

(Fr, S, M, K;) as also **صِيَابَةٌ** (Fr, S, K) and **صِيَابٌ** (K.) And **صِيَابٌ** *A choice, or an excellent, people.* (S.) And **صِيَابَةٌ** signifies *The choice, or best, of anything.* (S.) [See also art. **صيب**.] — Also, **صَوَابَةٌ**, *The collective body of a people;* (M;) and so **صِيَابَةٌ**. (Kr, M in art. **صيب**.)

**صِيَابَةٌ**: see the next preceding paragraph, in three places; and see art. **صيب**.

**أَصُوبٌ** [More, and most, affected with weakness in the intellect, or insanity, or madness: see **صَابَةٌ**]. When a man says to another **أَنْتَ مُصَابٌ** [meaning *Thou art affected with weakness in the intellect, &c.*], the latter replies **أَنْتَ أَصُوبٌ مِنِّي** [*Thou art more affected with weakness in the intellect, &c., than I*]. (IAqr, M, TA. [Thus these phrases are used in the present day.]

**مَصَابٌ** [A place of pouring forth: pl. **مَصَابٍ**]. One says, **هُوَ مَصَابُ الْوَدْقِ** [*It is the place of the pouring of rain in the clouds*]: and **شَبَّتْ مَصَابٍ** [*I watched, or watched for, the places of the pouring of rain in the clouds*]: and **سَقَاهُمْ مَصَابِ السَّيِّئَاتِ** [*The places of the pouring of the rain watered them; or may the places &c. water them*]. (A.)

**مَصَابٌ** pass. part. n. of **صَابَ** [meaning *Hit, struck, smitten, wounded, hurt, affected, assailed, afflicted, &c.*]. (S, Mṣb, TA.) — *Affected with weakness, or feebleness, in the intellect;* (TA;) or *with somewhat of insanity, or madness produced by diabolical possession:* (S, TA;) or *mad, or possessed.* (TA.) [See **صَابَةٌ**; and see also 4, last sentence; and **أَصُوبٌ**.] — Also *Syn. with* **إِصَابَةٌ**: (S, TA;) see 4, latter half, in two places. — And *Syn. with* **مُصِيبَةٌ**, q. v. (A, Mṣb.) — Also *The sugar-cane.* (L, TA, and so in a copy of the S.)

**مُصُوبٌ** pass. part. n. of **صَابَ** [q. v.]. (Mṣb.)

**مُصُوبٌ** *A ladle.* (IAqr, K.)

**مُصِيبٌ**: see **صَائِبٌ**, in two places.

**مُصَابَةٌ** *Syn. with* **إِصَابَةٌ**: (K, TA;) see 4, latter half. — See also **مُصِيبَةٌ**. — **تَرَكَتُ النَّاسَ عَلَى مُصَابَاتِهِمْ** is a saying mentioned by Ibn-Buzurj, as meaning [*I left the people disposed, or placed, according to their classes, or ranks.*] (TA.)

**مُصُوبَةٌ**: see the next paragraph.

**مُصِيبَةٌ** (S, M, A, Mṣb, K,) said by Aḥmad Ibn-Yaḥyā to be originally **مُصُوبَةٌ**, (TA,) and **مُصُوبَةٌ** (S, M, K) and **مُصَابَةٌ** (M, K) and **مُصَابٌ** (A, Mṣb) and **صَابَةٌ** (M, K,) signify the same, (S, M, A, Mṣb, K,) *An affliction, a calamity, a misfortune, a disaster, or an evil accident:* (M, Mṣb, TA;) it is said in the Towsheeh that the primary signification of **مُصِيبَةٌ** is *a shot with an arrow:* (TA;) the pl. is **مُصَابَاتٌ**, (S, M, A, Mṣb,) the form commonly obtaining, (Mṣb,) but irregular, (M,) the Arabs agreeing in pronouncing it with **ص**, as though they likened the radical letter to the augmentative, (S,) or they imagined what is

of the measure **مُفَعَّلَةٌ** to be of the measure **فَعِيلَةٌ** without a radical **ي** or **و**, (M,) and it is thought by Aḥ to be of the speech of the people of the cities, (Mṣb,) and **مُصَابُوبٌ**, (M,) which is the original form, (S,) or is said to be so, (Mṣb,) and is said by Zj to be the form preferred by the grammarians, (TA,) and **مُصِيبَاتٌ**. (Aḥ, A, Mṣb.)

**قَطُّ مِصُوبٍ** *A nibbing in which the exterior of the writing-reed is made to extend beyond the pith:* opposed to **قَاتِنٌ**. (TA in art. **حرف**.)

### صوبج

**صُوبَجٌ** and **صُوبَجٌ** (K,) the latter the only word of its measure except **سُوسَنٌ** (Aḥei, TA) and **كُوسَجٌ**, (TA,) *A thing with which bread is made;* (K;) *a wooden implement with which the makers of bread expand the cake of bread;* (Aḥei, TA;) the **مِصُورُ** of the maker of bread, with which the dough, or bread, is expanded: (TA in art. **لط**;) an arabicized word, (K, TA,) from the Pers. **چوبه** [or **چوبه**]. (TA.) [See what is said in art. **صوج** respecting words in which both **ص** and **ج** occur.]

