

milk abundantly in winter: (S, K:) or that crops the twigs of the dry trees in winter, in a year of drought, and becomes fat upon them, and so preserves her milk: (IAqr, TA:) pl. مَجَالِحُ: (S, K:) or this is pl. of مَجَالِحُ and مَجَالِحُ as epithets applied to a palm-tree and a she-camel that cares not for the want of rain. (AHn, TA.) And مَجَالِحَةٌ A she-camel that eats the سَمَرُ and عَرُفُطُ, whether they have leaves upon them or not. (TA.)

مَجَالِحُ: see مَجَالِحُ. — Also Years of drought that carry off, or destroy, the cattle. (S, K.)

جلد

1. جَدَدَةٌ, (S, A, Mgh, &c.) aor. ٢, (Msb, K.) inf. n. جَدَدُ, (S, Mgh, Msb,) He hit, or hurt, his skin; (S, K;) like as you say, رَأَسَهُ, and بَطَنَهُ: (S:) he beat his skin: (Mgh:) he beat him; namely, a criminal: (Msb:) he struck him with a whip, and with a sword: (TA:) he flogged him (A, K) with a whip, (K,) or with whips: (A:) جَدَدْتُ is sometimes written and pronounced جَدَدُ. (MF on the letter د.) You say, جَدَدَهُ الْحَدَّ, inf. n. as above, He inflicted upon him the flogging ordained by the law. (S, L.) — جَدَدَتِ الْحَيَّةُ The serpent bit: (K:) or, accord. to some, one says of the serpent called أُسُودُ, specially, يَجْدُدُ بَدَنَهُ, [it strikes with its tail]. (TA.) — جَدَدُ جَارِيَتِهِ. (K,) aor. and inf. n. as above, (TA,) † He lay with his young woman, or female slave. (K, TA.) [Hence,] جَدَدُ عَمِيرَةٍ [+ i. q. يَدُ الْيَدِ], a metonymical phrase: جَدَدُ عَمِيرَةٍ meaning الخَضَخَضَةُ, and التَّدْلِيلُ, also termed الإِسْتِمْنَاةُ بِالْيَدِ, and الإِعْتِمَارُ: the similar act of a woman is termed الإِلْطَافُ. (Har p. 572.) — جَدَدَ بِهِ الْأَرْضَ He smote the ground with him; (TA;) he threw him down prostrate on the ground. (A, TA.) And جَدَدَ بِهِ He fell down (K, TA) upon the ground by reason of much sleepiness; as also نَوْمًا بِهِ. (TA.) جَدَدْتُ فِي جَدَدِي, in a trad., means [I used to exert my strength, or energy, but] sleep would overcome me so that I fell down. (L.) — جَدَدَهُ عَلَى الْأَمْرِ † He compelled him against his will to do the thing. (A, K.) — يَجْدُدُ بِكُلِّ خَيْرٍ (or, as related by AHát, يَجْدُدُ, with د, TA) † He is imagined to possess every good quality. (A, K.) But the saying of Esh-Sháfi'ee كَانَ مَجَادِدُ يَجْدُدُ means † Mujálid used to be pronounced a liar, (K, TA,) or suspected and accused of lying. (TA.) = جَدَدْتُ الْأَرْضَ, (S, L, Msb,) the verb being in the pass. form, (Msb,) or جَدَدْتُ, (A, K,) a verb of the same form as فَرِحَ; (K;) [or both may be correct, like ضَرَبْتُ and ضَرَبْتُ in the same sense;] and أَجْدَدْتُ; (K;) [but this last I believe to be a mistake for أَجْدَدْتُ, like أَضْرَبْتُ;] The land was, or became, affected, or smitten, by hoar-frost, or rime. (S, A, L, Msb, K.) And جَدَدُ الْبَقْلِ [in the TA] جَدَدُ The herbs, or leguminous plants,

were, or became, affected, or smitten, thereby. (L, TA.) And أَجْدَدُوا They (men) were, or became, affected, or smitten, thereby. (L, K.) = جَدَدُ, aor. ٢, inf. n. جَدَادَةٌ and جَلُودَةٌ and جَدَدُ (or this last is a simple subst., L) and مَجْلُودٌ, (an inf. n. like مَحْلُوفٌ and مَعْقُولٌ, (S, or from جَدَدُ, M in art. عسر,) He (a man, S, L) was, or became, hardy, strong, sturdy, (S, * L, K, *) and enduring, or patient. (L.)

2. جَدَدُ, (IAqr, T, S, Mgh,) inf. n. تَجْدِيدُ, (T, S, Mgh, K,) He skinned a camel (IAqr, T, S, Mgh, K) that had been slaughtered: (S, K:) one seldom uses سَخَّ thus [in relation to a camel]. (S.) — Also He covered a thing with skin; as, for instance, a pair of socks, or stockings: (Mgh:) and in like manner, [he bound] a book: (A, K:*) and he clad a young camel in the skin of another young camel: (L: [see جَدَدُ:]) thus the verb bears two contr. significations. (Mgh.) = [He ordered to be flogged. (Freytag's Lex.: but without any indication of an authority.)] = [He, or it, rendered a man hardy, strong, sturdy, and enduring, or patient: so in the present day.]

