

ق, &c.,) *He vomited* (Mgh, TA) what he had eaten. (Mgh, Mṣb, TA.) — [Hence one says,] قَاءَ نَفْسَهُ [lit. *He vomited his soul*], meaning † *he died*: like لَفَّظَ نَفْسَهُ. (A, TA.) And قَاءَتِ الطَّعْنَةُ الدَّمَ † [The wound made with a spear or the like spouted forth the blood]. (A, TA.) And ثَوَّبَ الصَّبْغَ † *A garment that is saturated with the dye*. (S, A, O, K.) And تَقَى الْأَرْضَ أَفْلَازَ كَبِدِهَا [lit. *The earth will vomit the pieces of her liver*], meaning † *the earth will cast forth upon her surface her treasures*. (TA, from a trad.) And قَاءَتِ الْأَرْضُ أَكْلَهَا [lit. *the earth vomited her food*], meaning † *the earth disclosed her herbage and her treasures*. (TA, from a saying of 'Aishah.) And تَقَى الْأَرْضَ تَقَى النَّدَى [The earth exudes the moisture]. (TA.)

2. قَيَّاهُ *He*, (a man, S, Mgh, O, Mṣb,) or it, (medicine, K,) *caused him to vomit*; (S, * Mgh, O, * Mṣb, K, *) and قَيَّاهُ signifies the same. (S, O, K.)

4: see what immediately precedes.

5. تَقَيَّأَ *He constrained himself to vomit*; (S, Mgh, O, Mṣb, TA;) and *he vomited intentionally*. (TA.) See also 10, in two places. = And تَقَيَّأَتْ *She addressed, or presented, herself to her husband, and threw herself upon him*: (K:) or, accord. to Lth, *she affected languor, or languidness, to her husband, and threw herself upon him*: but in the opinion of Az, the verb with ق in this sense is a mistranscription, and is correctly تَقَيَّأَتْ, [q. v.,] with ف. (TA.)

10. اسْتَقَيَّأَ (S, Mgh, Mṣb, K, TA,) or اسْتَقَيَّأَ, (thus in the O, in which the former is not mentioned, [and it seems from an ex. in a verse there cited that this may be a dial. var.,]) and تَقَيَّأَ (S, Mgh, O, Mṣb, K, TA,) *He constrained himself to vomit*: (S, Mgh, O, Mṣb: [see the latter verb above: in the K neither is expl.]) or the former is an instance of اسْتَفْعَلَ from الْقَيْءُ [i. e. it signifies *he desired to vomit*]: and † the latter signifies more than the former, i. e. *he made what was in the جَوْفِ* [here meaning *stomach*] *to come forth, intentionally*. (TA.) It is said in a trad., [If the person drinking in a standing posture knew what would be the effect upon him, he would desire to vomit what he had drunk: for the drinking and the eating in that posture are forbidden in more than one trad.]. (TA.)

قَيْءٌ originally an inf. n.: then applied to signify *Vomit*; i. e. *vomited food*. (Mṣb.) It is said in a trad., الرَّاجِعُ فِي هَيْبَتِهِ كَالرَّاجِعِ فِي قَيْئِهِ [He who takes back his gift is like him who swallows back his vomit]. (S.)

دَوَارٌ and عَطَاسٌ قَيْءٌ a subst. (K, TA) similar to عَطَاسٌ and دَوَارٌ [and many other words of the same form applied to maladies; indicating that it signifies *A complaint that causes much, or frequent, vomiting*]. (TA.) One says, بِهِ قَيْءٌ, meaning [In him is a

complaint in consequence of which he is vomiting much, or frequently. (ISk, S, O.)

قَيْءٌ One (a man, IAar) *who vomits much, or frequently*; as also قَيْءٌ; (IAar, K, TA;) the latter formed from the former, like مَقْرُوءٌ from مَقْرُوءٌ. (L, TA.) — Also, [دَوَاءٌ قَيْءٌ,] *Medicine that is taken to cause vomiting*; (ISk, S, O;) and so دَوَاءٌ مُقَيِّئٌ (K, TA) and مُقَيِّئٌ. (TA.)

مُقَيِّئٌ and مُقَيِّئٌ: see what immediately precedes.

قبح

1. قَاحٌ, said of a wound, (S, A, Mṣb, K, &c.,) aor. يَقِيعُ (S, Mṣb,) inf. n. قَيْعٌ; (Mṣb, K;) like قَاحٌ, aor. يَقْوَحُ; (K;) and قَيْعٌ (S, A, Mṣb, K,) inf. n. تَقْيِيحٌ; (A;) and اقَاحٌ; (A, Mṣb, K;) and تَقْوِحٌ; (S, A, Mṣb, K;) and تَقْوَحٌ; (Mṣb, K;) [It suppurated;] it became in the state of containing [or generating] matter, such as is termed قَيْعٌ [meaning as expl. below]: (S, * A, * K in art. قَوْحٌ, and Mṣb in explanation of قَيْعٌ:) or its قَيْعٌ ran, or flowed: or became in a state of readiness [to do so]. (Mṣb in explanation of قَاحٌ and اقَاحٌ and تَقْوِحٌ.)

2 and 4 and 5: see the preceding paragraph.

