

It is said in a prov., **بَرَّتْ قَائِبَةٌ** † **مِنْ قُوبٍ**, (S, A, O,) or **تَخَلَّصَتْ قَائِبَةٌ** † **مِنْ قُوبٍ**, (K,) or **قَائِبَةٌ** † **مِنْ قُوبٍ**, † *An egg became or has become, freed from a young bird [that was in it]:* (S, A, O, K:) or *a young bird, from an egg:* (AHeyth, TA:) applied to him who has become separated from his companion. (A, K.) An Arab of the desert, of the tribe of Asad, (S,) or Asd, (O,) said to a merchant who asked him to be his safeguard, **إِذَا بَلَغْتَ بَكَ مَكَانَ كَذَا بَرَّتْ قَائِبَةٌ** † **مِنْ قُوبٍ**, meaning † [*When I shall have reached with thee such a place,*] *I shall be clear of obligation to protect thee.* (S, O.) El-Kumeyt says

• **لَهُنَّ وَلِلْمَسِيْبِ وَمَنْ عِلَاهُ**

• **مِنْ الْأُمَالِ قَائِبَةٌ** † **وَقُوبٌ**

[*To them (i. e. women), and to hoariness and him upon whom it has come, relates, among the proverbs, "An egg and a young bird"*]: he likens the fleeing of women from old men to the fleeing of the **قُوب**, or young bird, from the **قَائِبَةٌ**, or egg; and [virtually] says that the beautiful woman will not return to the old man, like as the young bird will not return to the egg. (TA.) And Abou-Alee El-Kalee mentions the saying, **لَا وَالَّذِي أَخْرَجَ قَائِبَةً** † **مِنْ قُوبٍ**, as meaning [*No, by Him who has produced*] *a young bird from an egg*: but Abou-'Obeyd El-Bekree says that this is inverted. (MF, TA.) — **أُمُّ قُوبٍ** [in the TA said to be **بِالْفَتْحِ**, a mistranscription for **بِالصَّمْرِ**,] *Calamity, or misfortune.* (O, K.)

**قُوبٌ** [in the two phrases here following is probably pl. of **قُوبَةٌ**]. You say, **فِي الْأَرْضِ قُوبٌ**, [app. meaning *round hollows*: see 1, first sentence]. (A.) And **فِي رَأْيِهِ وَجِلْدِهِ قُوبٌ** [in his head and his skin are pits]. (A, TA.) — And hence **الْقُوبَاءُ**. (A.) See **قُوبَاءُ**, in two places. — It signifies [also] *Egg-shells.* (O, K.)

**قَيْبٌ**: see **قَابٌ**, in three places.

**قَائِبَةٌ**: see **قُوبٌ**: in four places.

**قُوبَةٌ**: see **قُوبٌ**: — and see also **قُوبَاءُ**, in three places.

**قُوبَةٌ**: see **قُوبَاءُ**, in three places. — Also, (K,) applied to a man such as is termed **مَبْلَى** [app. as meaning "rich," or "wealthy"], *One who remains constantly in his abode*, (S, K,) *not quitting it.* (S.)

**قُوبَاءُ**, (S, O, Mgh, K,) fem., and imperfectly decl., (S, O,) and **قُوبَا**, (S, O, Mgh, K,) which is masc., and perfectly decl., as quasi-coordinate to **قُرْطَاسٌ**, said by ISk to be the only word of the measure **فُعْلَاءُ** except **خُشَاءُ**, (S, O,) both originally of the measure **فُعْلَاءُ**, (O,) but to these may be added **مَزَاءُ**, (S, O,) [and perhaps some other instances,] and **قُوبَةٌ** and **قُوبَاءُ**, (O, K,) both of which are said by Fr to signify the same as

**قُوبَاءُ**, (O,) [*Ringworm, or tetter; so called in the present day; a well-known disease, (S, O, Mgh,) characterized by excoriation and spreading, and cured by spittle, (S, O, TA,) or by the spittle of one who is fasting or hungry; (TA; [see an ex. in a verse cited voce فُلُقُ];) a cutaneous eruption, in which scabs peel off from the skin, and the hair comes off: (K, TA:) see قُوبٌ, above: قُوبٌ is [also] pl. of قُوبَاءُ [like as نَفْسٌ is of نَفَسًا], (S,) [and] so is قُوبَائِي: (KL:) ISd says, accord. to IAqr, **قُوبَاءُ** is sing. of **قُوبَةٌ** and **قُوبَةٌ**; but I know not how this can be: and he [i. e. IAqr] also says that **قُوبٌ** is pl. of **قُوبَةٌ** and **قُوبَةٌ**; and this is clear. (TA.) The dim. of **قُوبَاءُ** is **قُوبَيْي**; and that of **قُوبَاءُ** is **قُوبَيْي**. (S, O.)*

**قُوبِي** Fond of, or addicted to, the eating of young birds, (O, K, TA,) which are termed **أَقُوبٌ** [pl. of **قُوبٌ**]. (TA.)

**قُوبَاءُ** and **قُوبَيْي**: see **قُوبَاءُ**, concluding sentence.

**قَائِبَةٌ** and **قَائِبَةٌ**: see **قُوبٌ**; the former in eight places, and the latter in one place. **قَائِبَةٌ قُوبٌ** means *An empty egg*: to such, in a trad., Mekkeh is likened when devoid of pilgrims. (O.)

**أَرْضٌ مَقُوبَةٌ** [i. e. **مَقُوبَةٌ** or **مَقُوبَةٌ**, being written without any syll. signs,] *Land upon which rain has fallen, and in consequence thereof, in some places, trees that were in it formerly have been carried away*: mentioned by AHn. (TA.)

