

it has no dim. (Sb, § in art. اَمَس) — **سَبْتٌ** also means *A week; from the سَبْت to the سَبْت* [i. e. *from the sabbath to the sabbath*]: so in the saying, in a trad., **فَمَا رَأَيْنَا الشَّمْسَ سَبْتًا** [And we saw not the sun for a week]: as when one says “twenty autumns” meaning “twenty years:” or it means in this instance *a space of time, whether short or long.* (TA.) — *I. q. بَرَهَةٌ* [i. e. *A space, or period, or a long space or period.*] (M, K, TA) **أَقَمْتُ مِنَ الدَّهْرِ** [of time]: (TA:) so in the saying, **أَقَمْتُ سَبْتًا** [I remained, staid, dwelt, or abode, a space, or a long space, of time]; as also **سَبْتَةٌ** and **سَبْتَانٌ** and **سَبْتَانِيَّةٌ**. (M, K.) — And *i. q. دَهْرٌ* [meaning *Time; or a long time; or a space, or period, of time, whether long or short; &c.*]; as also **سَبَاتٌ**. (S, M, K.) And [hence] **أَبْنَا سَبَاتٌ** means † *The night and the day*: (S, M, K.) Ibn Aḥmar says,

- **وَكُنَّا وَهْمًا كَانِي سَبَاتٍ تَفَرَّقَا**
- **سَوَى ثَمْرًا كَانَا مُنْجِدًا وَتَبَامِيَا**

[And we were, with them, like the night and the day that parted asunder alike, then became one going towards Nejd and one going towards Tihāmeḥ]: (S, K:) such, they say, is the meaning: (S:) or, as IB says, on the authority of Abū-Jaḥfar Moḥammad Ibn-Ḥabeeb, **أَبْنَا سَبَاتٌ** were two men, one of whom saw the other in a dream, and then one of them awoke in Nejd, and the other in Tihāmeḥ: or they were two brothers, one of whom went to the east to see where the sun rose, and the other to the west to see where it set. (L, TA.) — Also *A certain pace* (S, M, K) of camels: (S, K:) or *a quick pace*: (TA:) or *i. q. عَتَقٌ* [q. v.]: (AA, S:) or *a pace exceeding that termed العَتَقُ*. (M.) — *A swift, or an excellent, horse*; (K, TA:) *that runs much*. (TA.) — *A boy, or young man, of bad disposition, or illnatured, and bold, or daring*. (K.) — *A man cunning, i. e. possessing intelligence, or sagacity, or intelligence mixed with craft and forecast; and excellent in judgment; or very cunning &c.*; (K, TA:) *silent, or lowering his eyes, looking towards the ground*; (TA:) and **سَبَاتٌ** signifies the same. (K, TA.) — *A man who sleeps much*; (K:) *i. e. كَثِيرُ السَّبَاتِ*. (TA.) See also **مَسْبُوتٌ**. — See also what next follows.

**سَبْتٌ** *A certain plant, resembling the عَطْبِيَّةُ* [or *marsh-mallow*]; (K, M, K:) as also **سَبْتٌ**, (K [there expressly said to be with fet-h],) or **سَبْتٌ**: (M [so written in a copy of that work]:) said to be *a certain plant used for tanning*. (MF.) See the next paragraph.

**سَبْتٌ** *The hides, or skins, of oxen*; (M, K:) *whether tanned or not tanned*: so some say: (M:) or (so accord. to the M, in the K and TA “and,” but the و is omitted in the CK,) *any tanned hide*; (Aḥ, AA, M, K:) said to be so called [because the tanning removes the hair,] from **السَّبْتُ**, “the act of shaving:” (AA, TA:) or *such as is tanned with قَرَطٌ* [q. v.]: (M, K:)

or only *ox-hides tanned*: so says AḤn on the authority of Aḥ and AZ: (TA:) or *ox-hides tanned with قَرَطٌ*, (S, Mgh,) *whereof are made [the sandals called] نَعَالٌ سَبْتِيَّةٌ: (S) these are hence thus called: (Mgh:) they are *sandals having no hair upon them*: (M, Mḡb:) or *sandals tanned with قَرَطٌ*: (AA, TA:) accord. to Az, they are thus called because their hair has been shaven off (**سَبْتٌ**, i. e. **حَلَقٌ**), and removed by a well-known process in tanning, (Mgh, TA,) so that they are soft; and they are of the sandals of people that lead a life of ease and softness: (Mgh:) IAḥr says that they are thus called because of their having become soft by the tanning: accord. to this, they should be called **سَبْتِيَّةٌ**; and so accord. to a saying of Ed-Dāwoodee, that they are called in relation to **سُوقُ السَّبْتِ** [“the Market of the Sabbath”]: it is also said that they are called in relation to the **سَبْتُ**, with ḍamm, which is a plant used for tanning therewith; so that they should be called **سَبْتِيَّةٌ**, unless the appellation be an instance of a rel. n. deviating from its source of derivation [or unless this plant be also termed **سَبْتٌ**, as it is accord. to a copy of the M]: (TA:) see **سَبْتٌ**. It is related of the Prophet, that he saw a man walking among the graves wearing his sandals, and said, **يَا صَاحِبَ السَّبْتَيْنِ اِخْلَعْ سَبْتِيكَ** [meaning † *O wearer of the pair of sandals of سَبْتٌ, pull off thy pair of sandals of سَبْتٌ*]: (S, TA:) and accord. to the A, they are thus termed tropically: it is like the saying “Such a one wears wool, and cotton, and silk;” meaning “garments made thereof;” as is said in the Nh: but, as some relate it, what he said was, **يَا صَاحِبَ السَّبْتَيْنِ**, the last of these words being a rel. n.; and thus it is found in the handwriting of Az, in his book. (TA.)*

