

(Fr, S, M, K;) as also **صِيَابَةٌ** (Fr, S, K) and **صِيَابٌ** (K.) And **صِيَابٌ** **قَوْمٌ صِيَابٌ** A choice, or an excellent, people. (S.) And **صِيَابَةٌ** signifies The choice, or best, of anything. (S.) [See also art. **صيب**.] — Also, **صَوَابَةٌ**, The collective body of a people; (M;) and so **صِيَابَةٌ**. (Kr, M in art. **صيب**.)

**صِيَابَةٌ**: see the next preceding paragraph, in three places; and see art. **صيب**.

**أَصُوبٌ** [More, and most, affected with weakness in the intellect, or insanity, or madness: see **صَابَةٌ**]. When a man says to another **أَنْتَ مُصَابٌ** [meaning *Thou art affected with weakness in the intellect, &c.*], the latter replies **أَنْتَ أَصُوبٌ مِنِّي** [Thou art more affected with weakness in the intellect, &c., than I]. (IAqr, M, TA. [Thus these phrases are used in the present day.]])

**مَصَابٌ** [A place of pouring forth: pl. **مَصَابٍ**]. One says, **هُوَ مَصَابُ الْوَدْقِ** [It is the place of the pouring of rain in the clouds]: and **شَبَّ مَصَابٍ** [I watched, or watched for, the places of the pouring of rain in the clouds]: and **سَقَاهُمْ مَصَابِ السَّيِّئَاتِ** [The places of the pouring of the rain watered them; or may the places &c. water them]. (A.)

**مَصَابٌ** pass. part. n. of **صَابَ** [meaning *Hit, struck, smitten, wounded, hurt, affected, assailed, afflicted, &c.*]. (S, Mḡb, TA.) — Affected with weakness, or feebleness, in the intellect; (TA;) or with somewhat of insanity, or madness produced by diabolical possession: (S, TA:) or mad, or possessed. (TA.) [See **صَابَةٌ**; and see also 4, last sentence; and **أَصُوبٌ**.] — Also *Syn. with* **إِصَابَةٌ**: (S, TA:) see 4, latter half, in two places. — And *Syn. with* **مُصِيبَةٌ**, q. v. (A, Mḡb.) — Also The *sugar-cane*. (L, TA, and so in a copy of the S.)

**مُصُوبٌ** pass. part. n. of **صَابَ** [q. v.]. (Mḡb.)

**مُصُوبٌ** A ladle. (IAqr, K.)

**مُصِيبٌ**: see **صَائِبٌ**, in two places.

**مُصَابَةٌ** *Syn. with* **إِصَابَةٌ**: (K, TA:) see 4, latter half. — See also **مُصِيبَةٌ**. — **تَرَكَتُ النَّاسَ عَلَى مُصَابَاتِهِمْ** is a saying mentioned by Ibn-Buzurj, as meaning [I left the people disposed, or placed, according to their classes, or ranks. (TA.)]

**مُصُوبَةٌ**: see the next paragraph.

**مُصِيبَةٌ** (S, M, A, Mḡb, K,) said by Aḥmad Ibn-Yaḥyā to be originally **مُصُوبَةٌ**, (TA,) and **مُصُوبَةٌ** (S, M, K) and **مُصَابَةٌ** (M, K) and **مُصَابٌ** (A, Mḡb) and **صَابَةٌ** (M, K,) signify the same, (S, M, A, Mḡb, K,) An affliction, a calamity, a misfortune, a disaster, or an evil accident: (M, Mḡb, TA:) it is said in the Towsheeh that the primary signification of **مُصِيبَةٌ** is a shot with an arrow: (TA:) the pl. is **مُصَابَاتٌ**, (S, M, A, Mḡb,) the form commonly obtaining, (Mḡb,) but irregular, (M,) the Arabs agreeing in pronouncing it with **م**, as though they likened the radical letter to the augmentative, (S,) or they imagined what is

of the measure **مُفَعَّلَةٌ** to be of the measure **فَعِيلَةٌ** without a radical **ي** or **و**, (M,) and it is thought by Aḡ to be of the speech of the people of the cities, (Mḡb,) and **مُصَابُوبٌ**, (M,) which is the original form, (S,) or is said to be so, (Mḡb,) and is said by Zj to be the form preferred by the grammarians, (TA,) and **مُصِيبَاتٌ**. (Aḡ, A, Mḡb.)

**قَطُّ مِصُوبٍ** A nibbing in which the exterior of the writing-reed is made to extend beyond the pith: opposed to **قَاتِرٌ**. (TA in art. **حرف**.)

### صوبج

**صُوبَجٌ** and **صُوبَجٌ** (K,) the latter the only word of its measure except **سُوسَنٌ** (AḤei, TA) and **كُوسَجٌ**, (TA,) A thing with which bread is made; (K;) a wooden implement with which the makers of bread expand the cake of bread; (AḤei, TA;) the **مِخْوَرُ** of the maker of bread, with which the dough, or bread, is expanded: (TA in art. **لط**;) an arabicized word, (K, TA,) from the Pers. **چوبه** [or **چوبه**]. (TA.) [See what is said in art. **صوج** respecting words in which both **ص** and **ج** occur.]

### صوت

1. **صَاتٌ**, aor. **يَصُوتُ** (S, M, O, K) and **يَصَاتُ**, (M, O, K,) inf. n. **صَوْتٌ**, (S, M,) said of a thing (S, O) [and of a man and of any animal]; and **صَوْتٌ**, (S, M, O, K,) inf. n. **تَصْوِيتٌ**, said of a man (S) [and of any animal &c.]; and **صَاتٌ**, (M, K;) It sounded; it, or he, made, produced, emitted, sent forth, or uttered, a sound, noise, voice, or cry; (PḤ and KL in explanation of the first, and MA and KL in explanation of the second;) he raised his voice, voiced, called or called out, cried or cried out, shouted, clamoured, exclaimed, or vociferated: (M, K:) **صَوْتٌ** signifies also the making lamentation: (KL:) and **صَوْتٌ**, (M, TA,) inf. n. as above, (TA,) he called, hailed, or summoned, him; called out, cried out, or shouted, to him. (M,\* TA.) It is said in a trad., **كَانُوا يَكْرَهُونَ الصَّوْتِ عِنْدَ الْقِتَالِ** [They used to dislike blustering on the occasion of combat, or fight]: meaning one's calling to another, or doing a deed to be mentioned in after times, and shouting, and making oneself known in a boasting and self-conceited manner. (TA.) [See also **صَوْتٌ** below.]

2: see above, in two places: — and see also 4, likewise in two places.

4: see 1. — **اصَاتٌ** signifies also *He became possessed of* **صيت** [or fame, &c.; i. e. he became famous]. (O.) — [It is also trans.; as in the phrase **اصَاتِ الْقَوْسِ** *He made the bow to sound* [or *twang*]: (M, TA:) [and so is **صَوْتٌ**; as in the phrase **صَوْتِ الْعَلِكِ** [He caused the kind of resin called **عَلِكٌ** to make a sound, or sounds]. (K, voce **انْقَضَ**.) — [And it is trans. by means of **بِ**; as in the phrase **اصَاتِ بِالرَّجُلِ** [and in like manner **صَوْتٌ** (see **جَرَسٌ**)] *He rendered the man notorious by a thing that he did not desire.* (Ibn-Buzurj, TA.)

7. **انصات به الزمان** [The age resounded with the mention of him; meaning] he became famous, or celebrated. (K.) — And **انصات** *He answered, and came*, (S, O, K,) being called: of the measure **انفَعَلَ** from **الصَّوْتُ**. (S, O.) — And *He became straight in stature after having been bent*; (S, O, K;) as though his youthful vigour returned to him; (S, O;) [in one of my copies of the former of which, and in the TA, **اِقْتَبَلَ شَبَابَهُ** is put for **اُقْبَلَ شَبَابَهُ**; or the right explanation is, as though he conformed with a prayer that his youthful vigour might be restored to him; for] it is said, by a poet, of Naḡr Ibn-Duhmān, after he had lived a hundred and ninety years, (S, O,) when, in answer to a prayer of his people, his youthful vigour returned to him and his hair became again black. (O.) — Also *He went away hiding himself*. (K.)

**صَاتٌ**: see **صَيْتٌ**: — and see also **صَيْتٌ**, in two places.

**صَوْتٌ** [an inf. n. (see 1): and also a simple subst., signifying] A sound, (M, MA, TA, PḤ,) a noise, a voice, a cry, a shout, an exclamation, or a vociferation; (MA, PḤ;) of a human being and of other things: (ISk, TA:) conventionally, the sound of speech: (Mḡb:) [also a tone, considered with regard to the degree of elevation or depression of the voice:] and any sort of singing: (M, TA:) [and an air, or a song:] and it is used to signify a clamour, or confused noise, or mixture of sounds, (S,) and a cry for aid or succour: (S, M:) the pl. is **أَصْوَاتٌ**: (M, Mḡb, TA:) it is masc.: (S,\* M, Mḡb, TA:) in the following verse, (S, M, Mḡb,) of Ruweyshid Ibn-Ketheer (S, M) Et-Ṭā-ee, (S,)

• يَا أَيُّهَا الرَّكِيبُ الْمَرْجِي مَعْلِيَّتَهُ •  
• سَابِلٌ بَنِي أَسَدٍ مَا هَذِهِ الصَّوْتُ •

[O thou, the rider urging on his beast, ask the sons of Asad what is this clamour?], (S, M, Mḡb,) the poet has made **الصَّوْتُ** fem. because meaning thereby **الاستغاثة** and **الجلبة** and **الضوضاء**, (S,) or he has made it fem. as meaning **الصيحة**, (M, Mḡb,) or **الاستغاثة**: (M:) the like is often done by the Arabs, when two words, masc. and fem., are syn.: thus they say, **أَقْبَلْتَ الْعَشَاءَ**, meaning **العشيبة**; and **هَذَا الْعَشِيْبَةُ**, meaning **العشاء**: (Mḡb:) but the making a masc. n. fem. for this reason is bad; though the reverse is held to be allowable. (M.) The Arabs say, **أَسْمَعُ صَوْتًا**, meaning *I hear a sound, or voice, but I see not a deed*. (TA.) **بِصَوْتِكَ** in the Kur xvii. 66 is said to mean *With the sounds of [thy] singing, and musical pipes*. (M, TA.) — **أَسْرٌ** is a term applied to A noun significant of a sound: nouns of this kind being of two classes; namely, nouns applied to the purpose of addressing irrational beings, or what are virtually in the predicament of irrational beings, as young infants; and onomatopoeias, or nouns imitative of sounds: the former class consists of two descriptions of words; namely, ejaculations used for the purpose of chiding, as **هَلَا** (to horses) and **هَدَسْ** (to mules) and **جِنَجِنٌ** (to a young infant);