

## قبط

1. قَبَطَهُ, aor. ٢, so in the margin of a copy of the S, (TA,) inf. n. قَبِطُ, (TS, O, K,) *He collected it together, or comprehended it, with his hand:* (TS, O, K:) [like قَبِضَهُ:] in the TS given as on the authority of IDrd: in the O as on that of IF. (TA.)—Also, inf. n. as above, *He mixed it.* (TA.)

2. قَبَطَ وَجْهَهُ *He contracted his face much; made it much contracted, or very austere or morose:* تَقْبِطُ الْوَجْهَ is syn. with تَقْبِطِيهِ; (Yaqoob, K;) and is formed from the latter by transposition. (TA.)

القِبْطُ [The Copts; often called by themselves] a certain people, or nation, in Egypt; (TA;) the original, or genuine, people of Egypt; (S, K, TA;) the Christians of Egypt: (Msb:) n. un. قَبِطِي; (S, Msb, K;) fem. with ة: (Msb, K:) you say اِمْرَأَةٌ قَبْطِيَّةٌ [A Copt woman]: (Msb:) and جَمَاعَةٌ قَبْطِيَّةٌ and اَقْبَاطٌ [A company of Copts; اقباط being a pl. of قَبِطُ]. (TA.) [See قَبِطِي.] Authors differ respecting their pedigree: some say, that القِبْطُ was son of حَامُ [or Ham], son of نُوحُ [or Noah]: the author of the Shejereh, that مِصْرَائِيمُ [or Mizraim] the son of حَامُ left issue from لُؤْدِيمُ [or Ludim], and that لُؤْدِيمُ are the قَبِطُ of Egypt, in the Sa'eed: Aboo-Háshim Ahmad Ibn-Ja'far El-Abbásee, the genealogist, says, that they are the children of قَبِطُ son of مِصْرُ son of قُوطُ [a mistranscription for فُوطُ, the Phut of the English Bible, A. V.,] son of حَامُ: and this is verified by Ibn-El-Joowánee the genealogist. (TA.)

قَبِطِيٌّ A kind of thin, or fine, (Mgh, Msb,) white, (Mgh,) cloth, (Mgh, Msb,) of linen, (Msb,) made in Egypt; so called in relation to the قَبِطُ, irregularly, to distinguish between it and the man, who is called قَبِطِيٌّ: (Mgh, Msb:) so says Lth, respecting these two forms: (TA:) you also say, قَبِطِيَّةٌ, with kesr; but when you convert the rel. n. into a subst, you say قَبِطِيَّةٌ, with damm, to distinguish the subst. from the rel. n. without ثِيَابٌ; like as you say, رِمَاحٌ خَطِيَّةٌ, and رِمَاحٌ خَطِيَّةٌ, with kesr, when you do not mention the رِمَاحُ: so says Kh: (Msb in art. خط:) it is said in the K, that القَبِطِيَّةُ, with damm, signifies a kind of cloths, so called in relation to the قَبِطُ; and sometimes it is with kesr; which is a plain assertion that the form with damm is the more common: but in the S it is said, that القَبِطِيَّةُ signifies certain white, thin, or fine, cloths, of linen, made in Egypt; and sometimes it is with damm, because they make a change in the rel. n., as in سَهْلِيٌّ and دَهْرِيٌّ, which (as SM adds) are from سَهْلٌ and دَهْرٌ; and this indicates that the regular form, with kesr, is the more common: (TA:) the pl. is قَبَاطِيٌّ (S, Mgh, Msb, K) and

قَبَاطِيٌّ: (K) [but the latter, being indeterminate, should be written قَبَاطُ, like مَهَارٌ &c.:] Sh says, that the قَبَاطِيٌّ are a kind of cloths inclining to fineness and thinness and whiteness. (TA.)

قَبِطِيٌّ and قَبْطِيَّةٌ: see القَبِطُ and قَبِطِيٌّ.

قَبِطَاةٌ:

قَبَاطُ:

قَبِطِيٌّ:

see what next follows.

قَبِطِيٌّ and قَبِطَاةٌ, the former with teshdeed and with a short final alif, and the latter without teshdeed and with a long final alif, (S, Msb, K,\*) and قَبِطِيٌّ and قَبَاطُ, (S, K,) i. q. نَاطِفٌ; (S, Msb, K;) [described by Golius, on the authority of an Arabic and Persian vocabulary, entitled كتاب السامى فى الاسامى, as a very white kind of sweetmeat, which consists of juice of grapes, with an addition of other things, cooked so that it becomes white and hard:] derived from قَبِطُ signifying the act of "collecting together." (TA.)

قَبِطِيٌّ: see art. قَبِطُ.

قبع

قبل

قبن

قبو

See Supplement.]

