

قبط

1. قَبَطَهُ, aor. ٢, so in the margin of a copy of the §, (TA,) inf. n. قَبِطٌ, (TṢ, O, K,) *He collected it together, or comprehended it, with his hand*: (TṢ, O, K:) [like قَبَضَهُ:] in the TṢ 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 تَقْبِطُهُ; (Yaḡ-koob, K;)] and is formed from the latter by transposition. (TA.)

القِبْطُ [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*: (Mṣb:) n. un. قَبِطِيٌّ; (S, Mṣb, K;) fem. with ة: (Mṣb, K;) you say *إِمْرَأَةٌ قَبِطِيَّةٌ* [A Copt woman]: (Mṣb:) and *جَمَاعَةٌ قَبِطِيَّةٌ* and *أَقْبَاطٌ* [A company of Copts; *اقبَاطٌ* being a pl. of قَبِطٌ]. (TA.) [See قَبِطِيٌّ.] 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 قِبْطُ of Egypt, in the Ṣa'eed: Aboo-Hāshim Aḥmad Ibn-Ja'far El-'Abbāsee, the genealogist, says, that they are the children of قَبِطُ son of مِصْرُ son of قُوطُ [a mistranscription for قُوطُ, the Phut of the English Bible, A.V.,] son of حَامُ: and this is verified by Ibn-El-Joowānee the genealogist. (TA.)

قَبِطِيٌّ *A kind of thin, or fine, (Mgh, Mṣb,) white, (Mgh,) cloth, (Mgh, Mṣb,) of linen, (Mṣb,) made in Egypt*; so called in relation to the قِبْطُ, irregularly, to distinguish between it and the man, who is called قَبِطِيٌّ: (Mgh, Mṣb:) 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 ḍamm, to distinguish the subst. from the rel. n. without ثِيَابُ; like as you say, رِمَاحٌ خَطِيَّةٌ, and رِمَاحٌ خَطِيَّةٌ, with kesr, when you do not mention the رِمَاحُ: so says Kh: (Mṣb in art. خط:) it is said in the K, that القَبِطِيَّةُ, with ḍamm, signifies *a kind of cloths, so called in relation to the قِبْطُ*; and sometimes it is with kesr; which is a plain assertion that the form with ḍamm is the more common: but in the § it is said, that القَبِطِيَّةُ signifies *certain white, thin, or fine, cloths, of linen, made in Egypt*; and sometimes it is with ḍamm, 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, Mṣb, K) and

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

قَبِطِيٌّ and قَبِطِيَّةٌ: see القِبْطُ and قَبِطِيٌّ.

قَبِطِيَّةٌ: }
قَبَاطٌ: } see what next follows.
قَبِطِيٌّ: }

قَبِطِيٌّ and قَبِطِيَّةٌ, the former with teshdeed and with a short final alif, and the latter without teshdeed and with a long final alif, (S, Mṣb, K,*) and قَبِطِيٌّ and قَبَاطٌ, (S, K,) i. q. نَاطِفٌ; (S, Mṣb, K;) [described by Golius, on the authority of an Arabic and Persian vocabulary, entitled *كتاب الامي في الاسامي*, 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 قَبِطٌ signifying the act of "collecting together." (TA.)

قَبِطِيٌّ: see art. قَبِطٌ.

[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. قَتَّتْ, (S, M, O, K,) with which قَتَّتِيٌّ is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, K;) and so too is قَتَّتِيَّتٌ [as inf. n. of قَتَّتْ], (K,) or so is قَتَّتِيَّتُ الْحَدِيثِ; (O;) and so is قَتَّتِيَّةٌ [as inf. n. of قَتَّتْ], (K,) or so is قَتَّتِيَّةُ الْحَدِيثِ; (O;) i. q. نَمْرٌ, (M,) or نَمْرٌ 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 النَمِيَّةُ [i. e. the uttering, or utterance, of calumny], (M, L,) [and] so does قَتَّتِيٌّ, (S,) is from القَتَّتِيٌّ, meaning *he sought time after time to obtain a knowledge of discourse, or conversation, and listened thereto*: (M, L:) and قَتَّتِيٌّ signifies [also] *the seeking time after time to obtain a knowledge of نَمَائِمُ* [i. e. calumnies, pl. of نَمِيَّةٌ]. (M, TA.)—And قَتَّ [app. as an inf. n.] signifies *The lying, or uttering of falsehood*: (K:) [or] *a prepared lying*. (M.)—And قَتَّه, (K, TA,) inf. n. قَتَّتْ, (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 الْقَدِّ* [i. e. *He is goodly, or beautiful, in conformation*]: and a poet says,

• كَأَنَّ نَدْيِيهَا إِذَا مَا أَبْرَتِي
• حَقَانٍ مِنْ عَاجٍ أُجِيدًا قَتًّا

meaning *قَدًّا* 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 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 أُتْرَهُ*, (M, K,) aor. ٢, inf. n. قَتَّتْ, (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 مَهْيُومٌ (K) [i. e.] that is smitten by the [disease termed] هَيْامٌ*. (O, TA.) [Freytag, supposing مَهْيُومٌ in this explanation in the K to be syn. with هَائِمٌ, renders the verb as meaning *He (a pastor) smell the urine of a straying camel, that he might know its way*.]—See also the next paragraph.

2: see 1, first sentence. = تَقْبِطٌ 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 قَتَّتْ 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 قَتَّ الزَّيْتِ is like تَقْبِطُهُ [in meaning]: and Zj says that قَتَّتْ الدَّهْنَ means the same as قَتَّتَهُ [i. e. *I cooked the oil with all sorts of odoriferous substances, &c.*]. (O.) [See also مَقَتَّتْ, below.]

5: see 1, first sentence.

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

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

قَتَّ inf. n. of قَتَّ [q. v.]. (S, M, O, K.) = *And i. q. نِصْفَةٌ*, (S, M, O, Mṣb,) or *إِسْفَتٌ*, (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, Mṣb:) accord.