

sing. is **صُنْبُورٌ**. (TA.) On the expression of **تَارَافَهُ**, **حِينَ هَاجَ الصَّنْبِرُ**, [when the cold wind, with mist, rises,] ending a verse, IJ says that the poet means **الصَّنْبِرُ**; but requiring to make the **ب** movent, he transfers to it the final vowel, as in the phrases **هَذَا بَكَرٌ** and **مَرَّتْ بِبَكَرٍ**: he should therefore have said **الصَّنْبِرُ**; but regarding the expression as meaning **هَيْجَ الصَّنْبِرِ**, he makes the **ب** to be with **kesr**, as though he transferred to it the **kesr** 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,

* نَطْعُمُ الشَّحْمِ وَالسِّدْفِ وَتَسْقَى آءِ
* مَحْضُ فِي الصَّنْبِرِ وَالصَّرَادِ

[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 **الصَّنْبِرُ**, (M, K,) or **الصَّنْبِرُ**, (as in two copies of the **§** in art. **صبر**), and **صنبر**, [without the article **ال**, occurring in a verse of which the metre requires it to be thus written, with **teshdeed** to the **ن**,] (TA.) One, (**§**), namely, the second, (M, K,) of the days called **أَيَّامُ الْعَجُوزِ**: (**§**, M, K: [see **عجوز**]:) **الصَّنْبِرُ** [or **الصَّنْبِرُ**] and **الصَّنْبِرُ** may have the same meaning, [or meanings, or may both be applied to the day above mentioned, for the application of **صنبر** to that day is certain;] poetic necessity requiring the **ب** to be movent. (**§**) — **صنبر** has also two contr. significations, namely, *Hot*: and *cold*: accord. to Th, on the authority of IAqr. (M.) You say **عِدَاةُ صُنْبِرٍ**, (M,) or **صنبر**, (K,) and **صنبر**, (as in a copy of the M,) or **صنبر**, (K,) *A cold morning*: (M, K:) and *a hot morning*. (K.)

صُنْبُورٌ *A solitary palm-tree, apart from others*, (AO, **§** in art. **صبر**, and M, A in art. **صبر**, and K,) *the lower part of which becomes slender*, (**§** and A in art. **صبر**), and *stripped of the external parts [or the stumps of the branches]*: (**§** ubi suprâ:) 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 **صُنْبُورَةٌ**: (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'an:) and *the lowest part of a palm-tree*, (AHn, Ibn-Sim'an, 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 **صُنَابِيرٌ** (IAqr) and **صُنَابِيرٌ**: (T, TA:) and the **صُنَابِيرُ** are also called **رَوَاكِبٌ** and **عَقَانٌ**. (Ibn-Sim'an.) — Hence, (A,) applied to a man, *Solitary; lonely*: (IAqr:) or *solitary,*

or *lonely, without offspring and without brother*: (**§**, 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*: (IAqr:) and *mean, or ignoble*. (M, K.) See also **صنبر**. 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.] **صُنْبِيرٌ**, (M, TA,) or they called him **صُنْبُورٌ**, (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] إِدَاوَةٌ, of iron, (S, M, A, K,) or of lead, (S, M, K,) or brass, (A,) or of other material, (K,) from which one drinks.* (**§**, M, A, K.) — *The [aperture called] مَثْعَبٌ of a watering-trough or tank [from which the water runs out]*: (**§**, 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 قَنَاة [or water-pipe].* (M, K.) = *Also A cold wind: and a hot wind.* (O, K.) See also **صنبر**. — *And A calamity, or misfortune.* (O, K.)

صُنْبُورَةٌ: see **صُنْبُورٌ**, first sentence.
صُنْبِيرٌ: see **صنبر**: — and **صُنْبُورٌ**: — and **صُنَابِيرٌ**.

