

Aboo-Naqr, a certain tree, or plant, having a white fruit. (O.) And, (O, K,) as some say, (O,) † A bunch of herbage, of which, when it comes up, the upper portions are green on the side next the sun, and white on the side next the shade. (O, K.) — Also (i. e. أصبغ) The greatest of torrents. (Ibn-'Abbád, O, K.) [In this sense, though used as a subst., it seems to be, as in other senses, imperfectly decl., being originally an epithet: if not originally an epithet, it might, accord. to some authorities, be perfectly decl.]

مصْبَغٌ [without ة] † A palm-tree (نَخْلَةٌ) showing ripening in its dates. (O, TA.)

مصْبَغَةٌ A dye-house: so in the language of the present day.]

مصْبَغٌ Dyed much. (O.) In the phrase ثِيَابٌ مَصْبُغَةٌ, [it is said that] the epithet is with teshdeed لَمْ تُكْثَرِ [which means to denote muchness, and also to denote application to many objects, so that it may be rendered either *Garments much dyed*, or simply *dyed garments*]. (S.)

مصْبَغٌ, like مَسْبُغٌ, which is the more commonly used, [each without ة,] applied to a she-camel, † Casting her young one when its hair has grown. (Az, TA.)

مصْبُوغٌ: see صبغ.

صبن

1. صَبَنَ, (S, M, Mṣb, K,) aor. ى, (S, Mṣb, K,) inf. n. صَبْنٌ, (S,) He turned away a gift, (Aṣ, S, K, TA,) or an act of kindness or beneficence, (Aṣ, S, TA,) from his neighbours, and his acquaintances, to others; and in like manner, كَبَنَ and حَضَنَ; (Aṣ, TA;) or he withheld it; عَنَّا [from us]: (Aṣ, S, K:) and صَبَنَ الْكَأْسَ, (M, Mṣb,) aor. as above, (Mṣb,) he (the cupbearer) turned away the cup of wine, (M, Mṣb,) مِمَّنْ هُوَ [from him who was more, or most, entitled to it], (M,) or عَنْهُ [from him]. (Mṣb.) 'Amr Ibn-Kulthoom says,

- صَبَّتِ الْكَأْسَ عَنَّا أَمْرٌ عَمْرُو
- وَكَانَ الْكَأْسَ مَجْرَاهَا الْبَيْتَا

[Thou hast turned away the cup of wine from us, O Umm-'Amr; when the proper course of the cup of wine was towards the right]. (S. [See EM p. 184.]) — And He (a man) hid a thing in his hand, (M, TA,) such as a dirhem &c., without its being known. (TA.) — And صَبَنَ الْكَعْبَيْنِ, (S, K,) or الْقَدْحَيْنِ, aor. and inf. n. as above, (M,) He placed evenly, or suitably, in his hand, (S, M, K,) the pair of play-bones, or dice, (S, K,) or the pair of gaming-arrows, (M,) and then cast them: (S, M, K:) said of a player at a game of hazard. (S, K.) To him who does so one says, أَجَلٌ وَلَا تَصْبِنِ [Shuffle thou, and do not pack]. (S.)

2. صَبَنَ, from صَابُونَ, He soaped a thing; or washed it with soap; so in the language of the present day.]

Bk. I.

7: see what next follows.

8. اصْطَبَنَ and انْصَبَنَ (K, TA) and صَبَّيْنُ (so in my MS. copy of the K) or صَبَّيْنُ (so in the CK, but neither of these is in the TA,) He, or it, turned away or back, or became turned away or back. (K.)

Q. Q. 1. صَبَّيْنُ or صَبَّيْنُ: see what next precedes.

صَبَّيْنَا The hand of a player at a game of hazard inclined for acting treacherously to a companion. (IAṣ, K.)

صَابُونَ a word of well-known meaning, (S, M, K,) [Soap;] a compound with which clothes [&c.] are washed: the best of which is made of pure olive-oil and clear potash and good جِير [meaning lime], well cooked [i. e. boiled], and dried, and cut into particular shapes: the مَغْرِبِيُّ sort is not cut, nor well cooked [or boiled], but is like cooked starch: (TA:) it is hot and dry; and produces a pleasurable sensation in the body; (K;) but the washing the head with it hastens hoariness: (TA: [in which many other supposed properties of it are mentioned:]) IDrd says the word is not of the language of the Arabs: (TA:) [Fei, in the Mṣb, fancifully derives it from صَبَنَ الْكَأْسَ, because it removes filth and impurities:] MF says that it is one of the words common to all languages, Arabic and Persian and Turkish and others [as Greek &c.]. (TA.) — [Hence,] صَابُونَ الْبُيُوتِ is a term for † Wine. (TA voce تَرْيَاقٌ, q. v.)

صَابُونِيٌّ Of, or relating to, soap; saponaceous. — And A maker, or seller, of soap: mentioned in the K and TA only as a surname.]