3. جَادَدَهُ He contended with him in fight, whether the fight were with swords or not. (A in art. طرد.) You say, جَادَدَهُ بِالسَّيْفِ, (L,) inf. n. مُجَادَدَةٌ (S, A, L) and جَدَادٌ, (A, L,) He contended with him in fight with the sword. (S, * A, L.) And جَادَدُوهُمْ بِالسُّيُوفِ They contended with them in fight with swords. (A.) And جَادَدُوا بِالسُّيُوفِ, (K, TA,) and تَجَادَدُوا (S, A, L, and so in the CK instead of جَادَدُوا) (S,) and اجْتَادَدُوا, (S, A, L,) They contended, one with another, in fight with swords. (S, A, * L, K.) — [See also حَاضِرَةٌ.]

4. اجْدَدَهُ إِلَيْهِ † He constrained, compelled, or necessitated, him to have recourse to, or betake himself to, him, or it: (so in some copies of the K:) or he made him to stand in need of, or to want, him, or it. (AA, L, and so in some copies of the K and in the TA.) = أَجْدَدْتُ الْأَرْضَ [or أَجْدَدْتُ]: and أَجْدَدُوا: see 1.

5. تَجَدَدُ He affected hardiness, strength, sturdiness, and endurance, or patience; constrained himself to behave with hardiness, &c. (S, * A, * L, K, *) So in the phrase تَجَدَدُ لِلشَّمَامَتَيْنِ [He constrained himself to behave with hardiness, &c., to those who rejoiced at his misfortune]. (A, TA.) In the phrase تَجَدَدَ عَنْهُ [He constrained himself to endure with hardiness and patience the loss, or want, of him, or it], the verb is made trans. by means of عَنْ because it implies the meaning of تَصَبَّرَ. (L.) — Also He feigned, or made a show of, hardiness, strength, sturdiness, and endurance, or patience. (L.)

6: see 3.

8: see 3. = اجْتَادَدَ الْإِنَاءَ, (AZ, TA,) or مَا فِي الْإِنَاءِ, (K,) He drank all that was in the vessel; (AZ, K, TA;) as also اِحْتَادَدَ. (AZ, TA.)

جَدَدُ (sometimes pronounced جَدَدُ, S) and

جَالِدٌ, (applied to a man, S, A, Mgh,) Hardy, strong, sturdy, (S, * A, * L, K, *) and enduring, or patient: (L:) not بَلِيدٌ [q. v.]: (Mgh:) pl. [of either] جَدَدُ, (S, L, K,) or جَدَدُ, (so in some copies of the K,) and أَجْدَادٌ and جَدَادٌ [a pl. of pauc.] (S, L, K) and جَدَادٌ. (K.) And [the fem.] جَدَادَةٌ A hardy and strong she-camel; strong to labour and to journey; that heeds not the cold: and also swift: pl. جَدَادَاتُ: (L:) and a she-camel that yields a copious flow of milk: (Th, TA:) sing. of جَدَادٌ, (S,) which signifies she-camels abounding with milk; as also مَجَالِيدُ, (K,) pl. of مَجَالِيدُ; (TA;) or she-camels having neither milk nor young: (K:) [see also جَدَدُ:] or she-camels that yield the most greasy, or unctuous, sort of milk: and so the sing., جَدَادَةٌ, applied to a ewe or a she-goat. (S.) جَدَادٌ (pl. of جَدَادَةٌ, TA) is also applied to palm-trees, meaning Large, hard, hardy, or strong: (S, K, TA:) or such as are not affected by drought. (TA.) And تَمْرَةٌ جَدَادَةٌ signifies A tough-skinned, excellent, date; as also جَدَادَةٌ: and a hard, compact, date. (L.)

جَدَدُ, (S, Msb, K, &c.) the only form of the word mentioned by the generality of the lexicographers; (TA;) occurring at the end of a verso with kesr to the second as well as the first letter, جَدَدُ, agreeably with a license allowed to a poet in such a case, to give to a quiescent letter in a rhyme the same vowel as that which the preceding letter has; (S;) and جَدَدُ, (IAqr, S, K,) like جَدَدُ and شَبَّهَ, and مَثَلٌ and مَثَلٌ; but this is said by ISk to be unknown; (S;) The skin of any animal; (K;) the integument of the body and limbs of an animal: (Az, Msb:) or the exterior of the بَشْرَةُ [or upper skin] of an animal: (Msb: [but this is a strange explanation:]) pl. جَلُودٌ (S, Msb, K) and (sometimes, Msb) أَجْدَادٌ [a pl. of pauc.]. (Msb, K.) — [The pl. أَجْدَادٌ signifies also, and تَجَالِيدٌ likewise, The body and limbs (S, A, L) of a man; (S;) the whole person, or body and limbs, of a human being; (L, K;) and his self: (L:) so called because enclosed by the skin: pl. of the former, أَجَادُدُ. (L.) You say, مَا أَشَبَّهُ مَا أَجْدَادُهُ بِأَجْدَادِهِ أَبِيهِ How like are his person and body to the person and body of his father! (L.) And التَّجَالِيدُ وَالْفُلَانُ عَظِيمُ الْأَجْدَادِ (A, L) Such a one is large and strong (L) in respect of the body and limbs. (A, L.) And رَدُّوا الْأَيْمَانَ عَلَى أَجْدَادِهِمْ Repeat ye the oaths to the persons, themselves: occurring in a trad.: said on the occasion of a man's entering among others of whom an oath had been demanded. (L.) — الجَدَدُ also signifies † The penis. (Fr, L, K: but in the CK, in this sense, it is written الجَدَدُ.) Agreeably with this explanation, its pl. جَلُودٌ is said by Fr to be used in the Kur xli. 20: (L:) or as meaning the pudenda: (L, K:) but ISd holds that this word there means the skins, with which, as in manual operations, acts of disobedience are performed. (L.)

جَدَدُ: see جَدَدُ. — Also The skin of a camel,