

knife, putting the handle towards me. (TA.) — *knife, putting the handle towards me.* (TA.) — *He made his building to incline, or lean.* (K.) — *He (a camel) inverted his lips on the occasion of drinking.* (K.) — *He, or it, overturned the old man; and made him to incline.* (TA.) — *He recited the verse not rightly, or not regularly.* (M, K, TA.) [In the CK, *صَابَهُ*.] And *He made the speech, or language, to deviate from its proper course, or tenour.* (M, K.) — *صَابِنَا عَنِ الْحُمُصِ* is a phrase mentioned by AZ as meaning *We turned away from the [plants called] حمص.* (TA.) — And one says, *يَطْلَعْنَ الْجَوَارِي يُصَابِينَ فِي الشَّرِّ*, meaning *يَطْلَعْنَ* [i. e. *يَطْلَعْنَ*, but I think that *فِي* is a mistranscription for *مِنْ*, and that the meaning is, *The girls, or young women, look from within the curtain.* (TA.)

4. *أَصَبَتْ* She (a woman) had a child such as is termed *صَبِي* [i. e. a boy, or a young male child]; (S, M;) and a child, male or female. (S.) — *أَصَبَتْهُ* She (a woman, M, K, or a girl, or young woman, S) excited his desire, and invited him, (M, K,) or made him to incline, (S,) to ignorant, or foolish, or silly, and youthful, conduct, (S, M, K,) so that he yearned towards her; as also *نَصَبَتْهُ*. (M, K.) And *تَصَابَهَا* He invited her to the like thereof. (M.) And *تَصَابَهَا* also signifies *He deceived, or beguiled, her, and captivated her heart;* (M, K;) [see also another rendering in an explanation of a verse cited voce *إِصَارَ*]; as also *تَصَابَهَا*. (K.) And *أَصَبَى عَرَسَ فُلَانٍ* He endeavoured to cause the wife of such a one to incline [to him]. (TA.) — *أَصَبُوا* They entered upon [a time in which blew] the wind called *الصَّبَا*. (M, K.)

5: see 1, latter half: = and see also 4, in three places.

6: see 1, in three places: = and see also 4.

[10. *استصبي*, as stated by Freytag, is expl. by Reiske as signifying *Pueriliter se et proterve gessit:* = and by Jac. Schultens as signifying *Pro puero habuit.* But the usage of this verb in any sense is app. post-classical.]

*صَبَا* [is of the fem. gender, and] is a subst. and an epithet, [so that one says *رِيحُ صَبَا*, as well as *صَبَا* alone and *الصَّبَا*,] (M, TA,) [and signifies *The east wind: or an easterly wind:*] the wind that blows from the place of sunrise: (Mṣb:) or the wind of which the mean place whence it blows is the place where the sun rises when the night and day are equal; the opposite wind of which is the *دُبُور*: (S:) or the wind that faces the House [of God, i. e. the Kaʿbah; app. meaning that blows from the point opposite to the corner, of the Kaʿbah, that is between the Black Stone and the door]; as though yearning towards the House: (M, TA:) or, accord. to IAḡr, (M,) the wind of which the place whence it blows extends from the place of rising of *الثَّرِيَا* [or the

*Pleiades*] to [the place of] *بَنَاتُ نَعَشٍ* [meaning the tail of *Ursa Major*]: (M, K:) [it is often commended by poets as a gentle and pleasant gale, like the Zephyr with us:] the dual is *صَبَوَانِ* and *صَبِيَانِ*: (I, h, M, K:) and pl. *صَبَوَاتٌ* and *أَصْبَاءٌ*. (M, K.)

*صَبَا* [also written *صَبِي*] and *صَبَاءٌ*, the former with kesr and the short alif, and the latter with fet-h and the long alif, (S, Mṣb,) [both mentioned before as inf. ns.,] *Youth, or boyhood; the state of the صَبِي* [q. v.]: (S:) or *childhood.* (Mṣb.)

One says, *كَانَ ذَلِكَ فِي صَبَاهُ* and *صَبَاهُ* [That was in his youth or boyhood: or in his childhood]. (Mṣb.) [See also an ex. in a verse cited in the first paragraph of art. *شَفَع*.] — And the former [or each, as is shown in the first sentence of this art.,] has also a signification derived from *الشَّوْقُ* [or “desire;” i. e., each signifies also *An inclining to ignorant, or foolish, or silly, and youthful, conduct; and amorous dalliance*]: (S:) and *صَبُوءَةٌ* signifies [the same, as is also shown in the first sentence of this art., or, like *صَبَا* and *صَبَاءٌ*,] the *ignorance, or foolishness, or silliness, of youth;* (I, h, M, K;) and *amorous dalliance.* (I, h, TA.) [See an ex. of the first in a verse cited in the first paragraph of art. *أَدَى*; and another in a verse cited voce *عَارَضَ*.]

*صَبُوءَةٌ*: see the next preceding paragraph.

*صَبَا*: see *صَبَا*.

