

strange, for there is no faucial letter, nor any other reason for it, (MF,) *He put a صَاد [q. v.] over, or into, the mouth of the flask, or bottle.* (M, K.)

2. [صَدَّه], said of a number of persons, signifies the same as صَدَّه as first expl. above; or, said of a single person, *He tended, repaired, &c., repeatedly, or frequently, to him, or it; see its pass. part. n., below.* = تصدَّد رأسه, inf. n. صَدَّه, *He wound a piece of cloth, or a herchief, called صَاد, round his head.* (TA.)

3. صامده, (TA,) inf. n. صَاد, (K, TA,) *He contended with him in fight; syn. of the inf. n. جَلَد.* (K, TA.) [For جَلَد, Golius appears to have found in his copy of the K جَلَد.]

4. اَصَد إِلَيْهِ الْأَمْرَ *He rested, or stayed, upon him the affair; syn. أَسَدَّه.* (M.)

5: see 1, in two places.

صَدَّه inf. n. of 1. (S, M, &c.) [Hence صَدَّتْ صَدَّه, like قَصَدَتْ قَصَدَه, q. v.] = Also, (S, L, K,) or صَدَّه, (as in a copy of the S and in one of the M,) *Elevated ground: (L:) or elevated and rugged ground, (S, M, L, K,) not so high as to be a mountain: (M, L:) or hard, firm, or tough, ground: (AA:) pl. أَصَاد and صَاد:* (M:) *or a narrow, rugged, and low part of a mountain, producing trees; as also صَاد.* (Abou-Kheyrch.)

صَدَّ (with the article ال an epithet applied to God, M) *A lord; because one repairs, betakes himself, or has recourse, to him in exigencies; (S, A, K;*) or, when applied to God, because affairs are stayed, or rested, upon Him, (أَصَدَّتْ إِلَيْهِ,) and none but He accomplishes them: (M, A, L:) or a person to whom one repairs, betakes himself, or has recourse, in exigencies: (M, A:*) you say, سَيِّدٌ صَدَّ, meaning a lord, or chief, to whom recourse is had: (A:) or صَدَّ signifies a lord to whom obedience is rendered, without whom no affair is accomplished: or one to whom lordship ultimately pertains: (M, L:) or a lord whose lordship has attained its utmost point or degree; in which sense it is not applicable to God: (T, L:) or the Being that continues, or continues for ever or is everlasting: (M, K:) or the Being that continues, or continues for ever, after his creatures have perished: (M:) or the Creator of everything, of whom nothing is independent, and whose unity everything indicates: or one who takes no nourishment, or food: (M, L:) also high, or elevated; (L, K;) applied to anything: (L:) a man above whom is no one: (L:) a man who neither thirsts nor hungers in war. (AA, K.) — Also Solid; not hollow; (M, K;) in which sense it may not be applied to God: (M:) and so مُصَدِّدٌ, a dial. var. of مُصَيِّدٌ. (S.) — And A people having no trade, or occupation, nor anything by means of which they may live. (K.) = See also صَدَّ.*

صَدَّه *A rock firmly imbedded in the earth, even with the surface thereof, or, in some instances, somewhat elevated; (M, K;*) as also*

صَدَّه. (M.) = And A she-camel that has been covered and has not conceived; (M, K;*) as also صَدَّه. (Kr, M.)

صَدَّه: } see the next preceding paragraph.
صَدَّه: }

صَاد The سَاد [or stopper, like صَامَر], (IAar, K,) or the عَفَاص [or piece of skin that is put as a cover over the mouth], (Lth, S, M,) of a flask or bottle. (Lth, IAar, S, M, K.) — And A piece of cloth, or a herchief, which a man winds round his head, دُونَ الْعِمَامَةِ [which may mean either exclusively of the turban or beneath the turban]. (K.) = See also صَدَّ, in two places.

صَوْدٌ *A certain idol, which belonged to the tribe of 'Ad, who worshipped it.* (TA.)

مُصَدِّدٌ: see صَدَّ, near the end of the paragraph.

مُصَدِّدٌ applied to a house, or tent, (بَيْتٌ, S) repaired to [repeatedly, or frequently, or by many persons, as is indicated by the tesheed, though only expl. as] syn. with مَقْصُودٌ. (S, K.) = Also A hard thing; in which is no softness, or fragility. (K, TA.)

مِصَادٌ *A she-camel that endures cold, and drought, or barrenness of the earth, continuing to yield her milk: pl. مَصَائِد and مَصَائِد.* (K.)

مُصَوِّدٌ *Thick, or rough, (K, TA,) and high, overtopping, or prominent.* (TA.)

