

لو أعطيت ملء الدهناء رجلاً قياضاً بفلانٍ ما رضى بهم [If I were given what would fill the desert of men, in exchange for such a one, I would not accept them]: (A, TA:) and the like occurs in a trad. of Mo'awiyeh, as said by him, with reference to Yezed. (TA.)

5. تقيضت البيضة The egg became broken into pieces; and in like manner, القارورة the glass bottle. (AZ, S.) [See also 7.] — تقيض الجدار The wall fell to pieces, or in ruins, or became a ruin, and broke down; syn. إنهدم, and إنهال; as also انقاضت (K:) or the former signifies the wall broke in pieces, and fell down: but the latter has a different signification, which see in its place below. (AZ, S.) = تقيض له It (a thing, TA) became ordained, appointed, or prepared, for him. (K.) = تقيض أباه He resembled his father; (AZ, S, K;) as also تقيله. (TA.) [See قبيض.]

6. تقابضا [They two bartered, or exchanged commodities, each with the other; like تقابضا: see 3]. (JK.)

7. انقضت البيضة The egg cracked, without splitting apart; and in like manner, القارورة the glass bottle. (AZ, S.) [See also 1.] — انقاض الجدار i. q. تقيض (K:) or the wall fell to pieces, or in ruins, from its place, without being pulled to pieces: (Lth:) or cracked, without falling: but if it have fallen, you say, تقيض: (AZ, S:) — Accord. to AA, as related by El-Mundhree, انقاض and انقاض both signify It split, or cracked, lengthwise: but see منقأض. (TA.) You say, accord. to Aṣ, انقضت السن The tooth split, or cracked, lengthwise; and in like manner, الركبة the well: (S:) or it (the well) became broken in pieces: or fell; fell in ruins, or to pieces; or collapsed; (TA;) as also انقضت. (S, A, K, in art. قبيض.) انقاض belongs both to this art. and to art. قوض. (TA.)

8. اقتاضه He extirpated it; destroyed it utterly. (K, TA.) = [Also, He received it, or took it, in exchange; like عتاضه: see مقتاض; and see also 3.]

قيض [An egg-shell;] the upper hard covering that is upon an egg: (K:) or [an egg-shell cracked in pieces;] what is cracked in pieces of the upper covering of an egg: (S, IB:) or one from which the young bird, or the fluid, has gone forth. (Lth, K.) = A compensation, or substitute; a thing given, or received, or put, or done, instead of, in the place of, or in exchange for, another thing. (K.) You say, باعه قره باعاً فرساً [He sold to him a horse for two horses as substitutes]. (TA.) — هما قيسان They

two are likes; they two are like each other; (A'Obeyd, A;) each of them is fit to be a substitute for the other. (A, TA.) [See also هما قيسان] — هذا قيس له, and قياض له This is equal, or equivalent, to it. (O, K.)

قيضة A small piece of bone: (AA, K:) pl., accord. to the K, قبيض; but correctly, accord. to AA, قبيض. (TA.)

قيض A barterer, or an exchanger of commodities: (S, Mṣb:) of the measure قبيض. (Mṣb.) You say, هما قيسان They two are barterers, or exchangers of commodities; like as you say بيعان. (S.)

قياض: see قبيض.

مقيض The place in which is [an egg-shell, or an egg-shell cracked in pieces, or empty, or] the part of an egg called قبيض. (K, TA.) = بيضة بئر مقيضة An egg cleft, or split. (TA.) — A well abounding with water, having been hollowed out, (K, TA,) or cleft. (TA.)

المقتاض in the following verse of Abu-sh-Shees,

• بدلت من برد الشبَابِ ملاءة •
• خلقة وبئس مَثُوبَةُ المَقْتَاضِ •

[I have been given in exchange, for the mantle of youth, an old worn-out covering; and very evil is the recompense of the receiver in exchange] is from قبيض as signifying the "bartering," or "exchanging commodities," (TA,) [or rather the "giving in exchange:" see 3.]

بيضة منقأضة An egg cracked, without being split apart; and in like manner, قارورة a glass bottle. (AZ, S.) Aṣ says, that منقأض signifies uprooted; and منقأض, with the pointed ض, cracked, or split, lengthwise; but AA says, that both signify the same. (S, O, in art. قبيض.)

قيظ

1. قَاطَ بِالْمَكَانِ (S, Mṣb, K,) aor. يَقِيطُ, inf. n. قَيْطٌ; (Mṣb;) and تَقِيطُ بِهِ (S, K;) and قَيْطٌ بِهِ (K;) and اِقْتَاظٌ (TA;) He, (a man, Mṣb,) or it, (a people, K,) remained, or abode, in the place during the season called قَيْطٌ, (K, TA,) during the summer, (S,) or during the days of heat. (Mṣb.) Dhu-r-Rummeh makes the second of these verbs trans. by itself, [without a preposition,] saying تَقِيطُ الرَّمْلُ [He remained, or abode, during the summer, or hot season, in the sands]. (TA.) — قَاطَ يَوْمَنَا Our day became vehemently, or intensely, hot. (S, Ṣgh, K.) — See also 3. = قَيْطُوا They were

rained upon by the rain of the season called القَيْظُ; similar to قَبِطُوا and رُبِعُوا. (TA.)

2: see 1. = قَيْظُهُ (S, K,) inf. n. تَقِيطٌ (K,) It (a thing, S, K, such as food, and a garment, TA) sufficed him for his [season called] قَيْظٌ; (S, K;) similar to صَيْفُهُ and شَتَا. (TA.)

3. قَايِظُهُ, inf. n. مَقَايِظُهُ, He remained, or abode, during the season called قَيْظٌ with him. (AHn.) — عَامَلَهُ مَقَايِظُهُ, and قَايِظًا, and قَيْوِظًا, with damm, which last is extr., (K, TA,) not being an inf. n. of this verb, (TA,) [but, by rule, of قَاطَ,] He made an engagement, or a contract, with him for the season called قَيْظٌ: (TA:) from القَيْظُ, like مُشَاهَرَةٌ from الشَّهْر. (K, TA.) And قَايِظُهُ, and قَايِظًا, He hired him, or took him as a hired man, or hireling, for the season so called. (TA.)

5: see 1, in two places.

8: see 1.

قَيْظٌ The most vehement, or intense, heat of summer; (S, K;) from the [auroral] rising of the Pleiades, [which, at the commencement of the era of the Flight, was about the 13th of May, O. S.,] to the [auroral] rising of Canopus, [which, at the same period, was about the 4th of August, O. S.]: (K:) or vehemence, or intenseness, of heat: (Mṣb:) pl. [of pauc.] أَقْيَاطٌ and [of mult.] قَيْوِظٌ. (K.) — Also, The quarter which people [commonly] call the صَيْفُ; (Mṣb;) the summer-quarter, commencing when the sun enters the sign of Cancer; so termed by some, who called the spring-quarter the صَيْفُ, and the autumnal-quarter the رَّبِيعُ; others [in later times] calling the summer-quarter the صَيْفُ, the spring-quarter the رَّبِيعُ, and the autumnal-quarter the خَرِيفُ; but agreeing with the former in calling the winter-quarter the شِتَاءُ: (Mir-át ez-Zemán:) the Arabs say, that the year consists of four seasons, every one of these being three months; namely, the quarter called the صَيْفُ, which is that called رَّبِيعُ الكَلْبِ, consisting of [the Syrian months] Ádhár and Neysán and Eiyár [or March and April and May, O. S.]; then, the quarter called the قَيْظُ, consisting of Hazeerán and Temmooz and Áb [or June and July and August, O. S.]; then, the quarter called the خَرِيفُ, consisting of Eylool and the two Tishreens [or September and October and November, O. S.]; and then, the quarter called the شِتَاءُ, consisting of the two Kánoons and Shubát [or December and January and February, O. S.]. (AZ, TA.) — لَا تَقُومُ السَّاعَةُ — حَتَّى يَكُونَ الْوَلَدُ غَيْظًا وَالْمَطَرُ قَيْظًا, a saying of Moḥammad, meaning [The resurrection, or the time thereof, will not come to pass until the birth of a child be an occasion of wrath, or rage, and] rain be accompanied by air like the قَيْظُ [or most vehement heat of summer]. (TA.) — اجْتَمَعَ