

(TA,) *He drew forth the she-camel's سَبِيءٌ, or milk that descended before the full flow: (M, K:) from El-Hejeree. (M.)*

5: see above. — سَبِيءَاتٌ (S, M, and so in copies of the K,) or سَبِيءَاتٌ, [a variation of the former,] (TA, as from the K,) *She (a camel) emitted her milk, (Fr, S, K,) i. e., what is termed سَبِيءٌ, (M,) without its being drawn forth. (Fr, S, K.)* — Hence, *إِنَّ فُلَانًا لَيَسْبِيءُنِي لِي بِشَيْءٍ قَلِيلٍ* [Verily such a one yields me, or gives me, little]. (TA.) — *تَسْبَأُ بِحَقِّي* + *He acknowledged my right, or due, after he had denied it. (K.)* — *تَسْبَأَتُ عَلَيَّ* + *The affairs have become discordant, or diverse, to me, (K, TA,) so that I know not which of them to pursue; (TA;) as also تَسْبَأَتُ. (TA in art. سَأ.)*

7. *انسبأ اللبنُ* *The milk, such as is termed سَبِيءٌ, issued without being drawn forth. (Fr, S.)*

*سَبِيءٌ* (Fr, S, M, K) and *سَبِيءٌ* (M, K) *The milk that issues without being drawn forth; (Fr, S;) the milk (S, M, K) that is in the extremities of the camel's teats, (S, K,) or in the fore part of the udder, (IAth, TA,) descending (K) before, (قَبْلُ, so in copies of the S and M and K,) or at the first of, (قَبْلُ, so in the TA as from the K,) the full flow. (S, M, K.)* — See also the former word in art. سَوَأ.

*سَبِيءٌ*: see the next preceding paragraph.

*سَبِيءٌ* and *سَبِيءَةٌ*: see art. سَوَأ.

*سَبِيءَةٌ*, occurring in a trad., is expl. as meaning *One who sells grave-clothes, and [therefore] wishes for people's death: it may be from السَوْدُ and المَسَاءَةُ or from السَّبِيءُ meaning "the milk that is in the fore part of the udder:" or it may be from سَبِيءَاتُ meaning "I milked her." (IAth, TA.)*

سبب

1. *سَبَبٌ* (S, M, A, Mgh, Mṣb, K,) aor. *يَسْبِبُ* (S, A,) inf. n. *سَبَبٌ* (S, M, A, K,) *It ran; (S, M, A, Mgh, Mṣb, K;) said of water: (S, M, A, Mṣb;) and انسابٌ, likewise said of water, it ran of itself. (Mṣb.)* — [Hence, *سابت الحية* (M,) aor. as above; (M, A;) and *انسابت* (S, M, A, Mṣb;) *† The serpent ran: (S, A, Mṣb;) or went along (M, TA) in a uniform, or continuous, course, (M,) or quickly. (TA.)* *ساب* and *انسابٌ* both signify *† He, or it, walked, or went along, quickly: (K, TA:) [or] so the former verb. (M.)* It is said in a trad., respecting a man who drank from the mouth of a skin, *انسابت في بطنه حية* *† A serpent entered and ran into his belly with the running of the water: wherefore it was forbidden to drink from the mouth of a skin. (TA.)* El-Hareere, in [his first Maḳameh, entitled] the *Ṣan'aneeyeh*, [p. 20,] uses the phrase, *انساب فيها على غرارة*, meaning *He entered into it as the serpent enters into its lurking place. (TA.)* And you say of a viper, *ساب* and *انسابٌ*, meaning *† It came forth from its lurking-place. (TA.)* And *انسابٌ* *† He re-*

*turned towards you. (S.)* — *ساب*, (Mgh, Mṣb,) aor. as above, inf. n. *سَبَبَانٌ*, said of a horse and the like, *† He went away at random: (Mṣb:) or † he [app. a horse or the like] went any, or every, way: (Mgh:) or سابت الدابة* *† The beast was left alone, or by itself, to pasture, without a pastor. (S, A, TA.)* — And *ساب في منطق* *† He took every way [or roved at large] in his speech: (TA:) or he dilated, or was profuse, without consideration, in his speech. (A, TA.)* And *ساب في الكلام* *† He entered into talk, or discourse, with loquacity, or irrationality. (TA.)* It is said in a trad., *إن الحيلة بالمنطق أبلغ من السيوب في الكلام*, meaning *† [Verily art, or skill, in speech is more eloquent, or effective,] than what is loose, or unrestrained, [or rambling,] in words; i. e. elegance of speech, with paucity, [is more eloquent, or effective,] than profusion. (L, TA.) [السيوب is here an inf. n.]*

2. *سَبَبٌ* *† He left, left alone, or neglected, a thing. (M.)* — *† He left a beast, (S, A,) or a she-camel, (Mgh,) alone, or by itself, to pasture where it would, without a pastor. (S, A, Mgh.)* — *† He emancipated a slave so that he (the emancipator) had no claim to inherit from him, and no control over his property; he made him to be such as is termed سَائِبَةٌ. (Mṣb.)* — See also what next follows.

4. *ساب*, said of a horse, [and *سَبَبٌ* *† جردانه*], has the same or a similar meaning,] *i. q. رَقَضَ*, q. v. (TA in art. رَفَضَ.)

7: see 1, in seven places.

*سَبَبٌ* [is an inf. n. of 1, used in the sense of سَائِبٌ (q. v.), as will be shown in what follows in this paragraph. — And hence,] *† A gift: (S, M, A, Mgh, Mṣb, K:) and a voluntary gift, by way of alms, or as a good work: (TA:) and a benefaction, an act of beneficence or kindness, a favour, or a benefit: (M, K:) pl. سَبَبٌ. (L, TA.)* It is said in a trad. respecting a prayer for rain, *وَأَجْعَلْهُ سَبَبًا نَافِعًا* *† And make Thou it to be a beneficial gift: or the meaning in this instance may be, a flowing rain. (TA.)* And one says, *فَاضَ سَبَبُهُ عَلَى النَّاسِ* *† His gifts flowed abundantly upon the people. (A, TA.)* [See also an ex. in a verse cited voce رَجَبٌ. — Also *i. q. رَكَازٌ* *† [i. e. Metal, or mineral; or pieces of gold or silver, that are extracted from the earth; or any metals or other minerals; or buried treasure of the people of the Time of Ignorance]: (A, Mṣb:) or so سَبَبٌ; (A'Obeyd, S, M, Mgh, K;) which is the pl.: (A, Mṣb:) the latter signifies, accord. to Th, metals, or minerals: (M, TA:) accord. to Aboo-Sa'eed, veins of gold and of silver, that come into existence, and appear, in the mines: so called because of their running (لانسبابها) in the earth: accord. to Z, treasure buried in the Time of Ignorance: or metal, or mineral: (TA:) because of the gift of God, (M, Z, Mgh, TA,) to him who finds it. (Z, TA.)* The Prophet said, (Mgh, TA,) *في السيوب الخمس*, *i. e. In the case of رَكَازٌ, the fifth part [is for the government-treasury]. (A, Mgh, TA.)* — Also *The hair of the tail of a*

horse. (M, K.) — And *A pole with which a ship or boat is propelled. (M, K.)*

*سَبَبٌ* *A place, or channel, in which water runs: (S, M, K:) or so سَبَبٌ مَاءٌ: (A:) pl. سَبَبٌ. (M.)* — And *The apple: in this sense a Pers. word [arabicized]: and hence the name of [the celebrated grammarian] سَبَبِيءٌ; as though meaning "the scent of apples;" (M, K, TA;) accord. to Abu-l-'Alà, (M, TA,) and Seer: (TA:) by some, [app. such as mispronounce it,] this name is said to be from the Pers. سَبَبِيءٌ signifying "thirty" and سَبَبِيءٌ signifying "odour;" as though meaning "thirty odours:" (MF, TA:) and some say that سَبَبِيءٌ is an ejaculation; and that the relaters of traditions dislike pronouncing this name therewith, as also other similar names, and therefore say سَبَبِيءٌ, changing the *ه* into *ة*, but pausing upon it [so as to pronounce it *ه*]. (TA.)*

*سَبَبٌ* and *سَبَبٌ* (S, M, K) and *سَبَبٌ* (K) [Unripe dates in the state in which they are called] *سَبَبٌ: (S, M, K:) or [in the state in which they are called] سَبَبٌ: (K:) or green سَبَبٌ: (AHn, M:)* As says that the flowers of the palm-tree when they have become سَبَبٌ are termed سَبَبٌ, without teshdeed: (TA:) [but see سَبَبٌ:] the n. un. is سَبَبَةٌ (S, M) and سَبَبَةٌ (S) [and سَبَبَةٌ]: Sh says that they are called سَبَبٌ in the dial. of El-Medeeneh, and one is called سَبَبَةٌ in the dial. of Wádi-l-Kurà: and he adds, I have heard the Baḫránees say *سَبَبٌ* and *سَبَبَةٌ*. (TA.)

*سَبَبَةٌ* n. un. of سَبَبٌ; (S, M;) like as سَبَبَةٌ is of سَبَبٌ. (S.) — Also *Wine. (K.)*

*سَبَبٌ* and *سَبَبٌ*: see سَبَبٌ, in three places.

*سَبَبٌ* *Running water. (Mṣb.)* [See also سَبَبٌ, first sentence.]

*سَبَبَةٌ* *† Any beast that is left to pasture where it will, without a pastor: (M, A, K:) pl. سَبَبَاتٌ and سَبَبٌ. (A.)* *† A camel that has lived until his offspring have had offspring, and is therefore set at liberty, and not ridden, (M, K,) nor laden with a burden. (M.)* In the Kur v. 102, (TA,) *† A she-camel that was set at liberty to pasture where it would, (S, Mgh, Mṣb, K,) in the Time of Ignorance, (S, K,) on account of a vow (S, Mgh, Mṣb, K) and the like: (S, K:) or the mother of a بَحِيرَةٌ; (S, Mgh; [in the Mṣb, said to be a بَحِيرَةٌ (itself); and in one place in the TA, said to be a she-camel of which the dam is a بَحِيرَةٌ; but both of these explanations require consideration, as will be seen from what follows;]) or (K) a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would, (S, K,) and not ridden, nor was her milk drunk except by her young one or a guest, until she died, when the men and the women ate her together; and the ear of her last female young one was slit, and she was [therefore] called بَحِيرَةٌ, and was a سَبَبَةٌ like her mother: (S:) or a she-camel of which a man, (M, IAth, K,) in the Time of Ignorance, (M,) when he came from a far journey, (M, IAth, K,) or re-*