

It is said in a prov., **بَرِنَتْ 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 safe-guard, **إِذَا بَلَغْتَ بِكَ مَكَانَ كَذَا بَرِنَتْ 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

- **لَهْنٌ وَلِلْمَشِيبِ وَمَنْ عَلاَهُ**
- **مِنْ الْأَمْثَالِ 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 قوب, 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 Aboo-'Alee El-Kálee mentions the saying, **لَا وَالَّذِي أَخْرَجَ قَائِبَةً** † **مِنْ قُوبٍ** [*No, by Him who has produced*] *a young bird from an egg:* but Aboo-'Obeyd El-Bekree says that this is inverted. (MF, TA.) — **أَمْرٌ قُوبٌ** [in the TA said to be **بِالْفَتْحِ**, a mistranscription for **بِالضَّمِّ**,] *Calamity, or misfortune.* (O, K.)

**قُوبٌ** [in the two phrases here following is probably pl. of قُوبَةٌ]. You say, **فِي الْأَرْضِ قُوبٌ** [*In the ground are hollows*] [app. meaning round hollows: see 1, first sentence]. (A.) And **فِي رَأْسِهِ 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 **مَلِيٌّ** [app. as meaning "rich," or "wealthy"], *One who remains constantly in his abode,* (S, K,) *not quitting it.* (S.)

**قُوبَاءُ**, (S, O, Mṣb, K,) fem., and imperfectly decl., (S, O,) and **قُوبَا**, (S, O, Mṣb, K,) which is masc., and perfectly decl., as quasi-coordinate to **قُرطاسٌ**, 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 **مَرَأٌ**, (S, O,) [and perhaps some other instances,] and **قُوبَةٌ** and **قُوبَةٌ**, (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, Mṣb,) *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 **فَلَقُ**];) *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 **نُفْسٌ** is of **نُفَسَاءُ**, (S,)] [and] so is **قُوبَائِيٌّ**: (KL:) ISd says, accord. to IAar, **قُوبَاءُ** is sing. of † **قُوبَةٌ** and † **قُوبَةٌ**; but I know not how this can be: and he [i. e. IAar] also says that † **قُوبٌ** is pl. of † **قُوبَةٌ** and † **قُوبَةٌ**; and this is clear. (TA.) The dim. of **قُوبَاءُ** is † **قُوبِيَّاءُ**; and that of **قُوبَاءُ** is † **قُوبِيَّاءُ**. (S, O.)

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

**قُوبِيَّاءُ** and **قُوبِيَّاءُ**: 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.)

**مُقُوبَةٌ** or **مُقُوبَةٌ**, being written without any syll. signs, [*i. e. 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 **أَسُودٌ** (S, O) that has cast off its skin. (S, O, K.)

### قوت

1. **قَاتٌ**, (S, Mgh, O, Mṣb, K,) aor. **يَقُوتُ**, (S, O, Mṣb,) inf. n. **قُوتٌ** (S, O, Mṣb, K) and **قُوتٌ** (Sb, K) and **قِيَاتَةٌ**, (S, O, K,) the last originally **قَوَاتَةٌ**, (O,) *He fed, nourished, or sustained,* (S, Mṣb, 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,* (Mṣb, TA,) or *them,* (K, TA,) or *his family;* (S, O;) *he gave him [or them] what is termed قُوتٌ [q. v.]:* (Mṣb:) and † **قَاتَةٌ** signifies [in like manner] *he gave him his قُوتٌ.* (TA.) It is said in a trad., **كُفِيَ بِالْمَرْءِ قُوتٌ** [*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 يَغِيئُهُ**; using a dial. var. [of **يَقُوتُ**]. (TA.) [And † **قَاتَةٌ** app. signifies, primarily, *He supplied to him food.* (See this verb below, near the end of the paragraph.)] = And **قَاتٌ** and **قُوتٌ** and † **أَقُوتٌ** and † **أَقَاتٌ** [sometimes] signify *He*

*straitened his household, by reason of niggardliness or poverty.* (TA in art. **زَنَقٌ**) = **قُوتُوا طَعَامَكُمْ** = **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' eṣ-Ṣagheer, 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, \*) 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 يَتَّقُوتُ بِكَذَا** [*Such a one feeds, nourishes, or sustains, himself with such a thing,*] (S, O,) or **بِالْقَلِيلِ** [*with that which is little*]: (Mṣb:) or **قُوتٌ** *he made the thing his قُوتٌ [or food];* and **أَقَاتَهُ** and **أَقَاتَ بِهِ** signify thus likewise: (TA:) or **أَقَاتَ بِهِ** signifies *he ate it;* (Mṣb;) and so does **أَقَاتَهُ**. (TA.)

8. **أَقَاتَ** signifies *He was, or became, fed, nourished, or sustained;* being quasi-pass. of **قَاتٌ** 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 يَغْتَاتُونَ الْحَبَّ** [*They feed upon, or eat, grain.*] (A.) — The saying, of Tufeyl,

**يَغْتَاتُ 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 IAar, 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 IAar, the oath sworn one day by El-'Oḳeylee, [said in the A to be an oath of the Arabs of the desert,] **لَا وَقَائِتٍ** † **نَفْسِي الْبَصِيرِ مَا فَعَلْتُ**, for, he says, **الْقُوتُ** [the inf. n. of **أَقَاتَ**] and **الْقُوتُ** [inf. n. of † **قَاتٌ**] 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, **إِ الْحَرْبُ تَغْتَاتُ الْإِبِلَ**, [*War makes the camels to be food*]; meaning that [in consequence of war] the camels are given in payment of bloodwits. (A.) — And **فُلَانٌ يَغْتَاتُ الْكَلَامَ** † [*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, **أَقَاتْتُ لِنَارِكَ قَيْتَةً** † [*Supply to thy fire ali-*