**سَبْتٌ**, (M, L, K,) like **فَلَزٌ**, (TA,) [in a copy of the M erroneously written **سَبْتٌ**,] *A certain plant; [anethum graveolens, or dill, of the common garden-species;] an arabicized word, from [the Pers.] شَبْتٌ [or شِبْتٌ]: (AḤn, M, L:) or i. q. شَبْتٌ; both words arabicized from شَوْدٌ [or شَوْدٌ]: (K:) asserted by some to be the same as شَوْتٌ [q. v.]: (M, L:) Az says that **شَبْتٌ**, the name of a well-known herb, or leguminous plant, is an arabicized word; that he had heard the people of El-Baḥreyn call it **سَبْتٌ**, with the unpointed س, and with ت; that it is originally, in Pers., شَوْدٌ; and that it has another dial. var., namely, سَبَطٌ [i. e. سَبَطٌ]. (El-Jawāleek, TA.)*

**سَبْتَةٌ**: see **سَبْتٌ**, in the middle of the paragraph. — Also *Goats, collectively*. (K.)

**صَحْرَاءٌ** *A [desert such as is termed] صَحْرَاءٌ*: (AZ, K:) or **صَحْرَاءٌ** *is like صَحْرَاءٌ*: or *a land in which are no trees*: (M:) and *i. q. مَسْبُوتَةٌ* [i. e. *a bare land; as though shorn of its herbage*]: (TA:) pl. **سَبَاتِي**. (M.) — Also, [in like

manner] a fem. epithet, *Having spreading, or expanded, ears, whether long or short*. (K.)

**سَبْتِي** *One who fasts alone on the سَبْتٌ* [i. e. *sabbath, or Saturday*]: thus in the saying mentioned by Th, on the authority of IAḥr, **لَا تَكُ سَبْتِيًّا** [Be not thou one who fasts &c.]. (M.)

**نَعَالٌ سَبْتِيَّةٌ**, and **سَبْتِيَّةٌ**, and **سَبْتِيَّةٌ**; and the dual of **سَبْتِي**, applied to a pair of sandals: see **سَبْتٌ**, in four places.

**سَبْتَانٌ**, with keesr, *Foolish, stupid, or of little sense*; (K, TA;) *confounded, or perplexed, and unable to see his right course; without understanding*. (TA.)

**سَبَاتٌ** primarily signifies *Rest* [like **سَبْتٌ**]: (S, Mḡb:) and hence, *sleep*: (S, K:) or *heavy sleep*: (Mḡb:) or *sleep that is hardly perceptible* (حَفِيٌّ, M, K, [in some copies of the K, as mentioned by Freytag, حَفِيْفٌ, i. e. *light*]), *like a swoon*: (M:) or *the commencement of sleep in the head [and its continuance] until it reaches the heart*: (Th, M, K:) or *the sleep of one who is sick; i. e. light sleep*: (TA:) and **سَبْتٌ** signifies the same as **سَبَاتٌ**. (T, TA.) Hence, in the Kḥr [lxxviii. 9, and in like manner the word is used in xxv. 49], **وَجَعَلْنَا نَوْمَكُمْ سَبَاتًا**, (S;) *i. e. قَطْعًا*; as though a man, when he slept, were cut off from [the rest of] mankind: (IAḥr, TA:) or **سَبَاتٌ** is when one is cut off, or ceases, from motion, while the soul still remains in the body; i. e., the text means, *And we have made your sleep to be rest unto you*: (Zj, TA:) or *we have made your sleep to be a cutting off from sensation and motion, for rest to the animal forces, and for causing their weariness to cease: or, to be death*: (Bd:) or, *to be rest unto your bodies by the interruption of labour, or work*. (Jel.) — See also **سَبْتٌ**, latter half, in three places.

**سَبُوتٌ** *A she-camel that goes the pace termed سَبْتٌ*: or *constantly going the pace termed عَتَقٌ*. (M.)

**سَبْتِي**, (S, M, K,) as also **سَبْتِي**, (S,) *Bold, or daring*; (S, M, K;) as an epithet applied to anything [i. e. man or brute]: the ي is added to render it quasi-coordinate to the class of quinqueliteral-radical words, not to denote the fem. gender, for it receives ة as a termination [to denote the fem.], becoming **سَبْتِيَّةٌ**: (S;) and has tenween. (TA.) A poet applies the fem. epithet to a she-camel. (S.) — Also *The leopard*; (S, M, K;) so too with ة; (AḤeyth, L in art. سَبَدٌ;) and so **سَبْتِي**: probably thus called because of his boldness, or daringness: (S:) or, as some say, the *lion*: fem. with ة: or the fem. signifies *a bold, or daring, lioness: or a she-camel of bold, or daring, breast*; but this last is not of valid authority: (M:) and *a beast of prey* [absolutely]: (L in art. سَبَدٌ:) pl. **سَبَاتٌ**; (K, TA;) and some of the Arabs make **سَبَاتِي** [or rather **سَبَاتٌ**] to be its pl. (TA.) — The fem. also, applied to a woman, signifies *Sharp in tongue; or clamorous; or clamorous and foul-tongued; or long-tongued and vehemently clamorous*. (TA.)