

ق, &c.,) *He vomited* (Mgh, TA) what he had eaten. (Mgh, Mṣb, TA.) — [Hence one says,] قَاءَ نَفْسَهُ [lit. *He vomited his soul*], meaning *he died*: like نَفْسَهُ. (A, TA.) And قَاءَتِ الطَّعْنَةُ الدَّمَ + [The wound made with a spear or the like spouted forth the blood]. (A, TA.) And ثَوَّبَ الصَّبْغَ + A garment that is saturated with the dye. (S, A, O, K.) And تَقَى الْأَرْضَ أَفْلَاذَ 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 أَكْلِهَا [lit. *the earth vomited her food*], meaning *the earth disclosed her herbage and her treasures*. (TA, from a saying of 'Alisheh.) And تَقَى الْأَرْضَ تَقَى النَّدَى [lit. *The earth exudes the moisture*]. (TA.)

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

4: see what immediately precedes.

5. تَقَى *He constrained himself to vomit*; (S, Mgh, O, Mṣb, TA;) and *he vomited intentionally*. (TA.) See also 10, in two places. — And تَقَاتَتْ *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 تَقَاتَتْ, [q. v.,] with ف. (TA.)

10. اسْتَقَى (S, Mgh, Mṣb, K, TA,) or اسْتَقَى (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 تَقَى (S, Mgh, O, Mṣb, K, TA,) *He constrained himself to vomit*: (S, Mgh, O, Mṣb: [see the latter verb above: in the K neither is expl.]) or the former is an instance of اسْتَفْعَلَ from الْقَى [i. e. it signifies *he desired to vomit*]: and the latter signifies more than the former, i. e. *he made what was in the جَوْف* [here meaning *stomach*] *to come forth, intentionally*. (TA.) It is said in a trad., لَوْ يَعْلَمُ الشَّارِبُ قَائِمًا مَا ذَا عَلَيْهِ لَأَسْتَقَى مَا شَرِبَ [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.)

قَى originally an inf. n.: then applied to signify *Vomit*; i. e. *vomited food*. (Mṣb.) It is said in a trad., الرَّاجِعُ فِي هَيْبَتِهِ كَالرَّاجِعِ فِي قَيْبِهِ [He who takes back his gift is like him who swallows back his vomit]. (S.)

دَوَارٌ a subst. (K, TA) similar to عَطَاسٌ and 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, IAṣr) *who vomits much, or frequently*; as also قَيْءٌ; (IAṣr, K, TA;) the latter formed from the former, like مَقْرُونٌ from مَقْرُونٌ. (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.

قح

1. قَاحٌ, said of a wound, (S, A, Mṣb, K, &c.,) aor. يَقِيحُ, (S, Mṣb,) inf. n. قَيْحٌ; (Mṣb, K;) like قَاحٌ, aor. يَقْفُوحُ; (K;) and قَيْحٌ, (S, A, Mṣb, K,) inf. n. تَقْيِيحٌ; (A;) and قَاحٌ; (A, Mṣb, K;) and تَقْوِحٌ; (S, A, Mṣb, K;) and تَقْوِحٌ; (Mṣb, K;) [It suppurated;] it became in the state of containing [or generating] matter, such as is termed قَيْح [meaning as expl. below]: (S, *A, *K in art. قَوْح, and Mṣb in explanation of قَيْح:) or its قَيْح ran, or flowed: or became in a state of readiness [to do so]. (Mṣb in explanation of قَاحٌ and قَاحٌ and تَقْوِحٌ.)

2 and 4 and 5: see the preceding paragraph.

قَيْحٌ Thick purulent matter (مِدَّةٌ) unmixed with blood; (S, A, L, K;) white, thick [matter], unmixed with blood: (Mṣb:) or, as some say, [contr. to the generality of the lexicographers,] thin matter (صَدِيدٌ) like water, in which is a شُكْلَةٌ [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 قَيْد* [or pair of shackles] upon his (a horse's) [fore-]legs; he shackled his [fore-]legs. (Mṣb.) قَيْدَتُ 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 بِالْأَلْتِ + [Bind thou him by oath]: said when one has not given thee thy right or due. (TA in art. الت.) — أَقَيْدُ 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 الْإِبْرَانِ الْغَتَّكَ † [The giving assurance of

safety] *inhibits assassinating, or assaulting, the مؤمِن* [i. e. the person to whom assurance of safety has been given (بِالْمُؤْمِنِ in the CK is a mistranscription for بِالْمُؤْمِنِ)]; like as 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. (Mṣb.) = † *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, Mṣb, K) and [of mult.] قَيْوَدٌ. (S, L, Mṣb, K.) — إِنْ قَيْوَدَ الْإِيَادُ أَوْتَى الْإِيَادُ † [Verily the shackles of benefactions are the firmest of shackles]. (A.) [الْإِيَادِي is for الْإِيَادِي] — What binds together [the two pieces of wood in a camel's saddle which are called] the عَضْدَانِ of [the two broad pieces of wood called] the مُؤَخَّرَاتِنِ (L, K [in the former of which, however, instead of مُؤَخَّرَاتِنِ من العُضْدَيْنِ, the reading in the K, is put مَضْرُوعَاتِنِ, 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 عَرْقُوتَانِ 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 بَكَرَاتِ. (L, K.) — قَيْدَا الْبَازِي The jesses of the hawk or falcon; syn. سَبَاقَاهُ (S, O, K, all in art. سبق.) — قَيْدُ الْأَسْنَانِ The gum wherein the teeth are set: (K:) قَيْوَدُ الْأَسْنَانِ 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 الْفَرَسِ 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.) —