

is bound; (A;) pl. أَقْدُ: (S, O, L:) and [as a coll. gen. n.] *thongs, cut from an untanned skin, with which camels' saddles and [the vehicles called] مَحَامِل are bound*: (M, L:) and قَدَّة [of which the pl. is قَدَد] is a more special term, (S, O, L,) signifying a single thong of this kind. (K.) See an ex. voce قَد. — And (hence, L) A whip; (O, L, K;) as also قَد. (K.) Thus in the trad., لَقَابُ قَوْسٍ أَحَدِكُمْ وَمَوْضِعُ قَدِهِ فِي الْجَنَّةِ خَيْرٌ مِنْ الدُّنْيَا وَمَا فِيهَا (O, L,) or قَدِهِ (K,) i. e. Verily the space that would be occupied by the bow of any one of you, and the place that would be occupied by his whip, in Paradise, are better than the present [sublunary] world and what is in it: or قَدِهِ may here have the meaning next following. (L.) — A sandal; because cut in an elongated form from the skin: (O, L:) or a sandal not stripped of the hair, in order that it may be more pliant. (IAqr, O, L.) — And A vessel of skin. (S, O, K.) One says, مَا لَهُ قَدٌ وَلَا قُفٌّ He has not a vessel of skin nor a vessel of wood: (S, O, M:) or a skin nor a fragment of a drinking-cup or bowl. (M.) — شَدِيدُ الْقَدِّ occurs in a trad. as some relate it, meaning Having a strong bow-string: but accord. to others, it is قَدِيدُ الْقَدِّ, meaning strong in pulling the bow. (L.)

قَدَّة: see قَد. — Also A piece of a thing. (M, L.) — And hence, (M,) A party, division, sect, or distinct body or class, of men, holding some particular tenet, or body of tenets, creed, opinion, or opinions, (S, M, O, L, Mgh, K,) accord. to some, (Mgh,) of whom each has his own, (S, O, L, K,) or of which each has its own, (Mgh,) erroneous opinion: (S, O, L, Mgh, K:) pl. قَدَد. (Mgh.) Hence, كُنَّا طَرَائِقَ قَدَدَا (S, L, O, K,) in the Kūr [lxii. 11], (L, O,) said by the Jinn, (Fr, L,) We were parties, or sects, differing in their erroneous opinions, or in their desires: (Fr, O, L, K:) or separate [sects]; Muslims and not Muslims: (Zj:) or diverse, or discordant, or various, sects; Muslims and unbelievers. (Jel.) And one says, صَارَ الْقَوْمُ قَدَدَا The people became divided, or different, in their states, or conditions, and their desires, or erroneous opinions. (L.)

قَدَادُ The hedge-hog: — and The jerboa. (O, K.)

قَدَادُ A pain [app. what may be termed a cutting pain] in the belly. (S, M, O, L, K.) قَدَادَا is a form of imprecation, meaning [May God inflict upon thee] dropsy, and a pain in the belly. (L.)

قَدِيدٌ (S, M, O, L, K,) or نَحْمٌ قَدِيدٌ (Mgh,) Flesh-meat cut into strips, or oblong pieces: (M, L, K:) or cut, (M,) or cut into oblong pieces, and spread, or spread in the sun, to dry: (M, L, K:) or salted, and dried in the sun: (L:) i. q. لَحْمٌ قَدِيدٌ (S, O, L:) قَدِيدٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (L.) — قَدِيدٌ A garment, or piece of cloth, [slit, or rent, and] old and worn out. (S, O, L, K.)

قَدِيدٌ A small مِغْ [or garment of thick, or coarse, hair-cloth], (M, K, TA,) such as is worn by persons of low condition. (TA.)

قَدِيدِيُونٌ (IAth, O, K, TA,) thus accord. as a trad. in which it occurs is related, (IAth, TA,) not to be pronounced with damm, (K,) or, as some say, it is [قَدِيدِيُونٌ, i. e.] with damm to the ق and fet-h to the [first] د, (IAth, TA,) and thus in the handwriting of Z in the "Fāik," (O,) [and thus I find it in a copy of the A,] The followers of an army, consisting of handicraftsmen, (A, IAth, O, K, TA,) such as the repairer of cracked wooden bowls, and the farrier, (O, K, TA,) and the blacksmith: (O, TA:) of the dial. of the people of Syria: as though they were called by the former appellation because of the tattered state of their clothing; (O;) or by the latter as though, by reason of their low condition, they wore the small مِغْ called قَدِيدٌ; or from التَّقْدُدُ, because they disperse themselves in the provinces on account of need, and because of the tattered state of their clothing; and the diminutive form denotes mean estimation of their condition: (IAth, TA:) a man (IAth, O, TA) of them (O) is reviled by its being said to him يَا قَدِيدِي (IAth, O, TA) and يَا قَدِيدِي (IAth, TA:) and it is commonly used in the language of the Persians also. (O.)

قَهْدُودُ A she-camel long in the back: (O, K:) but this is said to be derived from الْقَوْدُ, like الْقَوْدُ from الْكَوْنُ: (L:) [see art. قود:] pl. قَهْدِيدٌ. (K.) [In the O the pl. is written قَهْدِيدٌ.]

