1. بَحُومُ , aor. عُرَبُ , inf. n. بَحُومُ ; and بَحُرَبُ , aor. مُحَبُّ , aor. أَجُمُ , aor. أَجُمُ , aor. أَجُمُ , and بَحُمُ , aor. أَجُمُ , and بَحُمُ , The fire burned, burned up, burned brightly or fiercely, blazed, or flamed; (K, TA;) and had many live coals, and much flame: (TA in explanation of the latter verb; and so the former or the latter is explained in a copy of the S, in which it is imperfectly written:) or the former signifies it became great: (TA:) and vehement; said of fire, and also of war. (Ham p. 810.) aor. -, He kindled fire; made it to burn, burn up, burn brightly or fiercely, blaze, or flame. (K.)

4. أَجْدَارُ , (S, K,) inf. n. إجْدَارُ , (TA,)  $H_{\theta}$ refrained, forbore, abstained, or desisted, from it; (S, K;) namely, a thing; like : (S:) but the former is a rare dial. var. (Har p. 95.) Both these verbs bear contr. significations; being used as meaning He advanced, or went forward: and also he receded, or drew back. (MF.) He, or it, was near to destroying, or killing, such a one. (K.) = See also 1.

5. تجمر He burned with vehemence of desire, or covetousness, and niggardliness; (K;) as also ب المرب (TA.) بجاحم الحرب from : تجاحم المرب also, (TA,) i. q. تَضَايَقَ [app. meaning He became straitened in disposition]. (K.) You say also, app., He becomes يَتَضَايَقُ , i. e., هُوَ يَتَجَاحَمُ لا عَلَيْنَا straitened in disposition against us]: a phrase mentioned by El-Mundhiree on the authority of Aboo-Tálib. (TA.)

6: see 5, in two places.

Bee ....

The burning, burning brightly or ercely, blazing, or flaming, of fire; (Ham 77;) as also : (TA:) or vehemence of ning or blazing or flaming: (Bd in xxxvii. 95:) it is an epithet applied to fire because of its ness [or as meaning red]. (Ham ubi supra.) See also

A fire burning, or blazing, or flaming ehemently; (K;) as also :: (Ham p. 810:) and take; (K;) of which last The pl. is : (TA:) or having many live als, and flaming much: (so in a copy of the S:) any great fire in a pit or the like; (S, K;) om the saying in the Kur [xxxvii. 95], قالوا They said, Build ٱبْنُوا لَهُ بُنْيَانًا فَٱلْقُوهُ فِي إِلَّ for him a building, and cast him into the great Gre therein]. (S.) And is one of the The fire [of Hell]; (S, TA;) from hich may God preserve us. (TA.) See also

Niggardly, tenacious, stingy, penurious, ماحم العرب meaning . (K:) from جاحم العرب, meaning the straitness, and vehemence, of war." (TA.)

And a place vehemently hot; (S, K;) as also app. المَوْتُ جَاحِمْ (K.) El-Aashà says, المَوْتُ جَاحِمْ meaning + Death is like a burning, or fiercelyburning, fire]. (S.) See also The main part [or the thick] of the war or battle: (K:) or the straitness thereof: (TA:) and the vehemence of the fight or slaughter, in the اصْطَلَى بِجَاحِمِ الحَرْبِ,scene thereof. (K.) You say [He marmed himself with the heat, or vehemence, of the battle]. (TA.) ــ أجاحهة Fire: (TA:) or, [as an epithet,] fire burning, burning brightly or fiercely, blazing, or flaming. (Ḥam p. 77.)

1. مُكَّة, aor. ع, (Ṣ, Mṣb,) inf. n. عُدّ, (Ṣ, Mgh, Msb, K,) He cut it, or cut it off. (S, Mgh, Msb, K.) This is the primary signification. (Mgh.) He cut off a piece جَد تُوْبًا, You say of a weaver of cloth [sufficient for a garment or the like, from the web]. (Ṣ, Ķ.) And جَدُّ النَّخُلِ, (Ṣ, Mgh, L,) aor. عُدَادٌ (Ṣ, L,) inf. n. جُدَادٌ (Ṣ, L, K) and جُدَادٌ (Lh, Mgh, L) and جداد; (Lh, L; [in the L, the last two forms are mentioned as inf. ns., and the former of them is mentioned as inf. n. in the Mgh; but in the K, they are only mentioned as syn. with 🚎; and in the S, it seems to be implied that they are simple substs., or quasiinf. ns. ;]) i. q. صرمه ; (Lḥ, Ṣ, Mgh, Ḳ;\*) [like and جُذَّه;] i.e., He cut off the fruit of the palm-trees. (Mgh, L. [See also جُدَاد .]) And The she-camel's teats were cut جُدَّتُ أَخُلافُ النَّاقَةُ off by some accident that befell her: (As, TA:) or, in consequence of injury occasioned to her by inf. n. of تَجْديدُ q. v.]. (Ṣ.) And صَرَارِ signifies The cutting off the teat of a camel. (KL.) You say also, جُدَّ ثُدُيا أُمَّكُ May thy mother's breasts be cut off: a form of imprecation against a man; and implying a wish for his separation. (As, L, from a trad.) \_\_See also 5. , aor. جِدَّة, nf. n. جَدِّة, It (a garment, TA, or a thing, S, Msb, TA) was new; (S, L, Msb, K;) [as though newly cut off from the web;] from بَدُ as signifying "he cut," or "cut off." (L.) [See also 5.] بَدُّ الله أَلْهُ اللهِ (Msb,) sec. pers. جُدرُت, [like its syn. خُطظُت ,] (L, Mṣb,) aor. يَجْدُ; (Mṣb;) or بَخْ, with damm, (Mgh,) sec. pers. بُدُدُتَ, (Ṣ,) [aor. يُجْدُ;] inf. n. جُدّ; (S,\* Mgh, L, Msb;) He was, or became, fortunate, or possessed of good fortune, (S, Mgh, L, Msb,) or of good worldly fortune; (TA;) he advanced in the world, or in worldly circumstances; (Mgh;) بالأمر by the affair, or event, whether good or evil; (L;) or بالشَّىٰءِ by the thing. (Msb.) And مُمْرُ يُجَدُّونَ بِهِمْ, as also بَحَظُونَ بهم, They become possessed of good fortune, and riches, or competence, or sufficiency. a copy of the A: probably a mistranscription ochemently burning or blazing or flaming. (K.)

