

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** [or **الصَّنْبِرِ** (see **عجوز**):] (**§**, M, K.) [or **الصَّنْبِرِ** and **الصَّنْبِرِ** 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 **عِدَاةٌ صُنْبِيرٌ**, (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 Moḥammad, 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, (**§**, M, A, K,) or of lead, (**§**, M, K,) or brass, (A,) or of other material, (K,) from which one drinks. (**§**, M, A, K.) — The [aperture called] **مُتْعَبٌ** 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 **قَنَاةٌ** [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**.

صُنْبُورٌ [The pine tree;] a certain kind of tree, (**§** in art. **صبر**, M, Mgh, Mṣb, K,) well known, from which, (Mṣb,) or from the roots of which, (Mgh,) **زَفْتٌ** [i. e. pitch] is obtained, (Mgh, Mṣb,) green in winter and summer, (M,) the fruit of which is like small **لُوزٌ** [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] (**§**, M, K) of that tree, (**§**) [i. e.] of the **أَرْزٌ**; (M, K;) the trees being called **أَرْزٌ**: (M:) A'Obeyd says that it signifies the fruit of the **أَرْزَةِ**, and that the tree is called **صُنْبُورَةٌ** [which is the n. un.] on account of its fruit. (TA.) = See also **صنبر**.

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

[**الظِّلُّ الصُّنْبُورِيُّ**] 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, Mṣb, K;) of a round form: (Mgh, Mṣb:) 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, * Mṣb) and the like, (L,) of brass, or copper: (Mṣb:) an arabicized word (**§**, Mgh, Mṣb) [app. from the Pers. **سَنَج** or **سَنَج**]. — Also A certain stringed instrument [of music]; (**§**, Mgh, Mṣb, K;) [app. the kind of harp called by the Persians **جَنَكٌ**, and by the modern Arabs **جَنَكٌ**, figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights;] an instrument peculiar to the 'Ajam; (**§**, Mgh, Mṣb;) but the Arabs sometimes applied the name of **صَنْج** to this latter instrument: (L:) also an arabicized word when thus applied. (**§**, Mgh, Mṣb, 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 **بَطْلٌ** [or man of courage or valour] (Ḥar p. 617.) — Aṣḥā-Benee-Kays, (L, K,) also called Aṣḥā-Bekr, (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, (Aṣ, IAqr, L,) or † the latter, (K,) a noble lord or chief: (Aṣ, 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