**مُقُوبٌ** Peeled, or excoriated; or so in several, or many, places. (K.) — And *One from whose skin scabs have peeled off*, (A, K, TA,) *leaving upon it marks*, (A,) and *whose hair has come off [at those places]*. (K, TA.) — And *A serpent (S, O, K) of the species termed أَسُود (S, O) that has cast off its skin.* (S, O, K.)

## قوت

1. **يَقُوتُ**, (S, Mgh, O, Mgh, K,) aor. **قَاتَ**, (S, O, Mgh,) inf. n. **قُوتٌ** (S, O, Mgh, K) and **قُوتٌ** (Sb, K) and **قَيَاتَةٌ**, (S, O, K,) the last originally **قَوَاتَةٌ**, (O,) *He fed, nourished, or sustained*, (S, Mgh, TA,) or *fed with what would sustain the body*, (S, O, K, TA,) [or *with food sufficient to sustain life*,] or *with a small supply of the means of subsistence*, (TA,) him, (Mgh, TA,) or them, (K, TA,) or his family; (S, O;) *he gave him [or them] what is termed قُوتٌ [q. v.]:* (Mgh:) and **قَاتَهُ** signifies [in like manner] *he gave him his قُوتٌ*. (TA.) It is said in a trad., **كُفِيَ بِالْمَرْءِ قُوتُ** **إِنَّمَا أَنْ يَضِيعَ مَنْ يَقُوتُ** i. e. [*It suffices the man as a sin, or crime, that he destroy him whom he is bound to sustain, of his family and household and slaves: or, as some relate it, مَنْ يَقِيْتُهُ*; using a dial. var. [of *يقوت*]]. (TA.) [And **قَاتَهُ** app. signifies, primarily, *He supplied to him food.* (See this verb below, near the end of the paragraph.)] — And **قَاتَ** and **قُوتَ** and **أَقُوتَ** and **أَقَاتَ** [sometimes] signify *He*

*strained his household, by reason of niggardliness or poverty.* (TA in art. زَنَقُ.) — **قُوتُوا طَعَامَكُمْ** = (زنق.) **يُبَارِكُ لَكُمْ فِيهِ**, a trad., thus related by some, by others **قُوتُوا**, [loosely expl. in the TA,] means, accord. to some, *Measure ye your corn*, [and] *He will bless you in it*: or, accord. to others, *make ye small round cakes (أَقْرَاصُ) of your corn, &c.* (El-Jámi' es-Sagheer, and scholia thereon.) — See also 8, in the middle of the paragraph.

2: see the preceding paragraph, in two places.

4. **أَقَاتَهُ**: see 1, first and second sentences. — Also *He kept, preserved, guarded, or protected, him.* (TA.) — And **أَقَاتَ عَلَى الشَّيْءِ**, (S, O, K, TA,) and **أَقَاتَهُ**, (K,) *He had power, or ability, to do, effect, accomplish, attain, or compass, the thing.* (S, O, K.) — See, again, 1, latter half, in two places.

5. **فُلَانٌ يَنْقُوتُ بِكَذَا** [*Such a one feeds, nourishes, or sustains, himself with such a thing*], (S, O,) or **بِالْقَلِيلِ** [*with that which is little*]: (Mgh:) or **قُوتَ تَقُوتَ بِالشَّيْءِ** [*he made the thing his قُوت [or food]*]; and **أَقَاتَهُ** and **أَقَاتَ بِهِ** and **أَقَاتَ** signify thus likewise: (TA:) or **أَقَاتَ** signifies *he ate it*; (Mgh;) and so does **أَقَاتَهُ**. (TA.)

8. **أَقَاتَ** signifies *He was, or became, fed, nourished, or sustained*; being quasi-pass. of **قَاتَ** signifying as expl. in the beginning of this art. (S, A, Mgh, O, K, TA.) — And it is trans. by means of **بِ**, and by itself: see 5, in four places. One says, **هُمُ يَنْقُوتُونَ الْحَبَّ** [*They feed upon, or eat, grain*]. (A.) — The saying, of Tufeyl,

**يَقُوتَاتُ فَضْلَ سَنَامِهَا الرَّحْلُ**

is held by ISd to mean, † *The saddle [as it were] eats the remainder of her hump, [as though] making it to be food for itself*: accord. to IAqr, he says, the meaning is, *takes it away thing after thing [or piecemeal]*; but I have not heard this [meaning] in any other instance: hence, says IAqr, the oath sworn one day by El-'Okeylee, [said in the A to be an oath of the Arabs of the desert,] **لَا وَقَائِبَتُ نَفْسِي الْبَصِيرَ مَا فَعَلْتُ**, for, he says, **النُّوْتُ** [the inf. n. of **أَقَاتَ**] and **الْقُوتَاتُ** [inf. n. of **قَاتَ**] are one [in signification]; and AM says that the meaning of this is, [*No, by Him who takes my spirit, breath after breath, until He has taken it wholly, [the All-seeing, I did not that thing:] and the saying of Tufeyl means the saddle, while I am riding upon it, takes by little and little the fat of her hump until there remains not of it aught.* (TA.)] — One says also, **الْحَرْبُ تَقُوتَاتُ الْإِبِلِ** [*War makes the camels to be food*]; meaning that [in consequence of war] the camels are given in payment of bloodwits. (A.) — And **فَقُوتَاتُ الْكَلَامِ** [*Such a one retrenches, or curtails, speech, or talk*]; [said of one who speaks, or talks, little;] syn. **يَقْلُهُ**. (A.) — See also 1, latter half. [Hence,] one says, **أَقَاتْ لِنَارِكَ قَيْتَةً** † [*Supply to thy fire ali-*