قت

1. قَتَّ, (M, K,\*) or قَتَّ الْحَدِيثُ or الْأَحَادِيثُ, (S, O, TA,) aor. ٢, (S, M, O,) inf. n. قَتَّ, (S, M, O, K,) with which قَتَّتِي is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, K;) and so too is قَتَّتِي [as inf. n. of قَتَّ], (K,) or so is تَقْتِيَتِ الْحَدِيثِ; (O;) and so is قَتَّتَهُ [as inf. n. of قَتَّتَ], (K,) or so is قَتَّتَهُ الْحَدِيثِ; (O;) i. q. نَمَرٌ, (M,) or نَمَرٌ الْحَدِيثِ (S, O, K, TA) or الْأَحَادِيثِ, (S, O, TA,) i. e. [He uttered calumny; or] he made known, divulged, or told, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (TA;) or قَتَّ الْحَدِيثُ signifies he falsified and embellished discourse, or conversation: (A:) it is said that القَتُّ, which signifies التَّمِيمَةُ [i. e. the uttering, or utterance, of calumny], (M, L,) [and] so does قَتَّتِي, (S,) is from الْحَدِيثِ قَتَّتَ, meaning he sought time after time to obtain a knowledge of discourse, or conversation, and listened thereto: (M, L:) and قَتَّتِي signifies [also] the seeking time after time to obtain a knowledge of نَمَائِرُ [i. e. calumnies, pl. of نَمِيمَةٌ]. (M, TA.)—And قَتَّ [app. as an inf. n.] signifies The lying, or uttering of falsehood: (K:) [or] a prepared lying. (M.)—And قَتَّتَهُ, (K, TA,) inf. n. قَتَّ, (TA,) signifies قَدَّهُ [meaning He cut it out, or shaped it, in any manner, whether

lengthwise or otherwise]. (K, TA.) One says, هُوَ حَسَنُ الْقَتِّ, meaning حَسَنُ الْقَدْرِ [i. e. He is goodly, or beautiful, in conformation]: and a poet says,

كَأَنَّ نُدْيَهَا إِذَا مَا أَبْرَتِي

حَقَّانِ مِنْ عَاجٍ أُجِيدًا قَتًّا

meaning قَدَّا and خَرَطًا [i. e. As though her two breasts, when they come forth unexpectedly (a meaning of ابرتي expl. in the L, in art. برت, on the authority of Lh, but it is here expl. in the TA as signifying اتصب, so that the phrase may be rendered either when appearing unexpectedly, or when standing out), were two round boxes of ivory, excellently cut out, or shaped, and made smooth in their surfaces]: (O, TA:\*) regarding them as one member, he has made the verb singular. (O.)—Also He prepared, disposed, or arranged, it; or put it into a right, or good, state. (M, K.)—And He collected it together by little and little. (M, K.)—And He made it, or made it to appear, to be little; syn. قَلَّلَهُ. (M, K.) And قَتَّ أُنْتَهُ, (M, K,) aor. ٢, inf. n. قَتَّ, (M,) He followed, or followed after, his track, or footsteps, in pursuit; or endeavoured to track him, or trace him. (M, K.)—And قَتَّ signifies also The following the footsteps of a man secretly, in order to know what he desires [to do]. (O, K.)—And A pastor's smelling the odour of a camel (O, K) that is مَبْيُومٌ (K) [i. e.] that is smitten by the [disease termed] هَيْامٌ. (O, TA.) [Freytag, supposing مَبْيُومٌ in this explanation in the K to be syn. with هَائِمٌ, renders the verb as meaning He (a pastor) smelt the urine of a straying camel, that he might know its way.]—See also the next paragraph.

2: see 1, first sentence. = تَقْتِيَتُ also signifies The collecting of odoriferous substances, or aromatics, (O, K,) of all sorts, in a cooking-pot, (O,) and cooking them: (O, K:) and one does not say قَتَّتَ except of olive-oil when it is thus prepared [i. e. it means it was, or has been, cooked with all sorts of odoriferous substances, or aromatics]: thus says Khálid Ibn-Jembeh: IF adds that الزَّبِيتُ قَتَّ is like تَقْتِيَتُهُ [in meaning]: and Zj says that أَقْتَتُ الدَّهْنَ means the same as قَتَّتَهُ [i. e. I cooked the oil with all sorts of odoriferous substances, &c.]. (O.) [See also مَقْتَتٌ, below.]

5: see 1, first sentence.

8. أَقْتَتَهُ He, or it, extirpated, or eradicated, him, or it. (M, K.)—See also 2.

R. Q. 1. قَتَّتَ, inf. n. قَتَّتَهُ: see 1, first sentence.

قَتَّ inf. n. of قَتَّ [q. v.]. (S, M, O, K.) = And i. q. فِصْفَصَةٌ, (S, M, O, Msb,) or اِبْفِسْتٌ, (Mgh, K,) both of which signify the same, i. e. A certain food, or fodder, of beasts, as is said in the Nh; (TA;) [a species of trefoil, or clover;] or (M, K) when dry: (M, Mgh, O, Msb:) accord.