

(TA,) *He drew forth the she-camel's سَبِي, or milk that descended before the full flow:* (M, K:) from El-Hejeree. (M.)

5: see above. — سَبَات (S, M, and so in copies of the K,) or سَبَات, [a variation of the former,] (TA, as from the K,) *She (a camel) emitted her milk, (Fr, S, K,) i. e., what is termed سَبِي, (M,) without its being drawn forth. (Fr, S, K.)* — Hence, *إِنَّ فَلَانًا لَيَسْبِي لِي بِشَيْءٍ قَلِيلٍ*, [Verily such a one yields me, or gives me, little]. (TA.) — *سَبَاتِي أَحَقُّ* + *He acknowledged my right, or due, after he had denied it. (K.)* — *سَبَاتٌ عَلَى* + *The affairs have become discordant, or diverse, to me, (K, TA,) so that I know not which of them to pursue; (TA;) as also سَبَاتٌ*. (TA in art. سَبَا.)

7. *انسبأ اللبن* The milk, such as is termed سَبِي, issued without being drawn forth. (Fr, S.)

سَبِي (Fr, S, M, K) and سَبِي (M, K) The milk that issues without being drawn forth; (Fr, S;) the milk (S, M, K) that is in the extremities of the camel's teats, (S, K,) or in the fore part of the udder, (IAth, TA,) descending (K) before, (قَبْلُ, so in copies of the S and M and K,) or at the first of, (قَبْلُ, so in the TA as from the K,) the full flow. (S, M, K.) — See also the former word in art. سَوَا.

سَبِي: see the next preceding paragraph.

سَبِي and سَبِي: see art. سَوَا.

سَبِي, occurring in a trad., is expl. as meaning *One who sells grave-clothes, and [therefore] wishes for people's death:* it may be from السَوْد and الهَمَاء: or from السَبِي meaning "the milk that is in the fore part of the udder:" or it may be from سَبَات meaning "I milked her." (IAth, TA.)

سَبِي

1. سَبِي (S, M, A, Mgh, Msh, K,) aor. سَبِي, (S, A,) inf. n. سَبِي, (S, M, A, K,) *It ran;* (S, M, A, Mgh, Msh, K;) said of water: (S, M, A, Msh:) and سَبِي, likewise said of water, *it ran of itself. (Msh.)* — [Hence,] سَبَات الحَيَّة (M,) aor. as above; (M, A;) and سَبَات; (S, M, A, Msh;) *† The serpent ran:* (S, A, Msh:) or *went along* (M, TA) in a uniform, or continuous, course, (M,) or quickly. (TA.) سَاب and سَاب both signify *† He, or it, walked, or went along, quickly:* (K, TA:) [or] so the former verb. (M.) It is said in a trad., respecting a man who drank from the mouth of a skin, *أَسَابَتْ فِي بَطْنِهِ حَيَّةٌ* *† A serpent entered and ran into his belly with the running of the water:* wherefore it was forbidden to drink from the mouth of a skin. (TA.) El-Hareree, in [his first Makámeh, entitled] the San'aneeyeh, [p. 20,] uses the phrase, *أَسَابَ فِيهَا عَلَى غَرَارَةٍ*, meaning *He entered into it as the serpent enters into its lurking place. (TA.)* And you say of a viper, سَاب and سَاب, meaning *† It came forth from its lurking-place. (TA.)* And *أَسَابَ نَحْوَكُمْ* *† He re-*

turned towards you. (S.) — سَاب (Mgh, Msh,) aor. as above, inf. n. سَبَان, said of a horse and the like, *† He went away at random:* (Msh:) or *† he [app. a horse or the like] went any, or every, way:* (Mgh:) or سَابَت الدَّابَّةُ *† The beast was left alone, or by itself, to pasture, without a pastor. (S, A, TA.)* — And سَاب فِي مَنْطِقِهِ *† He took every way [or roved at large] in his speech:* (TA:) or *he dilated, or was profuse, without consideration, in his speech. (A, TA.)* And سَاب فِي الْكَلَامِ *† He entered into talk, or discourse, with loquacity, or irrationality. (TA.)* It is said in a trad., *إِنَّ الْحَبْلَةَ بِالْمَنْطِقِ أَتْلُغُ مِنَ السُّبُوبِ فِي الْكَلَامِ*, meaning *† [Verily art, or skill, in speech is more eloquent, or effective,] than what is loose, or unrestrained, [or rambling,] in words; i. e. elegance of speech, with paucity, [is more eloquent, or effective,] than profusion. (L, TA. [السُّبُوبِ is here an inf. n.])*

2. سَبِي *† He left, left alone, or neglected, a thing. (M.)* — *† He left a beast, (S, A,) or a she-camel, (Mgh,) alone, or by itself, to pasture where it would, without a pastor. (S, A, Mgh.)* — *† He emancipated a slave so that he (the emancipator) had no claim to inherit from him, and no control over his property; he made him to be such as is termed سَابِيَة. (Msh.)* — See also what next follows.

4. سَبِي *† جُرْدَانَهُ*, said of a horse, [and سَبِي has the same or a similar meaning,] i. q. رَفَضَ, q. v. (TA in art. رَفَضَ.)

7: see 1, in seven places.

سَبِي [is an inf. n. of 1, used in the sense of سَاب (q. v.), as will be shown in what follows in this paragraph. — And hence,] *† A gift:* (S, M, A, Mgh, Msh, K:) and *a voluntary gift, by way of alms, or as a good work:* (TA:) and *a benefaction, an act of beneficence or kindness, a favour, or a benefit:* (M, K:) pl. سُبُوب. (L, TA.) It is said in a trad. respecting a prayer for rain, *وَأَجْعَلْهُ سَبِيًا نَافِعًا* *† And make Thou it to be a beneficial gift: or the meaning in this instance may be, a flowing rain. (TA.)* And one says, *فَاضَ سَبِيَّةٌ عَلَى النَّاسِ* *† His gifts flowed abundantly upon the people. (A, TA.)* [See also an ex. in a verse cited voce سَبِي.] — Also i. q. رَكَاز *† [i. e. Metal, or mineral; or pieces of gold or silver, that are extracted from the earth; or any metals or other minerals; or buried treasure of the people of the Time of Ignorance]: (A, Msh:) or so سَبِي; (A'Obeyd, S, M, Mgh, K;) which is the pl.: (A, Msh:) the latter signifies, accord. to Th, metals, or minerals: (M, TA:) accord. to Aboo-Sa'eed, veins of gold and of silver, that come into existence, and appear, in the mines: so called because of their running (لَا تَسْبِي) in the earth: accord. to Z, treasure buried in the Time of Ignorance: or metal, or mineral: (TA:) because of the gift of God, (M, Z, Mgh, TA,) to him who finds it. (Z, TA.) The Prophet said, (Mgh, TA,) *فِي السُّبُوبِ الْخُمْسُ*, i. e. *In the case of رَكَاز, the fifth part [is for the government-treasury]. (A, Mgh, TA.)* — Also *The hair of the tail of a**

horse. (M, K.) — And *A pole with which a ship or boat is propelled. (M, K.)*

سَبِي A place, or channel, in which water runs: (S, M, K:) or so سَبِي مَاءٍ: (A:) pl. سُبُوب. (M.) — And *The apple:* in this sense a Pers. word [arabicized]: and hence the name of [the celebrated grammarian] سَبِيوِي; as though meaning "the scent of apples;" (M, K, TA;) accord. to Abu-l-'Alà, (M, TA,) and Seer: (TA:) by some, [app. such as mispronounce it,] this name is said to be from the Pers. سَبِي signifying "thirty" and سَبِيوِي signifying "odour;" as though meaning "thirty odours:" (MF, TA:) and some say that سَبِيوِي is an ejaculation; and that the relaters of traditions dislike pronouncing this name therewith, as also other similar names, and therefore say سَبِيوِي, changing the *o* into *é*, but pausing upon it [so as to pronounce it *é*]. (TA.)

سَبِي and سَبِي (S, M, K) and سَبِي (K) [Unripe dates in the state in which they are called] سَبِي: (S, M, K:) or [in the state in which they are called] سَبِي: (K:) or green سَبِي: (AHn, M:) As says that the flowers of the palm-tree when they have become سَبِي are termed سَبِي, without teshdeed: (TA:) [but see سَبِي:] the n. un. is سَبِيَة (S, M) and سَبِيَة (S) [and سَبِيَة]: Sh says that they are called سَبِي in the dial. of El-Medeeneh, and one is called سَبِي in the dial. of Wádi-l-Kurà: and he adds, I have heard the Baḥránees say سَبِي and سَبِي. (TA.)

سَبِي n. un. of سَبِي; (S, M;) like as سَبِيَة is of سَبِي. (S.) — Also Wine. (K.)

سَبِي and سَبِي: see سَبِي, in three places.

سَبِي Running water. (Msh.) [See also سَبِي, first sentence.]

سَبِي *† Any beast that is left to pasture where it will, without a pastor:* (M, A, K:) pl. سَوَاب. (A.) *† A camel that has lived until his offspring have had offspring, and is therefore set at liberty, and not ridden, (M, K,) nor laden with a burden. (M.)* In the Kur v. 102, (TA,) *† A she-camel that was set at liberty to pasture where it would, (S, Mgh, Msh, K,) in the Time of Ignorance, (S, K,) on account of a vow (S, Mgh, Msh, K) and the like: (S, K:) or the mother of a بَحِيرَة; (S, Mgh; [in the Msh, said to be a بَحِيرَة (itself); and in one place in the TA, said to be a she-camel of which the dam is a بَحِيرَة; but both of these explanations require consideration, as will be seen from what follows;]) or (K) a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would, (S, K,) and not ridden, nor was her milk drunk except by her young one or a guest, until she died, when the men and the women ate her together; and the ear of her last female young one was slit, and she was [therefore] called بَحِيرَة, and was a سَابِيَة like her mother: (S:) or a she-camel of which a man, (M, IAth, K,) in the Time of Ignorance, (M,) when he came from a far journey, (M, IAth, K,) or re-*