

قَطٍّ (Qitt).

xxxviii, 15.

A judge's sentence.

In general the opinion of the Commentators is that قَطٍّ means some sort of writing (cf. Bagh. *in loco*, and Rāghib, *Mufradāt*, 417). Some, however, recognized it as a foreign word, for as-Suyūṭī, *Itq*, 323, quotes authority for its meaning *book* in Nabataean.

Halévy suggested that it was to be derived from Akk. *kithu*, but this is hardly likely. Fraenkel, *Fremdw*, 249, agrees with as-Suyūṭī's authorities in taking it as a loan-word from Aramaic.<sup>1</sup> In the Mishnah כִּתּוּב means an official document, though later it was specialized in the meaning of "bill of divorce". So כִּתּוּב and כִּתְּבָא both mean *writing* and *document*, and Levy, *Wörterbuch*, i, 322, suggests they may be originally from Gk. χάρτης. Syr. ܟܬܝܒ became specialized in the meaning of *haereditas*, and is not so likely an origin. If a borrowing, it must have been early, for several examples occur in the old poetry.<sup>2</sup>

قَطِرَانٍ (Qatirān).

xiv, 51.

Pitch.

This curious word occurs only in a passage descriptive of the torments of the wicked on the Last Day, where the pronunciation of the Readers varied between قَطِرَانٍ; قَطْرَانٍ; and قِطْرَانٍ. This last reading is supported by the early poetry and is doubtless the most primitive.<sup>3</sup>

Zam. tells us that it was an exudation from the Ubhal tree used for smearing mangy camels, but from the discussion in *LA*, vi, 417, we learn that the philologers were somewhat embarrassed over the word, and we have an interesting tradition that Ibn 'Abbās knew not

<sup>1</sup> The ultimate origin is apparently the Sumerian *gida*, whence comes Akk. *giltu*, and the Aram. forms, cf. Zimmern, *Akkad. Fremdw*, 19.

<sup>2</sup> Cf. the verse of Al-A'shā in Jawharī, s.v. قَطَط (where Cheikho, *Naṣrāniya*, 222, thinks that by قَطَط al-A'shā means the Gospel); and Mutalammis in Yāqūt, *Mu'jam*, iv, 228.

<sup>3</sup> Vide Tab. on the verse.