صبو

1. صَبَا, (S, M, K,) aor. يَصْبُو, inf. n. صَبْوَةٌ, (S,) or صَبُو, (M, K,) and صَبُو, (S, M, K,) and صَبَا [also written صَبِي, in the CK (erroneously) صَبِي, and صَبَا, (M, K,) [app., in its primary acceptation, He was a youth, or boy, or child; agreeably with an explanation of a phrase in what follows, and with explanations of صَبَا and صَبَا which will be found below: — and hence,] He was, or became, youthfully ignorant, or foolish, or silly: (M, K:) [and, as seems to be indicated in the TA, he indulged in amorous dalliance; a sense in which the verb, more especially with صَبَا (q. v. infra) for its inf. n., is very frequently used:] or he inclined to ignorant, or foolish, or silly, and youthful, conduct; and in like manner تصابى; from الصَّبَا, which is from الشَّوْقُ [i. e. "desire"]]: (S:) [see an ex. of the inf. n. of the latter verb in a verse cited voce شَابَ, in art. شيب:] or صَبَا and صَبَا, as inf. ns., signify the inclining the heart to any one: and have other significations expl. in what follows: and تصابى signifies the manifesting passionate love, and desire: (K.L:) [but صَبَا and صَبَا are often used in different senses: thus Et-Tebreezee says that] in the following hemistich of a poem by Dureyd Ibn-Eṣ-Ṣimmeh,

صَبَا مَا صَبَا حَتَّى عَلَا الشَّيْبُ رَأْسَهُ

the first صَبَا may be from الصَّبِي [or الصَّبَا], and the second صَبَا from الصَّبَا signifying الغَتَا; so that the meaning may be, He engaged in play, or sport, and الصَّبِي [or amorous dalliance, &c.], as long as he was a youth, [until hoariness came upon his head:] or the meaning may be, he engaged in الصَّبِي as long as he engaged therein, &c. (Ham p. 380.) And صَبِي, (S, M, K,) [aor. يَصْبِي,] inf. n. صَبَا, (S,) or صَبَا, (M,) [or both, as will appear from what follows,] signifies He played, or sported, with the صَبِيَان [i. e. youths, or boys, or children]: (S:) or he acted in the manner of the صَبِيَان: (M, K:\*) or both صَبَا and صَبَا, as inf. ns., signify the acting as a youth, or boy, or child; and the playing, or sporting, with youths, or boys, or children: (K.L:) and تصبى and تصابى, said of an old man, signify he acted in a youthful, boyish, or childish, manner. (TA.) — صَبَا, inf. n. صَبُو and صَبْوَةٌ, also signifies He inclined. (Mṣb.) You say, صَبَا إِلَيْهَا He inclined to her, namely, a woman; as also صَبِي: and in like manner, صَبَّتْ إِلَيْهِ and صَبَّبَتْ [She inclined to him]. (M. [See also صَبَّ, in art. صب.] And صَبَا إِلَيْهَا, (M,) or إِلَيْهَا, (K,) inf. n. صَبْوَةٌ (M, K) and صَبْوَةٌ (K) and صَبُو; (M, K;) and صَبِي; (K;) He yearned towards, longed for, or desired, (M, K,) him, (M,) or her. (K.) — [Hence, app.,] صَبَّتِ النَّخْلَةَ, (M, K,) aor. تَصْبُو, (M,) The [female] palm-tree inclined, or leaned, towards the male palm-tree that was distant from it. (M.) — And صَبَّتِ الرَّاعِيَةَ, (M, K,) aor. تَصْبُو, (M,) inf. n. صَبُو, The pasturing beast inclined its head and put it upon the pasturage. (M, K.) [See also 2.] — صَبَّتْ, (S, M, K,) aor. تَصْبُو, (S, M,) inf. n. صَبُو (S, M, K) and صَبَا, (M, K,) in [some of] the copies of the K, صَبَا, (TA,) said of the wind called الصَّبَا, (S, M, K,) It blew. (K.) — And صَبَّى الْقَوْمَ, (M, K,) like غَنَى, (K,) The people, or party, were blown upon by the wind called الصَّبَا. (M, K.)

2. صَبَّى رَأْسَهُ, inf. n. تَصْبِيَةٌ, He inclined his head towards the ground. (TA.) [See also 1, near the end.]

3. صَابَى رُمَحَهُ, (T, S, \* M, K, TA,) inf. n. مَصَابَاةٌ, (TA,) He inclined his spear, (M, K,) or he lowered the head of his spear towards the ground, (T, TA,) [or, as the context in the S seems to indicate, he inverted his spear,] to pierce, or thrust, (T, M, K,) with it. (M, TA.) — صَابَى السَّيْفَ He put the sword into its غَمْدٌ [which generally means its scabbard] (S, M, K,) or into its قُرَابٌ [which generally means its case for enclosing it together with its scabbard,] (TA,) reversed, or inverted: (S, M, K, TA:) or, accord. to the A, صَابَى سَيْفَهُ, and صَابَى سَيْفَهُ, means he put his sword, and his knife, into its قُرَابٌ not in the right manner: and one says to one who hands a knife, صَابَ سَيْفَكَ i. e. Reverse thy