

is a mistake, inasmuch as he confounds رجالات with حِمَامَات; for رَجَالٌ is a fem. pl., as is shown by one's saying رَجَالٌ خَرَجَتْ، and سَارَتْ; but حِمَامٌ is masc., and should not regularly have a pl. with ل and ت, but, as Sb says, it has this pl. form, like some other masc. words, in lieu of a broken pl., and would not have it if it had a broken pl. (TA.) — Also the sing., Penetrating; effective; (Lth, M, K;) [as though stretching far;] sharp in intellect; clever; acute: (K: [in the CK, الهامى الشهرى is put by mistake for الهامى الشهرى:] or sharp in intellect, and very bold or daring or courageous. (TA.) — Lank hair. (M.) — A man (Sh) lank and tall. (Sh, K.) — And with ة, A corpulent woman. (M.)

سَبَطْرِيٌّ A proud and self-conceited gait, with an affected inclining of the body from side to side. (M, K.)

سَبَطْرٌ: see what next follows.

سَبَطْرٌ and سَبَطْرٌ Tall, or long. (M, K.) — Also the former, A certain bird having a very long neck, (S, K,) which one sees always in shallow water; surnamed أبو العيزار (S.) [Freytag says, on the authority of Dmr, that it is also called مالك الحزين. See art. ملك.]

## سبع

1. سَبَعَهُ، aor. ٤ (S, Mṣb, K) and ٤ (Yoo, Mṣb, K) and ٤ (Yoo, Mṣb,) inf. n. سَبَعٌ (Mṣb,) He was, or became, the seventh of them: (S, Mṣb, K:) or he made them, with himself, seven: (S in art. ثلث:) or it signifies, (S, and so in some copies of the K,) or signifies also, (Mṣb, and so in some copies of the K,) he took the seventh part of their property, or possessions. (S, Mṣb, K.) And He made them, they being sixty-nine, to be seventy with himself. (A'Obeyd, S in art. ثلث.) And سَبَعٌ also signifies He made sixteen to be seventeen. (T in art. ثلث.) — سَبَعْتُ لَهُ الْيَوْمَ، aor. ٤, inf. n. as above, I completed to him the days by making them seven: and سَبَعْتُهَا signifies the same in an emphatic manner. (Mṣb.) [See also 2.] — سَبَعُ الْحَبْلِ، (K,) aor. ٤, inf. n. as above, (TA,) He made the rope, or cord, of seven strands. (K, TA.) — سَبَعُ الْبَوْلُودِ The infant had its head shaven, and an animal [generally a goat] sacrificed by way of expiation for it, on the seventh day [after its birth, (commonly called يَوْمُ السَّبْعِ,) agreeably with an ordinance of Moḥammad; the sacrifice being for the expiation of original sin]. (IDrd.) — سَبَعُ الْغَنَمِ He (a wolf) seized the sheep, or goats, and broke their necks, or killed them, or made them his prey, (S, K, TA,) and ate them. (TA.) — سَبَعَتِ الْوَحْشِيَّةُ The female wild animal had her young, or young one, eaten by the سَبَعُ [or beast, or bird, of prey]. (TA.) — سَبَعَهُ He stole it; [as though, like a سَبَعٌ, he made it his prey;] as also سَبَعَهُ. (AA, K.) — He shot him [with an arrow or the like], or hurled at him and struck him [with a lance, or a missile of any

kind]; namely, a wolf: or he frightened him; namely, a wolf; (K;) and also, a man. (TA.) — † He reviled, vilified, or vituperated, him; charged him with a vice or fault or the like; (S, K, TA;) assailed him with foul language, such as displeased him: (TA:) or he bit him (K, TA) with his teeth, like as does the سَبَعُ. (TA.)

2. سَبَعَهُ، inf. n. تَسْبِيعٌ، He made it seven; or called it seven; (S, K;) as also سَبَعَهُ. (TA.) See also 1. — He made it to have seven angles, or corners; to be heptagonal. (K.) — He (God) gave him his reward, or recompense, seven times, or seven fold. (K.) An Arab of the desert said to a man who had done a good act to him, (TA,) سَبَعَهُ اللَّهُ May God give thee thy reward, or recompense, seven times, or seven fold. (K, TA.) The Arabs also said, سَبَعَهُ اللَّهُ لَكَ أَجْرَهُ May God multiply to thee the reward, or recompense, for it; meaning, for this good act: (Aboo-Sa'eed:) [for] تَسْبِيعٌ is used by them to signify the act of multiplying, though it be more than seven fold. (TA.) And سَبَعَهُ اللَّهُ لَفَلَانٍ is used as meaning May God make a thing to be followed by another thing to such a one; in relation to good and to evil; as also تَبَعَهُ لَهُ. (TA.) And سَبَعَهُ اللَّهُ لَكَ meaning May God bless thee with seven children. (TA.) — He washed it (namely, a vessel,) seven times. (K.) Hence the saying of Aboo-Dhu-eyb,

كَنْعَتِ الْبَتِّي قَامَتْ تَسْبِيعَ سُوْرَهَا

[Like her who has arisen to wash out seven times her remains of beverage in the bottom of a vessel, left by a drinker; that drinker, as is said in a marginal note in my copy of the TA, being her dog]: or, accord. to Es-Sukkaree, the meaning is, to give as alms her سُوْر [remains of beverage in the bottom of a vessel after one had drunk, or remains of food &c.], thereby seeking to have her reward, or recompense, multiplied; سُوْرَهَا being used by the poet for سُوْرَهَا. (TA.) — سَبَعُ الْقُرْآنِ [app. followed by لَهُ or عَلَيْهِ] He appointed him the reading, or recitation, of the Kur-ân [in seven portions so that he should complete the whole] in every seven nights. (O, L, K.) — سَبَعُ لَمْرَأَتِهِ، (K, TA,) or عِنْدَهَا and لَهَا، (TA,) He remained with his wife seven nights. (K, TA.) In like manner one says ثَلَاثٌ; and thus of every number from one to ten; in relation to any saying or action. (TA.) — سَبَعَتْ She (a woman) brought forth at seven months. (TA.) — سَبَعُ دِرَاهِمَةٍ He made his dirhems to be seventy complete; but this is post-classical; (K;) and in like manner, سَبَعَنَ دِرَاهِمَةٍ، meaning the same, and also post-classical, and not allowable; the proper phrase to express the meaning "I made it to be seventy" being كَتَبْتَهُ سَبْعِينَ. (TA.) — سَبَعَتِ الْقَوْمُ The people, or company of men, completed the number of seven hundred men: (K, TA:) occurring in a trad. (TA.)

3. سَبَاعٌ (K,) inf. n. of سَابِعٌ (TK,) The performing of the act of coitus, (IAar, Th, K,) with a woman. (TK.) — The vying with another in

the endeavour to surpass him in obscene, or lewd, language, and in frequency of coitus, and in speaking plainly of such subjects as should only be alluded to, in relation to women: (IAar, K:\*) such seems to be its meaning in a trad. in which the doing this is forbidden. (IAar.) — † Mutual reviling, vilifying, or vituperating; (K, TA;) when each of two men assails the other with foul language, such as displeases him: (TA:) this is said by some to be its meaning in the trad. in which it is forbidden. (TA.)

4. اسْبَعُ، said of a party of men, It became seven: (S, K:) also, it became seventy. (M and L in art. ثلث.) — Said of a man, it signifies He was, or became, one whose camels came to the water on the seventh day [counting the day of the next preceding watering as the first]. (S, K.) — اسْبَعُ لَمْرَأَتِهِ She brought forth her seventh offspring. (TA in art. بكر.) — اسْبَعُ: see 2, first signification. — It (a road) abounded with سَبَاع [or animals of prey]. (TA.) — اسْبَعُ الرُّعْيَانُ The pastors had their beasts fallen upon by the سَبَعُ [or animal of prey]. (Yaakooob, S, K.) — اسْبَعَهُ i. q. اطْعَمَهُ السَّبْعُ [which may be rendered He gave him as food the animal of prey, or he gave him as food to the animal of prey; but it seems from what here follows that the former is meant]: (S, K:) in the "Mufradát," [he gave him as food] the flesh of the سَبْعُ. (TA.) — He gave him, or delivered him, (namely, his son,) to the ظُوْرُوْرَةُ [which means both nurse and nurses]. (S, K.) — He left him to himself; or left him without work, or occupation; namely, his slave; syn. اَهْمَلَهُ. (S, K.) [See مُسَبِّعٌ.]

8: see 1.

Q. Q. 1; سَبَعَنَ: see 2. last sentence but one.

سَبَعٌ fem. of سَبَعَةٌ، q. v. — See also سَبَعٌ in two places. — السَّبْعُ The place to which mankind shall be congregated (K, TA) on the day of resurrection. (TA.) Hence the trad., (K, TA,) which relates that while a pastor was among his sheep, or goats, the wolf rushed upon him, and took from them a sheep, or goat, and the pastor pursued him until he rescued it from him; whereupon the wolf looked aside towards him, and said to him, (TA,) مَنْ لَهَا يَوْمَ السَّبْعِ، meaning Who will be for it [namely, the sheep, or goat, as aider, or defender,] on the day of resurrection? (K, TA:) thus expl. by IAar, and mentioned by Sgh and the author of the L: (TA:) but to this is contradictory, or repugnant, (يَعْتَكُرُ, [in the CK erroneously written يَعْتَكُرُ,]) the saying of the wolf, (K, TA,) after the words mentioned above, (TA,) "the day when it shall have no pastor but me;" for the wolf will not be a pastor on the day of resurrection: or the meaning is, who shall be left to itself, without pastor, a spoil to the animals of prey: the animal of prey being thus made to be a pastor to it: (K, TA:) this is in the way of a trope: and accord. to this explanation, it may be [يَوْمَ السَّبْعِ] with damm to the ب: