

frightened, or terrified. (K.) And **صَبِحَ فِيهِمْ** † They perished. (K.) — One says also, **لَقِيْتَهُ قَبْلَ كُلِّ صَبْحٍ وَنَفْرٍ** I met him before every calling, or crying, and dispersing; meaning † I met him before daybreak: (S, TA:) so in the Proverbs of Meyd. (TA.) Or **قَبْلَ صَبْحٍ وَنَفْرٍ** † I came to him before everything. (A.) And **غَضِبَ مِنْ غَيْرِ صَبْحٍ وَلَا نَفْرٍ** neither little nor much: (ISk, S, K:) or for nothing. (A.) — And **صَاحَتِ الشَّجَرَةُ**, (A, Mṣb,) or the **النَّخْلَةُ**, (K,) † The tree, (A, Mṣb,) or the palm-tree, (K,) became tall. (A, Mṣb, K.) And **صَاحَ الْعُنُقُودُ** † The raceme came forth completely from its envelope, and became long, and in a fresh and tender state. (K.) And **صَاحَ الْكَافُورُ** † [app. meaning The spathe of the palm-tree put forth its spadix, or its raceme, to its full length]. (A.)

2: see 1, in two places. — **صَبَحَتِ الْبَقْلُ** said of the sun, (S, K,) and of the wind, (S,) i. q. **صَوَّحَتْهُ** [q. v.]. (S, K.) — And **صَبَحَتْ الشَّيْءُ** I broke and split the thing much. (TA in art. صوح.)

3. **صَابِحَةٌ** and **صَابِحٌ** signify The calling or crying, or calling out or crying out, &c., of people, one to another. (S, K.) One says, **صَابِحَ الْقَوْمِ** (TK) and **صَابِحُوا** The people, or party, called or cried, &c., one to another. (A, TK.) — See also 1.

5. **تَصَوَّحَ** i. q. **تَصَوَّحَ** [q. v.]. (S, K.) — And **تَصَوَّحَ الشَّيْءُ** i. q. **تَصَوَّحَ** [q. v.]. (K in art. صوح.) — And **تَصَوَّحَ الشَّيْءُ** The thing became much broken and cloven or split or slit. (TA in this art. and art. صوح.) See also 7.

6: see 3, in two places. — **تَصَابَحَ** said of the scabbard, or sheath, of a sword (A, K, TA) † It became much split or slit: (K, TA:) it is like the phrase **تَدَاعَى الْبَيْتَانِ** [q. v.]. (A, TA.)

7. **انصاح** said of a garment, or piece of cloth, It became slit, or rent, or much slit or rent. (A, Mṣb. [See also 7 in art. صوح.]) And **انصاحت العصا** The staff became much split or cracked; as also **انصاحت**. (A.) — [Hence,] **انصاح** is also said of the dawn and of lightning † [meaning It showed its light: originally, became cleft: as expl. in art. صوح.]. (A.)

**صَبِيحَةٌ** an inf. n. [and also an inf. n. un.] of **صَاحَ**. (S, Mṣb, &c.) [Hence,] one says, **مَا يَنْتَظِرُونَ إِلَّا مِثْلَ صَبِيحَةِ الْحَبْلِئِي** [They expect not, or wait not for, aught but the like of the crying-out, or cry, of the pregnant woman]; meaning, evil, or mischief, that shall come upon them suddenly. (TA.) — Hence also (S) Punishment, castigation, or chastisement. (S, A, K.) — And A hostile, or predatory, incursion, by which the tribe are surprised. (TA.)

**صَبِيحَانٌ**: see what next follows.

**صَبِيحَانِي**, (T, S, A, Mgh, K,) or **صَبِيحَانٌ**, (Mṣb,)

A sort of dates of El-Medeeneh, (T, S, A, Mgh, Mṣb, K,) black, and hard to chew: (T, Mgh, TA:) said to be so called in relation to a certain ram, named **صَبِيحَانٌ**, that was tied to a palm-tree, (A, Mṣb, K,\*) which was hence called **نَخْلَةُ صَبِيحَانِيَّةٍ**: (A, Mṣb:) or the name of the ram was **الصَّبِيحَانِي**, and **صَبِيحَانِي** is a rel. n. changed from its proper form, like **صَنْعَانِي**, (K, TA,) from **صَنْعَاءَ**. (TA.)

**صَبِيحَانٌ** A clamorous man: and anything noisy, or sounding much. (The Lexicons passim.) — **الصَّبِيحَانِي** is another name for **العَوَّاءُ** [i. e. The constellation Bootes]. (Kzw.) — And † A certain perfume, or fragrant substance: (K, TA:) or a wash for the head, (A, K,\*) consisting of **خَلُوقٌ** [q. v.], and the like. (A, TA.)

**صَابِحَةٌ** The crying, or clamour, of the place of the wailing of women. (K.)

## صيد

1. **صَادَهُ**, (S, M, A, Mgh, Mṣb, K,) like **بَاعَهُ**, (MF,) [first pers. **صَدَّتْ**,] aor. **يَصِيدُ**, (S, Mṣb, K,) inf. n. **صَيْدٌ**; (S, M, Mgh, Mṣb;) and **صَادَهُ**, (S, &c.,) like **هَابَهُ**, (MF,) [first pers. **صَدَّتْ**, as above, but originally **صِيدَتْ**, whereas the first pers. of the former is originally **صِيدَتْ**,] aor. **يَصَادُ**; (IAḡr, S, Mṣb, K;) and **اصطاده**, (S, M, A, L, Mṣb, K,) also written and pronounced **إصاده**; (L;) and **تصيده**; (M, A, L;) He took, captured, or caught, it; (Mgh, L;) [made it his prey;] snared, or ensnared, it; trapped, or entrapped, it; (MF;) or sought to take, capture, catch, snare, or trap, it; hunted it, or chased it: namely, [game, i. e.] any kind of wild animals, or the like, (L,) fowl, &c., (Mṣb,) and fish. (L.) [And **صَادَ**, and **اصطاد**, and **تصيد**, without the mention of the object, this being understood, He took, captured, caught, snared or ensnared, trapped or entrapped, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; or he sought to take &c.; he hunted or chased, stalked, or lurked for game; he fowled; or he fished.]