fortune became good; or his good fortune increased in goodness: or, perhaps, his dignity became great; from what next follows]. صُدُورِهِمْ and فِي غُيُونِ النَّاسِ, (S, A,) or وَى غَيْنى, فَي غَيْنى, (Mgh,) aor. - , inf. n. بُحْدُ (Ş,) He was, or became, great, or of great dignity or estimation, in my eye, or in the eyes of men, and their minds. (Ṣ, A, Mgh.) It is said in a trad. of Anas, كَانَ ,i.e. الرَّجُلُ منَّا إِذَا قَرَأُ البَقَرَةُ وَٱلَ عَمْرَانَ جَدَّ فينَا A man of us, when he recited the chapter of the Cow and that of the Family of 'Imrán (the second and third chapters of the Kur-án), used to be great in our eyes. (Ş.) = بَدُّ فِي الْأُمْرِ, (Ṣ, A, K,) or فِي كُلاَمِهِ (L,) or فِي أُمْرِهِ (Mab,) aor. - (Ṣ, L, Mṣb, Ķ) and - , (L, Ķ,) inf. n جدًّ (S, K,) or جُدّ, (L, Msb,) بُجْد being a simple subst.; (Msb;) and اجدٌ فيه; (L, K;) He was serious, or in earnest, (S, A, L, Msb, K,) in the affair, (S, A, K,) or in his affair, (L,) or in his مَوْلُ peech; (Msb;) syn. حَقَّقُ ; (L;) contr. of مُوْلُ. (L, Msb. [In the S and A and K, the inf. n. is said to signify the contr. of هُزُلُ; and in the K, it is also said to be syn. with مُدِّدُ.]) \_\_ And بَدُّ , (Ṣ, Mṣb, K,) aor. ۽ and أَمْرِ (Ṣ, Mṣb, Ķ,) inf. n. جَدِّ, (Ṣ,\* Ķ,\* TA,) or this is a simple : اجدَّا فيه Msb;) and نَجُدُّ (Msb;) and إُجَدُّ (As, S, L, K;) signify also He strove, laboured, or toiled; exerted himself or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly, or with energy; was diligent, or studious; took pains, or extraordinary pains; in the affair. (Aş, Ş, L, Mşb, Ķ.) And جَدّ في He strove, laboured, toiled, or exerted himself, in going, or journeying, or in his course, or pace; the hastened therein: and in like manner, اجد السَّير + he hastened his course, or pace. (L.) And جَدَّ جِدُّه, [meaning His labour, or exertion, or energy, was, or became, great, or extraordinary : or] meaning ازْدَادَ جدُّهُ جدًّا [his labour, &c., increased in labour, &c.]: or it may mean what was not [his] جدّ became بجدّ; wherefore, i. e. because it would be so eventually, it is here so called. (Ham p. 33. [See also ُمُّرُ ... (A, L) \$ جَدُّ بِهِ الأُمْرُ ... (A, L) † The affair, or event, distressed, or afflicted, him. (L.) So in the saying of Aboo-Sahm,

أَخَالِدُ لَا يَرْضَى عَنِ العَبْدِ رَبُّهُ إِذَا جَدَّ بِالشَّيْخِ العُقُوقُ المُصَيِّمُ

[O Khálid, his Lord will not approve of the servant, or man, (meaning the son,) when cutting, or biting, disobedience to a parent distresses the old man]. (L.) جُدّ, aor. ج, inf. n. بُدّ and بعد, It (a house, or tent, بعد) dripped, or let fall drops. (K.)

2. جدّر inf. n. تُجديدٌ: see 1. == See also 4, in three places. عبديد also signifies The making [or weaving] stripes of different colours in a garment. (KL.)