

those of the **أَرَاق**, (M, O,) its twigs being more slender than thorns, (O,) and having a fruit resembling the acorn, (M, O,) in form, but thicker at the base and more slender at the extremity, (O,) which is eaten, and is soft, and very sweet: (M, O:) the stem of the **صَوْمَرَة** [which is the n. un.] is thicker than the upper half of the arm; and it increases in height with the **غَافَة** while the latter does so: (O:) 'Alee Ibn-'Abbás, author of the book entitled the "Kámil," says that the **بَادِرُوج** has in it nothing beneficial when a man takes it internally; but when applied externally, it matures, or causes suppuration, [for **انفج** in the TA, an evident mistranscription, I read **انضج**,] and acts as a dissolvent. (TA.)

صَامُورَة Very sour milk. (O, K.)

مُتَصَبِّر i. q. **مُتَشَبِّس** [app. as meaning *Niggardly, tenacious, or avaricious; agreeably with the first explanation of 1*]: (O, K:) and, (K,) or as some say, (TA,) *confining, restricting, or restraining, himself.* (K, TA.)

صغ

1. **صَغِيْبَة** **الْأَذُن**, aor. **صَغِيْبَة**, inf. n. **صَغِيْب**, (Mšb, TA.) *The ear was [small: (see **أَصْغ**:) or] cleaving [to the head], and small: (Mšb:) or was small, and not pointed, or tapering, or slender at the extremity, and had a contraction in the middle, and a cleaving to the head: or clave to the side of the face, from its base, and was short, not pointed, or tapering, or slender at the extremity: or was narrow, or contracted, in its hole, and pointed.* (TA.)

2: see the next paragraph.

Q. Q. 1. **صَوَمَع** **الْثَرِيْدَة** *He made the* **ثَرِيْدَة** [or mess of crumbled bread with broth] slender in the head, (Ibn-'Abbád, O, K,) and pointed therein; (Ibn-'Abbád, O;) as also **صَغِيْبَة**. (TA.) — And **صَوَمَع** **بِنَاءَة** *He made his building high.* (Seer, TA.) — And **صَوَمَع** **الشَّيْء** *He collected together the thing.* (Ibn-'Abbád, O, K.)

صَمِيْع inf. n. of 1 [q. v.]. (Mšb, TA.) — Also *Courage*: because the courageous is described as compact in heart. (TA.)

صَمِيْع *Courageous.* (TA.) — And *Sharp in intellect.* (TA. [See also **أَصْغ**].)

صَوْمَع: see what next follows.

صَوْمَعَة *A Christian's cell, or chamber, (K, KL,) for retirement, or seclusion, having a high and slender head; (KL;) [the cell of a recluse;] a monk's* **مَنَار** [which, as here used, means likewise a cell, or chamber, of the kind described above]: (TA:) the **صَوْمَعَة** of the Christians is thus called because it is slender in the head; (S, O, K;) or because contracted; (Mšb;) or, as Aš says, from the epithet **أَصْغ**, meaning [that it is] pointed at the extremity, [or top,] and contracted: (TA:) and it is also called **صَوْمَع**: (Ibn-'Abbád, O, K:) the pl. is **صَوَامِع**. (Mšb.) — And i. q. **مُتَدَنِّة** [q. v.]. (Lh, M and K and TA in art. **اذن**.) —

And †The upper, or uppermost, part of [a mess of] **ثَرِيْد** [or crumbled bread moistened with broth]: (K, TA:) and the body thereof: a **ثَرِيْدَة** [or mess of crumbled bread with broth] is said to be thus called, when it is made pointed in its head, and made even. (TA.) — And †A **بُرْنَس** [or garment with a pointed hood]: (K, TA:) Abou-'Alee says, (TA,) **صَوَامِع** signifies **بُرَانِس**; (O, TA;) without mentioning a sing. thereof. (TA.) — And †The eagle is thus termed, because always upon the highest place to which it can ascend. (O, * K, * TA.)

أَصْغ *The small in the ear; (S, Mgh, O, K, TA;) of men and of others: (TA:) [see also 1:] fem. **صَغِيْبَة**; (S, Mgh, O, K, TA;) applied in this sense to a woman, and to other than woman; (TA;) thus to a she-goat; and such I'Ab held to be allowable as a victim for sacrifice; (O, TA;) or, applied to a she-goat, whose ear is like that of the gazelle, between such as is termed **سَكَاة** and such as is termed **أَذْنَاء**; or, accord. to Az, applied to a ewe or she-goat, whose ear is little, and cleaving to the head: (TA:) [pl. **صَغِيْب**.] — Hence, *The ostrich*; because of the smallness of his ear, and its cleaving to his head. (TA.) — And the fem., applied to an ear, *Small, or little, and contracted towards the head.* (O, K.) — Also, the masc., applied to a **كُعْب** [as meaning a joint of the bones, and particularly an ankle-joint, and an ankle-bone, and also a joint, or knot, of a cane or reed], *Small, or slender, and even.* (O, K.) A woman is said to be **صَغِيْبَة** **الْكُعْبِيْن** [i. e. ankle-joints or ankle-bones]. (TA.) And dogs are said to be **صَغِيْب** **الْكُعُوْب** i. e. *Small in the* **كُعُوْب** [app. meaning joints of the legs, i. e. tarsal and other joints]: (S, K:) so too the legs of a wild bull, meaning slender, not swollen, in the **كُعُوْب**; even and smooth therein; thus in the saying of En-Nábigah Edh-Dhubyáne, describing dogs and a [wild] bull:*

