

frightened, or terrified. (K.) And **صَبِحَ فِيهِمْ** **صَبِحَ** **فِيهِمْ** † They perished. (K.) — One says also, **لَقِيْتَهُ قَبْلَ كُلِّ صَبْحٍ وَنَفْرٍ** I met him before every calling, or crying, and dispersing; meaning † I met him before daybreak: (S, TA:) so in the Proverbs of Meyd. (TA.) Or **أَتَيْتُهُ قَبْلَ صَبْحٍ وَنَفْرٍ** † I came to him before everything. (A.) And **غَضِبَ مِنْ غَيْرِ صَبْحٍ وَلَا نَفْرٍ** He was angry for neither little nor much: (ISk, S, K:) or for nothing. (A.) — And **صَاحَتِ الشَّجَرَةُ**, (A, Mṣb,) or the **النَّخْلَةُ**, (K,) † The tree, (A, Mṣb,) or the palm-tree, (K,) became tall. (A, Mṣb, K.) And **صَاحَ الْعُنُقُودُ** † The raceme came forth completely from its envelope, and became long, and in a fresh and tender state. (K.) And **صَاحَ الْكَافُورُ** † [app. meaning The spathe of the palm-tree put forth its spadix, or its raceme, to its full length]. (A.)

2: see 1, in two places. — **صَبَحَتِ الْبَقْلُ** said of the sun, (S, K,) and of the wind, (S,) i. q. **صَوَّحَتْهُ** [q. v.]. (S, K.) — And **صَبَحَتْ الشَّيْءُ** I broke and split the thing much. (TA in art. صوح.)

3. **صَابِحَةٌ** and **صَابِحٌ** signify The calling or crying, or calling out or crying out, &c., of people, one to another. (S, K.) One says, **صَابِحَ الْقَوْمِ** (TK) and **صَابِحُوا** The people, or party, called or cried, &c., one to another. (A, TK.) — See also 1.

5. **تَصَوَّحَ** i. q. **تَصَوَّحَ** [q. v.]. (S, K.) — And **تَصَوَّحَ الشَّيْءُ** i. q. **تَصَوَّحَ** [q. v.]. (K in art. صوح.) — And **تَصَوَّحَ الشَّيْءُ** The thing became much broken and cloven or split or slit. (TA in this art. and art. صوح.) See also 7.

6: see 3, in two places. — **تَصَابَحَ** said of the scabbard, or sheath, of a sword (A, K, TA) † It became much split or slit: (K, TA:) it is like the phrase **تَدَاعَى الْبَيْتَانِ** [q. v.]. (A, TA.)

7. **انصاح** said of a garment, or piece of cloth, It became slit, or rent, or much slit or rent. (A, Mṣb. [See also 7 in art. صوح.]) And **انصاحت العصا** The staff became much split or cracked; as also **انصاحت**. (A.) — [Hence,] **انصاح** is also said of the dawn and of lightning † [meaning It showed its light: originally, became cleft: as expl. in art. صوح.]. (A.)

صَبِيحَةٌ an inf. n. [and also an inf. n. un.] of **صَبَحَ**. (S, Mṣb, &c.) [Hence,] one says, **مَا يَنْتَظِرُونَ إِلَّا مِثْلَ صَبِيحَةِ الْحَبْلِئِي** [They expect not, or wait not for, aught but the like of the crying-out, or cry, of the pregnant woman]; meaning, evil, or mischief, that shall come upon them suddenly. (TA.) — Hence also (S) **صَبِيحَةٌ**, castigation, or chastisement. (S, A, K.) — And **صَبِيحَةٌ**, a hostile, or predatory, incursion, by which the tribe are surprised. (TA.)

صَبِيحَانٌ: see what next follows.

