

## قبط

1. قَبَطَهُ, aor. ٢, so in the margin of a copy of the S, (TA,) inf. n. قَبِطَ, (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. [قَبِطَ وَجْهَهُ] *He contracted his face much; made it much contracted, or very austere or morose*: [تَقَبُّطُ الْوَجْهِ is syn. with تَقَبُّطُهُ; (Yaqkoob, K;) and is formed from the latter by transposition. (TA.)

القَبِطُ [The Copts; often called by themselves القَبِطُ;] *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 *إِمْرَأَةٌ قَبِطِيَّةٌ* [A Copt woman]: (Msb:) and *جَمَاعَةٌ قَبِطِيَّةٌ* and *أَقْبَاطٌ* [A company of Copts; *اقباط* being a pl. of قَبِطٌ]. (TA.) [See قَبِطِي.] Authors differ respecting their pedigree: some say, that القَبِطُ was son of حَام [or Ham], son of نُوح [or Noah]: the author of the Shejereh, that مِصْرَائِيم [or Mizraim] the son of حَام left issue from لُؤْدِيم [or Ludim], and that لُؤْدِيم 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 قُوط [a mistranscription for قُوط, the Phut of the English Bible, A.V.,] son of حَام: and this is verified by Ibn-El-Joowánee the genealogist. (TA.)

قَبِطِي 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 قَبِطِي: (Mgh, Msb:) so says Lth, respecting these two forms: (TA:) you also say, ثِيَابٌ قَبِطِيَّةٌ, with kesr; but when you convert the rel. n. into a subst, you say قَبِطِيَّةٌ, with dhamm, to distinguish the subst. from the rel. n. without ثِيَاب; like as you say, رِمَاحٌ خَطِطِيَّةٌ, and رِمَاحٌ خَطِطِيَّةٌ, with kesr, when you do not mention the رِمَاح: so says Kh: (Msb in art. خط:) it is said in the K, that القَبِطِيَّةُ, with dhamm, 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 dhamm 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 dhamm, because they make a change in the rel. n., as in سَهْلِي and دَهْرِي, which (as SM adds) are from سَهْل and دَهْر; and this indicates that the regular form, with kesr, is the more common: (TA:) the pl. is قَبَاطِي (S, Mgh, Msb, K) and

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

قَبِطِي and قَبِطِيَّة: see الْقَبِطُ and قَبِطِي.

قَبِطَاءُ:

قَبَاطُ:

قَبِطُ:

see what next follows.

قَبِطِي and قَبِطَاءُ, 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 قَبِطِي 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.)

قَبِطِيَّة: see art. قَبِطُ.

قَبِ

قَبَل

قَبِن

قَبُو

See Supplement.]

## قت

1. قَتَّ, (M, K,\*) or قَتَّ الْحَدِيثَ, (S, O, TA,) aor. ٢, (S, M, O,) inf. n. قَتَّ, (S, M, O, K,) with which قَتَّيْتِي is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, K;) and so too is قَتَّيْتِ [as inf. n. of قَتَّ], (K,) or so is قَتَّيْتِ الْحَدِيثَ; (O;) and so is قَتَّعَتْ [as inf. n. of قَتَّعَ], (K,) or so is قَتَّعَتْ الْحَدِيثَ; (O;) i. q. نَمَرٌ, (M,) or نَمَرٌ الْحَدِيثَ (S, O, K, TA) or الأَحَادِيثَ, (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 الْحَدِيثَ signifies he falsified and embellished discourse, or conversation: (A:) it is said that قَتَّ, which signifies التَّهْمِيَّةُ [i. e. the uttering, or utterance, of calumny], (M, L,) [and] so does قَتَّيْتِي, (S,) is from الْحَدِيثُ قَتَّيْتِ, meaning he sought time after time to obtain a knowledge of discourse, or conversation, and listened thereto: (M, L:) and قَتَّيْتِي signifies [also] the seeking time after time to obtain a knowledge of نَمَائِم [i. e. calumnies, pl. of نَمِيَّة]. (M, TA.)—And قَتَّ [app. as an inf. n.] signifies The lying, or uttering of falsehood: (K:) [or] a prepared lying. (M.)—And قَتَّ, (K, TA,) inf. n. قَتَّ, (TA,) signifies قَدَّ [meaning He cut it out, or shaped it, in any manner, whether

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

كَأَنَّ ثَدْيَهَا إِذَا مَا أَبْرَتِي

حَقَانٍ مِنْ عَاجٍ أُجِيدًا قَتًّا

meaning *قَدَّ* and *خَرَطًا* [i. e. As though her two breasts, when they come forth unexpectedly (a meaning of *أبرتي* expl. in the L, in art. *أبرت*, on the authority of Lh, but it is here expl. in the TA as signifying انتصب, 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 أَثَرَهُ*, (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 مَبْيُوم (K) [i. e.] that is smitten by the [disease termed] هَيْام. (O, TA. [Freytag, supposing مَبْيُوم in this explanation in the K to be syn. with هَائِم, 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. = قَتَّيْتِ 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 قَتَّ 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 الزَّيْتُ قَتَّ is like تَقَتَّتَهُ [in meaning]: and Zj says that *إِقْتَّ الدَّهْنُ* means the same as قَتَّ [i. e. I cooked the oil with all sorts of odoriferous substances, &c.]. (O.) [See also مَقَتَّ, below.]

5: see 1, first sentence.

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

R. Q. 1. قَتَّعَتْ, inf. n. قَتَّعَتْ: see 1, first sentence.

قَتَّ inf. n. of قَتَّ [q. v.]. (S, M, O, K.) = *إِنْفِصَتْ*, (S, M, O, Msb,) or *إِنْفِصَتْ*, (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.