

it has no dim. (Sb, § in art. امس.) — سبت also means *A week*; from the سبت to the سبت [i. e. from the sabbath to the sabbath]: so in the saying, in a trad., *فَمَا رَأَيْنَا الشَّمْسَ سَبْتًا* [And we saw not the sun for a week]: as when one says "twenty autumns" meaning "twenty years:" or it means in this instance a *space of time, whether short or long.* (TA.) — *I. q. بَرَهَةٌ* [i. e. *A space, or period, or a long space or period,*] (M, K, TA) *أَقِمْتُ مِنَ الدَّهْرِ* [of time]: (TA:) so in the saying, *أَقِمْتُ سَبْتًا* [I remained, staid, dwelt, or abode, a space, or a long space, of time]; as also *سَبْتَةٌ* and *سَبْتَانَةٌ* and *سَبْتَانَةٌ*. (M, K.) — And *i. q. دَهْرٌ* [meaning *Time*; or a long time; or a space, or period, of time, whether long or short; &c.]; as also *سَبَاتٌ*. (S, M, K.) And [hence] *سَبَاتٌ* means † *The night and the day*: (S, M, K:) Ibn Aḥmar says,

• وَكُنَّا وَهَرَّكَابُنِي سَبَاتٌ تَفَرَّقَا •

• سَوَى ثَمَّ كَانَا مُنْجِدًا وَتَهَامِيَا •

[And we were, with them, like the night and the day that parted asunder alike, then became one going towards Nejd and one going towards Tihāmeḥ]: (S, K:) such, they say, is the meaning: (S:) or, as IB says, on the authority of Aboo-Jaḥfar Moḥammad Ibn-Ḥābeeb, *ابنا سبات* were two men, one of whom saw the other in a dream, and then one of them awoke in Nejd, and the other in Tihāmeḥ: or they were two brothers, one of whom went to the east to see where the sun rose, and the other to the west to see where it set. (L, TA.) — Also *A certain pace* (S, M, K) of camels: (S, K:) or a quick pace: (TA:) or *i. q. عَنَقٌ* [q. v.]: (AA, S:) or a pace exceeding that termed *العنق*. (M.) — *A swift, or an excellent, horse*; (K, TA;) *that runs much.* (TA.) — *A boy, or young man, of bad disposition, or illnature, and bold, or daring.* (K) — *A man cunning, i. e. possessing intelligence, or sagacity, or intelligence mixed with craft and forecast; and excellent in judgment; or very cunning &c.*; (K, TA;) *silent, or lowering his eyes, looking towards the ground*; (TA;) and *سَبَاتٌ* signifies the same. (K, TA.) — *A man who sleeps much*; (K;) *i. e. كَثِيرُ السَّبَاتِ*. (TA.) See also *مَسْبُوتٌ*. — See also what next follows.

*سَبْتٌ* *A certain plant, resembling the عَطْمِي* [or marsh-mallow]; (Kr, M, K;) as also *سَبْتٌ*, (K [there expressly said to be with fet-ḥ]) or *سَبْتٌ*: (M [so written in a copy of that work]:) said to be a certain plant used for tanning. (MF.) See the next paragraph.

*سَبْتٌ* *The hides, or skins, of oxen*; (M, K;) *whether tanned or not tanned*: so some say: (M:) or (so accord. to the M, in the K and TA "and," but the و is omitted in the CK,) *any tanned hide*; (Aḡ, AA, M, K;) said to be so called [because the tanning removes the hair,] from *السَّبْتُ*, "the act of shaving:" (AA, TA:) or *such as is tanned with قَرَطٌ* [q. v.]: (M, K:)

or only *ox-hides tanned*: so says AḤn on the authority of Aḡ and AZ: (TA:) or *ox-hides tanned with قَرَطٌ*, (S, Mḡh,) *whereof are made [the sandals called] نَعَالٌ سَبْتِيَّةٌ*: (S) these are hence thus called: (Mḡh:) they are *sandals having no hair upon them*: (M, Mḡb:) or *sandals tanned with قَرَطٌ*: (AA, TA:) accord. to Az, they are thus called because their hair has been shaven off (*سَبْتٌ*, i. e. *حَلَقٌ*) and removed by a well-known process in tanning, (Mḡh,\*TA,) so that they are soft; and they are of the sandals of people that lead a life of ease and softness: (Mḡh:) IAḡr says that they are thus called because of their having become soft by the tanning: accord. to this, they should be called *سَبْتِيَّةٌ*; and so accord. to a saying of Ed-Dāwoodee, that they are called in relation to *سُوقُ السَّبْتِ* ["the Market of the Sabbath"]: it is also said that they are called in relation to the *سَبْتُ*, with ḍamm, which is a plant used for tanning therewith; so that they should be called *سَبْتِيَّةٌ*, unless the appellation be an instance of a rel. n. deviating from its source of derivation [or unless this plant be also termed *سَبْتٌ*, as it is accord. to a copy of the M]: (TA:) see *سَبْتٌ*. It is related of the Prophet, that he saw a man walking among the graves wearing his sandals, and said, *يَا صَاحِبَ السَّبْتَيْنِ اِخْلَعْ سَبْتِيكَ* [meaning † *O wearer of the pair of sandals of سَبْتٌ, pull off thy pair of sandals of سَبْتٌ*]: (S,\*TA:) and accord. to the A, they are thus termed tropically: it is like the saying "Such a one wears wool, and cotton, and silk;" meaning "garments made thereof;" as is said in the Nh: but, as some relate it, what he said was, *يَا صَاحِبَ السَّبْتَيْنِ*, the last of these words being a rel. n.; and thus it is found in the handwriting of Az, in his book. (TA.)

