الْ تَكُنْ سُبَةً وَلا سَبَةً وَلا سَبَةً وَلا سَبَةً وَلا سَبَةً وَلا سَبَةً اللهِ اللهِ

[گښت Causative.] [گښت Causality.]

بنب: see بنب , second sentence. — Also The hair of the forelock, (AO, S, M, A, K,) and of the tail, (S, M, A, K,) the latter meaning [only] assigned to it by Er-Riyáshee, (TA,) and of the mane, (S, M, K,) of a horse: (M, A, K:) pl. بنب and بنائب (A, TA.) — And + A lock (عَلَمُ) of hair; as also بنب (M, K:) pl. خوائب which is also expl. as † syn. with بنبائب [app. as meaning pendent locks, or pendent plaits, of hair]: (TA:) thus in the phrase أمراً والنب المبائب إمراً والمبائب إمراً والمبائب إمراً والنب المبائب إمراً والمبائب إمراً والمبائ

عَلَيْهُ سَبَائَبُ الدَّمِ ... and بَيْبَ : __ and بَيْبَ ... and بَيْبَ ... and بَيْبَ الدَّمِ were, streaks of blood: (A, TA:) the sing. of ببائب in this sense is مَنِيهُ (Ham p. 347.) = Also [Trees of the kind called] مَنَاهُ abounding in a place. (M, K.)

العراقيب [That cuts much, or sharply]. العراقيب means The sword: (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the عراقيب [or hock-tendons]: (TA:) [but Z holds it to be tropical, from the signification following; for] it is added in the A, as though it were hostile to the عراقيب, and reviled them. (TA.) — [One who reviles much or frequently; or a great reviler: a meaning indicated in the Msb, and of frequent occurrence.]

subst. is predominant, (M,) † [The index, or fore finger;] the finger that is next to the thumb (Ṣ, M, A, Mṣb, K, TA) and middle-finger; (M, TA;) between these two; (TA;) as also السّبة (K:) so called because one [often] points with it in reviling: (Mṣb:) called by persons praying السّبة and السّبة [because it is raised in asserting the unity of God]. (TA in the present art. and in art.

A desert; or a desert in which is no water, or in which is neither water nor herbage; syn. قَنْوُ (Ṣ, Ķ) and قَنْوُ : (TA:) or a tract of land level and far-extending: (M, K:) or a [desert such as is termed] قفر that is far-extending, whether level or not level, rugged or not rugged, without water and without any one to cheer by his presence: (ISh, TA:) or a land affected with drought, barrenness, or dearth: (Aboo-Kheyreh, TA:) and بسبس signifies the same: (TA:) pl. سباسب: (M, TA:) A'Obeyd explains سَبَاسَ and يَسَابِسُ as syn. with ,[pl. of مُلَّدُ سَبُسُبُ (TA.) One says also بَلَدُ سَبُسُبُ (Ş, (K,) [using the latter word as an epithet;] and بلد سباسب, (Lh, S, M, K,) thus using the pl. as though he termed every part of the , a ,; (Lh, M;) or the pl. is added to give intensiveness

but some say with damm; and this is more common, because it is a sing. epithet. (MF, TA.) Also i. q. for wife (q. v. in art.), if not a mistranscription for this last], i. e. A kind of tree, from which arrows, or, as in the book of AHn, camels' saddles (), are made: Ru-beh says, [accord. to one reading, another being given in art. , q. v.,]

رَاحَتُ وَرَاحَ كَعَصَا ٱلسَّبْسَابِ ۗ

[She went, and he went, like the rod of the sebsab, meaning, the arrow]; in which the last word is a dial. var. of السّباسب, or the I is inserted by poetic license. (TA.) — [Hence, perhaps,] السّباسب, (M, K,) or بيور السّباسب, (Ş, TA,) A certain festival of the Christians; (Ş, TA;) i. q. أيام السّعانين, (Abu-l-'Alà, M, K,) or يوم السّعانين إلا السّعانين والسّعانين والسّعانين السّعانين or السّعانين or السّعانين (TA.)

see the next preceding paragraph.

[like أُمْدُوحَةُ , contr. of أَمْدُوحَةُ] A thing [meaning reviling speech] with which persons revile one another: (M, TA:) pl. أَسَابِونَ . (A, TA.) Using it in this sense, (M, TA,) one says, [Between them is reviling speech] (S, M, A, K) with which they revile one another. (M, TA.)

: see , first signification.

: see أُسَّة ; see أُسَّة in two places : __ and أُسَبَةً

[Much reviled : see its verb]. __ ... as an epithet applied to camels, (S, K, TA,) or to horses, (A,) and to wild asses, (TA,) means ! Goodly, or excellent: (S, A, K, TA:) because (S, TA) they are such that one says of them, (S, A, TA,) when admiring them, (S, TA,) or when deeming them goodly, or excellent, (A,) May God curse them, (قَاتَلُهُا اللهُ, Ş, A, TA,) and abase them : أَخْزَاهَا : A, TA :) how goodly, or excellent, are they! (TA.) = [Also Made, appointed, or prepared, as a means, or cause, of attainment or accomplishment, for a thing, or an affair. And Caused, or occasioned: and a thing caused or occasioned; an effect.] One says, اهذا مُسَبَّبُ عَنْ هذا [This is caused, or occasioned, by that: this is an effect of, or arising from, that]. (Msb.)

Making, appointing, or preparing, a means, or cause: and causing, or occasioning: and a causer]. الأسباب [The Appointer, or Preparer, of means or causes; or the Causer of causes;] is an epithet applied to God. (S.)

[act. and pass. part. n. of 8]. It is said in a trad., الهُستَبَانِ شَيْطَانَانِ (A, TA) The two

to the meaning: (IAth, TA voce , q. v.:) but some say with damm; and this is more common because it is a sing enither.

mutual revilers are two devils. (El-Munawee in his Expos. of the Jami' es-Sagheer of Es-Suyootee.)

i

1. سَبُّ الخَمِر, (Ṣ, M, Ķ,) aor. عرب الخمر, (Ṣ, M, Ķ,) inf. n. (Ṣ, M, Ķ) and سبأة, (M, Ķ, TA,) like be- سَبَآءٌ (TA, in the CK مُسَاء,) [but see low,] and أَسْبَأُهُ (إِنْ السَّبَأُهُا * استبأَهُا * إِنْ السَّبأُهُا * أَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ He bought wine, syn. شراها, (M, K,) which mostly means "he sold it," (TA,) or اشتراها, (S.O.) which is well known as meaning "he bought it," wherefore it is here used in the S and O, (TA,) in order that he might drink it: (S, O:) accord. to Ks, (TA,) when you buy wine to carry it to a place, you say, سبيت الخمر, without ; (S, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], سَبَأْتُهُ; and it is itself called : (TA:) the verbs are only used, in the sense of buying, in relation to wine. (S, Msb, TA.) [See also art. سبى] __ And He collected the wine in vessels : occurring in this sense in a trad. (Aboo-Moosà, TA.) = سَبَأْت الجلد (M,) or سَبَأْت (K,) said of fire, (M, K,) and of whips, (M,) It, or they, burned, or hurt, (M, K,) or, as some say, (M, but in the K "and,") altered, (M, K,) him, (M,) or the shin: (K:) and in like manner one says of the sun, and of fever, and of journeying. (M.) __ And سَبَأْتُهُ بِالنَّار I burned him with fire : (AZ, S:) or مُبَأُ جلُدُ, inf. n. بُسِبُ, He burned his skin; or, as some say, stripped it off: (M:) or عَبا المال he burned the shin : and بنا المالة signifies also he stripped off [skin], or he shinned. (K.) _ And سَبُّ الرَّجُلُ , (inf. n. سَبُّ , TA,) I flogged the man. (S, K.*) (M,) He رُسُنْ: , (S, M,) aor. ', inf. n. كَاذَبَة passed over a false oath [that he had sworn], not caring for it: (S): or he swore a false oath: and some say, سَبَأَ عَلَى يَمِينٍ, aor. and inf. n. as above, meaning he passed over an oath [that he had sworn], lying. (M.) is also syn. with [He took by the hand: &c.]: (O, K:) deemed by MF a strange meaning. (TA.)

7. انسبأ It (the skin) was, or became, stripped