### صوت

1. **صَاتٌ**, aor. **يَصُوتُ** (S, M, O, K) and **يَصَاتُ**, (M, O, K,) inf. n. **صُوتٌ** (S, M,) said of a thing (S, O) [and of a man and of any animal]; and **صَوْتٌ** (S, M, O, K,) inf. n. **تَصُوتُ**, said of a man (S) [and of any animal &c.]; and **صَاتٌ** (M, K;) *It sounded; it, or he, made, produced, emitted, sent forth, or uttered, a sound, noise, voice, or cry:* (PṢ and KL in explanation of the first, and MA and KL in explanation of the second;) *he raised his voice, voiced, called or called out, cried or cried out, shouted, clamoured, exclaimed, or vociferated:* (M, K;) **صُوتٌ** signifies also the *making lamentation:* (KL;) and **صَوْتٌ** (M, TA,) inf. n. as above, (TA,) *he called, hailed, or summoned, him; called out, cried out, or shouted, to him.* (M,\* TA.) It is said in a trad., **كَانُوا يَكْرَهُونَ الصَّوْتِ عِنْدَ الْقِتَالِ** [*They used to dislike blustering on the occasion of combat, or fight*]: meaning one's calling to another, or doing a deed to be mentioned in after times, and shouting, and making oneself known in a boasting and self-conceited manner. (TA.) [See also **صُوتٌ** below.]

2: see above, in two places: — and see also 4, likewise in two places.

4: see 1. — **اصَاتٌ** signifies also *He became possessed of* **صيت** [or *fame, &c.*; i. e. *he became famous*]. (O.) — [It is also trans.; as in the phrase **اصَاتِ الْقَوْسِ** *He made the bow to sound* [or *twang*]: (M, TA;) [and so is **صَوْتٌ**; as in the phrase **صَوْتِ الْعَلِكِ** [*He caused the kind of resin called* **عَلِكٌ** *to make a sound, or sounds*]. (K, voce **انْقَضَ**.) — [And it is trans. by means of **ب**; as in the phrase **اصَاتِ بِالرَّجُلِ** [and in like manner **صَوْتٌ** (see **جَرَسٌ**)] *He rendered the man notorious by a thing that he did not desire.* (Ibn-Buzurj, TA.)

7. **انصات به الزمان** [*The age resounded with the mention of him; meaning*] *he became famous, or celebrated.* (K.) — And **انصات** *He answered, and came,* (S, O, K,) being called: of the measure **انْفَعَلَ** from **الصَّوْتُ**. (S, O.) — And *He became straight in stature after having been bent;* (S, O, K;) as though his youthful vigour returned to him; (S, O;) [in one of my copies of the former of which, and in the TA, **اِقْتَبَلَ شَبَابَهُ** is put for **اُقْبَلَ شَبَابَهُ**; or the right explanation is, as though he conformed with a prayer that his youthful vigour might be restored to him; for] it is said, by a poet, of Naṣr Ibn-Duhmān, after he had lived a hundred and ninety years, (S, O,) when, in answer to a prayer of his people, his youthful vigour returned to him and his hair became again black. (O.) — Also *He went away hiding himself.* (K.)

**صَاتٌ**: see **صَيْتٌ**: — and see also **صَيْتٌ**, in two places.

**صُوتٌ** [an inf. n. (see 1): and also a simple subst., signifying] *A sound, (M, MA, TA, PṢ,) a noise, a voice, a cry, a shout, an exclamation, or a vociferation;* (MA, PṢ;) of a human being and of other things: (ISk, TA;) conventionally, the *sound of speech:* (Mṣb;) [also a *tone, considered with regard to the degree of elevation or depression of the voice:*] and *any sort of singing:* (M, TA;) [and *an air, or a song:*] and it is used to signify *a clamour, or confused noise, or mixture of sounds,* (S,) and *a cry for aid or succour:* (S, M;) the pl. is **أَصْوَاتٌ**: (M, Mṣb, TA;) it is masc.: (S,\* M, Mṣb, TA;) in the following verse, (S, M, Mṣb,) of Ruweyshid Ibn-Ketheer (S, M) Et-Ṭā-ee, (S,)

• يَا أَيُّهَا الرَّكَّابُ الْمُرْجِي مَعْلِيَّتَهُ •  
• سَابِلٌ بَنِي أَسَدٍ مَا هَذِهِ الصَّوْتُ •

[O thou, the rider urging on his beast, ask the sons of Asad what is this clamour?], (S, M, Mṣb,) the poet has made **الصَّوْتُ** fem. because meaning thereby **الاستغاثة** and **الجلبة** and **الضوضاء**, (S,) or he has made it fem. as meaning **الصيحة**, (M, Mṣb,) or **الاستغاثة**: (M;) the like is often done by the Arabs, when two words, masc. and fem., are syn.: thus they say, **أَقْبَلْتَ الْعَشَاءَ**, meaning **العشيبة**; and **هَذَا الْعَشِيْبَةُ**, meaning **العشاء**: (Mṣb;) but the making a masc. n. fem. for this reason is bad; though the reverse is held to be allowable. (M.) The Arabs say, **أَسْمَعُ صَوْتًا**, meaning *I hear a sound, or voice, but I see not a deed.* (TA.) **بِصَوْتِكَ** in the Kur xvii. 66 is said to mean *With the sounds of* [thy] *singing, and musical pipes.* (M, TA.) — **أَسْرٌ** is a term applied to *A noun significant of a sound:* nouns of this kind being of two classes; namely, *nouns applied to the purpose of addressing irrational beings, or what are virtually in the predicament of irrational beings, as young infants; and onomatopoeias, or nouns imitative of sounds:* the former class consists of two descriptions of words; namely, *ejaculations used for the purpose of chiding, as* **هَلَا** (to horses) and **هَدَسْ** (to mules) and **جَنْجَنْجٌ** (to a young infant);