

first is the [only] one commonly known and the one approved by persons of chaste speech, (Mṣb,) all mentioned by Kr, (K,) and by Lh also on the authority of Yoo, (TA,) *A finger: and a toe:* (MA, KL, &c. :) of the fem. gender, (Mṣb,) or fem. and masc., (S, O, Mṣb, K,*) but generally fem.: (O, Mṣb, K:*) pl. (of اصبع, MA) أصابع and (of اصبوع, MA) أصابع. (MA, K.) — One says, بِمَرْتَنَى الْأَصَابِعِ [With the mention of them the fingers are bent]; meaning that they are reckoned as the best, [or among the best,] for the best are not many. (M, on a verse cited in the first paragraph of art. ثنى.) [See also two similar exs. in the first paragraph of art. حنو and حنى.] — And لِلرَّاعِي عَلَى مَا شِئْتَهُ إصْبَعٌ † [The pastor has a finger pointing at his cattle, or camels or sheep or goats]; meaning, [has upon his cattle] an impress of a good state or condition; (S, K, TA;) i. e. they are pointed at with the fingers because of their goodness and fatness and good tending. (TA.) [See also a verse cited voce صَلْبٌ.] And similar to this saying is the prov., إِنَّهُ لَحَسَنٌ عَلَيْهِ مِنَ اللَّهِ تَعَالَى إصْبَعٌ حَسَنٌ † [Upon him is, from God, (acknowledged be his absolute supremacy,)] an impress of a good state or condition. (Meyd.) And one says also, إِنَّهُ لِحَسَنٍ فِي مَالِهِ الإِصْبَعُ † meaning † Verily he is good in respect of the impress upon his cattle [indicative of their state or condition]. (IAṣr, TA.) — And فَلَانٌ مُغْفَلٌ الإِصْبَعُ † Such a one is unfaithful, treacherous, or perfidious. (O, K, TA,*) — And لَهُ إصْبَعٌ فِي هَذَا الْأَمْرِ † [He has a finger in this affair]. (TA.) — The Prophet said قَلْبُ الْمُؤْمِنِ بَيْنَ إصْبَعَيْنِ مِنَ أَصَابِعِ اللَّهِ يُقَلِّبُهُ كَيْفَ شَاءَ † [The heart of the believer is between two of the fingers of God: He turneth it about as He pleaseth]. (O.) — And a man says, in respect of a difficult affair, when he has been made to have recourse to a strong man, able to bear his burden, إِنَّهُ يَأْتِي عَلَيْهِ بِإِصْبَعٍ وَاحِدَةٍ † [Verily he will make an end of it with one finger]: and إِنَّهُ يَكْفِيهِ † [Verily the smallest of his fingers will suffice him for its accomplishment; the ب thus prefixed to the agent being redundant, as in كَفَى بِاللَّهِ شَيْئًا and many other instances]. (O.) — أَبُو الإِصْبَعِ is one of the surnames of *The Devil*. (TA. [See صَبَعَهُ الشَّيْطَانُ, above.]) — [اصْبَعٌ signifies also † A prong, as resembling a finger: so in the S and K in art. حفر, and in other instances.] — أَصَابِعُ الْفَتَيَاتِ, (O, TṢ, K,) in the “Minháj” of Ibn-Jezleh, [app. a mistranscription,] and in the L اصابع البنيات, (TA,) † [Common clinopodium, or wild basil,] the sweet-smelling plant called in Pers. الفَرَنْجَمُشْكُ, (AHn, O, K,) which grows abundantly in the southern parts of Arabia, and is not depastured by any animal. (AHn, O.) — أَصَابِعُ الْعَذَارَى † A species of grapes, (AHn, O, K,) black, (AHn, O,) long, like the acorn, likened to the dyed fingers of virgins; (AHn, O, K,*) the bunch thereof is about a cubit [in length], compact [so I render مُتَدَاخِسٌ, supposing it to be similar to

اصْبَعٌ applied to herbage &c.,] in the grapes; its raisins are good; and it grows in the Saráh (السَّارَة). (AHn, O.) — أَصَابِعُ هَرْمَسٍ † The flowers (فَقَّاح) of the سُرُونَجَان [or *Hermodactylus* (the *Iris* of Linn.?) now applied to meadow-saffron, a species of colchicum]; (O, K;) the potency of which is like that of the سورنجان [itself]. (TA.) — أَصَابِعُ فِرْعَوْنَ † [Certain things] resembling the مَرَاوِدِ [or مَرَاوِدُ with which كُحْلٌ is applied], of the length of the finger, (K, TA,) red; (TA;) brought from the Sea of El-Hijáz; of proved efficacy for the speedy consolidation of wounds. (K.) — أَصَابِعُ صُفْرٍ † The root (أصل) of a certain plant of which the form is like the hand, (O, K,) variegated with yellowness and whiteness, hard, and having a little sweetness; and there is a species thereof yellow, with a dust-colour, but without whiteness: (O, TA:) so says Ibn-Jezleh: (TA:) it is beneficial as a remedy for madness, or diabolical possession, and for poisons, (K, TA,) and the sting, or bite, of venomous, or noxious, reptiles, or the like, and it acts as a dissolvent of thick excrescences. (TA.) — As a measure, إصْبَعٌ signifies [A digit; i. e. a finger's breadth;] the width of six moderate-sized barley-corns; (Mṣb voce جَرِيْبٌ;) the fourth part of the قَبْضَةُ. (Mgh and Mṣb ibid.)

أَصْبُوعٌ: see إصْبَعٌ, first sentence.
مُصْبَعَةٌ: see صَبغ.
مُصْبُوعٌ † Self-magnifying, or proud. (IAṣr, O, K, TA.)

