

**سَلَسِيل** the name of *A certain fountain in Paradise*: determinate; [without tenween;] but occurring at the end of a verse of the *Kur* [lxvi. 18], (Akh, S, K,) and being with fet-h, (Akh, S,) is added to it, (Akh, S, K,) for the sake of conformity [with the endings of other verses before and after it]. (K.) See also art. **سلسيل**.

**أَسْبَل** † A man long in the **سَبَلَة** [q. v., here said in the TA to mean the beard, but this is questionable], as also † **سَبْلَانِي** and † **مُسْبِل** and † **مُسْبِل** and † **مُسْبِل**. (M, K, TA.) — And the fem., **سَبْلَاء**, † A woman having hair in the place of the mustache. (TA.) — And † An eye having long lashes. (M, K.)

**مُسْبِل**: see the next preceding paragraph.

**مُسْبِل** A man lengthening his garment, and making it to hang down to the ground. (IAqr, TA.) [And in like manner,] applied to a woman, [though without ة,] *Who has made her skirt to hang down* [app. to the ground]. (M.) — See also **أَسْبَل**. — And **المُسْبِل** signifies † The penis: (M, K, TA:) because of its pendulousness. (TA.) — And † The [lizard called] **ضَب**. (K.) — And the fifth of the arrows used in the game called **الخميس**: (M, K:) or the sixth of those arrows, (Lh, S, M, K,) also called **المُضَفَّح**, (S,) in which are six notches, and to which are assigned six shares [of the slaughtered camel] if it win, and six fines if it do not win: (M:) pl. **المُسَابِل**. (TA.) — And **مُسْبِل** is one of the names of *Dhul-Hijjah*; (M, K, \*) of the time of 'Ad. (M.)

**مُسْبِل**: see **أَسْبَل**. — Also An ugly old man: (K:) app. because of the length of his beard. (TA.)

**مُسْبِل**: see **أَسْبَل**.

### سبي

1. **سَبَى** (S, M, Msh, K,) and **وَعْبَرَهُ** (M,) aor. **يَسْبِي** (Msh, TA,) inf. n. **سَبَى** (S, M, Msh, K) and **سَبَا**, (S, M, K,) or † the latter is a simple subst., as also † **سَبَا** or **سَبِي**, (Msh,) *He made captive, captived, or took prisoner, [the enemy, and other than an enemy;]* (S, K;) as also † **أَسْبَاهُ**. (S, Msh, K.) — [Hence,] **تَسْبَى قَلْبَ** † **الرَّجُلِ** † [She captivates the heart of the man], said of a woman. (S.) — And **سَبَيْتُ قَلْبَهُ** and † **أَسْبَيْتُ قَلْبَهُ** † **الرَّجُلِ** † I captivated his heart. (M.) And **أَسْبَيْتُ قَلْبَهُ** † **الرَّجُلِ** † said of a girl, or young woman, i. q. **سَبَيْتُهُ** [i. e. † She captivated the heart of the youth, or young man.] (TA.) — One says also, **إِنَّ اللَّيْلَ لَا تُسْبَى** † **وَلَا طَوِيلٌ لَهُ** † **أَسْبَى لَهُ** † the latter on the authority of Lh, who says that it means a prayer, (M, TA,) for which reason the verb [in the former instance] is in the mezzoom form, (TA,) i. e. [Verily the night is long, and] may I not be made as the captive [to it]. (M, TA.) — **سَبَى الْخَمَرِ**, (S, M, K,) aor. as above, (M,) inf. n. **سَبَى** and **سَبَا**, (T, M, K,) though J says only the latter, (K,) *He conveyed wine from one town, or country,*

*to another; (S, K;) or he brought wine from one land to another; as also* † **أَسْبَاهَا**: (M:) [and] so **سَبَاهَا**, with hemz: (Msh:) or **سَبَّأْتُ**, with hemz, means “I bought” (S, M) wine, to drink it. (S. [See art. **سَبَا**].) — **سَبَا** **اللَّهِ**, (Isk, S, M, K,) aor. as above, (S,) inf. n. **سَبَى**, (S, M,) *God estranged him; (Isk, S, M, K;) removed him far away; (S, K;) and cursed him: (M:) or it is like the saying* **لَعَنَهُ اللَّهُ** (S:) [or may God estrange him; &c.]: one says, **مَا لَهُ سَبَا** **اللَّهِ** [What ails him? May God estrange him; &c.]. (TA.) — **سَبَى** **الْبَاءِ**, (M, K,) aor. as above, (M,) inf. n. **سَبَى**, (TA,) *He dug until he reached the water.* (M, K.)

5. **تَسَبَّى لَهُ** † *He manifested, or showed, love, or affection, to him; and became inclined to him.* (TA.)

6. **تَسَابَوْا** *They made one another captive.* (Az, K.)

8: see 1, in four places.

