

قَتَدَ [part. n. of قَتَدَ said of a camel: see 1]. One says **إِبِلٌ قَتَدَةٌ**, and **قَتَادِي**, [the latter being pl. of the former,] *Camels having a complaint (Ks, S, O, K) of their bellies (Ks, S, O) in consequence of eating of the trees called قَتَاد: (Ks, S, O, K:) like as one says رَمَانَةٌ and رَمَانِي. (Ks, S, O.)* = See also قَتَدَ.

قَتَادُ [a coll. gen. n., The tragacanth-tree;] a species of thorny tree; this is the larger sort; (S;) a species of thorny and hard tree, which bears a pod, and of which the fruit is like that of the **سَمَر** [or gum-acacia-tree], growing in *Nejd* and *Tihāme*; n. un. with *ē*; (L;) it is a species of hard tree having thorns like needles; (K;) a species of tree having thorns like needles, and a small dust-coloured leaf, and a fruit growing therewith of the same colour, resembling the date-stone; (AHn, O, L;) the large قَتَاد [thus described] produces large wood, and its thorns are curved and short, and it is of the [class termed] **عِضَاه**; (Abou-Ziyād, L;) or it is not reckoned among the **عِضَاه**: (AHn, L: [but this assertion may perhaps be meant to apply to the smaller sort: respecting the larger, see also 1 and 2:]) the smaller sort is a species of tree of which the fruit is a bladder (**نُفَاحَةٌ**) like that of the **عُشْر** [q. v.]; (S, O, L;) accord. to the ancient Arabs of the desert, it is not tall, being of the size of a man sitting; (L;) and this sort grows upwards, no part of it spreading, consisting of twigs, or shoots, in a collected state, every one of which is full of thorns from its top to its bottom. (Abou-Ziyād, L.) It is said in a prov., **مِنْ دُونِهِ خَرَطُ**, **الْقَتَادِ** [expl. in art. **خَرَط**, first paragraph]. (S, L.)

قَتَادِيَّةٌ **إِبِلٌ قَتَادِيَّةٌ** *Camels that eat the trees called قَتَاد*. (AHn, K.)

قَتَادَةٌ (S, O, K,) occurring in a verse of **Abd-Menāf Ibn-Ribā** [cited in art. **إِذَا**, p. 40, col. iii.], (S, O,) is the name of a certain **عَقَبَةٌ** [or mountain-road], (S, O, K,) or a **ثَنِيَّةٌ** [which is said by some to be syn. with **عَقَبَةٌ**]; (K;) [and if so, it is properly imperfectly decl.]; or any **ثَنِيَّةٌ** is called **قَتَادَةٌ**. (K.)

### قتر

1. قَتَرَ, aor. - (S, Mṣb, K) and - (Mṣb, K,) inf. n. قَتْرٌ and قَتُورٌ; (TK;) and قَتَرَ, aor. -; (S, K;) *It (roast meat, S, Mṣb, K, and a cooking-pot, and burnt bone, and a perfume with which one fumigates, K, or aloes-wood, TA) exhaled its scent, smell, or odour; (S, Mṣb, K;) as also قَتَرَ, inf. n. تَقْتِيرٌ. (K.)* — **قَتَرَتِ النَّارُ** *The fire smoked. (TA.)* = قَتَرَ, aor. - and -, inf. n. قَتْرٌ and قَتُورٌ, *It (sustenance) was barely sufficient; (K;) as also قَتَرَ. (CK: but this latter is omitted in the TA; and in a MS. copy of the K I find in its place قَتَرَ, as a syn. of قَاتِرٌ and قَتُورٌ.)* [This signification is implied in the K, but not expressed,

and I think it doubtful.] — **قَتَرَ عَلَى عِيَالِهِ**, aor. - and -, inf. n. قَتْرٌ and قَتُورٌ; (S, Mṣb;) and قَتَرَ عَلَيْهِمُ, (S, Mṣb, K,) inf. n. تَقْتِيرٌ; (S, Mṣb;) and **اِقْتَرَا**, (S, Mṣb, K,) inf. n. اِقْتَارٌ; (S, Mṣb;) *He scanted his household, stinted them, or was niggardly or parsimonious towards them, in expenditure; (S, Mṣb, K;) like قَدَرَ: (S, art. قدر:) as though he took only the قَتَار [or scent] of a thing. (El-Baṣīr.)* **وَلَمْ يَقْتَرُوا** and **وَلَمْ يَقْتَرُوا** in the K, xxv. 67, signifies **وَلَمْ يَجِبْ عَلَيْهِمْ مِنَ التَّفَقُّةِ** [Nor are sparing of what is incumbent on them, of expenditure]. (Fr.) You say also **اَقْتَرَهُ اللَّهُ رِزْقَهُ** *God made his means of subsistence strait, and scanty. (Iath.)* And **قَتَرَ عَلَيْهِ رِزْقَهُ** *His means of subsistence were scanted, or straitened, to him, like قَدَرَ: (S, art. قدر;) and تَقْتَرُهُ [signifies the same]. (TA in art. حرف, &c.)*

2. قَتَرَ, inf. n. تَقْتِيرٌ: see 1. — *He excited, or raised, the scent termed قَتَار. (S.)* — **قَتَرَ لِلْأَسَدِ** *He put for the lion some flesh-meat (S, K) in the pitfall, (S,) that he might perceive its scent. (S, K.)* — **قَتَرَ لِبُوحَشِي** *He (a hunter, TA) fumigated [himself or his clothes] with camels' dung, in order that the wild animals might not perceive his (the hunter's) smell, (K, TA,) and flee from him. (TA.)* = قَتَرَ عَلَى عِيَالِهِ: see 1.

4. **اِقْتَرَتْ** *She (a woman) fumigated herself with aloes-wood. (S, K.)* — **اِقْتَرَتِ النَّارُ** *He made the fire to smoke. (TA.)* = **اِقْتَرَى عَلَى عِيَالِهِ**: and **اِقْتَرَى اللَّهُ رِزْقَهُ**: see 1. — Also **اِقْتَرَى** *He was, or became, poor, needy, or indigent: (S, K:) or his property became small, though some of it yet remained to him. (TA.)* A poet says,

\* لَكُمْ قَبْضَةٌ مِنْ بَيْنِ أَثْرِي وَأَقْتَرَا \*  
meaning **قَتَرَ** *قَتَرَ* [Ye have its multitude of people, of those who have become wealthy and of those who have become poor]. (S.) [Cited voce ثَرًا. See another ex. in a verse cited in art. **عَى**, conj. 4.] = See also 8.

5: see 1: = and see also 8.

8. **اِقْتَرَى**, (Mṣb,) or **اِقْتَرَى قُتْرَةً**, (A, L, TA,) in the K, **أَقْتَرَى فِيهَا**, but this is a mistake, (TA,) *He concealed, or hid, himself in a قُتْرَةٌ. (A, L, Mṣb, TA.)* And **تَقْتَرَى لِلصَّيْدِ** *He hid himself in a قُتْرَةٌ to deceive the wild animals, or game. (TA.)*

قَتْرٌ *What is barely sufficient, of sustenance; as also تَقْتِيرٌ: (K:) or what is barely sufficient to sustain life, of expenditure. (Lth.)*

قُتْرٌ: see قَتْرٌ. = *A side, quarter, tract, or region; (S, K;) a dial. form of قَطْرٌ; (S;) as also قُتْرٌ: (K:) either side of a man: (JK, L:) pl. أَقْتَارٌ. (TA.)*

قَتْرٌ and قُتْرَةٌ, (K,) or the latter, and the former is its pl., (S,) [or rather the former is a coll. gen. n., and the latter is the n. un.,] and قُتْرَةٌ, (K,)

*Dust; syn. غُبَارٌ, (S,) or غَبْرَةٌ: (K:) so in the K, lxxx. 41: (AO, S:) or the dust of an army: (Nh:) or dust-colour overspread with blackness: (T, TA:) or blackness and darkness. (Bd, Jel, lxxx. 41.)*

قُتْرٌ [and app. قُتْرٌ, like قُطْرٌ and قُطْرٌ,] *Aloes-wood with which one fumigates. (TA.)* = See also قُتْرٌ.

قُتْرَةٌ: see قُتْرٌ.

قُتْرَةٌ *The ناموس [or lurking-place] of a hunter, (S, K,) which prevents his scent (قَتَار) [from being perceived by the wild animals]; (El-Baṣīr:) the covert of a hunter, in which he hides himself from the game, or wild animals; such as a booth of reeds, and the like; (Mṣb;) a well, [or pit] which a hunter digs for himself that he may lie in wait therein: (AO:) pl. قُتْرٌ. (Mṣb, TA.)* = *Straitness of the means of subsistence. (TA.)*

قُتْرَةٌ: see قُتْرٌ.

قَتَارٌ *The scent, smell, or odour, of roast meat; (El-Farábee, S, Mṣb, K:) or of flesh-meat when roasted upon live coals: this is the sense in which the Arabs use it: (T, TA:) [or] it signifies also that of a cooking-pot: and of burnt bone: (K:) and of aloes-wood, (S,) or of بَخُور, (K,) i. e., aloes-wood which is burnt and with which one fumigates: (TA:) or the last odour of aloes-wood when one fumigates with it: (Fr, in the Kitáb el-Maṣādir:) or it has not this signification of the odour of aloes-wood, but the Arabs compare the liking of men in a time of dearth for the scent of roast meat to their liking for the odour of aloes-wood: (T, TA:) or it signifies the smoke of cooked food: (Mṣb:) and the scent, or smell, of a man. (El-Baṣīr.)* — It is also sometimes applied by the Arabs to *Fat*: and *flesh*. (TA.)

قَاتِرٌ *Barely sufficient sustenance; as also قَاتِرٌ, (K,) and أَقْتَرٌ. (So in one copy of the K; but see 1.)* [This signification is implied in the K, but not expressed; and I think it doubtful.] — [One who scants his household;] *niggardly, or parsimonious [towards his household in expenditure]; (K;) as also, [though not in so strong a sense,] مُقْتَرٌ (TA) [and قَاتِرٌ].*

قَاتِرٌ *Flesh-meat exhaling its scent, smell, or odour [in roasting]: (S:) and having a scent by reason of its greasiness. (TA.)* = See also قُتْرٌ, in two places.

قُتْرٌ: see قُتْرٌ.

تَقْتِيرٌ: see قَتْرٌ, and 2.

مُقْتَرٌ *A woman fumigating herself with aloes-wood. (S.)* = See also قُتْرٌ.

كَبَاً مُقْتَرٌ [A kind of aloes-wood made to exhale its odour]. (S.)

### قترد

See the more correct form **قترد**.