Saboor, a province of Persia, (Mgh, Msh,) A or سبريت were applied to every portion thereof. thin, or delicate, kind of garment or cloth, (IDrd, S, M, Mgh, Msh, K,) of excellent quality: (K:) and anything thin, or delicate. (M.) Whence the prov., عُرْضُ سَابِرِيُّ (Ṣ, M,* Ķ*) A slight exhibition: (M:) [see variations of this phrase in art. عرض under عَرَضَ الشَّيْءَ:] said to him to whom a thing is shown in a slight manner: (Ṣ:) because the garment or cloth called سابرى, (Ş, K,) being of the best of qualities, (S,) is desired when exhibited in the slightest manner. (S, K. [See the first paragraph in art. عرض; and see also عَلَقَ سُوْمَ عَالَة in the first paragraph of art. سوم.]) __ A certain sort of dates, (S, Msb, K,) of good quality. (Msb, K.) It is said that the best of the dates in El-Koofeh are the and the نَخْلَةُ سَابِرِيَّةُ ... (S.) ... أَخْلَةُ سَابِرِيَّةُ ... (S.) tree of which the unripe dates are yellow and somewhat long. (AHát, Mab.)

† [The internal state or condition of a man]. You say, مَشْبُونُ and مُشْبُونُ † [I praised his internal state or condition]: (S:) and also signifies + The internal state or condition; an internal, or intrinsic, quality; or the intrinsic, or real, as opposed to the apparent, state, or aspect. (TA.)

سِبَارُ вее : مسبَرُ

The utmost point of a wound. (M.) -See also .

in four places. — It may also be applied to † A man who probes a wound. (Ham p. 818.)

Goodly in form or appearance; in figure, feature, or lineaments; in external state or condition; in state of apparel or the like. (Ķ, TA.)

Q. 1. سَبُوتَ He begged; and became lowly, humble, or submissive; or affected to be like the مُسَاكين [or destitute, or needy, &c.]; syn. قَنَعَ; (K, TA; [omitted in the CK, and in my MS. copy of the K erroneously written ;]) and تَهُسْكَنَ. (TA.)

رور و عدد عدد المرت

see the next paragraph, in two places.

A desert, syn. قَفْر, (Ṣ, K,) or a plain, syn. , (M,) in which is no herbage: (M, K:) which is no herbage; (M;) or land in which is nothing: (As, Lh, M:) pl. سَبَارِ and سَبَارِيتُ, the latter anomalous, mentioned by Lh: (M:) accord. to A'Obeyd, the pl. سَبَارِيتُ signifies deserts, or materless deserts, (فَلُواتٌ,) in which is nothing: and accord. to As, land [or lands] in which nothing grows: (TA:) and one says also أَرْضُ سَبَارِيتُ, (M, K,) a phrase of the same class as مُبْرُوت , (K,) as though the sing. سُبْرُوت

(M.) - Hence, (TA,) applied to a man, (AZ, S, TA,) Needy, in want, indigent, (AZ, As, S, M, K, TA,) poor, (AZ, As, K, TA,) possessing little, (M, TA,) or, as some say, possessing nothing; (Ṣ,* M, TA;) and ♦ سبريت signifies the same, (AZ, S, M, K,) as also أُسُورُاتُ , and * سُبُوت : (M, K:) also bankrupt, or insolvent; syn. عَفُلُتُ : (TA in explanation of the first [but equally applying to all]:) the epithet applied to a woman is سُبُرُولَةُ and ₹ سَبُرِيتَةً (AZ, Ş;) the latter of which is applied to a man [app. in intensive sense, agreeably with analogy,] as well as to a woman: (M:) and the pl. is بنباريت applied to men and to women. (AZ, S.) -[Hence, also,] applied to a youth, or young man, Beardless; or having no hair upon the sides of his face. (M, K, TA. [In the K, this signification is immediately followed by the mention of the pls. سَبَارِيتُ and مَبَارِيتُ And Little, or small, in quantity or number; (S, M, K;) paltry, or inconsiderable: (K:) applied to a thing, (S, K,) and (S) to property, or cattle. (S, M.) Also Tall, or long. (M, TA.) _ And A shilful, or an expert, guide, well acquainted with the lands. (TA.) It is mentioned by Sb, who says that it is of the measure زُنْبُور and ; and most hold him to be right: but some of the authors on inflection assert that it is of the measure مُعَلُونً from سَبَرْتُ الشَّيْء meaning "I tried, proved, or tested, the thing, or proved it by experiment or experience;" and that the is added to give intensiveness to the signification; which several deny : (MF, TA :) however, is mentioned in the K, in art. سبو, as meaning "poor," and land "in which is no herbage."

and ببریته: see the next preceding paragraph, in three places.

A man (TA) of evil disposition or nature. (K, TA: but omitted in the CK.)

Bald, or bare of hair. (K, TA: but omitted in the CK.)

1. هُبِهُ, aor. -; (Sb, S, M, Msb, K;) and سُبِطُ aor. -; (M, Msb, K;) inf. n. سُبُطْ, of the former verb, (S, Msb,) or , (so in the K, as is remarked in the TA,) and سُبُوطُة, (M, Msb, K,) which is of the latter verb, (M, Msb,) and سباطة and , (M, K,) which are also of the latter verb; (M;) It (hair, S, Msb) was, or became, lank, not crisp: (S, M,* Msb, K:*) or the former verb is used in this sense, said of hair; and the latter is said of a man, signifying he was, or became, lank, not crisp, in his hair. (TA.) relating to a man, also signifies The being, بَيَاطُكُ tall: (M:) or the being long in the [bones called] [pl. of الوَّح pl. of الوَّح and even therein. (TA.) Also سَبِطُ , inf. n. سَبَاطُةُ ; (M, TA;) and سَبِطُ inf. n. سَبِطُ ; (M;) ; He (a man) was, or became, easy, or facile, بالْبَعْرُوفِ in beneficence. (M, TA.)

is likewise expl. as signifying ! The being liberal, bountiful, or munificent. (M, TA.) And سَبَاطُة, relating to rain, ‡ The being abundant and extensive. (Sh, K, TA.) [__ See also the part. n. سَبِطُ عَلَيْهِ الْعَطَاءَ إِنْ He gave to him successive and large gifts. (Sgh, TA.) He was affected with fever. (Şgh, K.) [See سَبَاط].

2. سُبُطُتْ, (M, K, &c.,) inf. n. سُبُطُتْ, (Ş, K,) She (a camel, AZ, As, M, K, and a ewe, K) cast her young one, or fætus, in an incomplete state: (M, K:) or before its form was apparent; (AZ, K;) like أَجُنُونُ and تُعَدِّ : (AZ:) or when its fur had grown, before completion; as also تَبُغُتُ: she (a camel) cast her سَبَطَت بِوَلَدِهَا or مُبَطَّت بِوَلَدِهَا young one when its hair had grown: and she (a ewe) cast her young one, or fætus, abortively. (S.) The epithet applied to her in this case is أُمُسَبِّطُ [without 3]. (M, K.)

4. اسبط He (a man, S, M) extended himself, or became extended or stretched, (S, M, K, TA,) upon the ground, (S, TA), in consequence of being beaten, (M, K, TA,) &c.: (TA:) he fell (M, K, TA) upon the ground, (TA,) and was unable to move, (M, K, TA,) by reason of weakness, (M, TA,) or from drinking medicine, or some other cause; on the authority of AZ: (M:) he fell upon the ground, and became extended or stretched, in consequence of being beaten, or from disease, and in like manner from drinking medicine. (TA.) And اسبط بالأرض He clave to the ground. (Ibn-Jebeleh, M, K.) _ He was silent, by reason of fear, or fright: (M, L, K:) he was silent and still; or he lowered his eyes, looking towards the ground, and was still. (O.) _____ He shut, or closed, his eyes, or eyelids, in his sleep. (Sgh, K.) ____ البيط عَنِ الأُمْرِ He feigned himself negligent of the thing or affair, inattentive to it, or heedless of it. (Sgh, K.)

. see سُبط , throughout.

A grandchild; (S, Msb, K;) a son's child, and a daughter's child: (M, TA:) pl. أُسْبَاطُ; (إ Mab, TA;) which is commonly used by the vulgar as signifying daughters' children; distinguished by them from [which they apply to son's children, pl. of حنيد); but the leading lexicologists expressly declare that it includes sons' children and daughters' children, as it is said to do by ISd: and أُسْبَاطُ and سِبْطَانِ and سِبْطَانِ and أَسْبَاطُ signifying the particularly distinguished, and choicest, of children. (TA.) It is said in a trad., (TA.) الحَسَنُ وَالحَسَيْنُ سِبْطًا رَسُولِ الله (El-Hasan, and El-Hoseyn are the two grandsons of the Apostle of God. (M, TA.*) __ A tribe of the Jews: pl. أُسْبَاطُ: (M, Msb, K:) سُبُطُ (M) and (S, Msb) in relation to the Jews, (M, Msb,) or [rather] the Children of Israel, (S,) being like (M) and قَبَائلُ (Ş, Mşb) in relation to the قَبِيلَةُ Arabs: (S, M, Msb:) and the former are thus called to distinguish them from the children of وَنَطْعَنَاهُمُ النَّنْتَى Ishmael. (M, TA.) In the phrase, وَنَطْعَنَاهُمُ النَّبَعَ [And we divided them into twelve