

or canes is bound: or, as some say, the pieces of wood that are upon the outside of a booth of reeds or canes, or in its inside, to which are bound the bundles of reeds or canes that form the roof: (Mgh, Mṣb:) or the heads [or extremities] thereof: (Mṣb:) or قبط, with ḍamm, [app. meaning قُبط, with ḍamm to the second letter as well as the first, or قُبط as a contraction of قُبط, like as كُتِب, accord. to some, is a contraction of كُتِب,] as IATH says, on the authority of Hr, (TA,) or قُبط, with kesr, (S, K,) signifies the thing, (S,) or rope, (K, TA,) of fibres or leaves of the palm-tree, (TA,) with which booths of reeds or canes are bound: (S, K, TA:) and hence مَعَاقِدُ الْقُطَبِ [the places where such ropes are tied]. (S.) — Also قِمَاطٌ + The snares by which one snares men: and [its pl.] قُطُط, accord. to the A, the cords of stratagems or tricks. (TA.) [Hence,] وَقَعْتُ عَلَى قِمَاطِهِ + I became acquainted with his stratagems, or tricks, (Lth, K,) or his snares by which he snares men. (TA.) [The explanation of this phrase by Lth is وَقَعْتُ عَلَى بُنُودِهِ: that in the K, قُطُط: another explanation is given in the TA, which is, قُطُطُ لَهُ فِي تَوْدَةٍ: in the JK, قُطُطُ: the right reading in the K and JK seems to be قُطُطُ: and that of the explanation in the TA mentioned in this sentence is most probably, I think, قُطُطُ لَهُ فِي بُنُودِهِ I understood him in his stratagems, &c.]

قِمَاطٌ A maker of قُطُط [pl. of قِمَاط] for children. (TA.) — A rope-maker. (TA.)

## قِمَاطٌ

Q. 4. قِمَاطٌ It (a day, S) was, or became, distressful, or calamitous. (S, K.)

قِمَاطٌ: see قِمَاطٌ.

قِمَاطٌ and قِمَاطَةٌ (S, Mṣb, K) and with tesh-deed, [i. e. قِمَاطٌ, قِمَاطَةٌ,] but this pronunciation is extr., (K,) or, accord. to Yaḥḥoob, (S,) or ISK, (TA,) not allowable, (S, TA,) A repository for books or writings, (S, Mṣb, K, TA,) resembling سَقَط, [q. v., (in the TA, سَقَط, which is evidently a mistake,)] made of reeds woven together: (TA:) the first word is fem., like the second, as well as masc.: (Mṣb:) pl. قِمَاطِرٌ. (S, Mṣb.)

قِمَاطِرٌ and قِمَاطِرٌ (S, K,) and قِمَاطِرٌ (TA,) A distressful, or calamitous, day: (S, K:) or a day that makes one knit the brow, or contract the skin between the eyes: so the first is explained by some as occurring in the Kur lxxvi. 10. (TA.) — قِمَاطِرٌ (TA,) and قِمَاطِرٌ, and قِمَاطِرٌ (Lth, TA,) and قِمَاطِرٌ (TA,) Intense evil. (Lth, TA.)

قِمَاطِرٌ: } see قِمَاطِرٌ, in two places.  
قِمَاطِرٌ:

## قَمْعٌ

## قَمَلٌ

## قَمَنٌ

See Supplement.]

## قَمَدٌ

Q. 4. قَمَدٌ He (a man, L, and a camel, S, L,) raised his head. (S, L, K.) Mentioned by J in art. قَمَد, q. v.

## قَن

See Supplement.]

## قَنَاءٌ

1. قَنَاءٌ, aor. -, inf. n. قَنُوْهُ, It (a thing, TA) was, or became, intensely red: (K:) and قَنَاءٌ, without -, is a dial. var. thereof, (TA in this art.) aor. يَقْنُوْهُ, inf. n. قَنُوْهُ. (TA in art. قَنُوْهُ.) You say, قَنَاءٌ لِحَيْتِهِ, aor. and inf. n. as above, His beard was, or became, intensely red from the dye: (S, O:) or, was, or became, black with the dye. (TA.) And قَنَاءٌ أُطْرَافِ الْجَارِيَةِ بِالْحِنَّاءِ The extremities of the girl, or young woman, were, or became, black, or, accord. to the T, intensely red, with the hinnā. (TA.) And قَنَاءٌ الْبُسْرَةِ The full-grown unripe date began to have its redness intermixed with blackness. (M in art. نَشْر.) — See also 2. = قَنَاءٌ He mixed it, i. e. milk (O, K, TA) with water. (TA.) = And, (O, K, TA,) aor. -, (TA,) inf. n. قَنَ: (O, TA,) He killed him: (O, K, TA:) or he incited him, or induced him, to kill him; as also قَنَاءَهُ (K, TA,) inf. n. قَنَاءٌ: (TA:) [but this is a strange rendering of a verb with a single objective complement; and it appears that قَنَاءَهُ should be followed by عَلَيْهِ, to give this sense; and so should قَنَاءٌ, if used in the same sense; for, accord. to Sgh,] عَلَيْهِ قَنَاءَهُ signifies I incited him, or induced him, to kill him. (O.) = قَنَاءٌ الْجَنْدِ (AHn, K, TA,) [if not a mistranscription, for قَنَيْ, as seems to be probably the case from what follows,] inf. n. قَنُوْهُ, (AHn, TA,) The skin was thrown into the tan, (AHn, K, TA,) after the removal of its hair and dirt: and قَنَاءٌ صَاحِبَهُ [Its owner threw it into the tan, &c.]. (AHn, TA.) = قَنَيْ, (O, K, TA,) aor. -, inf. n. قَنُوْهُ, (TA,) He died. (O, K.) One says, قَنَيْتُهُ حَتَّى قَتَيْتُهُ I beat him until he died. (TA.) — And قَنَيْ said of a hide, It became spoiled, or rendered unsound. (O, K.)

