

sing. is صَبَرْوُرٌ ۝ (T.A.) On the expression of Tarafeh, حِينَ هَاجَ الصَّبَرْ, [when the cold wind, with mist, rises,] ending a verse, IJ says that the poet means الصَّبَرْ ; but requiring to make the movent, he transfers to it the final vowel, as in the phrases مَرَرْتُ بِكَرْ هَذَا بَكَرْ : he should therefore have said الصَّبَرْ ; but regarding the expression as meaning حِينَ هَيَّجَ الصَّبَرْ he makes the ب to be with kesr, as though he transferred it to the kesreh of the ر : this, he adds, is more probable than the opinion that the change is merely one of poetic necessity. (M.) For this last reason, another poet uses the word with teshdeed to the ن and ر, and with kesr to the ب ; saying,

نُطِعْمُ الشَّحْمَ وَالسَّدِيفَ وَتُسْقَى أَلْ
مَحْضٌ فِي الصَّبَرِ وَالصُّرَادِ
[We give to eat fat and the hump of the camel,
and we give to drink pure milk, in the time of
cold wind and chill mist]. (K.) — Also **الصَّبَر**,
(M., K.,) or **الصَّبَرٌ**, (as in two copies of the S in
art. صَبَرٌ) and **صَبَرٌ**, [without the article الـ], occurring
in a verse of which the metre requires it to be
thus written, with teshdeed to the نـ,] (TA,) *One,*
(S.,) namely, *the second, (M., K.,) of the days called*
الصَّبَرٌ [or عَجُوزٌ (S., M., K.: [see أيام العَجُوز])
[**الصَّبَرٌ** and **الصَّبَرٌ** may have the same meaning,
[or meanings, or may both be applied to the day
above mentioned, for the application of **صَبَرٌ** to
that day is certain;] poetic necessity requiring
the بـ to be movent. (S.) — **صَبَرٌ** has also two
contr. significations, namely, *Hot*: and *cold*:
accord. to Th, on the authority of IAar. (M.)
You say **صَبَرٌ**, غَدَةً **صَبَرٌ**, (M.,) or **صَبَرٌ**,
(as in a copy of the M.,) or **صَبَرٌ**, (K.,) *A cold*
morning: (M., K.:) and *a hot morning*. (K.)

صَبْرٌ *A solitary palm-tree, apart from others, (AO, S in art. صَبْرٌ, and M, A in art. صَبْرٌ, and K,) the lower part of which becomes slender, (S and A in art. صَبْرٌ,) and stripped of the external parts [or the stumps of the branches]: (S ubi suprā:) and a palm-tree slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit; (M, K;) as also **صَنْبُورٌ**: (M:) and a palm-tree that comes forth from the root, or lower part, of another palm-tree, without being planted: (M:) or a little palm-tree that does not grow from its mother-tree: (Ibn-Sim'ān:) and the lowest part of a palm-tree, (AHn, Ibn-Sim'ān, M, K,) from which the roots branch off: (AHn, M:) and branches that come forth from the lowest part of a palm-tree: (M, K:) or a branch that comes forth from the trunk of a palm-tree, not from the ground: this is [said to be] the original signification: (T, TA:) or branches that come forth from the trunk of a palm-tree, not having their roots in the ground: such branches weaken the mother-tree, which is cured by pulling them off: the pl. is **صَنَابِرٌ** (IAṣr) and **رَوَاكِبٌ** (T, TA:) and the **صَنَابِرٌ** are also called **عَقَنٌ**. (Ibn-Sim'ān.) — Hence, (A,) applied to a man, *Solitary; lonely*: (IAṣr:) or *solitary*,*

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or lonely, without offspring and without brother : (S, A:) or solitary, weak, vile, or ignominious, having no family nor offspring nor assistant : (M, K:) or having no offspring, nor kinsfolk or near relations, nor assistant, whether of strangers or relations : and weak : (IAṣr:) and mean, or ignoble. (M, K.) See also *jinn*. And *A young, or little, (K,) or weak, (TA,) boy, or child. (K, TA.)* It was applied as an epithet to Mohammad, by the unbelievers, as also [its dim.] *صَنْجِرٌ*, (M, TA,) or they called him *صَنْوُرٌ*, (O,) meaning that he had no offspring nor brother, so that, when he should die, his name would be lost ; (M, TA;) likening him to a [solitary] palm-tree, of which the lower part had become slender, and the branches few, and which had become dry ; (AO;) or to a branch growing from the trunk of a palm-tree. (TA.) — The tube, or pipe, that is in the [kind of leathern vessel, or bag, for water, called] *zūl* of iron (S, M, A, K) or of lead,

— caused] دَادَوْ, of iron, (S, M, A, K,) or of lead, (S, M, K,) or brass, (A,) or of other material, (K,) from which one drinks. (S, M, A, K.) — The [aperture called] مَعْنَبُ of a watering-trough or tank [from which the water runs out]: (S, M, K:) or the hole, or perforation, thereof, from which the water issues when it is washed. (M, K.) — The pipe of copper or brass by which the water runs from one tank to another in a bath. (Mgh.) — And The mouth of a قَنَّة [or water-pipe]. (M, K.) — Also A cold wind: and a hot wind. (O, K.) See also سَبَرٌ. — And A calamity, or misfortune. (O, K.)

