

of silver or of other metal; and the latter, of stones: or, accord. to Ibn-'Arafah and El-Fihree, the former is an image; and the latter is a shapeless thing: or, as some say, the former is a thing having corporeal form, carved of wood or of stone or of silver, and worshipped; and [the latter (in the TA the صَم, but this I suppose to be a mistake for the وَثَن)] is an incorporeal form: or the former is a thing having the form of a human being; and the latter, a thing having some other form: or the former is a thing having material substance or shape; and the latter, a thing not having material substance or shape: or the former is of stones or other material; and the latter, an embodied form: (TA:) or, accord. to IAth, the latter [?] is anything having corporeal form, made of metal or of wood and stones, like the form of a human being, made, and set up, and worshipped; and the former [?] an incorporeal form: (TA in art. وَثَن: [from explanations given above, it seems that the reverse of this is the case:]) and Abu-l-'Abbās states, on the authority of IAar, that *صَمَة* and *نَصَمَة* signify an image (*صورة*) that is worshipped; (TA in the present art.); each of these two words is thus (*بالتحريك*), though it would seem that accord. to the K the latter is *نَصَمَة*: (TA in art. *نَصَم*: (S, K) it is said (S) is an arabicized word, from *شَمَن* (S, K) [which is Pers., though SM says,] I know not in what language, for in Pers. it is *بَت* [i. e. *بَت*]: (TA:) the pl. is *أَصْنَام*; (S, M, Mgh, TA) which, as used in the Kur xiv. 38, is said by Er-Rāghib to mean things that divert one from God. (TA.)

صَمَة: see the next preceding paragraph. = Also A calamity; a dial. var. of *صَلَمَة*; (K, TA;) which is mentioned by Az, but omitted in the K in art. *صَلَم*. (TA.) = And The *قَصَبَة* [or quill] of any feather. (K.)

صَو

4. *اصنى التخل* The palm-trees had pairs, or triplets, or more, growing together from single roots. (IKt, TA.)

صَو: } see the next paragraph.
صَو: }

صَو One of a pair, (AHn, S, M, K,) or of three, (S, M,) or of more than two, (K,) or of more than three, (M,) or of five, or of six, (TA,) of palm-trees, (S, M, K,) or of any trees, (AHn, M, K,) or of trees resembling one another, (M,) growing from one root; (AHn, S, M, K;) each [or every one] of such being called the *صَو* of the other [or others growing with it]; (AHn, M;) as also *صَو*, (M, K,) mentioned by Zj: (M:) two of such are termed *صَوَان* (S, K) and *صَوَان* and *صَوَان*, [which last implies that *صَو* as well as *صَو* is a dial. var. of *صَو*,] and also *صَوَان* and *صَوَان* and *صَوَان*, [which imply that *صَو* and *صَو* are also dial. vars. of *صَو* and *صَو* and *صَو*;] (K;) and the pl. is *صَوَان* (AZ, S, M) and [of pauc.] *أَصْنَاء*, (M,) the former pl. differing from the first of the duals mentioned above by being perfectly decl. (AZ, S, TA.) Hence, in the Kur

[xiii. 4], *صَوَانٌ وَغَيْرُ صَوَانٍ*, (TA,) i. e. Palm-trees having one root and [others] having distinct roots: Hafṣ read *صَوَان*, like *قَوَان* pl. of *قَو*; of the dial. of Temeem. (Bd.) — And hence, (TA,) + A brother; but not so called unless coupled with another: (Sh, TA:) or a brother by the same father: (Az, TA:) [or a brother by the same mother; as is indicated by an explanation of one of the pls in what follows:] or a brother such as is termed *شَقِيق*, (M, K,) which means by the father and mother: (TA in art. *شَق*:) and a son; (M, K;) because he has branched forth from one stock [with his father]: (TA:) and a paternal uncle; (M, K;) but this last meaning is taken from a trad. cited in what follows: (TA:) the fem. is with *ة*: and the pl. is *أَصْنَاء* [a pl. of pauc.] and *صَوَان* [as above]. (M, K.) It is said in a trad., *عَمُّ الرَّجُلِ صَوُّ أَبِيهِ* † [The paternal uncle of the man is the *صَو* of his father]; (T, S;) meaning that the stock of both is one. (T, TA.) [And it is said that] *صَوَانٌ وَغَيْرُ صَوَانٍ*, relating to a man's children, means + Sons of one mother by different fathers, and children of different mothers by one father. (Har p. 608.) — [Hence the pl.] *أَصْنَاء* signifies also + Likes, or fellows. (IAar, TA.) — And *رَكِيَّتَانِ صَوَانٍ* † Two wells near together, (AZ, S, M, K, TA,) or (so in the TA and in some copies of the K) that yield water from one spring. (AZ, S, K, TA.) — *صَو* also signifies A widened well (*حَفَر*) from which water is not drawn and of the water of which no use is made: (Ibn-Buzurj, K:) pl. *صَوَان*. (Ibn-Buzurj, TA.) — See also what follows.

