

one, or another, of the qualities denoted by the following explanations of **قَتَعَ**: (L:) the primary signification is *softness, or suppleness*: (A₉, S, L:) in a man, it is *width, or breadth, and softness, or suppleness, of the hand and foot*: (S:) or it signifies *laxness, and softness, or suppleness, (L, K,) and width, or breadth, (L,) in the joints*: (L, K:) or *softness, or suppleness, in the joints &c.*: (L:) or *width, or breadth, and length, of the hand and foot*: (L, K:) and in a lion, it is *width, or breadth, of the claws, and softness, or suppleness, of the joints*: (L:) in camels, i. q. **طَرَّقَ** [i. e. *weakness in the knees; &c.*; as inf. n. of **طَرَّقَ**, q. v., the *having weakness in the knees; &c.*]; (L;) or in camels it is the *like of طَرَّقَ*: (K, TA: [in the CK, erroneously, **طَرَّقَ**]) and in the legs, or hind legs, (**فِي الرَّجْلَيْنِ**) it is *length of the bone, and paucity of the flesh*. (L.) — **قَتَعَ**, (T, S, A, Mgh, K,) aor. 2, (TK,) inf. n. **قَتَعٌ**; (S, TA;) and **قَتَعَ**, (K,) inf. n. **قَتَعِيٌّ**; (TA;) *He made [or spread] wide his أصابع [here meaning toes], and made them lax*: (K:) or *he bent, and made supple, his toes in his sitting [in prayer]*: (S:) or *he bent his toes towards the sole of the foot in prostration; so accord. to Yahya Ibn-Sa'eed*: (TA:) or *he (a person [sitting] in the act of التَّشَهُّد [q. v.]) made his toes supple, and pressed the joints thereof towards the sole of the foot*: (A:) or *he bent his toes towards the upper side of the foot*, (T, Mgh, TA,) not towards the sole thereof. (T, TA.) [See also **قَتَعَ**.]

2: see the preceding paragraph, latter half.

4. **افتع** *He (a man, TA) was, or became, fatigued, (K,) or relaxed and fatigued, (TA,) and out of breath.* (K, TA.)

5. **تَشَتَّتَتْ** is said of a woman [as meaning *She put on, or wore, a ring of the kind termed قَتَعَة, or rings such as are termed قَتَعَ*]. (A: in which it is added, **وَكَاذَتْ نِسَاؤُهُمْ يَتَشَتَّتْنَ فِي أَصَابِعِهِنَّ العُشْرُ [And their women used to wear قَتَعَ upon their ten fingers or toes; i. e. upon all their fingers and the thumbs or upon all their toes.]**)

قَتَعَ: see **قَتَعَة**. — Also *Any [little bell such as is termed] جُلْجُل, (K,) thus in all the copies of the K that we have, but in the L any خُلْخُل [i. e. anklet], (TA,) that does not make a sound.* (K, TA.) — And *The inner side of the part between the upper arm and the fore arm; as also قَتَعَة*. (TA.)

قَتَعَة: see what next follows.

قَتَعَة (S, L, K, &c.) and **قَتَعَة**, (K,) the latter disapproved by MF, but mentioned by more than one of the leading authorities respecting strange words, (TA,) **خَاتَم** [here improperly used as meaning simply *ring*] *without a stone, or gem*: (A:) or *a ring (حَلَقَة) of silver without a stone, or gem; if having in it a stone, or gem, it is called خَاتَم: or a خَاتَم [meaning ring] (L, K) of large size, (K,) upon [a finger of] the hand*

and [upon a toe of] *the foot, (L, K,) with, and without, a stone, or gem*: (L:) or *a ring (حَلَقَة), (L, K,) of silver, (K,) worn on the إصبع [i. e. finger], (L,) like a خَاتَم: (L, K:) pl. قَتَعٌ [or rather this is a coll. gen. n. of which قَتَعَة is the n. un.] (S, A, L, K) and قَتَعَات (S, L, K) and قَتَعٌ (L, K) and قَتَاعٌ: (L:) *the women sometimes put them upon their toes*: (S:) or *they are properly upon the toes*: (IB:) *the women of the Time of Ignorance used to put them upon their عُشْر [i. e. ten fingers or toes].* (L.) — See also **قَتَعَ**.*

قَتَعٌ The joints of the claws of the lion. (K.) — And a pl. of قَتَعَة [q. v.]. (L, K.)

أَفْتَعَ *Having the quality termed قَتَعَ* [expl. in the first sentence of this art.]: as an epithet applied to a man, *wide, or broad, in the hand and foot, with softness, or suppleness*: (S:) or it signifies *lax, or relaxed, and soft, or supple, and wide, or broad, in the joints*: or *soft, or supple, in the joints &c.*: (L:) and, applied to a lion, *wide, or broad, in the fore and hind feet, with softness, or suppleness*: (L, K:*) fem. قَتَعَاءُ: and pl. قَتَعِيٌّ.

(S, L.) [See an ex. in a verse cited voce رَوْح.]

— The fem., applied to a she-camel, means *Having what is termed طَرَّقَ* [expl. above: see 1].

(L.) And **قَتَعَاءُ الأَخْلَافِ**, so applied, *Whose teats rise towards her belly; denoting a quality discommended; but the like in the woman and in the cloven-hoofed animal is commended.* (K.)

— Also (i. e. the fem.) *Any female bird having lax, or relaxed, wings*: afterwards used as a name for the eagle: (MF:) or it is an epithet applied to an eagle; you say **عَقَابٌ فَتَعَاءُ**, (S, L, K,) meaning *an eagle having soft, or supple, wings*; (L, K;) because, when it descends, it contracts its wings, and this is only from softness, or suppleness. (S, L.) — And, applied to a foot, accord. to A₉, *Soft, or supple*: and accord. to AA, *having in it a crookedness, or curvature.* (TA.) Frogs are **فَتَعُ الأَرْجُلِ** [app. meaning *Soft, or supple, in the hind legs*]. (A, TA.) — **أَفْتَعَ**

applied to a gazelle, (A,) or to a man, (K,) means *Languid in respect of the eye.* (A, K.) — And **فَتَعَاءُ** signifies also *A thing, (K, TA,) four-sided, (TA,) resembling a مَلْبِن [app. here meaning the thing thus called upon which bricks are carried from place to place], of wood, upon which the gatherer of [wild] honey sits*: (K, TA:) *then he is drawn, or pulled, [up] from above, until he reaches the place of the honey [which is generally in a cliff].* (TA.)

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أَفَاتِيحُ *Certain things, or little things, (مَنَوَاتُ) of the [fungi termed] فُفُوع, which, when they first come forth, are thought to be truffles, until they are extracted, whereupon they are known*: (K, TA:) so says AHn, without mentioning a sing. thereof. (TA.)

قتر

1. **قَتَرَ**, aor. 2 and 3, inf. n. **قَتُرٌ** and **قَتَارٌ**, [the

latter is thus accord. to the M, and some copies of the K, and in the TA is said to be like **غُرَابٌ**, but in the CK and one MS. copy of the K I find it written **قَتَارٌ**,] *It (a thing, M, TA) remitted, or became allayed, or still, after vehemence; and became gentle after violence.* (M, K, TA.) — **قَتَرَ** **عَنْ عَمَلِهِ**, (M₉b, TA,) aor. 2, inf. n. **قَتُرٌ**, (M₉b,) *He remitted, flagged, or became remiss, or languid, in his work, or labour*: (TA:) *he remitted therein after vigour, or vehemence; became gentle therein after violence.* (M₉b.) — Hence, (M₉b,) **قَتَرَ الحَرَّ**, (S, O, M₉b, TA,) aor. 2, (S, O,) inf. n. **قَتَرَةٌ** (M₉b) and **قَتُرٌ**, (S, O, M₉b,) *He remitted after vehemence; became gentle after violence*: (M₉b, TA:) *the heat remitted, abated, or flagged; became languid and faint*: and the verb is used in like manner of other things; (S;) for instance, of a price: (Fr, in TA, art. **قَط**;) and of a man, signifying *he was, or became, [languid, languid and faint, or] lax in the joints*; (Ham p. 799;) [as also **تَفَتَّرَ**, occurring in the K in art. **حَتَر**, &c.]. And **قَتَرَ البُرْدَ** *He made the cold abated, or remitted; or became allayed.* (TA.) — And **قَتَرَ الحَمَاءَ** [The water abated in heat so as to become tepid, or lukewarm, or between hot and cold; (see **قَاتَرَ**);] *the water ceased to be hot.* (M, K.) — **قَتَرَ جَسَدَهُ**, (M, K,) aor. 2, (M,) inf. n. **قَتُرٌ**, (M, K,) *His body became [languid; or] lax in the joints, and weak.* (M, K.) — And **قَتَرَ الطَّرْفَ** *He measured it by the قَتَرَ*: (M, O, K:) like **قَبَرَهُ** “he measured it by the شِبْرُ.” (M, O.)

2. **قَتَرَ**, inf. n. **تَفَتَّرَ**, *He made it (a thing, M, O) to remit, or become allayed or still, after vehemence; and to become gentle after violence.* (M, O,* K.) — *He made him (a worker) to remit, flag, or become remiss, or languid.* (TA.) — **قَتَرَ الله الحَرَّ**, inf. n. as above, *God made the heat to remit after vehemence; to become gentle after violence*: (M₉b, TA:) *made it to remit, abate, or flag; to become languid and faint.* (S.) [And **قَتَرَ البُرْدَ** *He made the cold to remit, or become allayed.* — **قَتَرَ الحَمَاءَ** *He made the water to abate in heat so as to become tepid.* See 1.] — **قَتَرَ جَسَدَهُ** *It (beverage) heated his body, and made it to become languid, or lax in the joints, and weak*: or, as some say, **قَتَرَهُ** and **قَتَرَهُ** both signify the same, i. e., *it made him, or it, [a man's body,] to become languid, or lax in the joints, and weak*: (TA:) or the latter, it (disease, M, K, and intoxication, M) *rendered him weak, or faint*: (M, K:) and **قَتَرَ** also signifies [without its objective complement's being expressed] *it (beverage) rendered its drinker languid, or lax in the joints, and weak*; (K;) or it may have this meaning. (O.) — **قَتَرَ السَّحَابَ**, inf. n. as above, *The cloud continued motionless, and prepared to discharge rain*: (Ibn-'Abbád, O, K:) or *rained, and discharged all its water, and left off, and continued motionless*: (A₉, TA:) or *became motionless*: so