**مُسْبِي** i. q. **مُسْبِي** [i. e. Made captive]; (M;) or **السَّبِي** signifies **مَا يُسْبَى** [i. e. what is made captive; but I rather think that the right explanation is **مَنْ يُسْبَى** i. e. the person who is made captive; agreeably with what follows]: pl. **سَبِي**. (M, K:) one says **قَوْمٌ سَبِي** [a company, or party, of men made captive]; the latter word in this case being an inf. n. used as an epithet; [therefore, as such, it is applicable to a single person, male or female, as well as to a pl. number;] and accord. to Aq, one says not otherwise than thus in speaking of a company, or party, of men: (Msh, TA:) [but] † **سَبِي** is [also] applied to a single person, to the male and the female, (M, K,) i. e. to the latter, as to the former, without ة, (M,) as meaning made captive: (K:) or **سَبِي** is applied to a boy, or young man, or male slave, as also † **مُسْبِي**; and **سَبِيَّة** to a girl, or young woman, or female slave, as also † **مُسْبِيَّة**; (Msh;) or to a woman, in this sense: (S:) and the pl. of † **سَبِي**, (M, K,) or of **سَبِيَّة**, (Msh,) is **سَبَايَا**, (M, Msh, K,) applied to women. (M.) — Also *Women*, (IAqr, M, K,) universally; (IAqr, M;) because they captivate the hearts; or because they are made captive, and possessed as property. (M, K.)

**سَبَا**: see **سَبِي**. — Also A tribe of *El-Yemen*; regarded as a **حَي**, perfectly decl.; and regarded as a **قَبِيلَة**, [and therefore a fem. proper name,] imperfectly decl. [and written **سَبَا**]: (M, TA:) or, as is said in the Msh, it is the name of a town, or province, in *El-Yemen*; masc., and therefore perfectly decl.; and fem., and therefore imperfectly decl.; called by the name of its builder: (TA:) [hence,] one says, **أَيَادِي سَبَا** and **دَهَبُوا أَيَدِي سَبَا**, [making the last word to be without tenween either as a fem. proper name or because of pausing after it,] i. e. *They went away scattered, or dispersed*: (S, M, K:) J says, (TA,) they are two nouns made one, like **مَعْدِي كَرَب**, perfectly decl. because not occurring otherwise than as a denotative of state, [and therefore indeterminate,] whether you make

the former to be a prefixed noun governing the latter in the gen. case, or do not so. (S, TA. [See also art. **سَبَا**].) — In a verse of 'Alkameh Ibn-'Abadeh, the phrase **سَبَا الْكَتَانِ** is used for **بِسَابِ الْكَتَانِ**. (M in art. **سَب**: see **سَب**.)

**سَبَا** or **سَبِي**: see 1, first sentence.

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**سَبِي**: see **سَبِي**, in two places. — Also, (K,) or **سَبِي** **غُودٍ**, (M,) *A branch, or piece of stick or wood, brought by a torrent from one tract, or region, to another, (M, K,) or from a distant place; (M;) and* † **سَبَا** and † **سَبَا** signify the same. (K.) — **سَبِي الْحَيَّةِ** *The slough of the serpent; (M, K;) as also* **سَبِيهَا**. (K in art. **سَبَا**.) [Accord. to different copies of the K in the present art., **سَبِي** or **سَبِي** or **سَبِي**, all of which are wrong.] — **سَبِيَّة** [or **دُرَّة سَبِيَّة**] *A pearl, or large pearl, brought out by the diver (K, TA,) from the sea.* (TA.) — Also, [or **خَمْر سَبِيَّة**,] *Wine brought from one town, or country, to another: (S, M, K;) if bought to be drunk, it is termed* **سَبِيَّة**, with ة: (S, M:) or, perhaps, the former may be an instance of the alleviation of ة. (M. [See also **سَبِيَّة** in art. **سَبَا**].)

**سَابِيَا** *The مَشِيَّة [or membrane enclosing the fetus in the womb], which comes forth with the young: (S, K;) or a thin pellicle over the nose of the fetus, which dies if it be not removed from it at the birth: (K;) or the water that comes forth upon the head of the fetus, (T, M,) [i. e.] at the birth: (T:) pl. سَوَابِي [or سَوَاب]. (S.) — Hence, as being likened thereto, because of its fineness, (M,) † The dust of the burrows, or holes, of the jerboa; (K;) or fine dust which the jerboa extracts from its burrow, or hole: said by Abu-l-'Abbás to be [one] of the burrows, or holes, of the jerboa; but this saying of his has been rebutted. (M.) — Hence also, (M,) † Increase or offspring [of camels or the like]; (S, M, K, TA;) called by the name of that from which they come: (M, TA:) or (so accord. to the M, but accord. to the K “and”) camels for breeding: and numerous cattle: (M, K:) or also sheep, or goats, having numerous offspring: (T, S, K:) and it is also applied to denote a large number [app. of animals &c.]. (TA.) One says, **لَاكِلُ فُلَانٍ سَابِيَا**, meaning † [To such a one belong] numerous cattle. (TA.)*

**أَسْبَاة** A streak of blood; (AO, S, M, K;) as also † **أَسْبَاة**: (M, TA:) pl. **أَسَابِي**. (AO, S, M, K.) — And An extended thread or string of [goats'] hair. (TA.) — And [the pl.] **أَسَابِي** signifies The conspicuous tracks of a road. (TA.)

**أَسْبِيَّة**: see the next preceding paragraph.

**مُسْبِي**: and its fem., with ة: see **سَبِي**, in three places.