* **فَبَتَّهْنُ عَلَيْهِ وَاسْتَمَرَّ بِهِ**
* **صَمِغَ الْكُعُوْبِ بِرِيَاثٍ مِنَ الْحَرْدِ**

[And he (the owner of the dogs) has dispersed them (the dogs) against him; and legs (قَوَائِمُ) being understood] slender and even and smooth in the joints, free from the disease that would render them unsteady, (such being here meant by **الْحَرْد**, which is properly in camels,) have been strong to bear him.] (L, TA. [See also De Sacy's *Chrest. Arabe*, sec. ed., ii. 438-9.]) You say also **قَنَاة** **الْكُعُوْب** i. e. [A spear-shaft] even and smooth [in the knots, or joints]: or, as some say, compact in the interior, hard, and slender in the knots. (TA.) And **رَمِغَ** **أَصْغ** **الْكُعْب** i. e. *A spear pointed in the* **كُعْب** [app. meaning the knot that forms its lower extremity]. (TA.) — **أَصْغ** applied to a feather means *Slender in the* **عَسِيْب** [or shaft]: (O, TA:) **الْعَسِيْبُ** **اللطيف** in the K is a mistake for **اللطيف** **العسيب**: (TA:) or the best of feathers; (K, TA;) such as is used for feathering

an arrow, of the kind called **ظَهَار** [q. v.]: (TA:) pl. **صَمِغَان**, (O, K,) which is said to mean the best of the feathers of a bird. (O.) — Applied to a plant, it means *Having fruit come forth that has not yet broken open*: (O, K:) or, as some say, *saturated with moisture, and compact*: and **صَمِغَاء** is said to have this latter meaning applied to a plant such as is termed **بَقْلَة**: (TA:) and the same, (i. e. the fem.,) applied to the plant called **بِهِي**, that has risen high, (Az, S, O, K,) and attained its complete growth, (Az, O, TA,) before the bursting open of its pericarps: (S, O, K:) [and so as applied to any plant: (see **بَسْر**:)] or, applied to a plant, *smooth and round and slender*: (O, K:) or any calyx (**بُرْعُومَة**) that has not yet opened: (AHn, O, K:) and, applied to the plant called **بِهِي**, of which the calyxes have not opened, and the awn has not yet appeared: (O:) or, thus applied, *fresh, or juicy, and not yet burst open*: or *having its fruit, or produce, coming forth upon its upper part*: accord. to IAar, thus applied, it is an intensive epithet, [app. meaning *full-grown and flourishing*,] like **جَعْد** applied to the **صَلْبَان**, and **أَسْحَر** applied to the **نَصِي**: (TA:) the pl. is **صَمِغ**. (O, K.) — **أَصْغ** **الْقَلْب** means *Vigilant, and sharp, or acute, in mind*: (S, O, K:) and **أَصْغ** **قَلْب** *an intelligent and acute mind*: (TA:) and **الأَصْمِعَان** *the sharp, or acute, (S, O, K,) and vigilant (K) mind, (S, O, K,) and the resolute, (عَازِم, S, and so in the L,) or prudent, or discreet, or intelligent, or firm and sound, (عَازِم, O, K,) judgment, or opinion*: (S, O, K:) accord. to Aš, **أَصْغ** applied to the mind (**قُوَاد**), and to judgment, or opinion, means **عَازِم** [expl. above]: and **رَجُلٌ أَصْغ** **الْقَلْب** means *a man of acute intelligence.* (TA.) [See also **صَمِغ**.] And one says also **عَزْمَة** **صَمِغَاء** i. e. *An effective resolution, or determination.* (TA.) — [It is said that] **أَصْغ** signifies also *A sharp sword*: (O, K:) this and the next two significations are related as on the authority of El-Muarrij; but Az says that all that has been related as from him is of the things that are not to be regarded unless the transmission from him prove to be correct. (TA.) — And One that ascends, or rises by degrees, to the most elevated of places. (O, K.) — And i. q. **سَادِر** [which means *In a state of confusion or perplexity, and unable to see his right course*: &c.: see this latter word]. (O, K.) — And **الصَمِغَاء** also signifies *The* **سَالْفَة** [meaning the side of the upper part of the neck], (O, K,) and the place of the ear: (O:) this is said to be its meaning as used in a verse of Abu-n-Nejm, (O, TA,) describing a male ostrich. (TA.)

ثَرِيْدَة **مُصَمَّعَة**: see what here follows.

ثَرِيْدَة **مُصَمَّعَة** (K) and **مُصَمَّعَة** (S, O, K) [A mess of crumbled bread with broth] made slender in the head, (S, O, K,) and pointed therein. (S, O.)

صغ

2. **صَمِغَة**, inf. n. **تَصْمِيْغ**, *He put* **صَمِغ** [i. e.