

her, the fur of the colour termed *صهبة*; meaning *الصهباء*; contracting it, and changing the *ي* into *ج*: and El-'Ajjaj applies *صهباء* 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 (*نعمر*) 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, *موت صهباء* † A hard, or violent, death; like *موت أحمير*. (A, TA.)

أصهب † *صاهب* (O,) or *أصهب* † *صاهب* (so in a copy of the K, in the CK *صاهب*), a call to ewes to be milked: (O, K:) it [i. e. *صاهب*] 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.)

صهبة A hard place: (Sh, K:) pl. *صهبات*. (Sh, TA.) Level ground: (K:) so some say: (Sh, TA:) pl. as above: (TA:) or *صهبات* 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 *صهبة*; but AM says that the right word is *صهبة*. (TA in art. *صهبة*.) And A hard rock: and stones: (K:) [or] by stones are here meant hard rocks: (O:) [but] this is a meaning of the pl. *صهبات*. (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 *صهبة*. (TA.) — And Intensity of heat: (K:) so on the authority of IAar alone; others explaining it as an epithet. (TA.)

أصهب, 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, Mshb,) fem. *صهبات*: (A, Mgh, Mshb:) pl. *صهبات*: (S, A, Mgh, K:) Of the colour termed *صهبة* [expl. above]: (S, A, Mgh, Mshb:) as some say, (TA,) applied to hair, it means having redness intermixed with its whiteness: (K, TA:) accord. to As, it is nearly the same as *أصيح*: (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 *اصهب* being less white than what is termed *أدمر*, 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 IAar, white:

and he says that the *صهب* and *أدمر* 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 *صهبة*

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 *أحمير* as applied to a camel:] but accord. to As, *أدمر* applied to a camel signifies white; and *أصهب*, white intermixed with redness: (TA:) [see also *صهباء*:] the dim. is *أصهيب*. (Mshb.) — *صهب* [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 enemies of the Arabs: (S, L, TA:) applied to others, it designates them as being as great enemies as the Greeks. (TA.) — *الأصهب* is an appellation of The lion: (K:) because of his colour. (TA.) — And [for the same reason] *أصهب* is a designation of The male ostrich. (L, TA.) — Hence also (S, TA) *الصهباء* 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.) — *يوم أصهب* † A cold day: (K:) or a day intensely cold. (A, TA.)

أصهيب dim. of *أصهب*, q. v. (Mshb.)
مصهب † Flesh-meat mixed with fat. (A, TA.) — † What is termed *صهيف* [here app. meaning cut into strips or slices, and laid upon live coals, or upon rocky ground vehemently heated by the sun (see *صهيب*)], (O, K, and so in a copy of the S, in some copies of the K *غليظ*, and in one copy *ضعيف*) of roast flesh-meat. (S, O, K.) — And Wild animals (*وحش*) [of various kinds or species] mixed together. (O, K, and in one of my copies of the S.)

صبر

1. *صبر*, (S, A, K,) aor. -, inf. n. *صبر*, (K,) He melted, or liquefied, a thing, (S, A, K,) such as fat, (A, TA,) and the like; (TA;) as also *اصطبر*. (K.) The saying *لأصبرتك بيمين مرة* 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, *صبرت فلانا بيمين كاذبة*, [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 *صبرته الشمس* † The sun affected him severely by its heat, (S, A, K, TA,) so that it pained his brain. (TA.) Ibn-Ahmar says, describing the young one of a *قطاة*, (S, O,) which was bearing water to it, (O.)

• *تروى لقي القى في صنف*
 • *تصبره الشمس فما ينصبر*
 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 *تروى*, as above; not *تروى*].) And you say, *صبر الحر الحرباء* † The heat made the chameleon's back to glisten. (TA.) — And *صهارة* He seasoned his bread with *صهارة*, (AZ, A, TA,) i. e. melted fat. (A, TA.) And *صهارة* He anointed his head with *صهارة*. (A, K.) And *صبر بدنه* He anointed his body with *صبر* [which is like *صهارة*]. (L, TA.) — *صبره* also signifies † He brought, or drew, it (i. e. a thing, O) near, إليه [to him or it]; and so *اصبره*. (O, TA.)

3. *صاهرهم*, (K,) inf. n. *مصاهرة*: (TA;) and *صاهر فيهم*; and *اصبر بهم*, and *إلتبر بهم*; He became that kind of relation to them termed *صبر*; (K;) and so *اصبرهم*: (Mgh in art. *ختن*.) or *صاهر إلتبرهم* he took to himself a wife from among them; (S, A, Mshb;) and so *اصبرهم*: (A:) and *اصبر بهم* 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: (IAar, S:) or *اصبر بهم* he sought to bring himself near to them by the relationship termed *صبر*. (T, TA.)

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

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

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

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

صبر Relationship; nearness with respect to kindred; syn. *قراة*: (A, K:) and [affinity; or] the sacred, or inviolable, tie (*حومة*) of relationship consisting in being a father or brother or other kinsman of a man's wife: (Mgh, K:) and *صبره* the sacred, or inviolable, tie (*حومة*) 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, Mshb:) and of a woman's husband: (A:) or the father or brother or other kinsman of a woman's husband; syn. *حرم* [and *حرم* &c. (see art. *حرم*)]: (Kh, As, ISk, Mshb:) and the father or brother or other kinsman of a man's wife: (Kh, As, ISk, S, Mshb, K:) so accord. to some of the Arabs: (Kh, As, S, Mshb:) or none says otherwise, accord. to As, and IAar 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