2. قَنَاءٌ (S, O, K,) inf. n. تَقْنَنَةٌ (S, O,) or تَقْنَنِي (K,) He rendered (S, O, K) a thing, (K,) or his beard, (S, O,) intensely red (S, O, K) with dye. (S, O.) And He dyed his beard black; as also قَنَاءٌ. (K.)

3. قَنَاءٌ It (a thing) did not suit him; i. q. مَا قَنَاءَهُ. (TA in art. قَنَاء.) [See also قَانِي, in art. قَنِي.]

4. قَنَاءٌ He spoiled a hide, or rendered it unsound. (O, K.) = أَقْنَانِي الشَّيْءُ The thing became possible to me, or within my power, (K, TA,) and near to me. (TA.) = See also 1, in two places.

قَنَاءَةٌ [or قَنَاءَةٌ]: see مَقْنَاءَةٌ.

قَنَاءٌ شَيْءٌ أَحْمَرٌ قَانِيٌّ (S, O.) See an ex. of the fem. قَانِيَّةٌ, applied to the sun, by a poet who was drinking, or watering, with a party, and was prevented by them from taking his share of the water until the sun became red. (TA.)

مَقْنَاءَةٌ and مَقْنُوَّةٌ (S, K) i. q. مَقْمَاءَةٌ [and مَقْمُوَّةٌ], (K.) A place on which the sun does not come; (AA, S, TA;) as also قَنَاءَةٌ [perhaps a mistranscription for قَنَاءَةٌ like its syn. قَنَاءَةٌ]: (TA:) some say that مَقْنَاءَةٌ and مَقْنُوَّةٌ, [thus] without -, signify the contr. of مَضْحَاةٌ [which means a place from which the sun is hardly ever, or never, absent]. (S, TA.)

## قَنْبٌ

1. قَنْبٌ فِيهِ (JK, A, O, K,) aor. -, (JK, O,) inf. n. قَنْبٌ (JK,) + He entered into it, (JK, A, O, K,) namely, his house, or tent; as also قَنْبٌ. (JK, A.) — And قَنْبَتِ الشَّمْسُ (A, K,) aor. as above, (TA,) and so the inf. n., (K,) + The sun set, (A, K, TA,) so that nothing thereof remained. (TA.) — قَنْبٌ بِمَخْلَبِهِ, aor. -, inf. n. قَنْبٌ, He (a lion) withdrew his claw into its receptacle. (O.) = قَنْبٌ الْكَرْمِ (A,) or الْعَنْبِ (JK, K,) inf. n. قَنْبٌ (JK,) He cut off from the grape-vine what would be injurious (A, K) to its produce; (K;) as also قَنْبَهُ: (A:) or he cut off from its upper part what would not bear and what would perhaps injure its produce: (En-Naḍr, TA:) or he cut off some of the shoots thereof in order to thin it and that others might receive the whole of its strength. (AHn, TA.) = قَنْبٌ الزَّهْرِ The flowers, or blossoms, came forth from their calyxes. (K.)

2. تَقْنَبُ (IDrd, S, O, K,) inf. n. تَقْنَبُ (IDrd, S, K,) The seed-produce put forth the قَنَابَةُ [or قَنَابٌ i. e. the leaves enclosing the ears of corn]; (K;) i. q. أَغَصَفَ [i. e. put forth its عَصَف, here meaning the leaves of the ears of corn]. (IDrd, S, O.) = قَنْبُوا (O, K,) inf. n. as above, (K,) They became a [troop such as is termed] مَقْنَبٌ; as also أَقْنَبُوا (O, K;) and so أَقْنَبُوا. (A, O, K.) — And قَنْبُوا is said to mean They journeyed, or travelled, far: (O:) [or] so أَقْنَبُوا: (T, TA:) and قَنْبُوا نَحْوَ قَوْمٍ They journeyed towards a people, or party. (JK.) = See also 1.

4: see 2, in two places. = اقْنَبَ also signifies + He hid himself from a creditor, or from a Sulṭān. (O, K.) = And It (a plant) put forth the calyxes of its flowers, or blossoms. (AHn, O, TA.)