

قَعْدَةٌ *I dug not in the ground save to the depth of a man sitting*: (Lh, L:) and مَرَرْتُ بِمَاءٍ قَعْدَةٍ رَجُلٍ *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.)

قَعْدَةٌ *A vehicle, or beast of carriage, (مَرْكَبٌ) 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 قَعِيدَةٌ that bears the former signification. (TA.) — The [kind of carpet called] طَنْفَسَةٌ [q. v.] (L, K) upon which a man sits; and the like. (L.)

قَعْدَةٌ see قَعْدَةٌ and قَعِيدٌ.

قَعْدَرٌ: see the next paragraph.

قَعْدَرٌ *Nearness of relationship*. (L.) — ذُو قَعْدَرٍ *A man nearly related to [the father of] the tribe*. (Lh.) [And] قَعْدَرٌ and قَعْدَرٌ (S, K) and قَعْدَوْدٌ and قَعْدٌ and قَعِيدٌ التَّسْبِ (L, K); *A man near in lineage to the chief, or oldest, ancestor [of his family or tribe]*; (S, L, K;) *contr. of طَرِيفٌ and طَرِيفٌ*: (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: 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.) — المِيرَاثُ الْقَعْدَرُ] *The inheritance of him who is nearest of kin to the deceased*. (L.) — قَعْدَرٌ *A cowardly and ignoble man, who holds back, or abstains, from war and from generous actions*; (L, K;\*) as also قَعْدَرٌ. (L.) — *A man withheld from eminence, or nobility, by his lineage*; as also قَعْدَرٌ. (Az, L.) — *A man of obscure rank; as also قَعْدَرٌ*. (Az, L.)

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

قَعْدِي and قَعِيدِي and both with ة, and قَعْدِي and قَعِيدِي (K,) and قَعْدَةٌ ضَجْعَةٌ (S, K,) *A man (S) 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.)

قَعْدِي *A man belonging to the sect called الْقَعْدِيُّ (L,) or الْقَعْدَةُ; (A [see قَاعِدٌ];) who holds the opinions of that sect*. (L, K.) — Also applied by a post-classical poet to *A man who refuses to drink wine while he approves of others' drinking it*. (L.)

قَعْدٌ *Lameness in a man. You say متى أصابك قَعْدٌ*

هَذَا الْقَعْدُ *When did this lameness befall thee?* (S, L;); [and] بِهِ قَعْدٌ (L, K,) and إِقْعَادٌ (K,) and أَقْعَادٌ (CK,); *He has a disease which constrains him to remain sitting*. (L, K.) See أَقْعَدُ, and مُقْعَدٌ. — قَعَادٌ also signifies, (S, L, K,) and so إِقْعَادٌ (S, L,) or أَقْعَادٌ, 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, IANR) towards the ground*: (S, K;) or *a laxness of the haunches*. (IKht.)

قَعَادٌ: see قَعِيدٌ.

قَعْوَدٌ *A young weaned camel*: (L, K;) and a young she-camel; i. q. قَلْوَصٌ (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 male 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 جَمَلٌ: the young she-camel is not called thus, but is termed قَلْوَصٌ (S, L;) Ks heard the term قَعْوَدَةٌ 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 رَحْتٌ; (A'Obeyd, S, L;) as also قَعْوَدَةٌ (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 ة is added to give intensiveness to the epithet; (TA;) or the former is masc. and the latter fem.; (Ks, L;) and قَعْدَةٌ (S, K;) you say نَعْمَرُ الْقَعْدَةَ هَذَا, i. e. *[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 &c.*: and قَعْدَةٌ, *a camel which a man rides whenever and wherever he will*: (L:) the pl. of قَعْوَدٌ is أَقْعَادَةٌ [a pl. of pauc.] and قَعْدٌ and قَعَادٌ and قَعَائِدٌ (L, K;) and pl. pl. [i. e. pl. of قَعَادَانٌ] قَعَادِيْنٌ. (TA.) The dim of قَعْوَدٌ is قَعِيدٌ. It is said in a proverb, *إِتَّخَذُوهُ قَعِيدًا* *They made him an ordinary servant for the performance of needful affairs*. (S, L.)

قَعِيدٌ *A companion in sitting*: (S, AHeyth, L, K;) of the measure قَعِيلٌ in the sense of the measure مَفَاعِلٌ. (L.) — *A preserver; a keeper; a guardian; a watcher*. (L, K.) [In some copies of the K, by the omission of و, this meaning is assigned to مَعَاعِدٌ.] 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,] *عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ* [On the right and on the left a sitter, or guardian, or watcher]: respecting which it is observed, that قَعِيلٌ and قَعُولٌ are of the measures used alike as sing. and dual and pl.; as in *إِنَّا رَسُولُ رَبِّكَ*, [Kur xi. 83, accord. to

one reading,] and وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ [Kur lxvi. 4:] (S, L:) or, as the grammarians say, قَعِيدٌ is understood after اليمين. (L.) — [Hence,] *A father*; (A'Obeyd, K;) and قَعِيدَةٌ *A man's wife*; (S, L, K;\*) as also قَعَادٌ (S, L:) and قَعَائِدٌ *a man's wife*: pl. قَعَائِدٌ. (L.) — قَعِيدُكَ اللَّهُ, and قَعْدُكَ اللَّهُ, and قَعْدُكَ اللَّهُ (K,) but the last was unknown to AHeyth, (L,) [By thy Watcher, or Keeper, God: قَعِيدٌ and قَعْدٌ being epithets, put in the acc. case because of the prep. ب understood: or] *I conjure thee by God*; syn. نَسَدْتُكَ اللَّهُ: 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 بِحِفْظِهِ عَلَيْكَ, the reading in the TA, we find يَحْفَظُهُ عَلَيْكَ:] or *by thy Companion, who is the Companion of every secret, [namely God]!* قَعِيدُكَ لَا آتِيكَ, and قَعْدُكَ لَا آتِيكَ, and قَعِيدُكَ لَا آتِيكَ, and قَعْدُكَ لَا آتِيكَ; are forms of swearing used by the Arabs, in which قَعِيدٌ and قَعْدٌ 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. ب 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 نَسَدْتُكَ اللَّهُ (S, L:) some say, that قَعِيدٌ and قَعْدٌ 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 أُقْسِمُ followed by the prep. ب is understood; [the meaning being I swear by thy Watcher, or Keeper, &c., 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, بِمِرَاقَبَتِكَ اللَّهُ*: El-Mázinee and others, however, assert that قَعِيدٌ has no verb. (MF.) — Ks says that قَعْدُكَ اللَّهُ [the being in the nom. case] signifies *God be with thee!* (L.) [or *God be thy Companion, or Watcher, or Keeper!*]; and so does قَعِيدُكَ اللَّهُ. (AHeyth, L.) [Or] قَعِيدُكَ اللَّهُ, (IB, L, K,) and قَعْدُكَ اللَّهُ (K,) and قَعْدُكَ اللَّهُ, (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 *عَمَّرَكَ اللَّهُ*, which means *عَمَّرْتُكَ اللَّهُ*, i. e., *I beg God to prolong thy life*: in like manner, قَعْدْتُكَ اللَّهُ [in the K, قَعْدُكَ,] 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 الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ*, i. e. *حَفِيفٌ*. (Abou-Alee, IB, L, K;\*) قَعِيدُكَمَّا اللَّهُ is used in interrogative phrases and in phrases conveying an oath, [and so is