When did this lameness befall thee? هَذَا القُعَادُ When did this lameness befall thee? in the ground save to the depth of a man sitting: (Lh, L:) and مَرْرُتُ بِمَا: قَعْدَة رَجُل I passed by water of the depth of a man sitting. (Sb, L.) One's last child, male or female; and one's last children. (K.)

(,مُركَب) A vehicle, or beast of carriage, فَعَدَة for women: so in the copies of the K in our hands; (S, M;) but accord to the L, &c., of a man: and it is فعيدة that bears the former signification. (TA.) - The [kind of carpet [q. v.] (L, K) upon which a man sits; and the like. (L.)

. فَعُدِي and فَعُدَة see فَعَدَة

see the next paragraph.

ذو \_\_ (L.) \_ غَعْدُوْ A man nearly related to [the father of] the tribe. (Lh.) [And] قُعُدُو and قُعُدُودُ and أَتُعُدُ (S, K) and تُعُدُودُ and أَعْيِدُ النَّسَبِ, (L, K,) A man near in lineage to the chief, or oldest, ancestor [of his family or tribe]; (Ṣ, L, Ķ;) contr. of طُرِفُ and طُرِفُ: (S, M, K in art. طرف:) and the first, The next of kin to the chief, or oldest, ancestor [of his family]; (Msb;) and contr., remote in lineage therefrom: (L, K:) [in the former sense, an epithet of praise:] in the latter sense, an epithet of dispraise: or, as some say, of praise: (TA:) or, in the first sense, it is an epithet of praise in one point of view, because dominion, or power, or authority, belong to the elder; and of dispraise in another point of view, because the person so termed is of the sons of the very old, and weakness is attributed to him. (S.) \_\_\_ الهيراتُ القُعدد The inheritance of him who is nearest of kin to the deceased. (L.) فعدد +A cowardly and ignoble man, who holds back, or abstains, from war and from generous actions; (L, K;\*) as also فعدد \*. (L.) \_ + A man withheld from eminence, or nobility, by his lineage; as also \* ..... (Az, L.) - + An obscure man; (L, K;) ignoble; of low rank; as also \* قعدر. (Az, L.)

[A nearer degree in lineage to the chief, or oldest, ancestor, than طرفي, q. v.]

and قعديٌّ and both with a, and أَعُدِيٌّ and أَعُدِيٌّ and أَعُدِيٌّ (Ṣ, k,) A man (Ṣ) who sits much and lies much upon his side: (S, K:) or the last, an impotent man, who does not earn that whereby he may subsist; (A;) [and the first two] + A man impotent; or lacking power, or ability; (L, K;) as though preferring sitting: (L:) or loving to sit in his house. (A.)

القَعَد A man belonging to the sect called قَعَدى, (L,) or القَعَدة; (A [see إقاعد );) who holds the oninions of that sect. (L, K.) \_ Also applied by a post-classical poet to IA man who refuses to drink wine while he approves of others' drinking it. (L.)

مَتَى أَصَابِكَ Lameness in a man. You say فَعَاد

(S, L;) [and] به قُعَادُ (L, K,) and القادِ (K,) and انعاد (CK.) the has a disease which constrains him to remain sitting. (L, K.) See also signifies, (Ş, L, K,) فَعَادُ .... مُغْعَدُ and أَتْعَدُ and so اِقْعَادُ اللهِ (S, L,) or اِقْعَادُ with fet-h, (accord. to the K,) A certain disease which affects camels in their haunches, and makes them to incline (or as though their rumps inclined, IAar) towards the ground: (S, K:) or a laxness of the haunches.

. قعيد see : قعاد

A young weaned camel: (L, K:) and a young she-camel; i. q. قُلُوصُ : (K :) or this latter epithet is applied to a female and the former to a male young camel: (ISh, L, Msb:) so called because he is ridden: (Msb:) and a young male camel, until he enters his sixth year: (K:) or a young mule camel when it may be ridden, which is at the earliest when he is two years old, after which he is thus called until he enters his sixth year, when he is called . . the young she-camel is not called thus, but is termed قُلُوصُ (S, L:) Ks heard the applied to the female; but this is rare. (Az, L.) \_ A camel which the pastor rides, or uses, in every case of need; (A'Obeyd, S, L, K;) called in Persian زخت; (A'Obeyd, S, L;) as also بقورة (K,) accord. to Lth, the only authority for it known to Az; but Kh says that this signifies a camel which the pastor uses for carrying his utensils &c., and that the 5 is added to give intensiveness to the epithet; (TA;) or the former is masc. and the latter fem.; (Ks, L;) and i. e. رَنْعُمُ القَّعْدَةُ هَذَا you say : فُعْدَةً ﴿ إِنَّا إِنَّا إِنَّا إِنَّا إِنَّا اللَّهُ \* إ إلى an excellent camel for the pastor's ordinary riding, or use, is this]: (S, L:) or each of these words signifies a camel which the pastor uses for riding and for carrying his provisions and utensils ofc. : and قَعْدَة, a camel which a man rides whenever and wherever he will: (L:) the pl. and قُعُدُ is أَقْعَدُةُ [a pl. of pauc.] and قُعُودُ and and قعدان ; (L, K;) and pl. pl. [i. e. pl. is قَعُودٌ TA.) The dim of . قَعَادِينُ [قَعْدَانُ is إِنَّ خُدُوهُ قُعَيِّدَ . It is said in a proverb, تُعَيِّدُ They made him an ordinary servant for the performance of needful affairs. (S, L.)

