saying that **الدَّيْبَةُ الكُرْدُ** signifies **الدَّيْبَةُ مِنَ المَزَارِعِ**, 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 **المَكَارِدَةُ** : (O:) or **كُرْدٌ** signifies **دَيْبَةٌ**, and is [originally] a Pers. word: and the pl. is **كُرُودٌ**: and **كُرْدَةٌ** is like **كُرْدٌ** [in signification]: (L:) [see also **دَيْبَةٌ**, voce **دَيْبٌ**]: or **كُرْدَةٌ** signifies **a piece of land, or of sown land, or one having a raised border**; and its pl. is **كُرْدٌ** [app. a mistranscription for the coll. gen. n. **كُرْدٌ**]. (MA.)

**الْكُرْدُ** A certain nation; [the Gordiaei: (Golius:) n. un. **كُرْدِيٌّ**]: pl. **أَكْرَادٌ** : (S, L, K:) respecting their origin authors differ: it is said that their ancestor was **Kurd** the son of 'Amr **Muзейқийа** the son of 'Amir **Má-es-Semà**, not 'Amir the son of **Má-es-Semà**, as in the **كرد**, for **Má-es-Semà** was a surname of 'Amir: (TA:) or they are the remains of the people whom **Beewarásf**, also called **Eđ-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 **Şaşa'ah**: (**Abu-l-Yaqđhán**;) **El-Mes'oodee** says, that some assert them to be of the descendants of **Rabee'ah** the son of **Nizár**: others, that they are of the descendants of **Muđar** the son of **Nizár**: 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 **مهربانية**, the **جاوانية**, the **رضائية**, the **سروجية**, the **هارونية**, and the **لرية**: and that their countries are **Persia**, and 'Irák el-'Ajam, and **Ádharbeeján**, and **Irbil**, and **El-Móşil**. (**Mohammad Efendee El-Kurdee**.) [Many other assertions as to the origin of this people are made by other authors.]

**كُرْدَنٌ**: see **كُرْدٌ**.

**كُرْدَةٌ**: see **كُرْدٌ**.

**كُرْدِيَّةٌ** an appellation of certain dogs [app. belonging to the **كُرْد**]. (M voce **تَدْمِرِيَّةٌ**.)

**كُرْدِيَّةٌ**: see **كُرْدِيَّةٌ**.

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

**جَلَّةٌ** in which dates are put: (Seer, L, K:) or the dates remaining upon the sides in the lower part of the **جَلَّة**: (S, L, K:) as also **كُرْدِيَّةٌ**: (K:) pl. **كُرَادِيْدٌ** (S, L, K) and **كِرَادٌ**. (K.)

**مَكْرُودٌ** A mustache cut off. (K.)

كردح

Q. 1. **كُرْدَحٌ**, inf. n. **كُرْدَحَةٌ**, He (a short man) ran with short steps, and quickly; as also **كُرْمَحٌ** and **كُرْمَحٌ**. (S.) — He (an ass) ran leaning on one side; as also **كُرْدَمٌ**. (L.) — He went slowly. (IAqr.)

Q. 2. **تَكْرَدَحٌ** He went quickly in his walk; i. q. **تَكْرَدَحٌ**. (K.) — He, or it, rolled. (S, K.) Ex. **سَقَطَ مِنَ السَّطْحِ فَتَكْرَدَحَ** He fell from the flat top, or roof, of the house, and rolled. (Aq, S.)

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

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

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

كردس

See Supplement.]

كردم

See arts. **كردح** and **كردح** and **كردح** and Supplement.

كردز

[See Supplement.] — **كُرْدَزٌ** The [double bag, or double sack, called] **خُرْجٌ** (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] **كِرَاذٌ**: (TA:) or a **جَوَالِقٌ** [or sack]: (A, Mqb:) or a small **جَوَالِقٌ**: (TA:) pl. [of pauc.] **أَكْرَاذٌ** (ISd, TA) and [of mult.] **كِرْزَةٌ**. (S, K.) [See **بَطِينٌ**.]

**كِرَاذٌ** The ram that carries the **خُرْجٌ** [i.e. the **كُرْدَزٌ** q. v.] of the pastor: (S, Mqb, K:) he goes before the people, (TA,) and has no horns; (S, Mqb;) because that which has horns (**الْأَقْرُنُ**) diverts himself with smiting others with his horns. (S.)

كردس

2. **كِرْسَةٌ**, (TA,) inf. n. **تَكْرِيسٌ**, (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. **اَكْرَسَتِ الدَّارُ** 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 **اَكْرَسَتِ الدَّابَّةُ** The beast of carriage had upon it, (K, TA,) i.e., upon its tail, (TA,) compacted dung and urine. (K, TA.) See **كِرْسٌ**.

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

6: see 5.

**كِرْسٌ** 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. **أَكْرَاسٌ**. (A, TA.) [Hence,] **كِرْسُ الحَوْضِ** 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.) — **كِرْسٌ بِنَاءٌ** [The foundation, or lowest part of a building: see 2]. (TA.) = One of the **أَكْرَاسُ** [meaning series or strings of beads] of **قَلَائِدٌ** and **وُشَحٌ** and the like: you say, **قَلَادَةٌ ذَاتُ كِرْسَيْنِ** [a necklace of two such series], and **ذَاتُ أَكْرَاسٍ ثَلَاثَةٍ** [of three such series], when you join one part to another [in several places, by larger beads: see **قَلَادَةٌ مُكْرَسَةٌ**, below]. (Lth, K.)\*

**مُكْرَسٌ**: see **كِرْسٌ**.

**كِرْسِيٌّ** (S, Mqb, K) and (sometimes, S, Mqb) **كِرْسِيٌّ** (S, Mqb, K) A throne; syn. **سَرِيرٌ**: (K:) a chair: (TK:) a seat not larger than is sufficient for one person: (Bd, ii. 256:) [and a stool:] pl. **كِرَاسِيٌّ** (S, Mqb, K) and sometimes **كِرَاسِيٌّ**, agreeably with a rule mentioned by ISk. (Mqb.) 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 I'Ab: but the truth is, that I'Ab explained it as there signifying the [foot-stool of God; or] place of the feet: but as to the **عَرْشُ** [of God], this is immeasurable: (Az, TA:) or it signifies the sphere of the stars. (TA, art. **عَرْشٌ**.) [Hence,