صَبغ

1. صَبَغَهُ aor. 2 and 3 (S, O, Mṣb, K, the former not in the copy of the K used by SM) and 3, (Fr, O, Mṣb, K,) inf. n. صَبَغَ (S, O, Mṣb, K) and صَبَغَ (As, O, K) and صَبَغَتْ, (AHn, TA,) [of which last, صَبَغَةٌ (q. v.), also said to be an inf. n., is perhaps a contraction, or, as is said in the Ksh ii. 132, it means a mode, or manner, of صَبغ,] He dyed it, or coloured it; (K, TA;) namely, a garment, or piece of cloth; (S, O, Mṣb, TA;) and white, or hoary, hair, and the like. (TA.) [It is said that] the primary meaning of الصَّبغ in the language of the Arabs is *The altering* [a thing]: and hence الصَّبغُ الثَّوْبُ, meaning *The garment, or piece of cloth, was altered in colour to blackness or redness or yellowness* [&c.]. (TA.) — [Hence,] صَبَغَ اللُّقْمَةَ, aor. 2, inf. n. صَبَغَ, † He moistened the mouthful with oil or grease [or any kind of صَبغ i. e. sauce &c.]; and he dipped it, or immersed it; and in like manner any other thing. (TA.) [Thus] one says, صَبَغَ فِي الْمَاءِ † He dipped, or immersed, his hand, or arm, in the water. (As, O, K, TA.) And صَبَغَتْ النَّاقَةَ † The she-camel dipped her lips in the water. (As, O, TA.) — [Hence also,] the term صَبغ is used by the Christians as meaning † *The dipping, or im-*

mersing, of their children, [i. e. baptizing them,] in water. (Az, S, TA.) One says, صَبَغَ وَكَدَهُ فِي التَّصْرَانِيَةِ, inf. n. [صَبغ (as shown in the next preceding sentence) and] صَبَغَتْ, † He introduced his child into the Christian communion, it is said, by dipping, or immersing, him in the water of baptism. (TA.) And صَبَغَ وَكَدَهُ فِي الْيَهُودِيَةِ † He introduced his child into the Jewish communion [probably by baptism combined with circumcision: but see صَبَغَتْ, an explanation of which seems to indicate that circumcision alone is meant in this case]. (TA.) — And يَصْبُغُونَ الْحَدِيثَ † They colour and alter information, or discourse. (O.) — And صَبَّغُوهُ فِي عَيْنِهِ † They altered him in his estimation; and informed him that he had become altered from the state in which he was. (TA.) And it is said that صَبَّغُونِي فِي عَيْنِكَ and صَبَّغُونِي فِي عَيْنِكَ mean *They pointed me out to thee as one who would accomplish what thou desiredst of me;* from the saying of the Arabs, صَبَّغْتُ الرَّجُلَ بِعَيْنِي and بِإِيْدِي I pointed at the man with my eye and with my hand: (O, K:*) but Az says that this is a mistake; that the Arabs when they mean thus say صَبَّغْتُ, with the unpointed ع. (O.) — One says also, صَبَّغَ يَدَهُ بِالْعَلْمِ, (Mṣb,) or بَفِنٍ مِنْ الْعِلْمِ, and بِالْعَمَلِ, (TA,) † He laboured in science, [or in a species of science or knowledge, and in work,] and became notable therein [or thereby]. (Mṣb.) — صَبَّغَ ضَرْعَهَا, inf. n. صَبَّغَ, † Her udder became full, and goodly in colour: (O, K, TA:) said of a camel. (O, TA.) — And صَبَّغَتْ عَضَلَتَهُ, (O, K,) aor. 2, (O, TA,) inf. n. صَبَّغَتْ, (TA,) said of a man, (O,) *His عضلة [or muscle] became long:* (O, K:) like سَبَّغَتْ. (O, TA.) And صَبَّغَ الثَّوْبَ, inf. n. صَبَّغَ, *The garment, or piece of cloth, was long and ample:* a dial. var. of صَبَّغَ. (TA.) — And صَبَّغَ فِي الطَّعَامِ, aor. 2, He [app. a camel] put his head into the food: as also صَبَّأَ. (O.) And صَبَّغَتِ الْإِبِلُ فِي الرِّعْيِ [The camels put their heads into the pasture, or herbage]. (O, TA.) And صَبَّغَتْ فِيهَا رَأْسَهَا [or فِيهِ, She put her head into it]; like صَبَّأَتْ. (TA.)

2. صَبَّغَتْ ثِيَابَهَا She (a woman) dyed her garments much. (O.) — صَبَّغَتْ الرُّطْبَةَ, (S, A, TA,) or البُسْرَةَ, (O, L, TA,) inf. n. تَصْبِيعٌ, (L, TA,) i. q. † [i. e. *The ripening date, or the full-grown unripe date, began to ripen, or showed ripening, or became speckled by reason of ripening, or ripened, at the part next the base and stalk:* (S, O, L, TA:) or became coloured. (A, TA.) And اصْبَغَتْ النَّخْلَةَ † The palm-tree showed ripening in its dates; (O, K, TA;) as also صَبَّغَتْ, inf. n. as above: (K:) or, accord. to Az, تَصْبِيعٌ in relation to the palm-tree [itself] is not known. (TA.) — And صَبَّغَتْ النَّاقَةَ, (Az, O, K,) inf. n. as above, † *The she-camel cast her young one when its hair had grown;* as also † اصْبَغَتْ: (O, K:) but سَبَّغَتْ, with س, which means the same, is more commonly used. (Az, O, TA.)

4: see 2, in two places. — أَصْبَغَ اللَّهُ عَلَيْهِ النَّعْرَ.