

names are imperfectly written in the TA.) — *قَرطاس* also signifies *A writing, or book*, (صحيفة,) of whatever thing it be: (K:) pl. *قَرطاس*. (TA.) — Also, *A butt, or target, to shoot at*; (S;) *a piece of skin*, (Msb,) or *any skin*, (K,) set up for persons contending in shooting. (Msb, K.) — And *A kind of برد* [q. v.] of the fabric of Egypt. (K, TA.) — And *A white, or fair, girl, of tall stature*. (IAar, K.) — And *A camel such as is termed آدم*. (Sgh, K.) — And *A young she-camel*. (IAar, K.)

*دابة قَرطاسية* *A beast of carriage in whose whiteness is no mixture of any other colour*. (K.)

*مَقْرُطس* An archer [and in like manner an arrow] hitting the *قَرطاس*. (Msb.) And *رَمِيَّة مَقْرُطس* *A shot going right to the قَرطاس*. (TA.)

### قرط

1. *قَرطه*, aor. *ز*, inf. n. *قَرط*, *He tanned it*, (Msb, TA,) namely, a skin, or hide, (Msb,) or a skin for water or milk, (TA,) with *قَرط*, q. v. infra: (Msb, TA:) or *he dyed it therewith*. (TA.) — *He plucked it, or gathered it, from the tree*; namely, what is called *قَرط*. (Msb.) = *قَرطته* a dial. var. of *قَرطته*, in the phrase *قَرطته ذات الشَّمال*, q. v. (Fr, K.) — And [in like manner as a dial. var. of *قَرطته*] *I cut it, or made it and cut it according to a measure and pattern*. (Fr.) = *قَرط*, aor. *ز*, *He was, or became, a lord, master, chief, or man of rank or quality, after being in a base or object state*. (IAar, O, K; and T in art. قرض.)

2. *قَرطه*, inf. n. *تَقْرِيط*, *He took extraordinary pains, or exceeded the usual degree, in tanning it, namely, a skin, or hide, with قَرط*. (Z.) — [And hence, (see 6,)] *He praised, or eulogized, him, he, the latter, being living*; (S, K, TA;) *تَأْيِين* signifying the “doing so when the man is dead;” (S;) the former signifies he did so truly or falsely. (K.) And *يُقْرِطُ صاحبه*, and *فُلَانٌ يُقْرِطُ صاحبه*, *Such a one praises his companion, falsely or truly*. (AZ, S, TA.) And *يُقْرِطُنِي بِمَا لَيْسَ بِي* [*He praises me for that which is not in me*]. (TA, from a trad.) — And *He praised him immoderately: like قَرطه*. (O in art. فرط.) — Also, [like *قَرطه*], *He dispraised him*: (Kitáb el-Addád, cited by Freytag;) or it relates only to praise and good; but *تَقْرِيط* relates to good and to evil. (TA in art. قرض.)

6. *هُمَا يَتَقَارِطَانِ الْمَدْحَ* *They two praise each other*; (S, K, TA;) from 2 in the first of the senses assigned to it above; each embellishing the other like as the *قَارِط* embellishes the skin, or hide; (Z, TA;) and *يَتَقَارِضَانِ* is like it: (TA:) and you say also, *هُمَا يَتَقَارِطَانِ الْخَيْرَ وَالشَّرَّ* [*They two interchange good and evil, each with the other*]; as also *يَتَقَارِضَانِ*: (IKh, in TA, art. قرض:) or *تَقَارُطٌ* relates only to praise and good; but *تَقَارُضٌ* to good and evil. (TA.)

*قَرط*, accord. to some, (Msb,) The leaves of the *سَلَم* [*mimosa flava*], (Lth, S, Mgh, K,) with which they tan; (Lth, S, Mgh;) but this assertion is [said to be] inaccurate; for the leaves are called *خَبَط*, and camels are fed with them, and they are not used for tanning: some say, that it is a kind of tree; but this also is inaccurate; for one says, “I plucked, or gathered, *قَرط*,” and trees are not plucked, or gathered: (Msb:) AHn [contradicts this, however, for he applies this word to a kind of tree, and] says, it is the best of things with which hides are tanned in the land of the Arabs; and these are tanned with its leaves and its fruit: [the pods of the *سَنْط*, which is also called *قَرط*, are used for tanning;] and in one place he says, it is a large kind of trees, having thick stems (سوق [app. a mistranscription for شوك, thorns,]) resembling the walnut-tree, [in the Mgh, evidently from the same source, “or, as some say, a large kind of trees, having thick thorns (شوك), resembling the walnut-tree,”] the leaves of which are smaller than those of the apple-tree, and it has grains which are put into balances [for weights, like as are those of the carob-tree]: it grows in the low plains: (TA:) or a kind of tree, whereof the *سَنْط* [*mimosa Nilotica*, also called *acacia Nilotica*,] is a species: (M, K, in art. سَنْط:) [or,] correctly speaking, it is [the fruit, or seed with its pericarp, of that tree;] a well-known grain, which comes forth in envelopes, like lentils, from the trees called *عَصَاه*; (Msb;) or, [to speak more precisely,] the fruit of the *سَنْط*, whence is expressed *أَقَاقِيَا* [*acacia*, i. e. *succus acaciæ*]; (K;) which is termed *عَصَارَةُ الْقَرَطِ*, [and when inspissated, *رَبُّ*,] and has an acrid property; the best thereof is that which is sweet in odour, heavy, hard, and green; and it strengthens relaxed members, when cooked in water, and poured upon them: (Ibn-Jezleh, TA:) [the last application is that which commonly obtains in the present day: see also 'Abd-el-Lateef, pp. 48—52 of the Arabic text, and De Sacy's translation and notes:] the n. un. is *قَرطَة*: (AHn, Mgh, Msb;) and the dim. of this is *قَرطَة*. (AHn, Msb.) Hence *بِلَادُ الْقَرَطِ*, applied to *El-Yemen*, because the *قَرط* grows there [most plentifully]. (S.) See also *صَنْع*.