*صَبِي* A youth, boy, or male child; syn. *غَلَامٌ*: (S:) or a young male child; (Mgh, Mṣb;) before he is called *غَلَامٌ*: (Mgh:) or one that has not yet been weaned, (M, K,) so called from the time of his birth: (M:) and *صَابٍ* signifies the same as *صَبِي*; these two words being like *قَادِرٌ* and *قَادِيرٌ*: (TA:) the pl. of the former is *صَبِيَّةٌ* [a pl. of pauc., in which the *و* is changed into *ي* because of the kesreh before it, like as is said in the M respecting another of the pls.,] (S, M, Mṣb, K, but not in the CK,) and *صَبُوءَةٌ* (M, K, TA, in the CK *صَبُوءَةٌ*) and *صَبِيَّةٌ* (M, K) and *صَبِيَّةٌ* (K, TA, but not in the CK,) [or rather the last two are quasi-pl. ns.,] and *أَصْبٍ* [another pl. of pauc.] (K) and *أَصْبِيَّةٌ* [also a pl. of pauc.,] (M, K,) but this last is said by J to have been unused, because the usage of *صَبِيَّةٌ* rendered it needless, (TA,) and *صَبِيَانِ*, (S, M, Mṣb, K, but not in the CK,) in which the *و* is changed into *ي* because of the kesreh before it, (M,) and *صَبِيَانِ*, (M, K,) as some say, preserving the *ي* notwithstanding the dammeh, (M,) and *صَبَوَانِ* (M, K, but not in the CK,) and *صَبَوَانِ*: (M, K:) and [ISd says,] accord. to Sb, the dim. of *صَبِيَّةٌ* is *أَصْبِيَّةٌ*, and that of *أَصْبِيَّةٌ* is *أَصْبِيَّةٌ*, each irreg.; but in my opinion, *صَبِيَّةٌ* is the dim. of *صَبِيَّةٌ*, and *أَصْبِيَّةٌ* is that of *أَصْبِيَّةٌ*: (M:) [J says,] *أَصْبِيَّةٌ* occurs in poetry as being the dim. of *أَصْبِيَّةٌ*. (S.) *صَبِيَّةٌ* signifies A young woman, girl, or female child;

(S, TA;) and so too, [sometimes,] *صَبِي*: (TA:) and the pl. is *صَبَايَا*. (S, TA.) — *أَمْرُ الصَّبِيَانِ* is a term applied to *The flatulency, or flatulence,* (الرِّيحُ,) that is incident to children. (TA in art. *أَمْرُ*) [Golius, in that art., explains it as meaning *Larva, terriculamentum puerorum;* on the authority of Meyd.: and also as meaning *Epilepsy;* on the authority of Ibn-Beyṭār.] — *صَبِي* also signifies † *The pupil of the eye:* (M, K:) but Kr ascribes this meaning to the vulgar. (M.) — And † *The extremity of each of the jaw-bones:* (K, TA:) i. e. (TA) *الصَّبِيَانِ* signifies *the two extremities of the two jaw-bones* (S, M, TA) of the camel and of other animals: or, as some say, *the two edges curving outwards from the middle of the two jaw-bones:* (M, TA:) or, accord. to the A, *the thin portions of the two extremities thereof:* and it is [said to be] tropical. (TA.) And † *A bone below the lobe, or lobule, of each of the two ears:* (K:) or, as some say, *the head of the bone that is below the lobe, or lobule, of each of the two ears by the space of about three fingers put together.* (M.) — And † *The edge (حَدٌّ) of the sword:* (M, K, TA:) or the *ridge* thereof, (M, TA, in the copies of the K *أَوْ غَيْرُهُ* is erroneously put for *أَوْ غَيْرُهُ*, TA,) which rises in [i. e. along] its middle; (M, K, TA;) and likewise of a spear-head: (M, TA:) or, accord. to the A, that part of a sword below, or exclusive of, (*دُونَ*), its *طَبَّة* [q. v.]. (TA.) — And † *The head of the human foot;* (M, A, TA; in the copies of the K *رَأْسُ الْقَوْمِ* is erroneously put for *رَأْسُ الْقَدَمِ*; TA;) i. e. the part [thereof] between its *حِمَارَةٌ* [q. v.] and the toes. (A, TA.) And *الصَّبِيَانِ* signifies also † *The two sides of the [camel's saddle called] رَحْل.* (M.) — It is also said that *صَبِيَانُ الْجَلِيدِ* signifies † *The grains of hoar-frost that resemble pearls:* and *صَبِيَانُ الْبَطْرِ*; *the small drops of rain:* but accord. to the author of the “Khaṣṣūl,” it is *صَبْنَانِ* [pl. of *صُؤَابَةٌ*, q. v.], with *ء* and then *ب*. (TA.)

*صَبِيَّةٌ* fem. of *صَبِي*, q. v.

*صَبِيَّةٌ*: see *صَبِي*, former half.

*صَابٍ*: see *صَبِي*, first sentence. — Also i. q.

*صَابِحٌ صَبُوءَةٌ* [i. e. One who indulges in youthful folly, and amorous dalliance]. (TA.) — *كُرَيْشِي*, (M,) or the Jews, (TA,) used to call the Companions of the Prophet *صَبَاةٌ*. (M, TA.) [See *صَابِي*, in art. *صَابَا*.] And Nāfi' read [in the Kur ii. 59 and xxii. 17] *الصَّبَابِينَ* instead of *الصَّبَابِينَ*; (TA;) and [in v. 73] *الصَّبَابِيُونَ* instead of *الصَّبَابِيُونَ*. (TA voce *صَابِي*.) — *صَبِي*, a pl. of *صَابٍ*, is expl. as meaning *Those who incline to conflicts and factions, seditions, or the like, and love to be foremost therein.* (TA. [See *صَب*, in art. *صَب*.])

*الصَّبَابِيَّةُ* The oblique wind (النَّكْبِيَّةُ), dim. of (النَّكْبَاءُ), that blows in a direction between that of the east or easterly wind (*الصَّبَا*) and that of the