صَبِيحَانِي, (T, S, A, Mgh, K,) or **صَبِيحَانِي**, (Mṣb,)

A sort of dates of El-Medeeneh, (T, S, A, Mgh, Mṣb, K,) black, and hard to chew: (T, Mgh, TA:) said to be so called in relation to a certain ram, named **صَبِيحَانٌ**, that was tied to a palm-tree, (A, Mṣb, K,*) which was hence called **نَخْلَةُ صَبِيحَانِيَّةٍ**: (A, Mṣb:) or the name of the ram was **الصَّبِيحَانِي**, and **صَبِيحَانِي** is a rel. n. changed from its proper form, like **صَنْعَانِي**, (K, TA,) from **صَنْعَاءَ**. (TA.)

صَبِيحَانٌ A clamorous man: and anything noisy, or sounding much. (The Lexicons passim.) — **الصَّبِيحَانِي** is another name for **العَوَّاءُ** [i. e. The constellation Bootes]. (Kzw.) — And † A certain perfume, or fragrant substance: (K, TA:) or a wash for the head, (A, K,*) consisting of **خُلُوقٌ** [q. v.], and the like. (A, TA.)

صَابِحَةٌ The crying, or clamour, of the place of the wailing of women. (K.)

صيد

1. **صَادَةٌ**, (S, M, A, Mgh, Mṣb, K,) like **بَاعَةٌ**, (MF,) [first pers. **صَدْتُ**,] aor. **يَصِيدُ**, (S, Mṣb, K,) inf. n. **صَيْدٌ**; (S, M, Mgh, Mṣb;) and **صَادَةٌ**, (S, &c.) like **هَابَةٌ**, (MF,) [first pers. **صَدْتُ**, as above, but originally **صِيدْتُ**, whereas the first pers. of the former is originally **صِيدْتُ**,] aor. **يَصَادُ**; (IAṣr, S, Mṣb, K;) and **اصطاده**, (S, M, A, L, Mṣb, K,) also written and pronounced **اصَّادَهُ**; (L;) and **تَصِيدُهُ**; (M, A, L;) **He took, captured, or caught, it;** (Mgh, L;) [made it his prey;] snared, or ensnared, it; trapped, or entrapped, it; (MF;) or sought to take, capture, catch, snare, or trap, it; hunted it, or chased it: namely, [game, i. e.] any kind of wild animals, or the like, (L,) fowl, &c., (Mṣb,) and fish. (L.) [And **صَادَ**, and **اصطاد**, and **تصيد**, without the mention of the object, this being understood, **He took, captured, caught, snared or ensnared, trapped or entrapped, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; or he sought to take &c.; he hunted or chased, stalked, or lurked for game; he fowled; or he fished.**]

You say, **خَرَجَ يَتَصِيدُ** [q. v.] meaning **He went forth to take &c., or seeking to take &c., game, or wild animals or the like; to hunt or chase, to stalk, or lurk for game; to fowl; or to fish.** (S, K.) And **خَرَجَ يَتَصِيدُ الْوَحْشَ** **He went forth [to take &c., or] seeking to take &c., the wild animals.** (L.) And **صَدْتُ لَهٗ** i. q. **صَدْتُ فَلَانًا صَيْدًا** [I took &c., or sought to take &c., for such a one, game, or a wild animal, or wild animals, or the like]. (M, K.) And **صَادَ الْمَكَانَ**, and **اصطاده**, i. q. **صَادَ فِيهِ** [He took &c., or sought to take &c., game, or wild animals, or the like, in the place]: Sb mentions, as a phrase of the Arabs, **صَدْنَا قَنْوَيْنَ** meaning **صَدْنَا وَحْشَ قَنْوَيْنَ**: **صَدْنَا** being the name of a certain land [or of two mountains]. (M.) And **الصَّقْرُ يَصِيدُ** [The hawk preys]. (Mṣb and K in art. صقر.) **ذَوَاتُ الصَّيْدِ** is applied to beasts and to birds [That prey upon others; predatory]. (S and K in art. جرح, &c.) — [Hence,] one says, **هُوَ يَصِيدُ النَّاسَ بِالْمَعْرُوفِ** [He captivates men by

goodness, beneficence, or kindness]. (A.) — And **اقْتَصِدْ تَصِدًا** † Aim thou at that which is right and just: thou shalt obtain that which thou wantest. (A.) — **خَرَجْنَا نَصِيدُ بَيْضِ النَّعَامِ** † [We went forth to take, or hunt after, the eggs of ostriches]. (T, TA.) — And **صَدْنَا الْكَمَاءَ**, (M, A, TA,) a good phrase of the Arabs, mentioned, but not expl., by IAṣr; app. meaning † **We drew forth truffles [from the ground] like as one draws forth wild animals [from their lurking-places].** (M, TA.) — And **صَدْنَا مَاءَ السَّمَاءِ** † We took [or caught in vessels or collected] the water of the sky. (Th, M, A,*) — **صَيْدٌ**, (Lth, S, M, L,) of the dial. of El-Hijáz, aor. **يَصِيدُ**, (Lth, L,) inf. n. **صَيْدٌ**; (Lth, S, M, L;) and **صَادٌ**, (Lth, M, L,) [aor. **يَصِيدُ**;] **He** (a camel) **had the disease termed صَيْدٌ** [expl. below]: (Lth, S, M, L:) the **ي** in **صَيْدٌ** is preserved unchanged because it is so preserved in the original form, which is **أَصِيدٌ**, (S,) though they may not have said **أَصِيدٌ**; (Sb, M;) and the like is the case in **عَوَّرَ**: (Sb, S, M,*) the augmentative letters are rejected for the purpose of alleviation: hence, one does not say, in the case of verbs of this class, **مَا أَعَجَلَهُ**, [i. e. **مَا أَصِيدَهُ**, and **مَا أَعَوَّرَهُ**, and the like,] forming thus verbs of wonder, because the original form is augmented; and a verb of four letters cannot be formed from a verb of four letters, for a measure can only be formed from a measure that is less. (S.) Also, both verbs, (the former accord. to the S and M, and the latter likewise accord. to the M,) † **He** (a man) **was unable to look aside,** (S, M,) by reason of disease. (S.) And **صَيْدٌ**, inf. n. **صَيْدٌ**, † **He raised his head, by reason of pride: and † he** (a king) **looked not aside, to the right or left.** (S.) And **صَيْدٌ** (K, TA, in the CK [erroneously] **صَيْدٌ**) † **He** (a man, TA) **had an inclining, or a bending, neck.** (K, TA.) — And **صَدْتُ فَلَانًا** † **I made such a one to have an inclining, or a bending, neck.** (K, TA. [See also 4.]

4. **اصَّادَهُ** **He made him, incited him, or induced him, to take &c., or to seek to take &c., wild animals, or the like, [fowl,] or fish.** (L.) — Also **He, or it,** [app. meaning the vein called **صَاد**, or the disease termed **صَيْدٌ**,] **annoyed, or hurt, him;** (K;) namely, a camel. (TK.) — And **He cured him** (i. e. a camel, TK) **of the disease termed صَيْدٌ**, (K, TA,) by burning with a hot iron. (TA.) Thus it has two contr. significations. (K.) — And **أَصِيدَ بَعِيرَهُ** **He** (God) **caused his camel to have the disease termed صَيْدٌ.** (M.)

5: see 1, in four places.

8: see 1, in three places.

9: see 1, in the latter half of the paragraph, in two places.

صَادٌ A certain vein (M, K) between the eyes of a camel, (K,) or between the eye and the nose; (M;) whence the disease termed **صَيْدٌ**: pl. **أَصْيَادٌ** and pl. pl. **أَصْيَادٌ** [in the CK **أَصَائِدٌ**]. (K.) — See also **صَيْدٌ**, in two places. — And see **أَصِيدٌ**, likewise in two places. — Also **Brass**; syn. **صَفْرٌ**: