

is a mistake, inasmuch as he confounds رجالات with حِمَامَات; for رَجَالٌ is a fem. pl., as is shown by one's saying رَجَالٌ خَرَجَتْ, and سَارَتْ; but حِمَامٌ is masc., and should not regularly have a pl. with ل and ت, but, as Sb says, it has this pl. form, like some other masc. words, in lieu of a broken pl., and would not have it if it had a broken pl. (TA.) — Also the sing., *Penetrating; effective*; (Lth, M, K;) [as though stretching far;] *sharp in intellect; clever; acute*: (K:) [in the CK, الماضى الشَّهِير is put by mistake for الماضى الشَّهِير:] or *sharp in intellect, and very bold or daring or courageous*. (TA.) — *Lank hair*. (M.) — A man (Sh) *lank and tall*. (Sh, K.) — And with ة, A *corpulent woman*. (M.)

سَبَطْرِي A *proud and self-conceited gait, with an affected inclining of the body from side to side*. (M, K.)

سَبَطْر: see what next follows.

سَبَطْرٌ and سَبَطْرٌ Tall, or long. (M, K.) — Also the former, A *certain bird having a very long neck*, (S, K,) which one sees always in shallow water; surnamed العِيزَارُ. (S.) [Freytag says, on the authority of Dmr, that it is also called مالك الحزين. See art. ملك.]

سبع

1. سَبَعٌ, aor. ٤ (S, Mṣb, K) and ٥ (Yoo, Mṣb, K) and ٦ (Yoo, Mṣb,) inf. n. سَبَعَ, (Mṣb,) *He was, or became, the seventh of them*: (S, Mṣb, K:) or *he made them, with himself, seven*: (S in art. ثلث:) or it signifies, (S, and so in some copies of the K,) or signifies also, (Mṣb, and so in some copies of the K,) *he took the seventh part of their property, or possessions*. (S, Mṣb, K.) And *He made them, they being sixty-nine, to be seventy with himself*. (A'Obeid, S in art. ثلث.) And سَبَعَ also signifies *He made sixteen to be seventeen*. (T in art. ثلث.) — سَبَعْتُ لَهُ الْإِيَّامَ, aor. ٤, inf. n. as above, *I completed to him the days by making them seven*: and سَبَعْتُهَا signifies the same in an emphatic manner. (Mṣb.) [See also 2.] — سَبَعَ الْحَبْلَ, (K,) aor. ٤, inf. n. as above, (TA,) *He made the rope, or cord, of seven strands*. (K, TA.) — سَبَعَ الْوَلَدُ The infant had its head shaven, and an animal [generally a goat] sacrificed by way of expiation for it, on the seventh day [after its birth, (commonly called يَوْمُ السَّبْعِ,) agreeably with an ordinance of Moḥammad; the sacrifice being for the expiation of original sin]. (IDrd.) — سَبَعَ الْغَنَمَ *He (a wolf) seized the sheep, or goats, and broke their necks, or killed them, or made them his prey*, (S, K, TA,) and ate them. (TA.) — سَبَعَتِ الْوَحْشِيَّةُ The female wild animal had her young, or young one, eaten by the سَبَع [or beast, or bird, of prey]. (TA.) — سَبَعَهُ *He stole it*; [as though, like a سَبَع, he made it his prey;] as also سَبَعَهُ. (AA, K.) — *He shot him [with an arrow or the like], or hurled at him and struck him [with a lance, or a missile of any*

kind]; namely, a wolf: or *he frightened him*; namely, a wolf; (K;) and also, a man. (TA.) — † *He reviled, vilified, or vituperated, him; charged him with a vice or fault or the like*; (S, K, TA;) *assailed him with foul language, such as displeased him*: (TA:) or *he bit him* (K, TA) *with his teeth, like as does the سَبَع*. (TA.)

2. سَبَعٌ, inf. n. تَسْبِيعٌ, *He made it seven*; or *called it seven*; (S, K;) as also سَبَعَهُ. (TA.) See also 1. — *He made it to have seven angles, or corners; to be heptagonal*. (K.) — *He (God) gave him his reward, or recompense, seven times, or seven fold*. (K.) An Arab of the desert said to a man who had done a good act to him, (TA,) May God give thee thy reward, or recompense, seven times, or seven fold. (K, TA.) The Arabs also said, May God multiply to thee the reward, or recompense, for it; meaning, for this good act: (Aboo-Sa'eed:) [for] تَسْبِيعٌ is used by them to signify the act of multiplying, though it be more than seven fold. (TA.) And سَبَعَ اللَّهُ لِفُلَانٍ is used as meaning *May God make a thing to be followed by another thing to such a one*; in relation to good and to evil; as also تَبَعَ لَهُ. (TA.) And سَبَعَ اللَّهُ لَكَ meaning *May God bless thee with seven children*. (TA.) — *He washed it (namely, a vessel,) seven times*. (K.) Hence the saying of Aboo-Dhu-eyb,