صُنُوبَرٌ [The pine tree;] *a certain kind of tree*, (**§** in art. **صبر**, M, Mgh, Msh, K,) *well known, from which, (Msh,) or from the roots of which, (Mgh,) زَفْتٌ [i. e. pitch] is obtained, (Mgh, Msh,) green in winter and summer, (M,) the fruit of which is like small لُوز [i. e. almonds, but this is app. a mistranscription], and the leaves whereof are [of the kind called] هَدَبٌ [q. v.]: (Mgh:) or the fruit [i. e. the cone] (S, M, K) of that tree, (S,) [i. e.] of the **أَرَزُ**; (M, K;) the trees being called **أَرَزُ**: (M:) A'Obeyd says that it signifies the *fruit of the أَرَزَة*, and that the tree is called **صُنُوبَرَةٌ** [which is the n. un.] on account of its fruit. (TA.) = See also **صنبر**.*

صُنُوبَرَةٌ [n. un. of **صُنُوبَرٌ**, q. v. = And] *The middle of anything.* (O.)

[**الظِّلُّ الصُّنُوبَرِيُّ**] *The cone-shaped shade of the earth, on entering which the moon becomes eclipsed.*

صُنْبِيرٌ dim. of **صُنْبُورٌ**, q. v. (M, TA.)

نَخْلَةٌ مُصْنَبِرَةٌ *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, TA.)

صنج

صَنْجٌ [A cymbal;] *a thing made of brass,*

[having its fellow of the same kind,] *one of which was struck with the other*; (**§**, Mgh, Msh, K;) *of a round form*: (Mgh, Msh:) such was the instrument of this name known to the Arabs: (**§**, Mgh:) its use was disapproved: (Mgh:) pl. **صُنُوجٌ**: which was also applied by the Arabs to the *small round things inserted in the hoop of the tambourine* (Mgh, L, * Msh) and the like, (L,) of brass, or copper: (Msh:) an arabicized word (**§**, Mgh, Msh) [app. from the Pers. **سَنَج** or **سَنَج**]. — *Also A certain stringed instrument [of music];* (**§**, Mgh, Msh, K;) [app. the kind of harp called by the Persians **چنگ**, and by the modern Arabs **جَنَدَك**, figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights;] *an instrument peculiar to the 'Ajam*; (**§**, Mgh, Msh;) but the Arabs sometimes applied the name of **صَنْج** to this latter instrument: (L:) also an arabicized word when thus applied. (**§**, Mgh, Msh, K.) — **صَنْجُ الْجِنِّ** signifies **صَوْتُهَا** [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-Kuṭamee. (TA.)

صَنْجَةُ الْمِيزَانِ: see **سَنْجَةٌ**: its pl. is **صَنْجَاتٌ** (Mgh) [and app. also **صِنْجٌ**, like **سِنْجٌ**].

صَنْجٌ *A player with [or upon] the صَنْج*, 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 صَنْج*]: (Ḥar p. 617:) and signifies also *a woman having [or playing with] a صَنْج*, as in a verse cited voce **جَدَا** in art. **جدو** [where it evidently means *a female player with cymbals*]. (L.)

صَنْجَةٌ: see the next preceding paragraph. — **صَنْجَةُ الْجَيْشِ** means † *The singer of the army*: — and also † *The well-known بَطْل [or man of courage or valour]* (Ḥar p. 617.) — **أَشْهَابُ بَنِي كَيْسٍ**, (L, K,) also called **أَشْهَابُ بَكْرِ**, (L,) used to be called **صَنْجَةُ الْعَرَبِ** because of the excellence of his poetry, (L, K,) or because his poetry was much sung. (Ḥar ubi suprâ.)

صند

صِنْدٌ: see what follows, in three places.

صِنْدِيدٌ *A courageous lord or chief*; (**§**, L, K;) as also **صِنْدِيدٌ**: (K:) or *a great, or big, and courageous, lord or chief*: (A:) or *a great, or big, and courageous, king*: (M:) or the former, (Aq, IAqr, L,) or † the latter, (K,) *a noble lord or chief*: (Aq, L, K:) or *a liberal, bountiful, munificent, or generous, lord or chief*: or *a clement, or forbearing, lord or chief*: (IAqr, L, K:) *a defender of an army*: (IAqr, L:) **جَمَاعَةُ الْعَسْكَرِ**, by which the pl. **الصَّنَادِيدُ** is expl. in the K, is a mistake for **جَمَاعَةُ الْعَسْكَرِ**, the words used by IAqr: (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