*قَرطِي* The dye (صَبغ [a mistranscription for دَبغ i. e. tan]) of the *قَرط*. (TA.) — See also *مَقْرُوط*. — *إِبِلٌ قَرطِيَّةٌ* *Camels that eat قَرط*. (TA.) — *قَرطِي* *A ram of El-Yemen*; because the *قَرط* grows there [most plentifully]. (S, K.)

*قَرَّاط* *A seller of قَرط*. (Msb, K.)

*قَارِط* *A plucker, or gatherer, of قَرط*. (S, Msb, K.) It is said in a proverb, (S,) *لَا آتِيكَ أَوْ يُوُوبُ* [*I will not come to thee unless the gatherer of قَرط, of the tribe of 'Anazeh, return*]: (S, K, but in the latter *العَنْزِي* is omitted:) and Abou-Dhu-eyb says,

وَحَتَّى يُوُوبُ الْقَارِطَانِ كِلَاهُمَا

[And until the two gatherers of *قَرط* return, each of them]: (S:) the *قَارِطَانِ* were two men of the tribe of 'Anazeh, who went forth in search of *قَرط*, and did not return. (S, K.) We also find in the M, *لَا آتِيكَ الْقَارِطُ الْعَنْزِيُّ*, i. e. *I will not come to thee as long as the gatherer of قَرط, of the tribe of 'Anazeh, is absent*: *القَارِطُ الْعَنْزِيُّ* being made to occupy the place of *الدَّهْر*, and being put in the accus. case as an adverbial expression, by an extension of the signification, of which there are parallel instances. (TA.)

*تَقْرِيط*: see 2. [Used as a subst., *An encomium, or eulogy, on a living person*: pl. *تَقَارِيط* and *تَقْرِيطَات*.]

*مَقْرُط*: see what next follows.

*مَقْرُوط* *A skin, or hide, tanned with قَرط*; (S, Msb, K;) as also *قَرطِي*; and AHn mentions, on the authority of Abou-Mis-hal, *مَقْرُط*, as though from *أَقْرَطَه*, which, he says, we have not heard: (TA:) or *dyed therewith*. (K.)

قرع

قرف

See Supplement.]

### قرنص

Q. 1. [*قَرْنَصًا*, below.] = *قَرْنَصَه*. (JK, TA,) inf. n. *قَرْنَصَة* (JK, S, K) and *قَرْنَاص*, (TA,) *He bound his arms beneath his legs*: (JK, K;) or *he drew him together, (namely, a man,) binding his legs and arms*. (S.) — [Hence,] *قَرْنَصَة* also signifies *A certain mode of coitus, in which the woman's extremities are drawn together, so that the man makes fast her arms beneath her legs*: (JK, K;) transmitted by Ibn-'Abbád. (TA.)

Q. 2. *تَقَرْنَصَتْ* *She (an old woman) wrapped herself up in her clothes*. (JK, K.)

*قَرْنَصِي* and its variations: see what follows.

*قَرْنَصًا*, with damm, (K,) [in a copy of the S written without any vowel-sign to the ف,] or *قَرْنَصًا*, (so in a copy of the S) or both, (El-Ashmoonee, in his Expos. of the Alfeyeh of Ibn-'Akeel,) and *قَرْنَصًا*, with damm to the ق and ر, (IJ, K,) and *قَرْنَصِي*, (S, K,) and *قَرْنَصِي*, (Fr, K,) and *قَرْنَصِي*, (K,) of all which the first is the most chaste, (TA,) [all inf. ns., of which the verb, accord. to analogy, is *قَرْنَص*, but I have met with no instance of its occurrence,] *A certain mode of sitting*; (S;) the sitting upon the buttocks, making the thighs cleave to the belly, and putting the arms round the shanks, (A'Obeid, S, K,) like as a man binds himself with a piece of cloth round his back and shanks; his arms being in the place of the piece of cloth: (A'Obeid, S;) or the sitting upon the knees, bending down, (مَنْكَبًا, [in the L مَنَكَبًا, which is a mistranscription,]) making the belly cleave to the thighs, and putting the hands under the arm-pits; (Abu-l-Mahdee, S, K;) a mode of