

her, the fur of the colour termed **صَبِيَّة**; meaning **الصَّابِيَّة**; contracting it, and changing the **ي** into **ح**: and El-'Ajjāz applies **صَابِيَّة** in a similar manner, as an epithet, to a camel's lip. (TA.) — Also *Full, or complete, without lack or defect.* (K.) — And applied to camels (**نَعْمَرٌ**) as meaning *From which the poor-rate has not been taken;* (K, TA;) *they being left complete, without lack or deficiency.* (TA.) — And, applied to a man, (K, TA,) *Low, ignoble, or mean;* (TA;) *for whom, or to whom, there is no ديوان [or register of the names of pensioners or the like].* (K, TA.) — And *Hard, strong, vehement, or violent.* (A, K.) Hence, **مَوْتٌ صَابِيَّةٌ**; *A hard, or violent, death; like مَوْتٌ أَحْمَرٌ.* (A, TA.)

صَابِيَّةٌ (O,) or **صَابِيَّةٌ** (so in a copy of the K, in the CK **صَابِيَّةٌ**), a call to ewes to be milked: (O, K:) it [i. e. **صَابِيَّةٌ**] is a name for *Ewes*: (O:) in one copy of the K, a call to the stallion [meaning the stallion camel] on the occasion of covering. (TA.)

صَابِيَّةٌ *A hard place*: (Sh, K:) pl. **صَابِيَّاتٌ**. (Sh, TA.) *Level ground*: (K:) so some say: (Sh, TA:) pl. as above: (TA:) or **صَابِيَّاتٌ** has this meaning. (O.) *Any place, (K,) or any high, or rugged, or high and rugged, ground, or place of a mountain, (O,) upon which the sun is vehemently hot so that flesh-meat is broiled upon it*: (O, K:) Lth assigns this meaning to **صَابِيَّةٌ**; but AM says that the right word is **صَابِيَّةٌ**. (TA in art. **صَابِيَّةٌ**.) And *A hard rock*: and *stones*: (K:) [or] *by stones are here meant hard rocks*: (O:) [but] this is a meaning of the pl. **صَابِيَّاتٌ**. (JK.) — *A hard, or strong, camel; fem. with ة: likened to the stones so called.* (T, O, TA.) — And *A tall man.* (K.) — And *A hot day*: (K:) or *a day intensely hot*: (O, TA:) and so **صَابِيَّةٌ**. (TA.) — And *Intenseness of heat*: (K:) so on the authority of IAqr alone; others explaining it as an epithet. (TA.)

صَابِيَّةٌ, applied to hair, (A, TA,) [and to camel's fur or hair,] and to a man, (S,) and to a camel, (A,) or to a male [of mankind and of camels], (Mgh, Mṣb,) fem. **صَابِيَّةٌ**: (A, Mgh, Mṣb:) pl. **صَابِيَّاتٌ**: (S, A, Mṣb, K:) *Of the colour termed صَبِيَّة [expl. above]:* (S, A, Mgh, Mṣb:) as some say, (TA,) applied to hair, it means *having redness intermixed with its whiteness*: (K, TA:) accord. to Aq, it is *nearly the same as أَصْبَحٌ*: (TA:) applied to a camel, *having redness intermixed with his whiteness, the upper part of the fur being red, and the inner parts white*: (S:) or *not having the inner parts [of the fur] intensely white, the flanks and sides having somewhat of whiteness; the flanks being less white than what is termed أَصْبَحٌ, having a dusky hue in the upper parts and a whiteness in the lower parts*: (T, TA:) or *not intensely white*: (K:) or, accord. to IAqr, *white*:

and he says that the **صَابِيَّة** and **أَدْمَرٌ** were called by the Arabs "the Kureysh of camels," i. e. the most noble, and the best, as Kureysh were considered by them, the best of them; also, that **صَبِيَّةٌ**

was said to be the most famous and the best of colours, and that a she-camel of that colour was said to be the most swift of all: [see also **أَحْمَرٌ** as applied to a camel:] but accord. to Aq, **أَدْمَرٌ** applied to a camel signifies white; and **أَصْبَبٌ**, *white intermixed with redness*: (TA:) [see also **صَابِيَّةٌ**:] the dim. is **أَصْبَبٌ**. (Mṣb.) — **صَابِيَّةٌ** [lit. *Persons red, or reddish, &c., in respect of the mustaches, &c.,*] is a designation of † enemies; and is applied to them even if not really **صَابِيَّةٌ**: (Aq, S, A,* L, K:) originally applied to the Greeks (**الرُّومُ**), because redness of the hair was [common] among them, and they were enemies of the Arabs: (S, L, TA:) applied to others, it designates them as being as great enemies as the Greeks. (TA.) — **الأَصْبَبُ** is an appellation of *The lion*: (K:) because of his colour. (TA.) — And [for the same reason] **أَصْبَبٌ** is a designation of *The male ostrich*. (L, TA.) — Hence also (S, TA) **الصَّابِيَّةُ** signifies *Wine*: (S, K:) or *wine expressed from white grapes*: (K:) used in this sense as a proper name: (AHn, K:) but also used without the article **ال**; being originally an epithet. (TA.) — **يَوْمٌ أَصْبَبٌ** † *A cold day*: (K:) or *a day intensely cold.* (A, TA.)

أَصْبَبٌ dim. of **أَصْبَبٌ**, q. v. (Mṣb.)
مُصَبَّبٌ † *Flesh-meat mixed with fat.* (A, TA.) — † *What is termed صَفِيفٌ [here app. meaning cut into strips or slices, and laid upon live coals, or upon rocky ground vehemently heated by the sun (see صَبِيَّةٌ)],* (O, K, and so in a copy of the S, in some copies of the K **غَلِيظٌ**, and in one copy **صَعِيفٌ**), of roast flesh-meat. (S, O, K.) — And *Wild animals (وَحْشٌ) [of various kinds or species] mixed together.* (O, K, and in one of my copies of the S.)