Ärnia: see *Ärnia*, first sentence.

idem; see *idem* — and *idem* — and *idem* —

صَنْوِبَرٌ [n. un. of **صَنْوِبَرٌ**, q. v. — And] The middle of anything. (O.)

[الظلُّ الصَّنُوُوريُّ] The cone-shaped shade of the earth, on entering which the moon becomes eclipsed.]

صَبْرَة dim. of **صَبْرَة**, q. v. (M, TA.)

نَخْلَةٌ مُصْنِبَرَةٌ *A palm-tree that produces branches from its trunk: such branches spoil it; for they take the nourishment from the mother-tree, and weaken it. (Aboo-Sa'eed, T.A.)*

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صَنْدَلٌ [A cymbal;] a thing made of brass,

[*having its fellow of the same kind,*] one of which was struck with the other; (S, Mgh, Msb, K;) of a round form: (Mgh, Msb:) such was the instrument of this name known to the Arabs: (S, Mgh:) its use was disapproved: (Mgh:) pl. صنوج: which was also applied by the Arabs to the small round things inserted in the hoop of the tambourine (Mgh, L, * Msb) and the like, (L,) of brass, or copper: (Msb:) an arabicized word (S, Mgh, Msb) [app. from the Pers. سنج or سنج].

— Also *A certain stringed instrument [of music];* (S, Mgh, Msb, K;) [app. the kind of harp called by the Persians چنگ, and by the modern Arabs چنك, figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights;] *an instrument peculiar to the 'Ajam;* (S, Mgh, Msb;) but the Arabs sometimes applied the name of صنح to this latter instrument: (L:) also an arabicized word when thus applied. (S, Mgh, Msb, K.) صوفی signifies صنح الجن [app. meaning *The clamour of the Jinn, or Genii; or their raising of their voices in singing;*] : a phrase used [in this sense] in a verse of El-Kutámeé. (T.A.)

صَنْجَاتٌ *see: صَنْجَةُ الْمِيزَانِ*: its pl. is **صَنْجَةٌ** [and app. also **صَنْجَعَ**, like **سَنْجَعَ**].

صَنْجُ A player with [or upon] the صَنْجُ, meaning [the cymbal, and also] the stringed instrument so called: and in like manner صَنْجَةٌ : (L:) but this latter has an intensive signification [meaning an excellent player with, or upon, the صَنْجُ]: (Har p. 617:) and signifies also a woman having [or playing with] a صَنْجُ, as in a verse cited voce جَذِيلًا in art. جَذِيلٌ [where it evidently means a female player with cymbals]. (L.)

صَانِجَةٌ : see the next preceding paragraph. —
صَانِجَةُ الْجُنُوشِ means + *The singer of the army*: — and also + *The well-known [or man of courage or valour]* (Har p. 617.) — Aashà-Benee-Keys, (L, K,) also called Aashà-Bekr, (L,) used to be called **صَانِجَةُ الْعَرَبِ** because of the excellence of his poetry, (L, K,) or because his poetry was much sung. (Har ubi supra.)

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ذكـر : see what follows, in three places.

صَنْدِيدٌ *A courageous lord or chief; (S, L, K;) as also صَنْدُدٌ: (K:) or a great, or big, and courageous, lord or chief: (A:) or a great, or big, and courageous, king: (M:) or the former, (As, IAar, L,) or the latter, (K,) a noble lord or chief: (Aṣ, L, K:) or a liberal, bountiful, munificent, or generous, lord or chief: or a clement, or forbearing, lord or chief: (IAar, L, K:) a defender of an army: (IAar, L, K:) جَمَاعَةُ الْعَسْكَرِ, by which the pl. الصَّانِدِيَّاتُ is expl. in the K, is a mistake for حَمَّادَةُ الْعَسْكَرِ, the words used by IAar: (TA:) a nobleman: a great man: (L:) or a great chief: (Kf:) one who presides over a people and their affairs of importance and things in general: or a lord, or chief, eminent among his people, possessing the qualities of courage and liberality or*