

ment;] *feed thy fire with fuel*. (S, O, K.) And **أَتَفَخَّ فِي النَّارِ نَفْخًا**, and **أَتَفَتِ النَّارُ نَفْخَكَ قَبْتَةً**, **قُوتًا**, † *Blow thou the fire with thy blowing, and with a blowing, gently and little [as an aliment]*. (L.)

10. **اسْتَفَاتَهُ** *He asked of him قُوت* [i. e. *food, or victuals*]. (S, A, O, K.)

[**قَات** *A species of tree, of the class Pentandria, order Monogynia, of the Linnæan system; belonging to the natural order of Celastraceæ; mentioned in botanical works under the name of Catha edulis; and fully described by Forskål in his Flora Ægypt. Arab., pp. 63, 64; in the latter page of which he says: "In Yemen colitur iisdem hortis cum Coffea. Stipitibus plantatur. Arabes folia viridia avide edunt, multum eorum vires venditantes, qui copiosius comederit, vel totam vigilet noctem: asseverant quoque pestem ea loca non intrare ubi hæc colitur arbor:" &c. — And in the same work, p. cxviii., Forskål mentions قَات الرعيان (by which is meant قَات الرعيان) as the name of A species of lettuce, lactuca inermis. — Respecting the former plant, see also De Sacy's Chrest. Arabe, sec. ed., i. 462, 463.]*

قُوت *Food, aliment, nutriment, victuals, or provisions, by means of which the body of man is sustained*; (S, A, O, K;*) as also **قَيْتٌ** and **قَيْتَةٌ**, (S, O, K,) as used in phrases here following, (S, O,) with **ق** to the **ق**, and the **و** changed into **ي**, (S,) and **قَائِتٌ** and **قَوَاتٌ**, (K,) the last mentioned, but not expl., by Lh, and thought by ISd to be from **قُوت**: (TA:) *what is eaten for the purpose of retaining the remains of life*; (A,* O,* Mṣb, TA;*) thus expl. by Az and IF: (Mṣb:) or *food sufficient to sustain life*: (TA:) pl. **أَقْوَاتٌ**. (Mṣb, TA.) One says, **قُوتُهُ لَيْلَةٌ** and **لَيْلَةٌ قَيْتَةٌ** (S, O, TA) *He has not a night's food sufficient to sustain life*. (TA.) And **جَدُّ أَمْرِي فِي قَائِتِهِ**, a prov., meaning *A man's lot in life is manifest in his food*. (Meyd.) — See also 8, last sentence.

قَيْتٌ: see **قُوتٌ**, in two places.

قَيْتَةٌ: see **قُوتٌ**, in two places: — and see also 8, last two sentences.

قَوَاتٌ: see **قُوتٌ**, first sentence.

قَائِتٌ [act. part. n. of **قَات**; *Feeding, &c.* — And hence, *Sufficing*]. **الْقَائِتُ مِنَ الْعَيْشِ** means *What is sufficient [of the means of subsistence]*. (K.) And one says, **هُوَ فِي قَائِتٍ مِنَ الْعَيْشِ** *He is in a state of sufficiency [in respect of the means of subsistence]*. (S, O.) — See also **قُوتٌ**, in two places. — See also 8, former half. — **الْقَائِتُ** is an appellation of *The lion*. (O, K.)

مُقَيْتٌ [*Giver of, or a giver of, food, nourishment, or sustenance*. (See 1, first sentence.) — And hence,] *Keeping, preserving, guarding, or protecting; or a keeper, &c.*; syn. **حَافِظٌ** [as signify-

ing thus; and app. as signifying also *watching; or a watcher*]: (S, A, O, Mṣb, K;) and *witnessing; or a witness*; syn. **شَاهِدٌ**; (S, O, Mṣb, K;) or **شَهِيدٌ**: (A:) and AO says that it signifies, with the Arabs, one *acquainted* (**مَوْقُوفٌ**) with a thing (**عَلَى شَيْءٍ**). (TA.) Th cites the following verses (of Es-Semow'al Ibn-Adiyā, O):

- لَمِيتَ شِعْرِي وَأَشْعُرْتُ إِذَا مَا
- قَرَّبُوها مَنْشُورَةً وَدُعِيْتُ
- أَلَى الْفَضْلِ أَمْ عَلَى إِذَا حُو
- سَبْتُ إِنِّي عَلَى الْحِسَابِ مُقَيْتٌ

[meaning *Would that I knew, but I shall assuredly know when they shall have set it (namely, the صحيفة, or record, of my actions,) near, unfolded, and I am summoned, whether superiority be for me or against me when I am reckoned with: verily I shall be a watcher, or a witness, of the reckoning, or, accord. to some, as is said in the TA, acquainted with the reckoning*]: i. e. I shall know what evil I have done; for [as is said in the Kur lxxv. 14] man shall be a witness against himself: (S, O, TA:) IB says that, accord. to Seer, the correct reading is, **رَبِّي عَلَى الْحِسَابِ مُقَيْتٌ** [meaning *my Lord is able to make the reckoning*] because he who is submissive to his Lord does not describe himself by this epithet: but IB adds that Seer has founded this remark upon the assumption that **مُقَيْتٌ** is here used as meaning **مُقَدِّرٌ**; and that if it be understood as syn. with **شَاهِدٌ**, the former reading is not objectionable. (TA.) — **الْمُقَيْتُ** is one of the best names of God: (TA:) and [as such] signifies *The Possessor of power*; (Fr, Zj, S, O, Mṣb, K, TA;) as *He who gives to every man his قُوت* [or food], (F, S, O, K, TA,) and *likewise to everything*: (TA:) or (as one of those names, TA) *the Preserver, or Protector*, (Zj, TA,) *who gives to everything such preservation, or protection, as is needful*. (TA.) It is said in the Kur [iv. 87], **وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقَيْتًا** [For God is] *a possessor of power [over everything, or is omnipotent]*, (Ksh, Bd, Jel,) so He will requite everyone for what he has done: (Jel:) or *a witness*, [and] *a preserver, or protector, or watcher*. (Ksh, Bd.)

قوح

1. **قَاحٌ**, aor. **يَقُوحُ**, said of a wound, i. q. **قَاحٌ**, inf. n. **قَاحٌ**, q. v.; as also **تَقُوحٌ**. (K.) = And **قَاحٌ**, (K, TA,) inf. n. **قُوحٌ**, (TA,) *He swept a house, or chamber*; (K, TA;) a dial. var. of **قَاحٌ**; mentioned by Kr; (TA;) as also **قُوحٌ**. (K, TA.)

2: see what next precedes.

4. **قَاحٌ** *He* (a man, TA) *kept constantly, or perseveringly, to refusing, after the act of asking, or begging*; (K, TA;) mentioned by IAar, but in art. **قَاحٌ**. (TA.)

5: see 1, first sentence.

قَاحَةٌ *The court of a house; a spacious vacant part, or portion, thereof, in which is no building*; syn. **سَاحَةٌ**; (S in art. **قَاحٌ**, and L, K, in the present art.;) and **بَاحَةٌ** and **بَاحٌ** being interchangeable in this case, as in **لَازِقٌ** and **طِينٌ لَازِقٌ**, and in **نَبِيئَةٌ** and **نَبِيئَةٌ**: and the middle of a house: (TA:) pl. **قُوحٌ**; (K, TA;) like [its syn.] **سَاحَةٌ**. (TA.) It is related of 'Omar that he said, **قَاحَةٌ مِنْ قَاحَةٍ بَيْتٌ قَبْلَ أَنْ** *مَنْ مَلَأَ عَيْنَهُ مِنْ قَاحَةٍ بَيْتٌ قَبْلَ أَنْ* [He who satisfies his eye by the sight of what is in the court of a house before permission is given to him to enter verily transgresses]. (TA.) And [the pl.] signifies *Lands giving growth to nothing*. (TA.)

قود

1. **قَادَهُ**, aor. **يَقُودُ**, inf. n. **قُودٌ** (S, Mgh, L, Mṣb, K) and **قِيَادَهُ** (Mgh, Mṣb) and **قِيَادَةٌ** (Mṣb, K) and **قِيَادَةٌ** and **قِيَادَةٌ** (S, L, K) [originally **قِيَادُودَةٌ**, of the measure **فَيْعُولَةٌ**, like **دَيْمُومَةٌ** &c.] and **تَقْوَادٌ**, (K,) [an intensive form; or, accord. to some, inf. n. of **قُودٌ**]; *He led him*; (namely, a horse &c., L;) *contr. of سَاقَهُ*; **قُودٌ** being from before, and **السَّوْقُ** from behind; (Kh, L, Mṣb, K;) *he drew him (a camel) after him*; (L;) as also **تَقْوِيدٌ**; (S, L, K;) and **قُودَهُ**, inf. n. **قُودٌ**; (K;) or **اِقْتَادَهُ** signifies *he led him for himself*: (Mṣb:) and **قُودَهُ**, *he led him much*: (S, A, L:) you say **قُودَ قَرَسَهُ** *he led his horse much*. (A.) [One says also **قَادَ بِهِ**; app. by poetic license: see a verse of Jereer cited in the first paragraph of art. **بَعِيرٌ**.] [lit., *I have become in such a state that the camel is led with me*; i. e.,] *I have become old and decrepit*. (A.) — **قَادَتِ الرِّيحُ السَّحَابَ** — **قَادَ**, inf. n. **قِيَادَةٌ** (Mgh, Mṣb) and **قُودٌ**, (L,) † *He led an army*. (Mgh, L, Mṣb.) **اِقْتَادَ الثَّبْتُ الشَّوْرَ** — [The herbage attracted the bull by its odour;] *he perceived its odour and rushed upon it*. (A.) — **قَادَ**, aor. **يَقُودُ**, inf. n. **قِيَادَةٌ**, † *He acted the part, or performed the office, of a pimp, or band; or, of a pimp to his own wife, or of a contented cuckold*. (Mṣb.) Ex. **قَادَ عَلَى الْفَاحِشَةِ**, inf. n. as above, [He acted the part, or performed the office, of a pimp to the adulteress, or fornicatress]. (A. [Not given there as tropical.]) — **قَادَ**, aor. **يَقُودُ**, inf. n. **قِيَادَةٌ**, † *It extended along the surface of the ground*; said of a mountain, and of a dyke [&c.]: (T, L:) and so **اِقْتَادَ**; said of a mountain, (the Lexicons passim,) and of a tract of land, (L,) and of sand; (TA;) and **اِقْتَادَ** and **اِقْتَادَ**. (L.) You say, **ظَهَرَ مِنَ الْأَرْضِ يَقُودٌ كَذَا وَكَذَا مِيلًا**, and **يَقَادُ**, and **يَقَادُ**, *A rugged and elevated tract of*