*سَبْتٌ*, (M, L, K,) like *فَلَزٌ*, (TA,) [in a copy of the M erroneously written *سَبْتٌ*,] *A certain plant*; [anethum graveolens, or dill, of the common garden-species:] an arabicized word, from [the Pers.] *سَبْتٌ* [or *سَبْتٌ*]: (AḤn, M, L:) or *i. q. سَبْتٌ*; both words arabicized from *شَوْدٌ* [or *شَوْدٌ*]: (K:) asserted by some to be the same as *سَتُوْتُ* [q. v.]: (M, L:) Az says that *سَبْتٌ*, the name of a well-known herb, or leguminous plant, is an arabicized word; that he had heard the people of El-Baḥreyn call it *سَبْتٌ*, with the unpointed *س*, and with *ت*; that it is originally, in Pers., *شَوْدٌ*; and that it has another dial. var., namely, *سَبْتٌ* [i. e. *سَبْتٌ*]. (El-Jawāleekē, TA.)

*سَبْتَةٌ*: see *سَبْتٌ*, in the middle of the paragraph. — Also *Goats, collectively.* (K.)

*سَبْتَاءٌ* *A [desert such as is termed] صَحْرَاءٌ*: (AZ, K:) or *أَرْضٌ سَبْتَاءٌ* is like *صَحْرَاءٌ*: or a land in which are no trees: (M:) and *i. q. مَسْبُوتَةٌ* [i. e. a bare land; as though shorn of its herbage]: (TA:) pl. *سَبَاتِي*. (M.) — Also, [in like

manner] a fem. epithet, *Having spreading, or expanded, ears, whether long or short.* (K.)

*سَبْتِيٌّ* *One who fasts alone on the سَبْتٌ* [i. e. sabbath, or Saturday]: thus in the saying mentioned by Th, on the authority of IAḡr, *لَا تَكُ سَبْتِيًّا* [Be not thou one who fasts &c.]. (M.)

*نَعَالٌ سَبْتِيَّةٌ*, and *سَبْتِيَّةٌ*, and *سَبْتِيَّةٌ*; and the dual. of *سَبْتِيٌّ*, applied to a pair of sandals: see *سَبْتٌ*, in four places.

*سَبْتَانٌ*, with kesr, *Foolish, stupid, or of little sense*; (K, TA;) *confounded, or perplexed, and unable to see his right course; without understanding.* (TA.)

*سَبَاتٌ* primarily signifies *Rest* [like *سَبْتٌ*]: (S, Mḡb:) and hence, *sleep*: (S, K:) or *heavy sleep*: (Mḡb:) or *sleep that is hardly perceptible* (*خَفِيٌّ*, M, K, [in some copies of the K, as mentioned by Freytag, *خَفِيفٌ*, i. e. *light*]), *like a swoon*: (M:) or the commencement of sleep in the head [and its continuance] until it reaches the heart: (Th, M, K:) or the sleep of one who is sick; i. e. *light sleep*: (TA:) and *سَبْتٌ* signifies the same as *سَبَاتٌ*. (T, TA.) Hence, in the Kḡr [lxxviii. 9, and in like manner the word is used in xxv. 49], *وَجَعَلْنَا نَوْمَكُمْ سَبَاتًا*, (S;) i. e. *قَطَعَا*; as though a man, when he slept, were cut off from [the rest of] mankind: (IAḡr, TA:) or *سَبَاتٌ* is when one is cut off, or ceases, from motion, while the soul still remains in the body; i. e., the text means, *And we have made your sleep to be rest unto you*: (Zj, TA:) or *we have made your sleep to be a cutting off from sensation and motion, for rest to the animal forces, and for causing their weariness to cease*: or, *to be death*: (Bḡd:) or, *to be rest unto your bodies by the interruption of labour, or work.* (Jel.) — See also *سَبْتٌ*, latter half, in three places.

*سَبُوتٌ* *A she-camel that goes the pace termed سَبْتٌ*: or *constantly going the pace termed عَنَقٌ*. (M.)

*سَبْتِيٌّ*, (S, M, K,) as also *سَبْتِيٌّ*, (S,) *Bold, or daring*; (S, M, K;) as an epithet applied to anything [i. e. man or brute]: the *ي* is added to render it quasi-coordinate to the class of quinqueliteral-radical words, not to denote the fem. gender, for it receives *ة* as a termination [to denote the fem.], becoming *سَبْتِيَّةٌ*: (S;) and has tenween. (TA.) A poet applies the fem. epithet to a she-camel. (S.) — Also *The leopard*; (S, M, K;) so too with *ة*; (AḤeyth, L in art. *سَبْدٌ*;) and so *سَبْتِيٌّ*: probably thus called because of his boldness, or daringness: (S;) or, as some say, the *lion*: fem. with *ة*: or the fem. signifies a *bold, or daring, lioness*: or a *she-camel of bold, or daring, breast*; but this last is not of valid authority: (M:) and a *beast of prey* [absolutely]: (L in art. *سَبْدٌ*;) pl. *سَبَاتٌ*; (K, TA;) and some of the Arabs make *سَبَاتِيٌّ* [or rather *سَبَاتٌ*] to be its pl. (TA.) — The fem. also, applied to a woman, signifies *Sharp in tongue*; or *clamorous*; or *clamorous and foul-tongued*; or *long-tongued*; and *vehemently clamorous.* (TA.)