

سَلَسِيل the name of *A certain fountain in Paradise*: determinate; [without tenween;] but occurring at the end of a verse of the *Kur* [lxxvi. 18], (Akh, S, K,) and being with fet-h, (Akh, S,) l is added to it, (Akh, S, K,) for the sake of conformity [with the endings of other verses before and after it]. (K.) See also art. سلسيل.

أَسْبَل † A man long in the سَبَلَة [q. v., here said in the TA to mean the beard, but this is questionable], as also † سَبْلَانِي and † مَسْبِل and † مَسْبِل and † مَسْبِل. (M, K, TA.) — And the fem., سَبْلَاء, † A woman having hair in the place of the mustache. (TA.) — And † An eye having long lashes. (M, K.)

مَسْبِل: see the next preceding paragraph.

مَسْبِل A man lengthening his garment, and making it to hang down to the ground. (IAqr, TA.) [And in like manner,] applied to a woman, [though without ة,] Who has made her skirt to hang down [app. to the ground]. (M.) — See also أَسْبَل. — And المَسْبِل signifies † The penis: (M, K, TA:) because of its pendulousness. (TA.) — And † The [lizard called] ضَبّ. (K.) — And the fifth of the arrows used in the game called المَسْبَر: (M, K:) or the sixth of those arrows, (Lh, S, M, K,) also called المَصْفَح, (S,) in which are six notches, and to which are assigned six shares [of the slaughtered camel] if it win, and six fines if it do not win: (M:) pl. المَسَابِل. (TA.) — And مَسْبِل is one of the names of *Dhu-l-Hijjah*; (M, K;*) of the time of 'Ad. (M.)

مَسْبِل: see أَسْبَل. — Also An ugly old man: (K:) app. because of the length of his beard. (TA.)

مَسْبِل: see أَسْبَل.

سبى

1. سَبَى العَدُو, (S, M, Mṣb, K,) and وَغَيْرَهُ, (M,) aor. سَبَى, (Mṣb, TA,) inf. n. سَبِي (S, M, Mṣb, K) and سَبَا, (S, M, K,) or † the latter is a simple subst., as also † سَبَا or سَبِي, (Mṣb,) He made captive, captived, or took prisoner, [the enemy, and other than an enemy;] (S, K;) as also † اسْتَبَاهُ, (S, Mṣb, K.) — [Hence,] تَسْبَى قَلْبَ † [She captivates the heart of the man], said of a woman. (S.) — And سَبَيْتُ قَلْبَهُ and † اسْتَبَيْتُهُ † I captivated his heart. (M.) And قَلْبُ † اسْتَبَيْتُ, said of a girl, or young woman, i. q. سَبَيْتُهُ [i. e. † She captivated the heart of the youth, or young man.] (TA.) — One says also, اِنَّ اللَّيْلَ, لا اَسْبِي له and طَوِيلٌ وَلَا اَسْبِي له, the latter on the authority of Lh, who says that it means a prayer, (M, TA,) for which reason the verb [in the former instance] is in the mezzoom form, (TA,) i. e. [Verily the night is long, and] may I not be made as the captive [to it]. (M, TA.) — سَبَى الخَيْرِ, (S, M, K,) aor. as above, (M,) inf. n. سَبِي and سَبَا, (T, M, K,) though J says only the latter, (K,) He conveyed wine from one town, or country,

to another; (S, K;) or he brought wine from one land to another; as also † اسْتَبَاهَا: (M:) [and] so سَبَاهَا, with hemz: (Mṣb:) or سَبَاهَتْ, with hemz, means "I bought" (S, M) wine, to drink it. (S. [See art. سَبَا.]) — سَبَاهَ اللهُ, (ISk, S, M, K,) aor. as above, (S,) inf. n. سَبِي, (S, M,) God estranged him; (ISk, S, M, K;) removed him far away; (S, K;) and cursed him: (M:) or it is like the saying اللهُ لَعْنَهُ: (S:) [or may God estrange him; &c.:] one says, مَا لَهُ سَبَاهَ اللهُ [What ails him? May God estrange him; &c.]. (TA.) — سَبَى الْبَيْتِ, (M, K,) aor. as above, (M,) inf. n. سَبِي, (TA,) He dug until he reached the water. (M, K.)

5. تَسَبَى له † He manifested, or showed, love, or affection, to him; and became inclined to him. (TA.)

6. تَسَابَوْا They made one another captive. (Az, K.)

8: see 1, in four places.

سَبِي i. q. † مَسْبِي [i. e. Made captive]; (M;) or السَّبِي signifies مَا يُسَبَى [i. e. what is made captive; but I rather think that the right explanation is مَنْ يُسَبَى i. e. the person who is made captive; agreeably with what follows]: pl. سَبِي: (M, K:) one says قَوْمٌ سَبِي [a company, or party, of men made captive]; the latter word in this case being an inf. n. used as an epithet; [therefore, as such, it is applicable to a single person, male or female, as well as to a pl. number;] and accord. to Aṣ, one says not otherwise than thus in speaking of a company, or party, of men: (Mṣb, TA:) [but] † سَبِي is [also] applied to a single person, to the male and the female, (M, K,) i. e. to the latter, as to the former, without ة, (M,) as meaning made captive: (K:) or سَبِي is applied to a boy, or young man, or male slave, as also † مَسْبِي; and سَبِيَّة to a girl, or young woman, or female slave, as also † مَسْبِيَّة; (Mṣb;) or to a woman, in this sense: (S:) and the pl. of † سَبِي, (M, K,) or of سَبِيَّة, (Mṣb,) is سَبَايَا, (M, Mṣb, K,) applied to women. (M.) — Also *Women*, (IAqr, M, K,) universally; (IAqr, M;) because they captivate the hearts; or because they are made captive, and possessed as property. (M, K.)

سَبَا: see سَبِي. — Also A tribe of *El-Yemen*; regarded as a حَقِي, perfectly decl.; and regarded as a قَبِيْلَة, [and therefore a fem. proper name,] imperfectly decl. [and written سَبَا]: (M, TA:) or, as is said in the Mṣb, it is the name of a town, or province, in *El-Yemen*; masc., and therefore perfectly decl.; and fem., and therefore imperfectly decl.; called by the name of its builder: (TA:) [hence,] one says, اَيَادِي سَبَا and ذَهَبُوا اَيَادِي سَبَا, [making the last word to be without tenween either as a fem. proper name or because of pausing after it,] i. e. They went away scattered, or dispersed: (S, M, K:) J says, (TA,) they are two nouns made one, like مَعْدِي كَرَبٌ, perfectly decl. because not occurring otherwise than as a denotative of state, [and therefore indeterminate,] whether you make

the former to be a prefixed noun governing the latter in the gen. case, or do not so. (S, TA. [See also art. سَبَا.]) — In a verse of 'Alkameh Ibn-'Abadeh, the phrase سَبَا الكَتَانِ is used for سَبَايِبِ الكَتَانِ. (M in art. سب: see سب.)

سَبَا or سَبِي: see 1, first sentence.

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سَبِي: see سَبِي, in two places. — Also, (K,) or سَبِي, (M,) A branch, or piece of stick or wood, brought by a torrent from one tract, or region, to another, (M, K,) or from a distant place; (M;) and † سَبَا and † سَبَا signifiy the same. (K.) — سَبِي الْحَيَّةِ The slough of the serpent; (M, *K;) as also سَبِيهَا. (K in art. سَبَا.) [Accord. to different copies of the K in the present art., سَبِي or سَبِي or سَبِي, all of which are wrong.] — سَبِيَّة [or ذُرَّة سَبِيَّة] A pearl, or large pearl, brought out by the diver (K, TA,) from the sea. (TA.) — Also, [or خَمْرٌ سَبِيَّة], Wine brought from one town, or country, to another: (S, M, K:) if bought to be drunk, it is termed سَبِيَّة, with ة: (S, M:) or, perhaps, the former may be an instance of the alleviation of ة. (M. [See also سَبِيَّة in art. سَبَا.])

سَبِيَّة The مَشِيْمَة [or membrane enclosing the foetus in the womb], which comes forth with the young: (S, K:) or a thin pellicle over the nose of the foetus, which dies if it be not removed from it at the birth: (K:) or the water that comes forth upon the head of the foetus, (T, M,) [i. e.] at the birth: (T:) pl. سَوَابِي [or سَوَاب]. (S.) — Hence, as being likened thereto, because of its fineness, (M,) † The dust of the burrows, or holes, of the jerboa; (K;) or fine dust which the jerboa extracts from its burrow, or hole: said by Abu-l-'Abbás to be [one] of the burrows, or holes, of the jerboa; but this saying of his has been rebutted. (M.) — Hence also, (M,) † Increase or offspring [of camels or the like]; (S, M, K, TA;) called by the name of that from which they come: (M, TA:) or (so accord. to the M, but accord. to the K "and") camels for breeding: and numerous cattle: (M, K:) or also sheep, or goats, having numerous offspring: (T, S, K:) and it is also applied to denote a large number [app. of animals &c.]. (TA.) One says, لَيْلٌ فُلَانٍ سَبِيَّةٌ, meaning † [To such a one belong] numerous cattle. (TA.)

سَبَاةٌ A streak of blood; (AO, S, M, K;) as also † سَبَاةٌ: (M, TA:) pl. اَسَابِي. (AO, S, M, K.) — And An extended thread or string of [goats'] hair. (TA.) — And [the pl.] اَسَابِي signifies The conspicuous tracks of a road. (TA.)

سَبَاةٌ: see the next preceding paragraph.

سَبِي: see سَبِي, in three places.