

أَعَزَّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ [More rare than red brimstone, or sulphur]. A proverb. Some say, that كبريت احمر [meaning as above] is a thing that does not exist: others, that by it is meant gold. (Meyd.) This phrase is similar to أَعَزَّ مِنْ بَيْضِ الْأَنْوَاقِ. (S, art. كبر.) — كبريت also signifies gold: (K:) [see above:] or red gold: or red [as an epithet applied to gold]: (TA:) or pure, as an epithet applied to gold. (S, art. كبر.) Ru-beh says,

- هَلْ يَنْفَعَنِي كَذِبُ بِيحْتِيَتِ
- أَوْ فِضَّةٌ أَوْ ذَهَبٌ كِبْرِيتُ

[Will vehement lying profit me, or silver, or pure gold?] (S, art. كبر.) IAr says, Ru-beh imagined that كبريت meant gold: upon which MF observes, that the ancient Arabs erred with respect to meanings, though not with respect to words. The latter author, however, supposes كبريت to be fig. used as signifying gold; for they use the expression الكبريت الاحمر [as applied to gold] because gold is [said to be] prepared therefrom, and it is used in alchymical processes. (TA.) — كبريت also signifies The red jacinth, or ruby; syn. ياقوت احمر. (K.)

كس

1. كَسَّ, (S, A, K,) aor. ٔ, (K,) inf. n. كَسٌّ, (S,) He filled up with earth a well, (S, A, K,) and a river, (A, Mgh, K,) and a hollow, or cavity, or pit, dug in the ground. (A, Mgh.) — † He covered over, or spread, with earth, and made even, a piece of ground: and in like manner, the roof of a house, before plastering it with mud or clay. (Mgh.) — [And He spread earth upon a roof &c. (See دَكَّ.)] = Also, aor. and inf. n. as above, † He pressed, or squeezed, [or kneaded,] a limb with the hand: (TA, art. غمز:) and كَسَّ, inf. n. كَسٌّ, [signifies the same, accord. to present usage: and] † he suppled the body [by kneading, or pressing, or squeezing it, as is done in the bath,] with the hands. (TA, in the present art.) — And, aor. as above, † Inivit unā vice feminam. (K.) = كَبَسُوا دَارَ فُلَانٍ † They made a sudden attack upon the house of such a one, (S, IKtt,* K,) and surrounded it. (K.) And كَبَسُوا عَلَيْنَا, and كَبَسُوا عَلَيْنَا, † They threw themselves upon them suddenly and without consideration. (A.) And in like manner, كَبَسُوا عَلَى الشَّيْءِ, and كَبَسُوا عَلَيْهِ, † They threw themselves upon the thing suddenly and without consideration. (TA.) = كَسَّ رَأْسَهُ [aor. as above,] He put his head within his garments: (S:) and كَسَّ رَأْسَهُ فِي ثَوْبِهِ, he hid his head in his garment, and put it within it: (K:) or he put it on in the manner of a قِنَاعٍ, (تَقَنَّعَ) and then covered himself with part

of it. (TA.) You say also, كَسَّ رَأْسَهُ فِي جَيْبِ قَمِيصِهِ, (A,) or بِرَأْسِهِ, (TA,) He put his head within the opening at the neck and bosom of his shirt; (A;) and so تَكَبَّسَ alone. (TA.) And يَكْبِسُ الرَّجُلُ ثَوْبَهُ فِي رَأْسِهِ [app. meaning, The man puts his garment as a covering over his head.] (Sh, TA.)

2: see 1, in three places.

3. مَكَابَسَةٌ, inf. n. كَابَسَةٌ, app. syn. with تَابَسَ, or دَافَعَهُ: see تَابَسَ.]

5. تَكَبَّسَ [quasi-pass. of 2, It was, or became, pressed, or squeezed]. = See also 1, in two places.

7. انكس It (a river, [and a well,] and any hollow, or cavity, or pit, dug in the ground,) became filled up with earth. (Mgh.)

كَبَسٌ Earth with which a well, (S, K,) or river, (K,) or any hollow, or cavity, or pit, dug in the ground, (TA,) is filled up: (S, K, TA:) earth that occupies the place of air. (TA.)