A companion in sitting: (S, AHeyth, In the sense of the فعيل in the sense of the measure مفاعل. (L.) \_ A preserver; a keeper; a guardian; a watcher. (L, K.) [In some copies of the K, by the omission of 9, this meaning is assigned to مقاعد.] It is used alike as sing. and pl. and masc. and fem. (L, K) and dual also. (L.) It is said in the Kur, [l. 16,] عن On the right and on the [ اليَّمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ left a sitter, or guardian, or watcher]: respectare فَعُولٌ and فَعِيلٌ are فَعِيلٌ are of the measures used alike as sing, and dual and pl.; as in إِنَّا رَسُولُ رَبِّكِ, [Kur xi. 83, accord. to

one reading,] and وَالْهَلَائِكَةُ بَعْدُ ذَلِكَ ظَهِير, [Kur lxvi. 4:] (S, L:) or, as the grammarians say, is understood after اليمين. (L.) \_ [Hence,] A father; (A'Obeyd, K;) and تعيدة \* A man's wife; (S, L, K; \*) as also \* : (S, L:) and (L.) . قَعَائدُ a man's mife: pl. قَعِيدَةُ بَيْتِ رَجُلِ , قعْدَكَ \* الله and , قَعْدَكَ \* الله and , قَعِيدَكَ الله ... (K,) but the last was unknown to A Heyth, (L,) (By thy Watcher, or Keeper, God: قعيد and being epithets, put in the acc. case because of the prep. - understood: or] I conjure thee by God; syn. نَشَدُتُكَ ٱللهُ: some say, the meaning is, as though God were sitting with thee, watching over thee, or keeping thee: [in some copies of the K, for منظه عَلَيْك, the reading in the TA, we find غليك or by thy Companion, mho is the Companion of every secret, [namely God]! قَعيدُك and ; قَعْدُكُ لا اتيك and , قَعيدُكَ لَا ٱتيكَ are forms of ; قعدك الله لا اتيك and , ألله لا اتيك swearing used by the Arabs, in which and are inf. ns. put in the acc. case because of a verb understood; [or rather, as it appears to me, and as I have said above, they are epithets, put in the acc. case because of the prep. - understood;] and the meaning is, By thy Companion, who is the Companion of every secret, [I will not come to thee; and by thy Companion, &c., or by thy Watcher, or Keeper, God, I will not come to thee;] like as one says نَشُدُتُكَ اللهُ : (Ş, L:) some say, that قعد and قعد signify here a watcher, or an observer, and a preserver, a keeper, or a guardian, that God is meant by them, and that they are in the acc. case because followed by the prep. - is understood; [the meaning being I swear by thy Watcher, or Keeper, Sc., God, &c.; and this opinion is the more agreeable with the explanation given above, "By thy Companion &c.":] others say, that they are inf. ns., and that the meaning is, I swear by thy regard, or fear, of God, بمرافَبتك الله El-Mazinee and others, however, assert that bas no verb. (MF.) \_ Ks says that مَانَ عَدُكُ لا being in the nom. case] signifies God be with thee! (L.) [or God be thy Companion, or Watcher, or Keeper !]; and so does قعيدك الله. (A Heyth, L.) (K,) , قَعْدُكُ اللهُ [Or] , قَعْدُكُ اللهُ (IB, L, K,) and and فَعْدَكُ ٱلله (IB, L, TA,) [are] expressions of conciliation, not oaths, as they have not the complement of an oath: the former word in each is an inf. n. occupying the place of a verb, and therefore is put in the acc. case, as in عَمَرُكُ الله which means عَمْرْتُكُ ٱلله , i. e., I beg God to prolong thy life: in like manner, فَعَدْتُكُ الله [in the K, قعدُك,] signifies, [and so the three first phrases above, of which it is the original form,] I beg God to preserve, keep, guard, or watch, thee; from the saying in the Kur, [l. 16,] عَنِ اليِّمِينِ (Aboo-Alee, IB, حَفِيظٌ ، i. e. وُعَـنِ الشِّمَالِ قَعِيدٌ L. K . •) مَعْ يَدْكُهَا الله is used in interrogative phrases and in phrases conveying an oath, [and so is