

first is the [only] one commonly known and the one approved by persons of chaste speech, (Msb,) 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, (Msb,) or fem. and masc., (S, O, Msb, K,\*) but generally fem.: (O, Msb, K:\*) pl. (of اصبع, MA) أصابع and (of اصبع, MA) أصابع. (MA, K.) — One says, بِمَرْتَنِي الْأَصَابِعُ [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. حنى and حنو.] — 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 goodliness 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, meaning † [Upon him is, from God, (acknowledged be his absolute supremacy,)] an impress of a good state or condition. (Meyd.) And one says also, إِنَّهُ لَحَسَنٌ عَلَيْهِ مِنَ اللَّهِ تَعَالَى إصْبَعٌ فِي مَالِهِ, meaning † Verily he is good in respect of the impress upon his cattle [indicative of their state or condition]. (IAqr, TA.) — And فُلَانٌ مُغَلٌّ الْإِصْبَعِ: 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 مِنْ 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 يَكْفِيهِ [Verily he will make an end of it with one finger]: and يَكْفِيهِ أَصَابِعُهُ [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 الْإِصْبَعِ is one of the surnames of The Devil. (TA.) [See صَبَّغَةُ الشَّيْطَانِ, above.] — [إِصْبَعٌ signifies also † A prong, as resembling a finger: so in the S and K in art. حفر, and in other instances.] — أَصَابِعُ الْغَنَاتِ (O, TS, K,) in the “Minhaj” of Ibn-Jezleh اصابع الغنات, [app. a mistranscription,] and in the L اصابع البنيات (TA,) † [Common clinopodium, or wild basil,] the sweet-smelling plant called in Pers. الْفَرَنْجَمَشْكُ (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

raisins applied to herbage &c.,] in the grapes; its raisins are good; and it grows in the Saráh (السَّارَة). (AHn, O.) — أَصَابِعُ هَرْمَسَ [The flowers of the سَوْرَجَانِ [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 سورجان [itself]. (TA.) — أَصَابِعُ فِرْعَوْنَ [Certain things] resembling the مَرَاوِدِ [or مَرَاوِدِ 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 صُفْرَ [The root (أَصْلُ) 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, إِصْبَعٌ signifies [A digit; i. e. a finger's breadth;] the width of six moderate-sized barley-corns; (Msb voce جَرِيْبُ;) the fourth part of the قَبْضَةِ. (Mgh and Msb ibid.)

أَصْبُوعٌ: see إِصْبَعٌ, first sentence.

مَضْبَعَةٌ: see صَبَغٌ.

مَضْبُوعٌ † Self-magnifying, or proud. (IAqr, O, K, TA.)

## صبغ

1. صَبَّغَ aor. 2 and 3 (S, O, Msb, K, the former not in the copy of the K used by SM) and 4, (Fr, O, Msb, K,) inf. n. صَبَّغَ (S, O, Msb, K) and صَبَّغَ (As, O, K) and صَبَّغَ (AHn, TA,) [of which last, صَبَّغَ (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 صَبَّغَ,] He dyed it, or coloured it; (K, TA;) namely, a garment, or piece of cloth; (S, O, Msb, TA;) and white, or hoary, hair, and the like. (TA.) [It is said that] the primary meaning of الصَّبْغُ in the language of the Arabs is The altering [a thing]: and hence صَبَّغَ الثَّوْبَ, meaning The garment, or piece of cloth, was altered in colour to blackness or redness or yellowness [&c.]. (TA.) — [Hence,] صَبَّغَ اللِّقْمَةَ aor. 2, inf. n. صَبَّغَ, † He moistened the mouthful with oil or grease [or any kind of صَبْغٌ i. e. sauce &c.]; and he dipped it, or immersed it; and in like manner any other thing. (TA.) [Thus] one says, صَبَّغَ فِي الْمَاءِ (As, O, K) and فِي الْمَاءِ (TA) † He dipped, or immersed, his hand, or arm, in the water. (As, O, K, TA.) And صَبَّغَتِ النَّاقَةُ (As, O, K) or بِالْمَاءِ (TA) † The she-camel dipped her lips in the water. (As, O, TA.) — [Hence also,] the term صَبَّغٌ 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, صَبَّغَ وَلَدَهُ فِي النَّصْرَانِيَّةِ, inf. n. [صَبَّغَ (as shown in the next preceding sentence) and] صَبَّغَهُ, † He introduced his child into the Christian communion, it is said, by dipping, or immersing, him in the water of baptism. (TA.) And صَبَّغَ وَلَدَهُ فِي الْيَهُودِيَّةِ † He introduced his child into the Jewish communion [probably by baptism combined with circumcision: but see صَبَّغَهُ, 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 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, 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 بِالْعَلَمِ, (Msb,) or مِنْ بَيْنِ يَدَيْهِ, (TA,) † He laboured in science, [or in a species of science or knowledge, and in work,] and became notable therein [or thereby]. (Msb.) — صَبَّغَ صُرْعَهَا, 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 صَبَّغَتْ. (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 النَّبْرَةَ, (O, L, TA,) inf. n. تَصْبِغٌ, (L, TA,) i. q. ذَنْبٌ † [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 النَّخْلَةُ † The palm-tree showed ripening in its dates; (O, K, TA;) as also صَبَّغَتْ, inf. n. as above: (K:) or, accord. to Az, تصبِغٌ in relation to the palm-tree [itself] is not known. (TA.) — And صَبَّغَتْ النَّاقَةُ (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 صَبَّغَتْ, with س, which means the same, is more commonly used. (Az, O, TA.)

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