كَبِيسٌ A kind of dates, (S, Mṣb, K,) said to be of the best kind; (Mṣb;) thus called when dry; but when fresh, called أَمْرُ جِرْدَانٍ, which is also the name of the tree that bears them. (TA.) = A kind of women's ornament, made hollow, (A, L, K,) and coated with perfume, (A,) or stuffed with perfume, (L, K,) and then worn; (L;) a necklace being made of ornaments of this kind. (A.) = السَّنَةُ الْكَبِيسَةُ, (S, K,) and عَامُ الْكَبِيسِ, (L, Az, in TA, voce سَبَاطُ, q.v.,) [The intercalary year; or leap-year; both in the Syrian, or Julian, reckoning, and in the Coptic;] the year from which, (مِنْهَا,) accord. to the S and K, but properly, for which, (لَهَا,) as in the work entitled الْقَوْلُ الْمَأْتُوسُ, a day is stolen (يُسْتَرَقُّ) [and intercalated]; which is [once] in every four years; as in the S and K; for the said day is an addition thereto; (MF, TA;) the year in which the Syrians, following the Greeks, add a day to the month سَبَاطُ, [which corresponds to February, O.S.,] making it twenty-nine days instead of twenty-eight, which they do once in four years; (L;) [and that in which the Copts intercalate, at the end, six epagomenæ instead of five, which, in like manner, they do once in every four years.]

كِبَاسَةٌ A raceme, (S, A, Mṣb, K,) or large raceme, (TA,) of a palm-tree, (A,* Mṣb, K,*) or of dates, like the عُنُقُودُ of grapes, (S,) complete, with its شَمَارِيخَ, [or fruit-stalks, pl. of رَشْمَارِيخَ] (A, TA,) and its dates: (TA:) pl. كِبَائِسُ. (A, Mṣb.) [A كِبَاسَةٌ of moderate size has about one hundred شَمَارِيخَ; the longest شَمَارِيخَ having about fifty dates, and being about

two feet and a half in length; and the shortest having about thirty dates, and being about one foot in length.] — Also applied by AHn, to † A raceme of [the fruit called] فَوْكَلٌ. (TA.)

كَابِسٌ Charging, attacking, or assaulting. (K,* TA.) You say, جَاءَ كَابِسًا He came charging, attacking, or assaulting: (K,* TA:) as also † مَكْبَسًا, and † مَكَابِسًا. (TA.) — Throwing himself suddenly and without consideration [upon a person or thing]. (TA.) = A man putting himself within his garment, covering his body with it. (TA.)

كَابُوسٌ [Incubus, or nightmare;] what comes upon a man (or rather upon a sleeper, TA,) in the night, (S, K,) preventing his moving while it lasts; (K;) accord. to some, (S,) the forerunner of epilepsy. (S, K.) Some think that this is not Arabic, and that the proper word is نَيْدَلَانٌ, and بَارُوكٌ, and جَانُومٌ. (TA.) Hence, app., (TA.) † Modus certus coeundi: (K:) or rather, † coitus itself. (TA.)

مُكَبِّسُ الرَّأْسِ Compact in the head. (AHeyth, T in art. ظرب.)

مُكَبِّسٌ Hanging down his head in his garment: (K,* TA:) or one who throws himself suddenly and without consideration upon others, and assaults them. (K.) See also كَابِسٌ.

كَابِسٌ: see مَكَابِسٌ.

كش

1. كَشَّهُ, [aor. ٔ, accord. to present usage,] inf. n. كَشٌّ, He took it with his hand having the fingers contracted; (TA;) [he took by the handful, so used in the present day.]

كَبَشٌ A ram, or male sheep, whatever be his age: (M, TA:) or a male sheep [that has entered his third year,] when he has cast his central incisors: or when his tooth that is next to the central pair of incisors has come forth: (Lth, K:) [also applied in the present day to the wild sheep of the Arabian and Egyptian deserts and mountains; ovis tragelaphus:] pl. [of pauc.] كَبَاشٌ and أَكْبَاشٌ and [of mult.] كَبَاشٌ (S, A, K) [and app. كَبُوشٌ and كَبُوشَةٌ, like صَفُورَةٌ from صَفَّرَ. (TA.) The female is not called كَبَشَةٌ, but نَعَجَةٌ. (IJ. [See رَاجِلَةٌ.] — [Hence,] † The chief, or lord, of a people, or company of men; (S, K;) their leader: (K:) or their strenuous defender, or protector, and the one of them to whom others look. (TA.) You say, هُوَ كَبِشُ الْكَتِيبَةِ (A, TA) † He is the leader of the army, or troop: (TA:) and هُمُ كَبَاشٌ † [They are the leaders of the armies, or troops]. (A, TA.) And كَبَاشٌ also signifies