صبر

1. **صَبَرَ**, (S, A, K,) aor. **صَبَرْتُ**, inf. n. **صَبْرٌ**, (K,) *He melted, or liquefied, a thing, (S, A, K,) such as fat, (A, TA,) and the like;* (TA;) as also **اصْطَبَرَ**. (K.) The saying **لَا صَبْرَ لَكَ بِبَيْعِي مَرَّةً** app. means † *I will assuredly melt thee [in the fire of Hell by making thee to swear a bitter oath]:* (S:) or † *I will assuredly make thee to swear a hard oath.* (A.) One says also, **صَبَرْتُ فَلَانًا بِبَيْعِي كاذِبَةٍ** + **تَوَجَّبَ لَهُ النَّارَ** [I caused such a one to melt, by making him to swear a false oath that would procure for him, as a consequence thereof, the fire of Hell]. (AO.) — Also, inf. n. as above, *He, or it, burned: he thoroughly cooked with fire.* (TA.) — † *It (heat) affected him severely.* (A.) And **صَبَرَتْهُ الشَّمْسُ** † *The sun affected him severely by its heat, (S,* A, K,* TA,) so that it pained his brain.* (TA.) Ibn-Aḥmar says, describing the young one of a قَطَاةٌ (S, O,) which was bearing water to it, (O,

* **تَرَوِي لَقَى الْقَيْ فِي صَفْصَفٍ**
* **تَصْرَهُ الشَّمْسُ فَمَا يَنْصَبِرُ**
i. e. [She bearing water to a castaway, cast upon

a plain,] which the sun was melting, [or severely affecting,] and [which did not melt, meaning] which endured the sun's melting it. (S,* O. [In both of my copies of the S, and in the O and TA, the first word is **تَرَوِي**, as above; not **تَرَوِي**].)

And you say, **صَبَرَ الْحَرُّ الْحَرِيَّةَ** † *The heat made the chameleon's back to glisten.* (TA.) — And **صَبَرَ خَبْزَهُ** *He seasoned his bread with صَبَارَةٌ*, (AZ, A, TA,) i. e. melted fat. (A, TA.) And **صَبَرَ رَأْسَهُ** *He anointed his head with صَبَارَةٌ*. (A, K.) And **صَبَرَ بَدَنَهُ** *He anointed his body with صَبِيرٌ [which is like صَبَارَةٌ].* (L, TA.) — **صَبَرَهُ** also signifies † *He brought, or drew, it* (i. e. a thing, O) *near, إِلَيْهِ [to him or it];* and so **أَصْبَرَهُ**. (O, TA.)

3. **صَاهِرُهُمُ**, (K,) inf. n. **مُصَاهَرَةٌ**; (TA;) and **صَاهِرٌ**; and **إِصْبَرٌ**; and **إِصْبَرٌ**; *He became that kind of relation to them termed صَبِيرٌ*; (K;) and so **أَصْبَرَهُمُ**: (Mgh in art. **خَتَنٌ**;) or **صَاهِرٌ** *he took to himself a wife from among them*; (S, A, Mṣb;) and so **إِصْبَرٌ**: (A:) and **إِصْبَرٌ** *he connected himself with them, and became, or made himself, an object of inviolable respect, by a covenant of mutual protection, or by relationship, or consanguinity, or by marriage*: (IAqr, S:) or **إِصْبَرٌ** *he sought to bring himself near to them by the relationship termed صَبِيرٌ*. (T, TA.)

4: see 3, in three places. — One says also, **صَبَرَ الْجَيْشُ لِلْجَيْشِ** † *The army drew near to the [other] army.* (A, O, K.) — See also 1, last sentence.

7. **انْصَبَرَ** *It (a thing, S, K, such as fat, and the like, TA) became melted, or liquefied.* (S, K.) — See also 1.

8. **اصْطَبَرَ**: see 1. — Also † *His (a chameleon's) back glistened by reason of the heat of the sun*; (A,* K;) and so **اصْبَارٌ**. (S, K.) — And *He ate صَبَارَةٌ*. (O, K.)

11: see the next preceding paragraph.
مَشْوِيٌّ *Roasted, broiled, or fried*; syn. **مَشْوِيٌّ**. (TA.) — And *Hot*; syn. **حَارٌّ**. (Kr, K.)

صَبْرٌ *Relationship; nearness with respect to kindred*; syn. **قَرَابَةٌ**: (A, K:) and [affinity; or] the sacred, or inviolable, tie (**حُرْمَةٌ**) of relationship consisting in being a father or brother or other kinsman of a man's wife: (Mgh, K:) and † **صَبْرٌ** the sacred, or inviolable, tie (**حُرْمَةٌ**) of relationship by marriage: (A:) Fr makes the former word of the fem. gender. (Sgh, TA.) — And *A relation, or kinsman, or kinswoman, of a man's wife*: (Kh, S, A, Mṣb:) and *of a woman's husband*: (A:) or *the father or brother or other kinsman of a woman's husband*; syn. **حَمْرٌ** [and **حَمْرٌ** &c. (see art. **حَمْرٌ**):] (Kh, Aq, ISk, Mṣb:) and *the father or brother or other kinsman of a man's wife*: (Kh, Aq, ISk, S, Mṣb, K:) so accord. to some of the Arabs: (Kh, Aq, S, Mṣb:) or none says otherwise, accord. to Aq, and IAqr says the like: (Mgh:) or *any relation of a man's wife or of a woman's husband whom it is unlawful to marry; as the father, and brother, and son, and*