ment;] *feed thy fire with fuel.* (Ṣ, O, Ḳ.) And اقْتَتْ لِلنَّارِ نَفْخَكَ قِيتَةً, and أَنْفُخْ فِى النَّارِ نَفْخًا قُوتًا, † *Blow thou the fire with thy blowing,* and *with a blowing, gently and little* [*as an aliment*]. (L.)

10. استقاتهُ *He asked of him* قُوت [i. e. *food,* or *victuals*]. (Ṣ, A, O, Ḳ.)

[قَاتٌ *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 قات الرعيان (by which is meant قَاتُ الرُّعْيَانِ) 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;* (Ṣ, A,* O, Ḳ;*) as also قِيتٌ and قِيتَةٌ, (Ṣ, O, Ḳ,) as used in phrases here following, (Ṣ, O,) with kesr to the ق, and the و changed into ى, (Ṣ,) and قَائِتٌ and قُوَاتٌ, (Ḳ,) the last mentioned, but not expl., by Lḥ, and thought by ISd to be from قُوتٌ: (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, مَا عِنْدَهُ قُوتُ لَيْلَةٍ and قِيتُ لَيْلَةٍ and قِيتَةُ لَيْلَةٍ (Ṣ, O, TA) *He has not a night's food sufficient to sustain life.* (TA.) And جَدُّ امْرِئٍ فِى قَائِتِهِ, a prov., meaning *A man's lot in life is* manifest *in his food.* (Meyd.) — See also 8, last sentence.

قِيتٌ: see قُوتٌ, in two places.

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

قُوَاتٌ: see قُوتٌ, first sentence.

قَائِتٌ [act. part. n. of قَاتَ; *Feeding,* &c. — And hence, *Sufficing*]. القَائِتُ مِنَ العَيْشِ means *What is sufficient* [*of the means of subsistence*]. (Ḳ.) And one says, هُوَ فِى قَائِتٍ مِنَ العَيْشِ *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. — القَائِتُ is an appellation of *The lion.* (O, Ḳ.)

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

• لَيْتَ شِعْرِى وَأَشْعُرَنَّ إِذَا مَا •
• قَرَّبُوهَا مَنْشُورَةً وَدُعِيتُ •
• أَلِىَ الفَضْلُ أَمْ عَلَىَّ إِذَا حُو •
• سِبْتُ إِنِّى عَلَى الحِسَابِ مُقِيتُ •

[meaning *Would that I knew, but I shall assuredly know when they shall have set it* (namely, *the* صَحِيفَة, 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 Ḳur lxxv. 14] man shall be a witness against himself: (Ṣ, O, TA:) IB says that, accord. to Seer, the correct reading is, رَبِّى على الحساب مقيت [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 مقيت is here used as meaning مُقْتَدِرٌ; and that if it be understood as syn. with حَافِظٌ and شَاهِدٌ, the former reading is not objectionable. (TA.) — المُقِيتُ is one of the best names of God: (TA:) and [as such] signifies *The Possessor of power;* (Fr, Zj, Ṣ, O, Mṣb, Ḳ, TA;) *as He who gives to every man his* قُوت [or *food*], (F, Ṣ, O, Ḳ, 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 Ḳur [iv. 87], وَكَانَ ٱللّٰهُ عَلَى كُلِّ شَىْءٍ مُقِيتًا, (Ṣ, O,) meaning [*For God is*] *a possessor of power* [*over everything,* or *is omnipotent*], (Ksh, Bḍ, Jel,) so He will requite everyone for what he has done: (Jel:) or *a witness,* [and] *a preserver,* or *protector,* or *watcher.* (Ksh, Bḍ.)

قوح

1. قَاحَ, aor. يَقُوحُ, said of a wound, *i. q.* قَاحَ, inf. n. قِيحٌ, q. v.; as also تَقَوَّحَ. (Ḳ.) — And قاح, (Ḳ, TA,) inf. n. قَوْحٌ, (TA,) *He swept* a house, or chamber; (Ḳ, TA;) a dial. var. of حَاقَ; mentioned by Kr; (TA;) as also قَوَّحَ. (Ḳ, TA.)

2: see what next precedes.

4. اقاح *He* (a man, TA) *kept constantly,* or *perseveringly, to refusing, after the act of asking,* or *begging;* (Ḳ, TA;) mentioned by IAạr, but in art. قيح. (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; (Ṣ in art. قيح, and L, Ḳ, in the present art.;) and بَاحَةٌ, ق and ب being interchangeable in this case, as in طِينٌ لَازِبٌ and لَازِقٌ, and in نَبِيثَةُ البِئْرِ and نَقِيثَتُهَا: and the *middle* of a house: (TA:) pl. قُوحٌ; (Ḳ, TA;) like [its syn.] سُوحٌ pl. of سَاحَةٌ. (TA.) It is related of 'Omar that he said, مَنْ مَلَأَ عَيْنَهُ مِنْ قَاحَةِ بَيْتٍ قَبْلَ أَنْ يُؤْذَنَ لَهُ فَقَدْ فَجَرَ [*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. قَوْدٌ (Ṣ, Mgh, L, Mṣb, Ḳ) and قِيَادٌ (Mgh, Mṣb) and قِيَادَةٌ (Mṣb, Ḳ) and مَقَادَةٌ and قَيْدُودَةٌ (Ṣ, L, Ḳ) [originally قَيْوُودَةٌ, of the measure فَيْعُلُولَةٌ, like دَيْمُومَةٌ &c.,] and تَقْوَادٌ, (Ḳ,) [an intensive form; or, accord. to some, inf. n. of قَوَّدَ;] *He led him;* (namely, a horse &c., L;) *contr. of* سَاقَهُ; القَوْدُ being from before, and السَّوْقُ from behind; (Kh, L, Mṣb, Ḳ;) *he drew him* (a camel) *after him;* (L;) as also اقتادهُ; (Ṣ, L, Ḳ;) and قَوَّدَهُ, inf. n. تَقْوِيدٌ; (Ḳ;) or اقتاده signifies *he led him for himself:* (Mṣb:) and قوّده, *he led him much:* (Ṣ, A, L:) you say قَوَّدَ فَرَسَهُ *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. رضع.] أَصْبَحْتُ يُقَادُ بِىَ البَعِيرُ ‡ [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 ‡ *The wind led on the cloud,* or *clouds.* (L.) — قَادَ, inf. n. قِيَادَةٌ (Mgh, Mṣb) and قَوْدٌ, (L,) † *He led* an army. (Mgh, L, Mṣb.) — النَّبْتُ الثَّوْرَ اقتاده ‡ [*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 *bawd;* or, *of a pimp to his own wife,* or *of a contented cuckold.* (Mṣb.) Ex. قَادَ عَلَى الفَاجِرَةِ, 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 انقاد; said of a mountain, (the Lexicons passim,) and of a tract of land, (L,) and of sand; (TA;) and تقاود and اقتاد. (L.) You say, ظَهْرٌ مِنَ الأَرْضِ يَقُودُ كَذَا وَكَذَا مِيلًا, and يَتَقَاوَدُ, and يَنْقَادُ, *A rugged and elevated tract of*