كَتَبْتُ آتِي قَامَتْ تَسْبِيعُ سُرُورَا

[Like her who has arisen to wash out seven times her remains of beverage in the bottom of a vessel, left by a drinker; that drinker, as is said in a marginal note in my copy of the TA, being her dog]: or, accord. to Es-Sukkaree, the meaning is, *to give as alms her سُرُور [remains of beverage in the bottom of a vessel after one had drunk, or remains of food &c.], thereby seeking to have her reward, or recompense, multiplied*; سُرُورَا being used by the poet for سُرُورَا. (TA.) — سَبَعَ الْقُرْآنَ [app. followed by لَهُ or عَلَيْهِ] *He appointed him the reading, or recitation, of the Kur-ān [in seven portions so that he should complete the whole] in every seven nights*. (O, L, K.) — سَبَعَ لِمَرْأَتِهِ, (K, TA,) or عِنْدَهَا and لَهَا, (TA,) *He remained with his wife seven nights*. (K, TA.) In like manner one says ثَلَاثَ; and thus of every number from one to ten; in relation to any saying or action. (TA.) — سَبَعَتْ She (a woman) brought forth at seven months. (TA.) — سَبَعَ دِرَاهِمَهُ *He made his dirhems to be seventy complete*; but this is post-classical; (K;) and in like manner سَبَعَنُ دِرَاهِمَهُ, meaning the same, and also post-classical, and not allowable; the proper phrase to express the meaning "I made it to be seventy" being كَمَلْتُهُ سَبْعِينَ. (TA.) — سَبَعَتِ الْقَوْمُ The people, or company of men, completed the number of seven hundred men: (K, TA:) occurring in a trad. (TA.)

3. سَبَاعٌ (K,) inf. n. of سَابَعَ, (TK,) The performing of the act of coitus, (IAqr, Th, K,) with a woman. (TK.) — The vying with another in

the endeavour to surpass him in obscene, or lewd, language, and in frequency of coitus, and in speaking plainly of such subjects as should only be alluded to, in relation to women: (IAqr, K:) such seems to be its meaning in a trad. in which the doing this is forbidden. (IAqr.) — † *Mutual reviling, vilifying, or vituperating*; (K, TA;) *when each of two men assails the other with foul language, such as displeases him*: (TA:) this is said by some to be its meaning in the trad. in which it is forbidden. (TA.)

4. اسْبَع, said of a party of men, *It became seven*: (S, K:) also, *it became seventy*. (M and L in art. ثلث.) — Said of a man, it signifies *He was, or became, one whose camels came to the water on the seventh day [counting the day of the next preceding watering as the first]*. (S, K.) — اسْبَع لِمَرْأَتِهِ see 2. — أُسْبِعْتُ She brought forth her seventh offspring. (TA in art. بكر.) — اسْبَع: see 2, first signification. — It (a road) abounded with سَبَاع [or animals of prey]. (TA.) — اسْبَع الرُّعْيَانُ The pastors had their beasts fallen upon by the سَبَع [or animal of prey]. (Yaḥkoob, S, K.) — اَطْعَمَهُ السَّبْعُ i. q. اسْبَعَهُ [which may be rendered *He gave him as food the animal of prey, or he gave him as food to the animal of prey*; but it seems from what here follows that the former is meant]: (S, K:) in the "Mufradāt," [he gave him as food] the flesh of the سَبَع. (TA.) — He gave him, or delivered him, (namely, his son,) to the ظُورَةُ [which means both nurse and nurses]. (S, K.) — He left him to himself; or left him without work, or occupation; namely, his slave; syn. أَهْلَهُ. (S, K.) [See مُسْبَع.]

8: see 1.

Q. Q. 1; سَبَعَن: see 2. last sentence but one.

سَبَعُ fem. of سَبَعَةٌ, q. v. — See also سَبَع in two places. — السَّبْعُ The place to which mankind shall be congregated (K, TA) on the day of resurrection. (TA.) Hence the trad., (K, TA,) which relates that while a pastor was among his sheep, or goats, the wolf rushed upon him, and took from them a sheep, or goat, and the pastor pursued him until he rescued it from him; whereupon the wolf looked aside towards him, and said to him, (TA,) مَنْ لَهَا يَوْمَ السَّبْعِ, meaning *Who will be for it [namely, the sheep, or goat, as aider, or defender,] on the day of resurrection?* (K, TA:) thus expl. by IAqr, and mentioned by Sgh and the author of the L: (TA:) but to this is contradictory, or repugnant, يَغْتَكِرُ, [in the CK erroneously written يَغْتَكِرُ] the saying of the wolf, (K, TA,) after the words mentioned above, (TA,) "the day when it shall have no pastor but me;" for the wolf will not be a pastor on the day of resurrection: or the meaning is, *who shall be left to itself, without pastor, a spoil to the animals of prey*: the animal of prey being thus made to be a pastor to it: (K, TA:) this is in the way of a trope: and accord. to this explanation, it may be [يَوْمَ السَّبْعِ] with ḍamm to the ب: