

knife, putting the handle towards me. (TA.) — *صَابِي بِنَاءِهِ* *He made his building to incline, or lean.* (K.) — *صَابِي مَشَافِرَهُ* *He (a camel) inverted his lips on the occasion of drinking.* (K.) — *صَابِي الشَّيْخِ* *He, or it, overturned the old man; and made him to incline.* (TA.) — *صَابِي البَيْتِ* (M, K,) i. e. *البَيْتِ مِنَ الشَّعْرِ*, (TA.) *He recited the verse not rightly, or not regularly.* (M, K, TA. [In the CK, *صَابَاهُ البَيْتِ*].) And *صَابِي الكَلَامِ* *He made the speech, or language, to deviate from its proper course, or tenour.* (M, K.) — *صَابِيًا عَنِ الحِمُضِ* is a phrase mentioned by AZ as meaning *We turned away from the [plants called] حمض.* (TA.) — And one says, *يَطْلَعْنَ الجَوَارِي يَصَابِينَ فِي الشَّرِ*, meaning *يَطْلَعْنَ* [i. e. *يَطْلَعْنَ*, but I think that *فِي* is a mistranscription for *مِنْ*, and that the meaning is, *The girls, or young women, look from within the curtain.* (TA.)

4. *أَصَبَتْ* *She (a woman) had a child such as is termed صَبِي [i. e. a boy, or a young male child];* (S, M;) and *a child, male or female.* (S.) — *أَصَبَتْهُ* *She (a woman, M, K, or a girl, or young woman, S) excited his desire, and invited him,* (M, K,) or *made him to incline, (S,) to ignorant, or foolish, or silly, and youthful, conduct, (S, M, K,) so that he yearned towards her; as also* *تَصَبَّتْهُ*. (M, K.) And *تَصَبَّاهَا* *He invited her to the like thereof.* (M.) And *تَصَبَّاهَا* also signifies *He deceived, or beguiled, her, and captivated her heart;* (M, K;) [see also another rendering in an explanation of a verse cited voce *إِصَارَ*]; as also *تَصَبَّاهَا*. (K.) And *أَصَبَى عُرْسَ* *اصبى عُرْسَ* *He endeavoured to cause the wife of such a one to incline [to him].* (TA.) — *أَصَبُوا* *They entered upon [a time in which blew] the wind called الصَّبَا.* (M, K.)

5: see 1, latter half: — and see also 4, in three places.

6: see 1, in three places: — and see also 4.

[10. *استصبي*, as stated by Freytag, is expl. by Reiske as signifying *Pueriliter se et proterve gessit*: — and by Jac. Schultens as signifying *Pro puero habuit*. But the usage of this verb in any sense is app. post-classical.]

*صَبَا* [is of the fem. gender, and] is a subst. and an epithet, [so that one says *صَبَا*, as well as *صَبَا* alone and *الصَّبَا*] (M, TA,) [and signifies *The east wind: or an easterly wind:*] the wind that blows from the place of sunrise: (Msb:) or the wind of which the mean place whence it blows is the place where the sun rises when the night and day are equal; the opposite wind of which is the *دُبُور*: (S:) or the wind that faces the House [of God, i. e. the Ka'abah; app. meaning that blows from the point opposite to the corner, of the Ka'abah, that is between the Black Stone and the door]; as though yearning towards the House: (M, TA:) or, accord. to IAqr, (M,) the wind of which the place whence it blows extends from the place of rising of the *شُرْبَانِ* [or the

*Pleiades*] to [the place of] *بَنَاتِ نَعَشٍ* [meaning the tail of *Ursa Major*]: (M, K:) [it is often commended by poets as a gentle and pleasant gale, like the Zephyr with us:] the dual is *صَبَوَانِ* and *صَبِيَانِ*: (Lh, M, K:) and pl. *صَبَوَاتٍ* and *أَصْبَاءٌ*. (M, K.)

*صَبَا* [also written *صَبِي*] and *صَبِيَّةٌ*, the former with kesr and the short alif, and the latter with fet-h and the long alif, (S, Msb,) [both mentioned before as inf. ns.,] *Youth, or boyhood; the state of the صَبِي [q. v.]:* (S:) or *childhood.* (Msb.) One says, *كَانَ ذَلِكَ فِي صَبَاهُ* and *صَبَانِهِ* [That was in his youth or boyhood: or in his childhood]. (Msb.) [See also an ex. in a verse cited in the first paragraph of art. *شَفَع*.] — And the former [or each, as is shown in the first sentence of this art.,] has also a signification derived from *الشُّوقُ* [or “desire;” i. e., each signifies also *An inclining to ignorant, or foolish, or silly, and youthful, conduct; and amorous dalliance*]: (S:) and *صَبِيَّةٌ* signifies [the same, as is also shown in the first sentence of this art., or, like *صَبَا* and *صَبِيَّةٌ*,] the *ignorance, or foolishness, or silliness, of youth;* (Lth, M, K;) and *amorous dalliance.* (Lth, TA.) [See an ex. of the first in a verse cited in the first paragraph of art. *أَدَى*; and another in a verse cited voce *عَارَضَ*.]

*صَبِيَّةٌ*: see the next preceding paragraph.

*صَبِيَّةٌ*: see *صَبَا*.

*صَبِيٌّ* *A youth, boy, or male child; syn. غَلَامٌ*: (S:) or *a young male child;* (Mgh, Msb;) *before he is called غَلَامٌ*: (Mgh:) or *one that has not yet been weaned,* (M, K,) so called from the time of his birth: (M:) and *صَابٍ* signifies the same as *صَبِيٌّ*; these two words being like *قَادِرٌ* and *قَادِرَةٌ*: (TA:) the pl. of the former is *صَبِيَّةٌ* [a pl. of pauc., in which the *و* is changed into *ي* because of the kesreh before it, like as is said in the M respecting another of the pls.,] (S, M, Msb, K, but not in the CK,) and *صَبِيَّةٌ* (M, K, TA, in the CK *صَبِيَّةٌ*), and *صَبِيَّةٌ* (M, K,) and *صَبِيَّةٌ* (K, TA, but not in the CK,) [or rather the last two are quasi-pl. ns.,] and *أَصْبٍ* [another pl. of pauc.] (K) and *أَصْبِيَّةٌ* [also a pl. of pauc.,] (M, K,) but this last is said by J to have been unused, because the usage of *صَبِيَّةٌ* rendered it needless, (TA,) and *صَبِيَانِ*, (S, M, Msb, K, but not in the CK,) in which the *و* is changed into *ي* because of the kesreh before it, (M,) and *صَبِيَانِ*, (M, K,) as some say, preserving the *ي* notwithstanding the dammeh, (M,) and *صَبَوَانِ* (M, K, but not in the CK,) and *صَبَوَانِ*: (M, K:) and [ISd says,] accord. to Sb, the dim. of *صَبِيَّةٌ* is *أَصْبِيَّةٌ*, and that of *أَصْبِيَّةٌ* is *صَبِيَّةٌ*, each irreg.; but in my opinion, *صَبِيَّةٌ* is the dim. of *صَبِيَّةٌ*, and *أَصْبِيَّةٌ* is that of *أَصْبِيَّةٌ*: (M:) [J says,] *أَصْبِيَّةٌ* occurs in poetry as being the dim. of *أَصْبِيَّةٌ*. (S.) *صَبِيَّةٌ* signifies *A young woman, girl, or female child;*

(S, TA;) and so too, [sometimes,] *صَبِيٌّ*: (TA:) and the pl. is *صَبِيَانِ*. (S, TA.) — *أَمْرُ الصَّبِيَانِ* is a term applied to *The flatus, or flatulence,* (الرَّيْحُ,) that is incident to children. (TA in art. *أَمْرُ*) [Golius, in that art., explains it as meaning *Larva, terriculamentum puerorum*; on the authority of Mejd.: and also as meaning *Epilepsy*; on the authority of Ibn-Beytār.] — *صَبِيٌّ* also signifies † *The pupil of the eye:* (M, K:) but Kr ascribes this meaning to the vulgar. (M.) — And † *The extremity of each of the jaw-bones:* (K, TA:) i. e. (TA) *الصَّبِيَانِ* signifies *the two extremities of the two jaw-bones* (S, M, TA) of the camel and of other animals: or, as some say, *the two edges curving outwards from the middle of the two jaw-bones:* (M, TA:) or, accord. to the A, *the thin portions of the two extremities thereof:* and it is [said to be] tropical. (TA.) And † *A bone below the lobe, or lobule, of each of the two ears:* (K:) or, as some say, *the head of the bone that is below the lobe, or lobule, of each of the two ears by the space of about three fingers put together.* (M.) — And † *The edge (حَدٌّ) of the sword:* (M, K, TA:) or the ridge thereof, (M, TA, in the copies of the *كُ* *أَوْ غَيْرِهِ* is erroneously put for *أَوْ غَيْرِهِ*, TA,) which rises in [i. e. along] its middle; (M, K, TA;) and likewise of a spear-head: (M, TA:) or, accord. to the A, that part of a sword below, or exclusive of, (*دُونَ*) its *طَبَّةٌ* [q. v.]. (TA.) — And † *The head of the human foot;* (M, A, TA; in the copies of the *كُ* *رَأْسِ القَوْمِ* is erroneously put for *رَأْسِ القَدَمِ*; TA;) i. e. the part [thereof] between its *جَمَارَةٌ* [q. v.] and the toes. (A, TA.) And *الصَّبِيَانِ* signifies also † *The two sides of the [camel's saddle called] رَحْل.* (M.) — It is also said that *صَبِيَانِ الجَلِيدِ* signifies † *The grains of hoar-frost that resemble pearls:* and *صَبِيَانِ المَطَرِ* † *the small drops of rain:* but accord. to the author of the “Khasā'il,” it is *صَبِيَانِ* [pl. of *صَبِيَّةٌ*, q. v.], with *ب* and then *ب*. (TA.)

*صَبِيَّةٌ* fem. of *صَبِيٌّ*, q. v.

*صَبِيَّةٌ*: see *صَبِيٌّ*, former half.

*صَابٍ*: see *صَبِيٌّ*, first sentence. — Also i. q. *صَابٍ صَبِيَّةٌ* [i. e. *One who indulges in youthful folly, and amorous dalliance*]. (TA.) — *كُ* *رَيْشِ*, (M,) or the Jews, (TA,) used to call the Companions of the Prophet *صَبَاةٌ*. (M, TA. [See *صَابِيٌّ*, in art. *صَابِيٌّ*].) And Nāfi' read [in the Kur ii. 59 and xxii. 17] *الصَّابِينَ* instead of *الصَّابِينَ*; (TA;) and [in v. 73] *الصَّابِينَ* instead of *الصَّابِينَ*. (TA voce *صَابِيٌّ*.) — *صَبِيٌّ*, a pl. of *صَابٍ*, is expl. as meaning *Those who incline to conflicts and factions, seditions, or the like, and love to be foremost therein.* (TA. [See *صَب*, in art. *صَب*].)

*الصَّبِيَّةُ* *The oblique wind (التَّكْبِيَّةُ), dim. of (التَّكْبِيَّةُ), that blows in a direction between that of the east or easterly wind (الصَّبَا) and that of the*