

of silver or of other metal; and the latter, of stones: or, accord. to Ibn-'Arafah and El-Filree, 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 صه, but this I suppose to be a mistake for the وثن)] 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. وثن: [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 *صَه* and *نَصَه* 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 *نَصَه*: (TA in art. نصر: (S, K) it is said (S) is an arabicized word, from *شمن* (S, K) [which is Pers., though SM says,] I know not in what language, for in Pers. it is *بت* [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.)

*صَه*: 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. صلم. (TA.) — And The *قَصَة* [or quill] of any feather. (K.)

## صنو

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

*صنو*: } see the next paragraph.  
*صنو*: }

*صنو* 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 *صنو* of the other [or others growing with it]; (AHn, M;) as also *صنو*, (M, K,) mentioned by Zj: (M:) two of such are termed *صنوان* (S, K) and *صنوان* and *صنوان*, [which last implies that *صنو* as well as *صنو* is a dial. var. of *صنو*,] and also *صنيان* and *صنيان* and *صنيان*, [which imply that *صنى* and *صنى* and *صنى* are also dial. vars. of *صنو* and *صنو* and *صنو*;] (K;) and the pl. is *صنوان* (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], *صنوان* and *صنوان* (TA,) i. e. Palm-trees having one root and [others] having distinct roots: Hafṣ read *صنوان*, like *قنوان* pl. of *قنو*; 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 *شقيق*, (M, K,) which means by the father and mother: (TA in art. شق:) 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 *صنوان* [as above]. (M, K.) It is said in a trad., *عمر الرجل صنو أبيه* † [The paternal uncle of the man is the *صنو* of his father]; (T, S;) meaning that the stock of both is one. (T, TA.) [And it is said that] *صنوان* and *صنوان*, 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 *رَكِيَّان* *صنوان* † 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.) — *صنو* also signifies A widened well (*حفر*) from which water is not drawn and of the water of which no use is made: (Ibn-Buzurj, K:) pl. *صنوان*. (Ibn-Buzurj, TA.) — See also what follows.

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

## صنى

*صنى* and *صنى* and *صنى*: see *صنو*, in art. *صنو*.  
*صنى*: dim. of *صنو*: see art. *صنو*.

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

## صه

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

R. Q. 1. *صَهَّ بِهِم* He silenced them, saying to them *صه*: (K, TA:) and they said also *صَهَّ* [for *صَهَّ*], like as they said *وَدَهَّ* and *وَدَهَّ*. (TA.)

*صه*, as also *صه*, (S, IATH, K,) and *صه*, and *صه*, (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 *صه صه*: Mbr says, if you say, *صه يا رجل* [Be silent, O man], it is to distinguish between that which is determinate and that which is indeterminate; *صه* being indeterminate: (S, TA:) [i. e.,] as IJ says, the saying *صه*, with tenween, is as though you said *سَكُوتًا*; and when you pronounce it without tenween, it is as though you said *السُّكُوت*: 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.)

## صه

1. *صَهَبَ*, (Mgh, L, Mgh, TA,) aor. *صه*, (Mgh,) inf. n. *صَهَبَ* (Mgh, L, Mgh, TA) [and app. *صُهُوبَة* also, and perhaps *صُهُوبَة*, q. v.], said of hair, [and of a camel's fur or hair,] *It was, or became, such as is termed أَصْهَبَ*, i. e., of the colour termed *صُهُوبَة*; (Mgh, L, Mgh, TA;) as also *أَصْهَبَ* and *أَصْهَبَ*. (L, TA.) — See also *صَاهِبَ*.

4. *اصهب* He (a stallion [meaning a stallion camel]) had young ones such as are termed *صُهُوبَة* [pl. of *أَصْهَبَ*] 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 *صَاهِبَ*.

9 and 11: see the first paragraph.

*صَهَبَ*: see what next follows.

*صُهُوبَة* (S, A, Mgh, Mgh, K) and *صُهُوبَة* (S, Mgh, Mgh, K) and *صَهَبَ*, (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 subst.,] *Redness*, (T, Mgh, Mgh, K,) or [a redness such as is termed] *شُقْرَة*, (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: (Ag, 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.)

*صُهُوبَة*: see the next preceding paragraph.

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

يُطِيرُ عَنْهَا الْوَبَرَ الصُّهَابِيَا

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