You say, **خَرَجَ يَتَصَيَّدُ** [q. v.], meaning He went forth to take &c., or seeking to take &c., game, or wild animals or the like; to hunt or chase, to stalk, or lurk for game; to fowl; or to fish]. (S, K.) And **خَرَجَ يَتَصَيَّدُ الْوَحْشَ** He went forth [to take &c., or] seeking to take &c., the wild animals. (L.) And **صَدْتُ فَلَانًا صَيْدًا** i. q. **صَدْتُ لَهُ** [I took &c., or sought to take &c., for such a one, game, or a wild animal, or wild animals, or the like]. (M,\* K.) And **صَادَ الْمَكَانَ**, and **اصطاده**, i. q. **صَادَ فِيهِ** [He took &c., or sought to take &c., game, or wild animals, or the like, in the place]: Sb mentions, as a phrase of the Arabs, **صَدْنَا قَنْوَيْنَ** meaning **صَدْنَا وَحْشَ قَنْوَيْنَ**: being the name of a certain land [or of two mountains]. (M.) And **الصَّقْرُ يَصِيدُ** [The hawk preys]. (Mṣb and K in art. صقر.) **ذَوَاتُ الصَّيْدِ** is applied to beasts and to birds [That prey upon others; predatory]. (S and K in art. جرح, &c.) — [Hence,] one says, **هُوَ يَصِيدُ النَّاسَ بِالْمَعْرُوفِ** [He captivates men by

goodness, beneficence, or kindness]. (A.) — And **اقْتَصِدْ تَصِدًا** † Aim thou at that which is right and just: thou shalt obtain that which thou wantest. (A.) — **خَرَجْنَا نَصِيدَ بَيْضِ النَّعَامِ** † [We went forth to take, or hunt after, the eggs of ostriches]. (T, TA.) — And **صَدْنَا الْكَمَاءَ**, (M, A, TA,) a good phrase of the Arabs, mentioned, but not expl., by IAḡr; app. meaning † We drew forth truffles [from the ground] like as one draws forth wild animals [from their lurking-places]. (M, TA.) — And **صَدْنَا مَاءَ السَّمَاءِ** † We took [or caught in vessels or collected] the water of the sky. (Th, M, A,\*) — **صَيْدٌ**, (Lth, S, M, L,) of the dial. of El-Hijáz, aor. **يَصِيدُ**, (Lth, L,) inf. n. **صَيْدٌ**; (Lth, S, M, L;) and **صَادَ**, (Lth, M, L,) [aor. **يَصِيدُ**;] He (a camel) had the disease termed **صَيْدٌ** [expl. below]: (Lth, S, M, L:) the **ي** in **صَيْدٌ** is preserved unchanged because it is so preserved in the original form, which is **أَصِيدٌ**, (S,) though they may not have said **أَصِيدٌ**; (Sb, M;) and the like is the case in **عَوَّرَ**: (Sb,\* S, M,\*) the augmentative letters are rejected for the purpose of alleviation: hence, one does not say, in the case of verbs of this class, **مَا أَعَجَلَهُ**, [i. e. **مَا أَصِيدَهُ**, and **مَا أَعَوَّرَهُ**, and the like,] forming thus verbs of wonder, because the original form is augmented; and a verb of four letters cannot be formed from a verb of four letters, for a measure can only be formed from a measure that is less. (S.) Also, both verbs, (the former accord. to the S and M, and the latter likewise accord. to the M,) † He (a man) was unable to look aside, (S, M,) by reason of disease. (S.) And **صَيْدٌ**, inf. n. **صَيْدٌ**, † He raised his head, by reason of pride: and † he (a king) looked not aside, to the right or left. (S.) And **صَيْدٌ** (K, TA, in the CK [erroneously] **صَيْدٌ**) † He (a man, TA) had an inclining, or a bending, neck. (K, TA.) — And **صَدْتُ فَلَانًا** † I made such a one to have an inclining, or a bending, neck. (K, TA. [See also 4.]

4. **اصاده** He made him, incited him, or induced him, to take &c., or to seek to take &c., wild animals, or the like, [fowl,] or fish. (L.) — Also He, or it, [app. meaning the vein called **صَاد**, or the disease termed **صَيْدٌ**,] annoyed, or hurt, him; (K;) namely, a camel. (TK.) — And He cured him (i. e. a camel, TK) of the disease termed **صَيْدٌ**, (K, TA,) by burning with a hot iron. (TA.) Thus it has two contr. significations. (K.) — And **أَصِيدَ بَعِيرَهُ** He (God) caused his camel to have the disease termed **صَيْدٌ**. (M.)

5: see 1, in four places.

8: see 1, in three places.

9: see 1, in the latter half of the paragraph, in two places.

**صَادٌ** A certain vein (M, K) between the eyes of a camel, (K,) or between the eye and the nose; (M;) whence the disease termed **صَيْدٌ**: pl. **أَصْيَادٌ** and pl. pl. **أَصْيَادٌ** [in the CK **أَصَائِدٌ**]. (K.) — See also **صَيْدٌ**, in two places. — And see **أَصِيدٌ**, likewise in two places. — Also Brass; syn. **صَفْرٌ**: