

divisions, *tribes*], (S, M, K,) in the Kur [vii. 160], (S, M,) اسباطا is a substitute (S, M, K) for اثنتى عشرة (S, M,) not a specificative, (S, M, K,) because the specificative may only be a sing.; (S, M;) the meaning being *عشرة فرقة* وقطعناهم اثنتى عشرة فرقة اسباطا (Akh, Zj, S,) and therefore the numeral is fem.; (Akh, S;) or this is a mistake; for it should be *عشرة اثنتى عشرة*; and therefore the numeral is fem. (Abu-l-'Abbás, TA.) Accord. to Ktr, you say, *هؤلاء سبط* and *هذه سبط* and *هذا سبط* using سبط as a pl., meaning *فرقة*. (TA.) The saying

كَانَهُ سِبْطٌ مِنَ الْأَسْبَاطِ

is [asserted to be] a mistake, inasmuch as its author imagined that سبط meant a man: (M:) IDrd ascribes it to El-'Ajjáz or Ru-beh: it occurs in an *أرجوزة* by the latter. (Sgh, TA.) [But it is applied to a single man: for] it is said in a trad., (TA,) *حَسْبُنْ سِبْطٌ مِنَ الْأَسْبَاطِ*, i. e. *Hoseyn is* [as though he were] *a nation of the nations* (أمة من) (K) in goodness; so expl. by Aboo-Bekr: (TA:) or *one of the fathers of tribes*; because of the multitude of his descendants: or *one of the sons of daughters*. (So in a marginal note in a copy of the "Jámi' es-Sagheer" of Es-Suyootee.) — Also *A generation* (قرن) *that comes after another*. (Zj, TA.) — And *سِبْطٌ رُبْعِيَّةٌ*, (TA in the present art. and in art. ربيع) or *سِبْطٌ رُبْعِيَّةٌ*, (so accord. to a copy of the M, in the present art.,) *A palm-tree of which the fruit ripens in the end of the summer, or hot-season*. (M, TA.)

سَبْطٌ: see the next paragraph, first sentence. — Also *Such as is fresh of the* [plant called] *حَلِيٌّ*; *one of the plants of the sands*; (M;) [i. e.] the [plant called] *نَصِيٌّ*, while fresh; (A'Obeyd, S, O, K;) when it has dried up, called *حَلِيٌّ*; (A'Obeyd, S, O;) a plant like the *ثِيل* [q. v.], except that it becomes tall; growing in the sands: (Lth, TA:) n. un. with *ة*: (Lth, S:) it is one of those that, when they dry up, become white, [as is said of the *حَلِيٌّ*] resembling hoariness, like the *ثَامِر* [or panic grass]: (AHn, O: in the TA, the *ثَامِر*;) it is asserted that the Arabs say, "The *سَبْط* is the bread of the camels, and the *سَبْط* is their *خَبِيصٌ*:" (AHn, O:) its manner of growth is like [that of] *دُخْنٌ* [q. v.]; and it is a good pasture: (K:) AHn says, a desert-Arab, of 'Anazeh, told me that its manner of growth is like that of large *دُخْنٌ*, falling short of [so I render *دُون*, but this also signifies exceeding,] *ذُرَّةٌ* [q. v.], and it has grain like the grain termed *بَزْرٌ* [q. v.], which will not come forth from its envelopes but by bruising, or pounding, and men extract it and eat it, made into bread, and cooked: (M, O:) the n. un. is with *ة*: and the pl. is *أَسْبَاطٌ*. (M.) Also *The tree that has many branches and one أصل* [meaning stem]: (K:) so says Az.; adding that hence is derived *أَسْبَاطٌ* [pl. of *سَبْطٌ*]; as though the father represented the tree and the children represented the branches: (TA: [but this is questionable:]) accord. to Abo-Ziyád, a

certain tree, (AHn, M, O,) growing in the sands, (AHn, O,) tall, having slender branches, eaten by the camels and the sheep or goats, (AHn, M, O,) and collected by men, who sell it upon the roads (على الطريق), (AHn, O,) or with the tamarisk (مع الطرفاء); (so in the TA;) without blossom and without thorns, having thin leaves of the size of [those of] the *كُرَاث* [or leek] (AHn, M, O) when this first comes forth. (AHn, O.) — See also the last sentence of the next preceding paragraph.

سَبْطٌ and سَبْطٌ and سَبْطٌ, (the first and third of these in one copy of the S, and the second alone in another copy of the S, and all in the M and Mshb and K,) the first of the dial. of El-Hijáz, (TA,) from سَبْطٌ, and the second from سَبْطٌ, the last being an inf. n. used as an epithet, (Mshb,) *Lank, not crisp*; (S, M,\* Mshb, K;\*) applied to hair: (S, Mshb:) pl. سِبَاطٌ, which is said by Sb to be of the measure most common for a pl. of an epithet of the measure *فَعْلٌ*, (M,) or *فَعْلٌ*. (TA.) — سَبْطٌ الشَّعْرِ, (S, M,) and سَبْطَةٌ, (M,) A man having lank hair: (S, M:) and in like manner سِبَاطٌ, alone, applied to a number of persons. (TA.) سَبْطٌ is also metonymically applied to † *A foreigner*, like as [its contr.] *جَعْدٌ* is to an Arab. (TA.) — سَبْطٌ also signifies *Tall*; (M, K;) applied to a man: (M:) or, as also سَبْطٌ, (TA,) or سَبْطٌ الجَسْمِ, (M,) so applied, *long in the* [bones called] *أَلْوَاحٌ* [pl. of *لَوْحٌ*], (M, TA,) and even therein: (TA:) or سَبْطٌ الجَسْمِ or سَبْطَةٌ, (accord. to different copies of the K,) or both, (S, TA,) *goodly in stature, or person, or proportion*, (S, K,) and evenness. (S.) Also *Having extended limbs, and perfect in make*. (TA.) And *القَصْبُ* and سَبْطٌ, A man [long and even, or] extended, and without protuberances, in the bones of the fore arms and the shanks. (TA.) And سَبْطٌ البَنَانِ and سَبْطٌ, † *Long in the fingers*. (TA.) And سَبْطٌ الخَلْقِ A man lank in make: (L in art. رد:) and سَبْطَةٌ, and سَبْطَةٌ, † a woman lank, or soft, or tender, in make. (M, Z, TA.) And سَبْطٌ السَّاقَيْنِ A man soft, or flaccid, or uncompact, in the shanks. (Ham p. 238.) — سَبْطٌ اليَدَيْنِ, (M, K, TA,) and سَبْطُهُمَا, (TA, and so in the CK,) and سَبْطٌ الكَفَيْنِ, (TA,) † A man who is liberal, bountiful, or munificent. (M, K, TA.) And سَبْطٌ بالمَعْرُوفِ † A man easy, or facile, in beneficence. (M, TA.) — مَطْرٌ سَبْطٌ, (Sh, TA,) and سَبْطٌ, (Sh, K,) † *Rain pouring abundantly and extensively*, (Sh, K,) and consecutively. (Sh, TA.)

سَبْطٌ: see سَبْطٌ.

سَبَاطٌ *Fever*: (M, O, K:) so called because the man attacked by it extends himself, and becomes relaxed: (Skr, O:) or *fever attended with shivering, or trembling*. (O.)

سَبَاطٌ (AA, S, M, K) and سَبَاطٌ, being perfectly and imperfectly decl., (AA, K,) and also written with ش, (TA, and K in art. شبط,) *The name of a month in Greek*; (S;) *a certain month, [next]*

before *أَذَارٌ*; (K;) *the month that is between the winter and the spring*; (M;) [the fifth month of the Syrian year, corresponding with February O. S.]; it is in the winter-quarters, and in it is the completion of the day whereof the fractions circulate in the years: when the said day is complete in that month, the people of Syria call that year *عَامُ الْكَيْسِ*; and when a child is born, or a person arrives from a country, in that year, they consider it fortunate. (Az, TA.) [See كَيْس.]

سَبَاطَةٌ *Sweepings*, syn. *كُنَاسَةٌ*, (S, M, Mgh, Mshb, K,) which are thrown every day in the courts of houses. (K.) — Also *A place in which sweepings* (Mgh, TA) and *dirt* (TA) are thrown: occurring in a trad., (Mgh, TA,) and so expl. by El-Khattábee: (Mgh:) but some assign to it there the former meaning. (TA.) [It should be observed that *كُنَاسَةٌ* also is said to have both these meanings.] — Also *What falls from, or of, hair when it is combed*. (M, TA.) — *A raceme of a palm-tree, with its fruit-stalks* (عَرَاجِين) and its fresh ripe dates: of the dial. of Egypt. (TA.)

سَابَاطٌ *A roof* (S, M, Mgh, Mshb, K) between two walls, (S,) or between two houses, (M, K,) having beneath it a road, or way, or passage, (S, Mgh, Mshb, K,) which is a thoroughfare: (Mgh:) pl. سَوَابِيطٌ (S, Mshb, K) and سَابَاطَاتٌ. (S, K.)

مَا لِي أَرَاكَ مُسَبِّطًا *Wherefore do I see thee hanging down thy head like one in grief, or anxiety, lax in body?* (S.) And *تَرَكْتُهُ مُسَبِّطًا* I left him (meaning a sick person) not moving nor speaking. (TA.) — *أَرْضٌ مُسَبِّطَةٌ*, (M, and so in some copies of the S,) or *مُسَبِّطَةٌ*, (thus in other copies of the S, and in the O,) *Land abounding with سَبْطٌ* [q. v.]. (S, M,\* O.)

مُسَبِّطَةٌ: see what next precedes.

مُسَبِّطٌ: see 2.

سبطر

Q. 4. *أَسْبَطَرَهُ* He stretched himself: (M:) he lay upon his side, and stretched himself. (S, K.) — He (a slaughtered beast) stretched himself to die. (TA.) — *اسْبَطَرَتِ الْإِبِلُ فِي سَبْرِهَا* The camels hastened, (M,\* K,\* TA,) and stretched themselves, in their march, or course. (TA.) — *اسْبَطَرَتْ لَهُ* *الْبِلَادُ* The provinces became rightly disposed to him. (Fr, K.)\*

سَبْطَرٌ *A lion stretching himself when about to spring or leap*. (S, K.) — *A quick camel*: pl. سَبْطَرَاتٌ: it has no broken pl. (Sb, M.) — Also, the pl. above mentioned, *Camels long, upon the surface of the ground* [or horizontally]. (S, K.) The ت [says J] is not the denotative of the fem. gender: (S:) it is like that in *رَجَالَاتٌ* (S, K) and *حَيَامَاتٌ*, as masc. pls.: (S:) but IB says, the ت in this word is the denotative of the fem. gender; for it is an epithet applied to *جَمَالٌ*, which is fem. as a [broken] pl.; as is shown by the saying *الْجَمَالُ سَارَتْ*, and *رَعَتْ*, &c.: and he adds, J's saying that it is like *رَجَالَاتٌ* and *حَيَامَاتٌ*