

some copies of the K.) — And طَابَنَ ظَهْرَهُ *He lowered, or bent down, his back*; syn. طَامَنَهُ. (TA.) — And طَابَنَهُ (K,) inf. n. مُطَابَنَةٌ and طَبَانٌ, (TA,) *He, or it, agreed, or accorded, with him, or it.* (K.)

Q. Q. 4. اِطْبَانٌ i. q. اِطْمَانٌ; (S, K;) formed from the latter by substitution [of ب for م]. (S in art. طمن.) So in the phrase اِطْبَانٌ قَلْبُهُ, meaning *His heart became quiet, at rest, at ease, or tranquil.* (TA.)

طَبْنٌ *A numerous collection or body* (K, TA) of men; (TA;) as also طَبْنٌ. (K, TA.) [Freytag adds طَبْنٌ and طَبْنٌ in this sense; but they are mentioned in the K as syns. of طَبْنٌ meaning a certain game: and Golius adds, instead of these two, طَبْنٌ and طَبْنٌ, which are altogether wrong.] — And one says, مَا أَذْرَى أَيْ الطَّبْنِ هُوَ, (S, K, *) meaning *أَيْ النَّاسِ هُوَ* [i. e. *I know not what one of mankind he is*]: (S, K:) and so أَيْ الطَّبْنِ هُوَ. (S and O in art. طبل.) — Also, [and it is implied in the K that the following explanation applies likewise to طَبْنٌ and طَبْنٌ and طَبْنٌ, but the TA restricts it to طَبْنٌ.] *A carcass which is placed for the purpose of capturing upon it the vultures and beasts of prey.* (K, TA.) [Freytag assigns this meaning to طَبْنٌ only.] — See also طَبْنَةٌ.

طَبْنُورٌ *The [kind of mandoline called]* طَبْنُورٌ: (IAar, K:) or the عود [i. e. *lute*]. (K.) — See also طَبْنَةٌ. — And see طَبْنٌ.

الطَّبْنُ: see طَبْنَةٌ: — and see also طَبْنٌ. — الطَّبْنُ also signifies *What the wind brings, [or bears along,] of firewood* [app. meaning of fragments thereof], and التَّمَشُّ: [but this seems to be a mistranscription; for it is immediately added,] and sometimes *the house (البيت) that is built, or constructed, therewith is thus called.* (TA.)

طَبْنٌ: see طَبْنٌ: — and see also طَبْنَةٌ.

طَبْنٌ and طَابَنٌ *Intelligent, understanding, skilled, or knowing*, (S, K, * TA,) in everything: (TA:) the former is syn. with تَبِنٌ [q. v.]: (M in art. تبين:) and طَبْنَةٌ signifies [very intelligent &c., being of a measure proper to intensive epithets; or simply] *skilled, or skilful.* (TA.) — And for the first of these words (طَبْنٌ), see also طَبْنَةٌ.

طَبْنٌ: see طَبْنَةٌ: — and see also طَبْنٌ.

طَبْنٌ and طَبْنٌ and طَبْنٌ and طَبْنٌ (S,) or طَبْنَةٌ, (S,) or طَبْنٌ and طَبْنٌ (TA) and طَبْنٌ (K,) or this last is pl. of طَبْنَةٌ, (S, TA,) *A certain game, (S, K, TA,) [said to be] played by children, by means of a circular line, [drawn on the ground, (but see what follows,)] and [also] called by them الرَّحَى; (TA;) called in Pers. سِدْرَه, or سِدْرَه, (accord. to different copies of the S,) or سِدْرَه, (accord. to some copies of the K,*

and the TA, [this and سِدْرَه being app. for سِهْ دَرَه, which is syn. with سِهْ بَرَه] in a MS. copy of the K, سِدْرَه مَرَه, and in the CK سِدْرَه مَرَه, [both app. mistranscriptions for سِهْ بَرَه] i. e. “having three doors;” (TA;) [app. the same that is sometimes called in Pers. سِهْ دَرَك;] the game that is called in Turkish طوقورجون [and طوقورچن], and in Arabic called also قَرَق; (TK;) [i. e. قَرَق, which is said in the K and TA in art. قَرَق to be the game called سِدْرَه; accord. to an explanation and diagram there given, played by means of twenty-four lines, composed of four squares, or parallelograms, one of these having within it another, the latter having within it another, and this last having within it another; to which are added a line drawn from each angle of the outermost of these to the corresponding angle of the innermost and another line drawn from the middle of each side of the outermost to the middle of the corresponding side of the innermost; within which combination of twenty-four lines they place سِدْرَه, in the CK يَصْفُون,] pebbles. سِدْرَه is evidently from the Pers. سِهْ دَرَه: it is said in the TA in art. سدر to be also pronounced سِدْرَه and سِدْرَه, and to be a Pers. term arabicized. Golius, without mentioning any other authority than that of the K, explains طَبْنٌ as follows: “*Pers. سِدْرَه, Turc. دَقْرَجُون اَوِيْنِي, Græc. τριώδιον, Trium, vel novem, scruporum ludus.*” Freytag explains the same word as meaning “*Triodii seu trivalli ludus*,” adding a loose rendering of the explanation of قَرَق in the K.] — طَبْنَةٌ signifies also *The sound of the [musical instrument called] طَبْنٌ.* (IAar, K.)

طَبْنَةٌ *Intelligence, understanding, skill, or knowledge*: (S, K:) pl. طَبْنٌ. (K.)

طَبْنٌ: see طَبْنَةٌ.

طَبَانِيَّةٌ i. q. طَبَانِيَّةٌ [q. v.]. (TA.)

طَابِنٌ: see طَبْنٌ.

طَابُونٌ *A place in which fire is covered [in a hollow] in the earth, in order that it may not become extinguished*: (S, K:) pl. طَابُونٌ. (TA.)

مُطَبِّنٌ i. q. مُطَبِّنٌ [q. v.]. (S.)

طبو

1. طَبُو, (S, K,) aor. طَبُوهُ, (S,) inf. n. طَبُو; (K;) and طَبَاهُ, aor. يَطْبِيهِ, (S, TA,) inf. n. طَبِي; (TA in art. طبي;) *He called him*: (S, K:) or, accord. to Sh, *he called him with a gentle calling*: (TA:) an ex. of the latter verb occurs in a verse of Dhu-r-Rummeh cited voce ضارب, (S,) or, as Lh cited that verse, an ex. of the former verb: (TA:) and طَبَاهُ, (Sh, S, K,) [in the CK erroneously written اَطْبَاهُ,] of the measure اَفْعَلَهُ, (S,) signifies the same. (Sh, S, K.) And [hence] one says, لَا أَذْرَى مِنْ أَيْنَ اطْبِيتَ, [a mistran-

scription for طَبِيتَ,] with damm, and اطْبِيتَ, [i. e. اطْبِيتَ,] meaning [I know not whence thou hast been called; or] whence thou hast come. (TA in art. طبي.)

8: see 1, in two places. — One says also اِطْبِي بَنُو فُلَانٍ فُلَانًا, (S, K, TA, [in the CK, erroneously, اَطْبِي,]) *The sons of such a one associated as friends with such a one and slew him*: (S, K, TA:) and اِطْبَيْتُهُ *I acted with him as a friend, then I slew him.* (IKt, TA.) — اِطْبَى الْقُلُوبَ, in a trad. of Ibn-Ez-Zubeyr, means *He showed love, or affection, to the hearts [of others], and drew them near to him.* (TA.) And اِطْبَاهُ signifies also *He attracted him to himself; or sought to make him incline.* (TA.)

[طَبَاة (thus written without any vowel-sign) is said in the TA, in art. طبي, to signify اَحْمَق (i. e. *Stupid, &c.*): but I think it probable that this is from a mistranscription for طَبَاة, properly meaning “a hyena;” a beast proverbial for stupidity: see صَبْع.]

طَبَاة: see طَبِيَّة, in the next art.

طبي

1. طَبِي, (S, K,) aor. اَطْبِيهِ, inf. n. طَبِي, (TA,) *I turned him away, or back, from it*, (Lth, S, K, TA,) namely, his opinion, and his affair, &c. (Lth, TA.) — And طَبَيْتُهُ *I called him to it*; as also اِطْبَيْتُهُ [in the CK erroneously written اَطْبَيْتُهُ]. (K, TA. See also art. طبو.) — And طَبَيْتُهُ *I led him.* (K, TA.) And thus Lh explains the ex. of this verb in the verse of Dhu-r-Rummeh cited voce ضارب. (TA.) — طَبِيتَ طَبِي, aor. طَبِي, inf. n. طَبِي; (TA;) or طَبِيتَ طَبِي, (K;) [in the CK, erroneously, طَبِيًا,] said of a she-camel, *Her طَبِي [q. v.] was, or became, flaccid, flabby, or pendulous*; (TA;) or very flaccid &c.; (K;) on the authority of Fr. (TA.)

8: see the preceding paragraph: and see also the same verb in art. طبو.

طَبِي (S, Mgh, Msb, K, &c.) and طَبِي (S, K) [A teat, or dug, of any of certain animals mentioned in what follows; agreeably with an explanation of its pl. in the O, voce صَرَع, on the authority of AZ; and agreeably with a usage of its pl. in the TA, voce خَلَف, on the authority of Lth: this is the most usual, if not the only proper, signification:] the صَرَع [which sometimes means the teat, or dug, and is app. here used in this sense]; mostly, of a beast of prey: (Mgh:) or it is to the beast of prey, and to the solid-hoofed animal, (As, T, S,) like the صَرَع to others; and sometimes to the camel; (S;) or that of the camel and of the cloven-hoofed animal is termed خَلَف: (As, T:) or, to the camel, and to the cloven-hoofed animal, like the تَدَى [which some-