

one, or another, of the qualities denoted by the following explanations of **قَتَغ**: (L:) the primary signification is *softness, or suppleness*: (A<sub>9</sub>, 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. **طَرَقُ** [i. e. *weakness in the knees; &c.*; as inf. n. of **طَرَقَ**, q. v., the *having weakness in the knees; &c.*]; (L;) or in camels it is the *like of طَرَقُ*: (K, TA: [in the CK, erroneously, **طَرَقُ**]) and in the legs, or hind legs, (**فِي الرَّجْلَيْنِ**) it is *length of the bone, and paucity of the flesh*. (L.) — **قَتَغَ**, (T, S, A, Mgh, K,) aor. 2, (TK,) inf. n. **قَتَغَ**; (S, TA;) and **قَتَغَ**, (K,) inf. n. **قَتَغَ**; (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 التَّشَهُدُ [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 **قَتَغَ**.]

2: see the preceding paragraph, latter half.

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

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

**قَتَغَ**: see **قَتَغَة**. — Also *Any [little bell such as is termed] جُلْجُلُ, (K,) thus in all the copies of the K that we have, but in the L any خُلْخُلُ [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 قَتَغَة*. (TA.)

**قَتَغَة**: see what next follows.

**قَتَغَة** (S, L, K, &c.) and **قَتَغَة**, (K,) the latter disapproved by MF, but mentioned by more than one of the leading authorities respecting strange words, (TA,) **خَاتَمٌ** [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 خَاتَمٌ: or a خَاتَمٌ [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 إصْبَع [i. e. finger], (L,) like a خَاتَمٌ: (L, K:) pl. قَتَغَاتُ [or rather this is a coll. gen. n. of which قَتَغَة is the n. un.] (S, A, L, K) and قَتَغَاتُ (S, L, K) and قَتَغَاتُ (L, K) and قَتَغَاتُ (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 عَشْرَ [i. e. ten fingers or toes]. (L.) — See also **قَتَغَ**.*

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

**أَفْتَغَ** *Having the quality termed قَتَغَ* [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. **قَتَغَاءُ**: and pl. **قَتَغَاتُ**.

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

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

(L.) And **قَتَغَاءُ 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 فَتَغَاءُ, (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 A<sub>9</sub>, *Soft, or supple: and accord. to AA, having in it a crookedness, or curvature.* (TA.) **فَتَغَ الأَرْجُلِ** [app. meaning *Soft, or supple, in the hind legs*]. (A, TA.) — **أَفْتَغَ**

applied to a gazelle, (A,) or to a man, (K,) means *Languid in respect of the eye.* (A, K.) — And **قَتَغَاءُ** signifies also *A thing, (K, TA,) four-sided, (TA,) resembling a مَلْبِنٌ* [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, (مَنْوَاتُ) of the [fungi termed] فُغُوعُ, 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. **قَتُورٌ** 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** **عَمَلَهُ**, (M<sub>9</sub>b, TA,) aor. 2, inf. n. **قَتُورٌ**, (M<sub>9</sub>b,) *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.* (M<sub>9</sub>b.) — Hence, (M<sub>9</sub>b,) **قَتَرَ الحَرَّ**, (S, O, M<sub>9</sub>b, TA,) aor. 2, (S, O,) inf. n. **قَتُورَةٌ** (M<sub>9</sub>b) and **قَتُورٌ**, (S, O, M<sub>9</sub>b,) *The heat remitted after vehemence; became gentle after violence: (M<sub>9</sub>b, 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** *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 قَاتَرُ);] *the water ceased to be hot.* (M, K.) — **قَتَرَ جَسَدَهُ**, (M, K,) aor. 2, (M,) inf. n. **قَتُورٌ**, (M, K,) *His body became [languid; or] lax in the joints, and weak.* (M, K.) — And **قَتَرَ الطَّرْفَ** *The look of the eye, or eyes, became languishing, or languid; expl. by انكسر نظره.* (IK<sub>9</sub>, TA.) [See **طَرَفَ قَاتَرٌ**, below; and see also 4.] — **قَتَرَ** *He measured it by the قَتَرُ: (M, O, K:) like شَبْرَهُ "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: (M<sub>9</sub>b, 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: (A<sub>9</sub>, TA:) or became motionless: so**