مَقْدٌ A road: (A, K, TA:) because it is cut: so in the phrase مَقَارِئُ مَسْتَقِيمَةٍ الْمَقْدُ [A desert, or waterless desert, whereof the road is straight, or direct]. (A, TA.) — † The rima vulvæ of a woman. (M, L.) — † The part of the back of the neck that is between the ears. (K, L.) [A dial. var. of, or a mistake for, مَقْدٌ.] — And i. q. قَاع, i. e. † An even, or a plain, place. (S, M, O, L.)

مَقْدٌ, like مَدَقٌ [in measure], (K, [in a copy of the M, erroneously, مَقْدٌ,]) or مَقْدَةٌ, (L,) The iron instrument with which skin is cut (يَقْدُ). (L, K, TA.)

مَقْدَةٌ: see the next preceding paragraph.

مَقْدِي Wine of El-Makadd, a town of the region of the Jordan, (K,) or, as is said in the Marāsid and the Mojam, near Adhri'at, in the Howrān; (TA;) wrongly said by J to be without teshdeed to the د, for the wine called مَقْدِي is different from that called مَقْدِي: (K:) or it is wine boiled until it is reduced to half its original quantity; likened to a thing that is divided (قَد) in halves; so accord. to Rejā Ibn-Selemeh, and in the Nh and Ghareebeyn; and sometimes it is pronounced without teshdeed to the د. (TA.)

## قدح

قَنْحٌ (S, A,) [aor. قَنْحَ] inf. n. قَنْحٌ (Lth, S, Mgh,) The worm, or worms, effected a cankering, or corrosion, (Lth, S, A, Mgh,) فِي الشَّجَرِ [in the trees], (Lth, S, Mgh,) or فِي الْعُودِ [in the wood], (A,) and فِي الْأَسْنَانِ [in the teeth]. (Lth, S, A, Mgh.) And قَنْحٌ فِيهِ and قَنْحَ, inf. n. as above, It (the tree, and the tooth,) became cankered, or corroded. (L.) — [Hence,] قَنْحٌ فِيهِ (Mgh, K,) or فِي عَرْضِهِ, and فِي سَاقِهِ (A,) aor. قَنْحَ, (Mgh, K,) inf. n. as above, (Mgh,) from the incidency of the قَوَادِح [or canker-worms] in the سَاق [or stem] of the tree, (A,) † He impaired, injured, detracted from, impugned, or attached, his honour, or reputation; blamed, censured, or reproached, him; found fault with him; or spoke against him. (A, Mgh, K.) And قَنْحَ فِي نَسَبِهِ † He found fault with, or spoke against, his parentage, genealogy, or pedigree. (S, A, Mgh.) And قَنْحَ فِي عَدَالَتِهِ † He impugned his rectitude as a witness, mentioning something that should have the effect of causing his testimony to be rejected. (Mgh.) And قَنْحَ فِي سَاقِ أَخِيهِ † He acted dishonestly, or insincerely, towards his brother, and did that which was displeasing to him, or that which he hated. (L, TA.) And قَنْحَ فِي سَاقِهِ † [Such a one seeks to injure such a one by diminishing, or impairing, (in number or power) the people of his house, or his aiders, or assistants; and blames, censures, or reproaches, him]: by عَضْدِهِ being meant أَهْلُ بَيْتِهِ; and by سَاقِهِ, نَفْسِهِ. (IAqr, T. [See عَضْدُ.]) — قَنْحَ فِي الْقَنْحِ (A, K, TA,) aor. as above, (TA,) He (a maker of arrows, A) made a hole in [the end of] the [arrow in the state in which it is termed] قَنْحٌ with the tang of the iron head [for the insertion of the said tang]: (A, K, TA:) which hole is termed مَقْنَحٌ. (A, TA.) — قَنْحَ خَتَامَ الْخَابِيَةِ He broke the sealed clay upon the mouth of the [wine-jar called] خَابِيَةِ. (TA.) [Accord. to the TA, a verse of Lebeed cited voce presents an ex. of the verb in this sense: but see the explanation given in art. دكن.] — قَنْحَ الْعَيْنَ [He (the operator termed قَنْحَا) performed upon the eye the operation of couching;] he extracted from the eye the corrupt fluid. (S, A. [See نَقَبَ الْعَيْنَ.]) — قَنْحَ النَّارَ (S, L,) aor. and inf. n. as above, He struck, or produced, fire with a flint &c.: (L:) or قَنْحَ النَّارَ مِنَ الزُّنْدِ [or الزُّنْدَةِ] i. e. He produced fire from the piece of stick, or wood, called زُنْد, or rather from that called زُنْدَة; as also قَنْحَ بِالزُّنْدِ (A:) or اقْتَدَحَ, and قَنْحَ الزُّنْدَ (S,) or اقْتَدَحَ الزُّنْدَ (K,) He endeavoured to produce fire with the زُنْد. (K.) — أَحْنُ لِي أَقْدَحُ لَكَ [app. Bend thou to me branches and I will produce fire for thee to kindle them] is a prov., meaning كُنْ لِي أَكُنْ لَكَ [Be thou a