صبر

1. صَبَرَ, (M, K,) aor. ٤, (M,) inf. n. صَبْرٌ and صَبُورٌ, *He was niggardly, or tenacious, and refused; (M, K;) as also اَصْبَرَ, and صَبَرَ: (K:) [or] صَبَرَ, inf. n. صَبْرٌ, signifies he collected, and refused; and so اَصْبَرَ, and صَبَرَ: one says, صَبَرَ مَتَاعَهُ [he collected, and refused, his goods]: (O:) [but ISd says that] the phrase الصَّابِرِينَ الصَّابِرِينَ, used by a poet, means, صَبَرَ مَتَاعَهُمْ [i. e., accord. to the context, those who are niggardly with their goods]. (M.) = صَبَرَ الْهَاءَ, (M, O, K,) aor. ٤, inf. n. صَبُورٌ, (M, O,) *The water ran from a declivity into a level place, and then became calm, or tranquil, while [continuing] running.* (M, O, K.) And صَبْرٌ signifies *The resting-place of such water: (M, K:) and صَبْرٌ الْوَادِي the resting-place of such water of the valley.* (TA.) = صَبَرَ, (O, K,) aor. ٢; (K;) and صَبَرَ, (O, K,) aor. ٤; (K;) said of milk, (O, K,) *It was, or became, sour; (O;) or very sour; as also اَصْبَرَ.* (O, K.)*

2: see above, first sentence, in two places: = and see the paragraph here following.

4: see 1, first sentence, in two places: = and see also the last sentence. = Also اَصْبَرُوا, (O, K,) inf. n. اِصْبَارٌ; (O;) and صَبَرُوا, (K,) inf. n. تَصَبُّيرٌ; (O;) *They entered upon the time of sunset, which is called الصَّبِير.* (O, K.)

5. تَصَبَّرَ *He confined, restricted, or restrained, himself.* (O.) [See also its part. n., below.]

صَبْرٌ, (M, O, TS, K,) or صَبْرٌ, (S, A, L,) [the latter probably the correct, or the original, word, and, if so, app. an inf. n. of an unmentioned, and perhaps unused, verb, namely, صَبَرَ, whence the part. n. صَبْرٌ, q. v.,] *Stink, foul odour, or offensive smell: (S, M, K:) and, (K,) accord. to IAar, (O, TA,) the odour of fresh musk, (O, and so in copies of the K,) or of fresh fish: (TA, as from the K:) and, accord. to IAar, (O, TA,) but in this sense more commonly صَبْرٌ, (O,) the sultry heat, (O,) or foul smell, and sultry heat, and dew, or moisture, accompanying such heat, (TA,) of the sea when it is agitated. (O, TA.)*

صَبْرٌ i. q. صَبْرٌ [i. e. The side of a thing: or a side rising above the rest of a thing: or its upper part, or top: or its edge]: (S, M, K:) the م is said to be substituted for ب: (M:) pl. أَصْبَارٌ. (S, M, K.) You say, أَذْهَقْتُ الْكَأْسَ إِلَى أَصْبَارِهَا, meaning أَذْهَقْتُ إِلَى أَصْبَارِهَا [i. e. I filled the cup to its uppermost parts; or to its edges]. (ISk, S, M, K: in the M and TA is added, i. e. إِلَى أَعَالِيهَا.) And أَخَذَ بِأَصْبَارِهِ, meaning أَخَذَ بِأَصْبَارِهِ [i. e. He took the thing altogether: see art. صبر]. (M, TA.)

صَبْرٌ, and صَبْرٌ الْوَادِي: see the first paragraph.

صَبْرٌ: see صَبْرٌ, in two places.

صَبْرٌ: [Stinking; having a foul, or an offensive, odour, or smell]. One says, يَدِي مِنَ السَّكِّ صَبْرَةً, (S, O, [in the former of which the meaning is indicated by the context,]) and مِنَ اللَّحْمِ [from the flesh-meat]. (TA.)

صَبْرَةٌ *Milk devoid of sweetness.* (O, K.)

صَبِيرٌ *A man whose flesh is dry, or tough, upon his bones, (S, M, A, O, K,) from whom the odour of sweat diffuses itself.* (IDrd, S, A, O, K.)

صَبِيرٌ *The time of sunset.* (K, TA.)

صَبَارِي, (M, O, K,) and صَبَارِي, (O, K,) and صَبَارِي, (S, O, K,) and صَبَارِي, with kesr, [but whether otherwise like the first and second or the last, is not shown,] (TA, from Az.) *The podex, or the anus; syn. دَبْرٌ, (S,) or أَسْتُ, (M, A,) or سَافِلَةٌ: (O:) because of its foul smell.* (O, TA.)

صَبَارِي: see the next preceding paragraph.

صَامِرٌ *A day in which the wind is still.* (O, TA.) = See also 1, first sentence.

صَوْمَرٌ, a word of the dial. of El-Yemen, (IDrd, O,) *The بَذْرُوج; (M;) [i. e.] the trees, or plants, (شَجَر,) called by the latter name; (K;) or a species of بَقْل [or herb] called in Pers. by the latter name [which, commonly pronounced with ڍ, is one of the names now applied to basil]: (IDrd, O:) accord. to AḤn, a sort of tree, or plant, that does not grow by itself, but twines upon the غَاف, consisting of twigs with leaves like*