

some copies of the K.) — And **طَابَنَ ظَهْرَهُ** *He lowered, or bent down, his back*; syn. **طَامَنَهُ**. (TA.) = And **طَابَنَهُ**, (K,) inf. n. **مُطَابِنَةٌ** 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, **طِبْنٌ** and **طَبْنٌ**, which are altogether wrong.] — And one says, **مَا أَذْرَى أَى الطَّبْنِ هُوَ**, (S, K, *) meaning *what one of mankind he is*: (S, K:) and so **أَى هُوَ الطَّبْلُ**. (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**.

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

طَبْنٌ: see **طَبْنَةٌ**: — and see also **طَبْنٌ**. — **الطَّبْنُ** also signifies *What the wind brings, [or bears along,] of firewood* [app. meaning of fragments thereof], and **الْتَمَشُ**: [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 **تَبْنٌ** [q. v.]: (M in art. **تب**:) 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, (S,) or **طَبْنٌ** and **طَبْنٌ** and **طَبْنٌ** (K) and **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. سِيدَرَه*, or *سِيدَرَه*, (accord. to different copies of the S,) or *سِدَرَه*, (accord. to some copies of the K,

and the TA, [this and *سِيدَرَه* being app. for *سَه* *دَرَه*, which is syn. with *سَه بَرَه*]) in a MS. copy of the K *سَد مَرَه*, and in the CK *سَد مَرَه*, [both app. mistranscriptions for *سَه بَرَه*]) i. e. “having three doors;” (TA;) [app. the same that is sometimes called in Pers. *سَه 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 *سَدَر*; 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 (يَضْعُونَ, in the CK *يَضْفُونَ*) pebbles. سَدَر is evidently from the Pers. *سَه دَرَه*: it is said in the TA in art. *سَدَر* to be also pronounced *سَدَر* and *سَدَر*, and to be a Pers. term arabicized. Golius, without mentioning any other authority than that of the K, explains **طَبْنٌ** as follows: “*Pers. سَدَرَه, Turc. دُقُرْجَن اَوِيْنِي, Græc. τριώδιον, Trium, vel novem, scuporum 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.)

طَبْنَةٌ: see **طَبْنٌ**.

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

طَابِنٌ: see **طَابِنٌ**.

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. **طَوَابِينٌ**. (TA.)

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

طبو

1. **طَبَاةٌ**, (S, K,) aor. **يَطْبُوهُ**, (S,) inf. n. **طَبُوٌّ**; (K;) and **طَبَاةٌ**, aor. **يَطْبِيهِ**, (S, TA,) inf. n. **طَبِيٌّ**; (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 **ضَارِبٌ**, (S,) or, as Lh cited that verse, an ex. of the former verb: (TA:) and **طَابَاهُ**, (Sh, S, K, [in the CK erroneously written *طَابَاهُ*]) of the measure **اِفْتَعَلَهُ**, (S,) signifies the same. (Sh, S, K.) And [hence] one says, **لَا أَذْرَى مِنْ أَيْنِ اطْبِيَّتْ**, [a mistran-

scription for **طَبِيَّتْ**,] with damm, and **اطْبِيَّتْ**, [i. e. **طَبِيَّتْ**,] 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, **اِطْبِي**]) *The sons of such a one associated as friends with such a one and slew him*: (S, K, TA:) and **اطْبَيْتُهُ** *I acted with him as a friend, then I slew him.* (IKtt, TA.) — **اطْبَى 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 **اطْبَاهُ** signifies also *He attracted him to himself; or sought to make him incline.* (TA.)

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

طَبَاةٌ: see **طَبِيَّةٌ**, in the next art.

طبي

1. **طَبِيٌّ**, (S, K,) aor. **أَطْبِيهِ**, inf. n. **طَبِيٌّ**, (TA,) *I turned him away, or back, from it*, (Lth, S, K, TA,) namely, his opinion, and his affair, &c. (Lth, TA.) — And **طَبَيْتُهُ إِلَيْهِ** *I called him to it*; as also **اطْبَيْتُهُ** [in the CK erroneously written **اطْبَيْتُهُ**]. (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 **ضَارِبٌ**. (TA.) = **طَبِيَّتٌ** **طَبِيٌّ**, aor. **طَبِيٌّ**, inf. n. **طَبِيٌّ**; (TA;) or **طَبِيَّتٌ** **طَبِيٌّ**; (K;) [in the CK, erroneously, **طَبِيًّا**]; said of a she-camel, *Her طَبِيٌّ [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**.

طَبِيٌّ (S, Mgh, Mṣb, K, &c.) and **طَبِيٌّ** (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 **ضَرَعٌ**, on the authority of AZ; and agreeably with a usage of its pl. in the TA, voce **خَلْفٌ**, on the authority of Lth: this is the most usual, if not the only proper, signification:] the **ضَرَعٌ** [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 ضَرَعٌ to others; and sometimes to the camel; (S;) or that of the camel and of the cloven-hoofed animal is termed خَلْفٌ: (As, T:) or, to the camel, and to the cloven-hoofed animal, like the تَدِيٌّ [which some-*