

some copies of the K.)—And طَابَنَ ظَهْرَهُ *He lowered, or bent down, his back*; syn. طَامَنَهُ. (TA.)—And طَابَتَهُ (K,) inf. n. مُطَابَنَةٌ and طَابَانَ (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. طَبِين.) So in the phrase اِطْبَانٌ قَلْبَهُ meaning *His heart became quiet, at rest, at ease, or tranquil.* (TA.)

طَبِينٌ *A numerous collection or body* (K, TA) of men; (TA;) as also طَبِينٌ. (K, TA. [Freytag adds طَبِينٌ and طَبِينٌ in this sense; but they are mentioned in the K as syns. of طَبِينٌ meaning a certain game: and Golius adds, instead of these two, طَبِينٌ and طَبِينٌ, which are altogether wrong.]—And one says, مَا أَذْرِي أَيْ الطَّبِينِ هُوَ, (S, K,\*) meaning *I know not what one of mankind he is*: (S, K:) and so أَيْ أَيْ الطَّبِينِ هُوَ. (S and O in art. طَبِيل.)—Also, [and it is implied in the K that the following explanation applies likewise to طَبِينٌ and طَبِينٌ and طَبِينٌ, but the TA restricts it to طَبِينٌ,] *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 طَبِينٌ only.]—See also طَبِينَةٌ.

طَبِينٌ The [kind of mandoline called] طَبِينُورٌ: (IAar, K:) or the عود [i. e. lute]. (K.)—See also طَبِينَةٌ.—And see طَبِينٌ.

طَبِينٌ: see طَبِينَةٌ.—and see also طَبِينٌ.—طَبِينٌ also signifies *What the wind brings, [or bears along,] of firewood* [app. meaning of fragments thereof], and التَّمَشُّ: [but this seems to be a mistranscription; for it is immediately added,] and sometimes the house (البيت) that is built, or constructed, therein is thus called. (TA.)

طَبِينٌ: see طَبِينٌ.—and see also طَبِينَةٌ.

طَبِينٌ and طَابِنٌ *Intelligent, understanding, skilled, or knowing,* (S, K, TA,) in everything: (TA:) the former is syn. with طَبِينٌ [q. v.]: (M in art. تَبِين:) and طَبِينَةٌ 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 (طَبِينٌ), see also طَبِينَةٌ.

طَبِينٌ: see طَبِينَةٌ.—and see also طَبِينٌ.

طَبِينٌ (S,) or طَبِينٌ and طَبِينٌ and طَبِينٌ (K) and طَبِينٌ (TA) and طَبِينٌ (K,) or this last is pl. of طَبِينَةٌ, (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. سِهْ بَرَهْ, or سِيدَرَهْ, (accord. to different copies of the S,) or سِدْرَهْ, (accord. to some copies of the K,*

and the TA, [this and سِيدَرَهْ being app. for سِهْ بَرَهْ, which is syn. with سِهْ بَرَهْ] in a MS. copy of the K سِدْرَهْ مَرَهْ, and in the CK سِدْرَهْ مَرَهْ, [both app. mistranscriptions for سِهْ بَرَهْ,] i. e. “having three doors;” (TA;) [app. the same that is sometimes called in Pers. سِهْ دَرَكْ;] the game that is called in Turkish طَبِينُورُجُون [and طَبِينُورُجُون], 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 سِدْر; 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 (يَضَعُونَ, in the CK يَضْفُونَ,) pebbles. سِدْر is evidently from the Pers. سِهْ دَرَهْ: it is said in the TA in art. سِدْر to be also pronounced سِدْر and سِدْر, and to be a Pers. term arabicized. Golius, without mentioning any other authority than that of the K, explains طَبِينٌ as follows: “Pers. سِدْرَهْ, Turc. دَرُجُونِ اَوِيْنِي, Græc. τριώδιον, Trium, vel novem, scruporum ludus.” Freytag explains the same word as meaning “Triodii seu trivalli ludus;” adding a loose rendering of the explanation of قَرَق in the K.]—طَبِينَةٌ signifies also *The sound of the [musical instrument called] طَبِين.* (IAar, K.)

طَبِينَةٌ *Intelligence, understanding, skill, or knowledge:* (S, K:) pl. طَبِينٌ. (K.)

طَبِينٌ: see طَبِينَةٌ.

طَبِينَةٌ i. q. طَبَانِيَةٌ [q. v.]. (TA.)

طَابِنٌ: see طَبِينٌ.

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. طَابُونٌ. (TA.)

طَابُونٌ i. q. مُطَابِينٌ [q. v.]. (S.)

طَبُو

1. طَبَاهُ, (S, K,) aor. يَطْبُوهُ, (S,) inf. n. طَبِيٌّ; (K;) and طَبَاهُ, aor. يَطْبِيهِ, (S, TA,) inf. n. طَبِيٌّ; (TA in art. طَبِي;) *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 اَطْبَاهُ,]) of the measure اَفْتَعَلَهُ, (S,) signifies the same. (Sh, S, K.) And [hence] one says, لَا أَذْرِي مِنْ أَيْنِ اَطْبِيْتُ, [a mistran-

scription for طَبِيْتُ,] with damm, and اَطْبِيْتُ, [i. e. اَطْبِيْتُ,] meaning [I know not whence thou hast been called; or] whence thou hast come. (TA in art. طَبِي.)

8: see 1, in two places.—One says also اَطْبِي بَنُو فُلَانٍ فُلَانًا, (S, K, TA, [in the CK, erroneously, اَطْبِي,]) *The sons of such a one associated as friends with such a one and slew him:* (S, K, TA:) and اَطْبِيْتُهُ *I acted with him as a friend, then I slew him.* (IKtt, TA.)—اَطْبِي 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 اَطْبَاهُ signifies also *He attracted him to himself; or sought to make him incline.* (TA.)

[طَبَا (thus written without any vowel-sign) is said in the TA, in art. طَبِي, to signify اَحْمَقٌ (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 ضَبْعُ.]

طَبَاةٌ: see طَبِيَّةٌ, in the next art.

طَبِي

1. طَبِيٌّ, (S, K,) aor. اَطْبِيهِ, 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 اَطْبِيْتُهُ *I called him to it;* as also اَطْبِيْتُهُ [in the CK erroneously written اَطْبِيْتُهُ]. (K, TA. See also art. طَبُو.)—And طَبِيْتُهُ *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.)—طَبِيْتُ طَبِيًّا, aor. طَبِيْتُ, inf. n. طَبِيٌّ; (TA;) or طَبِيْتُ طَبِيًّا, aor. طَبِيْتُ, inf. n. 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. طَبُو.

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 حَلْفٌ, 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 حَلْفٌ: (As, T:) or, to the camel, and to the cloven-hoofed animal, like the نَدَى [which some-