صَو A small *حَنِى* [q. v.] to which no one comes for water, (S, K,) and for which no one cares: dim. of *صَو*: (S:) or, as some say, (S,) a cleft in a mountain: (S, TA:) or a ravine, or gap, (*شَغَب*), in which water flows, between two mountains. (TA.)

صَنِ

صَنِ and *صَنِ* and *صَنِ*: see *صَو*, in art. *صَو*.
صَنِ: dim. of *صَو*: see art. *صَو*.

أَخَذَهُ بِصَانِيَتِهِ He took it (a thing, S) wholly: (Fr, S, M, K:) and so *بِصَانِيَتِهِ*. (M.)

صَه

1. *صَه الْقَوْمِ* He chid the people or party [app. saying to them *صَه*: see what next follows]. (TA.)

R. Q. 1. *صَهَصَهُ بِهِمْ* He silenced them, saying to them *صَه*: (K, TA:) and they said also *صَهَصَتْ* [for *صَهَصَتْ*], like as they said *دَهْدَهَتْ* for *دَهْدَهَتْ*. (TA.)

صَه, as also *صَه*, (S, IAth, K,) and *صَه*, and *صَه*, (TA,) a word used in chiding the person [or persons] to whom it is said, (K, TA,) thus in the M, or rather (TA) it is a verbal noun, (S, IAth, TA,) used in commanding silence, (S, TA,) meaning *Be silent*, (S, IAth, K, TA,) addressed

to a single person, and to two persons, and to a pl. number, and to a male, and to a female: (IAth, TA:) and one says also *صَه*: Mbr says, if you say, *صَه يَا رَجُلُ* [*Be silent, O man*], it is to distinguish between that which is determinate and that which is indeterminate; *صَه* being indeterminate: (S, TA:) [i. e.,] as IJ says, the saying *صَه*, with tenween, is as though you said *سَكُوتًا*; and when you pronounce it without tenween, it is as though you said *السُّكُوتَ*: or, as IAth says, when with tenween, it is as though you said, *أَسْكُتْ سَكُوتًا*; and when without tenween, as though you said, *أَسْكُتِ السُّكُوتَ الْمَعْرُوفَ مِنْكَ*. (TA.)

صَب

1. *صَب*, (Mgh, L, Mgh, TA,) aor. *صَبَّ*, (Mgh,) inf. n. *صَبَب* (Mgh, L, Mgh, TA) [and app. *صَبَبَة* also, and perhaps *صَبَبَة*, q. v.], said of hair, [and of a camel's fur or hair,] *It was, or became, such as is termed أَصَبَب*, i. e., of the colour termed *صَبَبَة*; (Mgh, L, Mgh, TA;) as also *اصْبَب* and *اصْبَاب*. (L, TA.) = See also *صَاهِب*.

4. *اصْب* He (a stallion [meaning a stallion camel]) had young ones such as are termed *صَبَب* [pl. of *أَصَبَب*] born to him: (K:) or, accord. to the M and L, he (a man) had children such as are so termed born to him. (TA.) = See also *صَاهِب*.

9' and 11: see the first paragraph.

صَبَب: see what next follows.

صَبَبَة (S, A, Mgh, Mgh, K) and *صَبَبَة* (S, Mgh, Mgh, K) and *صَبَب*, (A, Mgh, K,) [the last said in the L and Mgh and TA to be an inf. n., (see 1,) and so may be each of the others, used as simple substs.,] Redness, (T, Mgh, Mgh, K,) or [a redness such as is termed] *شَقْرَة*, (S, K,) in the hair (T, S, Mgh, Mgh, K) of the head (T, S, Mgh) and of the beard, when the exterior is red, with blackness in the interior: (T, Mgh:) or a tinge of redness over the hair, the roots being black, so that the hair when anointed appears as though it were black: (Aq, TA:) or redness in blackness: (A:) or redness, of the hair, tinged over with blackness: or, as some say, redness of the whole of the hair. (TA.)

صَبَبَة: see the next preceding paragraph.

أَصَبَب, applied to a camel, i. q. *أَصَبَب* [q. v.]; (S, K;) and its fem., with *ة*, is syn. with *صَبَبَة* [fem. of *أَصَبَب*]: or a camel of which the origin is referred to a certain stallion, or a place, named *صَبَاب*: (S, K:) or, if not used as a prefixed noun, it means sprung from a stallion named *صَبَاب*: Tarafah uses the fem. as a prefixed noun in the phrase *صَبَابِيَّةُ الْعُثُونِ* [A she-camel of the colour termed *صَبَبَة* in the long hairs beneath the lower jaw]: (T, TA:) but Himyran [without using it as a prefixed noun] says,

طِيرَ عَنْهَا الْوَبْرَ الصَّبَابِيَا

[Making to fly from her, or it makes to fly from