

ك, &c.) *He vomited* (Mgh, TA) what he had eaten. (Mgh, Msh, TA.) — [Hence one says,] قَاءَ نَفْسَهُ [lit. *He vomited his soul*], meaning *he died*: like نَفْسَهُ لَقِيَ. (A, TA.) And قَاءَتِ الطَّعْنَةُ الدَّمَ [The wound made with a spear or the like spouted forth the blood]. (A, TA.) And ثَوْبٌ صَبَغٌ يَقِي الصَّبْغَ A garment that is saturated with the dye. (S, A, O, K.) And تَقَى الْأَرْضُ أَفْلَاحَ 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 الْأَرْضُ تَقَى السَّدى [The earth exudes the moisture]. (TA.)

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

4: see what immediately precedes.

5. تَقَيَّأَ *He constrained himself to vomit*; (S, Mgh, O, Msh, 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 تَقَيَّأت, [q. v.] with ف. (TA.)

10. اسْتَقَاءَ (S, Mgh, Msh, 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, Msh, K, TA,) *He constrained himself to vomit*: (S, Mgh, O, Msh: [see the latter verb above: in the K neither is expl.]) or the former is an instance of اسْتَفْعَلَ from اَتَقَى [i. e. it signifies *he desired to vomit*]: and the latter signifies more than the former, i. e. *he made what was in the جَوْفَ [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. (Msh.) 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 عَطَاسٌ (K, TA) similar قَيْءٌ [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, Msh, K, &c.) aor. يَقِيعُ (S, Msh,) inf. n. قَيْعٌ; (Msh, K;) like قَاحٌ, aor. يَقِيعُ; (K;) and قَيْعٌ, (S, A, Msh, K,) inf. n. تَقْيِيحٌ; (A;) and قَاحٌ; (A, Msh, K;) and تَقْيِيحٌ; (S, A, Msh, K;) and تَقْوَحٌ; (Msh, 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. قَوْح, and Msh in explanation of قَيْع:) or its قَيْعٌ ran, or flowed: or became in a state of readiness [to do so]. (Msh in explanation of قَاحٌ and قَاحٌ and تَقْوَحٌ.)

2 and 4 and 5: see the preceding paragraph.

قَيْعٌ Thick purulent matter (مِدَّةٌ) unmixed with blood; (S, A, L, K;) white, thick [matter], unmixed with blood: (Msh:) 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. قَوْح.

## 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*. (Msh.) قَيْدَتِ 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 بِالْأَيْدِ [Bind thou him by oath]: said when one has not given thee thy right or due. (TA in art. اَلت.) — اَقْيِدْ 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 الْإِيْمَانِ الْغَتَّكُ [The giving assurance of

safety] inhibits assassinating, or assaulting, the مُؤْمِن [i. e. the person to whom assurance of safety has been given (بِالْمُؤْمِن in the CK is a mistranscription for بِالْمُؤْمِن)]; like ass 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*. (Msh.) = *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 قَيْدٌ.

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, Msh, K) and [of mult.] قَيْوَدٌ. (S, L, Msh, K.) — *إِنَّ قَيْوَدَ الْأَيْدِ أَوْثَقُ الْأَقْيَادِ* [Verily the shackles of benefactions are the firmest of shackles]. (A.) [الْأَيْدِ is for الْيَادِ] — *What binds together [the two pieces of wood in a camel's saddle which are called] the عَصْدَانِ of [the two broad pieces of wood called] the مُؤَخَّرَتَانِ, (L, K [in the former of which, however, instead of مَا ضَمَّ الْعَصْدَيْنِ مِنَ الْمُؤَخَّرَتَيْنِ, the reading in the K, is put مَا ضَمَّ الْعَصْدَتَيْنِ الْمُؤَخَّرَتَيْنِ, which I suppose to be a mistake]) 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 رَجُلٌ, at the upper part; and sometimes, of a horse's saddle. (L.) — The thong that binds together [the two pieces of wood called] the عَرْقَوَتَانِ 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 بَكْرَاتِ. (L, K.) — قَيْدُ الْبَايِ The jesses of the hawk or falcon; syn. سَبَاقُهُ (S, O, K, all in art. سَبَق.) — قَيْدُ الْأَسْنَانِ The gum wherein the teeth are set: (K:) قَيْوَدُ الْإِسْنَانِ 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 الْفَرْسِ 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.) —*