قَيْعٌ *Thick purulent matter* (مَدَّةٌ) *unmixed with blood*; (S, A, L, K;) *white, thick [matter], unmixed with blood*: (Mṣb:) or, as some say, [contr. to the generality of the lexicographers,] *thin matter* (صَدِيدٌ) *like water, in which is a شَكْلَةٌ* [or small admixture, or tinge of the red and white hue,] of blood. (L.)

قَاحَةٌ, mentioned in this art. in the S, see in art. قَوْحٌ.

قيد

1. قَيْدٌ: see 2.

2. قَيْدُهُ, inf. n. تَقْيِيدٌ. *He put a قَيْدٌ* [or pair of shackles] *upon his* (a horse's) [fore-]legs; *he shackled his* [fore-]legs. (Mṣb.) قَيْدَتُ الدَّابَّةَ [I shackled the fore-legs of the beast; hobbled him: and, in a general sense, bound him.] (S.) قَيْدٌ (inf. n. قَيْدٌ, TA) and قَيْدٌ signify the same, [He had shackles put upon his fore-legs; he had his fore-legs shackled]. (K.) See also 5. — قَيْدُهُ بِاللَّيْلِ † [Bind thou him by oath]: said when one has not given thee thy right or due. (TA in art. الت.) — اقْيِدْ جَمَلِي (inf. n. تَقْيِيدٌ, K.) [lit., I shackle the fore-legs of my camel; meaning,] † I fascinate my husband so as to prevent him from going to other women; as though I shackled his legs. (IAth, L, K, * from a trad.) — † It (fatigue) kept a she-camel from action. (A.) — † It (beneficence) shackled, or restrained, a person. (A.) — قَيْدُ الْإِيمَانِ الْفَتْكُ † [The giving assurance of

safety] *inhibits assassinating, or assaulting, the مؤمن* [i. e. the person to whom assurance of safety has been given (بِالْمُؤْمِنِ in the CK is a mistranscription for بِالْمُؤْمِنِ)]; like as shackles inhibit the mischievous animal from doing mischief. (L, K, * from a trad. [See also 1 in art. فَتَكَ; where this trad. is cited in full.] — قَيْدٌ, (inf. n. تَقْيِيدٌ, K.) † *He pointed a writing with the syllabical signs, or signs which point out the pronunciation and division of syllables*: (S, A, L, K:) *he pointed a letter*: (L:) *he restricted a word or phrase [in its signification or application] by that which prevented equivocation and removed ambiguity*. (Mṣb.) = † *He registered, or recorded, a matter of science [&c.] in a book or the like; i. q. ضَبَطَ*. (L.)

5. قَيْدٌ quasi-pass. of قَيْدٌ [He had shackles put upon his legs; he had his legs shackled: see also 2]. (A.)

قَيْدٌ: see قَادٌ.

قَيْدٌ [A shackle; or fetter: or, generally, a pair of shackles for the fore-legs of a beast, and generally made of rope, but some are of iron; a pair of hobbles; a pair of fetters]: (S, K, &c.:) pl. [of pauc.] أَقْيَادٌ (L, Mṣb, K) and [of mult.] قَيْوَدٌ. (S, L, Mṣb, K.) — إِنْ قَيْوَدَ الْإِيَادُ أَوْتَقَى الْأَقْيَادُ † [Verily the shackles of benefactions are the firmest of shackles]. (A.) [الْإِيَادُ is for الْإِيَادِي.] — *What binds together [the two pieces of wood in a camel's saddle which are called] the عَضْدَانِ of [the two broad pieces of wood called] the مَوْخِرَتَانِ, (L, K [in the former of which, however, instead of مَوْخِرَتَانِ من العَضْدَيْنِ, the reading in the K, is put مَوْخِرَتَيْنِ المَوْخِرَتَيْنِ at their upper part, being a thong. (L.) — A plaited thong between [the two pieces of wood called] the حِنَوَانِ of a camel's saddle of the kind called رَجَلٌ, at the upper part; and sometimes, of a horse's saddle. (L.) — The thong that binds together [the two pieces of wood called] the عَرْقُوتَانِ of a camel's saddle of the kind called قَتَبٌ. (S, L, K.) — Anything that binds one part of a thing to another part. (L.) — The extended thing at the lower extremities of the suspensory cords or strings of a sword, which is held by [the rings called] the بَكَرَاتِ. (L, K.) — قَيْدَا الْبَايِزِ The jesses of the hawk or falcon; syn. سَبَاقَاهُ (S, O, K, all in art. سبق.) — قَيْدُ الْإِنْسَانِ The gum wherein the teeth are set: (K:) قَيْوَدُ الْإِنْسَانِ the gums: (L:) or the portions of the flesh of the gums that rise between the teeth; likened to the red قَيْوَدٌ which are marks upon camels, made with a hot iron. (ISd, L.) — قَيْدُ الْفَرَسِ A certain mark made with a hot iron upon the neck of a camel, (S, ISd, L, K,) and upon its face, and thigh, of an oblong shape, (ISd, L,) in the form of a قَيْدٌ [for the legs], (S, L,) or of two rings with a line extending between them. (Nh, L.) —*