

consequence of his disdainfulness, (O, K,) but whose inside makes a confused and continued, or rumbling, sound, (K, TA,) by reason of his disdainfulness: (TA:) so expl. by Lth: one says **جَمَلٌ صَاهِلٌ** and **دُو صَاهِلٍ**: (O, TA:) and **نَاقَةٌ ذَاتٌ صَاهِلٍ** (O, K) and **بِهَا صَاهِلٌ**: (O, TA:) or **دُو صَاهِلٍ** signifies a stallion camel excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also **دُو شَاهِقِي**. (TA in art. شَهَق.) And **دُو صَاهِلٍ** applied to a man, + *Vehement in springing or rushing, or in assaulting or attacking, and in excitement or provocation*: (M, K, TA:) or a man whose anger is vehement; as also **دُو شَاهِقِي**. (TA in art. شَهَق.)

[**صَيْبِلٌ** is expl. by Reiske as signifying *Firma ac tenax durities*: so says Freytag: but I find not any authority for this.]

صَاهِلَةٌ: see **صَيْبِلٌ**: and see also **تُغَاةٌ**, in art. **تُغُو**. — Its pl., **صَوَاهِلٌ**, is also applied (by the poet Aboo-Zubeyd Et-Tá-ee, O, TA) to The sounds of **مَسَاجٍ** [i. e. iron shovels or spades]. (O, K.) Also (by the poet Temecm Ibn-Abec-Mukbil, O, TA) to The sounds of flies among herbage; (O, K;) app. meaning the humming or buzzing, [sounds] of their flying. (O, TA.)

صَيْبِلٌ: see **صَيْبِلٌ**.

صهي and صهي

1. **صَهِي** [or **صَهِي**], aor. **يَصْهِي**, inf. n. **صَهِي**, accord. to A'Obeyd; or **صَهِي** accord. to Kh; *It (a wound) was, or became, moist*: (S:) or **صَهَا** or **صَهِي** [as written in different copies of the K], aor. **صَهِي**; and **صَهِي**; *he had a wound and it became moist*. (K.) — And the former, *He had much property*. (Az, K.) — And i. q. **أَسَنَّ** [He became advanced in age, or full-grown; &c.]. (TA.)

3. **صَاهَاهُ** (K,) inf. n. **مُصَاهَاهُ**, (TA,) as expl. by IAqr, (TA,) *He mounted upon its, or his, صَهْوَةٌ* [q. v.]; (K, TA;) said with reference to a mountain and to an animal. (TA.)

4. **اصْبِي** *He had a complaint of the صَهْوَةٌ* [q. v.]; (K, TA;) said of a horse. (TA.) — **اصْبِي الصَّبِي** *He anointed the boy, or young male child, with clarified butter, and put him in the sun, in consequence of a disease (M, K) that had befallen him*: (K:) or *he so anointed him, and put him to sleep in the sun, in consequence of a disease*. (JK.)

صَهَا: see **صَه**, in art. **صه**.

صَهَاةٌ: see the next following paragraph, last sentence but one.

صَهْوَةٌ The part of the back, of a horse, which is the place of the saddle-cloth: (S:) or the smooth, or soft, part (**مَا أُسْبِلُ**) [so in copies of the K, but the right reading is app. **مَا أُسْبِلُ**, lit. the part that is found to be smooth, or soft, to sit upon, see an ex. of this verb in the Ham p. 675,] of the two sides of the **سِرَاةٌ** [or back] of the horse: (K:) or the part, of the back, of the horse, whereon the

rider sits: (K, and EM p. 43: [see an ex. of one of its pls. voce **خَفِيفٌ**:] and (K) the hinder part of the hump of the camel; (JK, K;) also called the **رَادِقَةٌ**; (JK;) or, as some say, the [part called] **رَادِقَةٌ**, which one sees above the rump:

(TA:) pl. **صَهَوَاتٌ** and **صَهَائَةٌ**. (K.) [Hence, app.] one says, **تَيْسٌ دُو صَهَوَاتٍ** meaning † *A fat he-goat*.

(TA.) And **صَهَوَاتٌ** signifies also The middle portions of the flesh extending along the two sides of the backbone of a bird of the species termed **قَطَا**. (TA.) — Also The uppermost part of any mountain, (S,) and of anything. (Har p. 374.) — And The exterior uppermost part of a house, or chamber; the interior uppermost part thereof being called **سَمَكٌ**. (Ham p. 725.) — And *A tower (JK, S, K) made (JK, S) upon a hill, (JK, S, K,) on the highest part thereof*: (JK, K:) pl. **صَهَوَاتٌ**, (JK,) or **صَهِي**, (K,) which is extr. [in respect of rule], like **شَبِي** pl. of **شَهْوَةٌ**: mentioned by AHei. (TA.) — And The like of a cave, or cavern, in a mountain, in which is water (K, TA) of the rain: (TA:) pl. **صَهَائَةٌ**, (K, TA,) with kesr and the long i: (TA:) or **صَهَائَةٌ** signifies places in which water falls, upon the heads of mountains, like the **قَلْبُ** [a mistranscription for **قَلْتٌ**, q. v.]: (JK:) [or,] accord. to AA, places in which water wells forth; pl. of **صَهْوَةٌ**: but in the handwriting of Az, **الصَهَا** is expl. as meaning the places in which water wells forth; and as pl. of **صَهْوَةٌ**: in the Mj, **صَهَائَةٌ** is said to be pl. of **صَهْوَةٌ** and of **صَهْوَةٌ** also. (TA.) — And *A depressed tract of land to which stray camels betake themselves*: (K:) or *a depressed place surrounded by mountains*; (JK;) [or] so **صَهَائِيَّةٌ**, accord. to Az. (TA.)

صَهَائِيَّةٌ: see what next precedes.

صو

2. **صَوَى صَوَى** *He made صَوَى* [i. e. signs set up for the guidance of travellers] in the way. (TA.) [The verb is originally **صَوَوُ**: and **صَوَى** is pl. of **صَوَوَةٌ**.] = [See also art. **صوى**.]

4. **اصْوَى القَوْمِ** *The people, or party, alighted in what are termed صَوَى*, meaning elevated [or rugged and elevated] tracts of land. (IKtt, TA.) = [See also art. **صوى**.]

صَوٌ i. q. **فَارِغٌ**, (K,) so in the Tekmileh, (TA,) applied to a thing, meaning *Empty, void, or vacant*. (TK.)

صَوَةٌ: see what follows, near the end.

صَوَةٌ *A sign for the guidance of travellers, consisting of stones, (AA, S, IAth, Msb,) set up (IAth, Msb) in the way (Msb) in an unknown desert*: (IAth:) or *a stone that is a sign [for guidance] in the way*: (M, K:) or *an elevated sign of the way, set up in rugged ground*: (M:) pl. **صَوَى** (AA, S, M, IAth, Msb) and pl. **صَوَى** (AA, S, M, IAth, Msb) and pl. **أَصْوَاءٌ**, (M, Msb, K,) the latter like **أَرْطَابٌ** pl. of **رَطْبٌ**, (Msb, TA,) or, as some say, this is a pl., not a pl. pl. (TA.) It is said in a trad., **إِنَّ**

بِالإِسْلَامِ صُورٌ وَمَنَارًا كَمَنَارِ الطَّرِيقِ + [Verily El-Islám has signs and marks of guidance like those of the way]. (S.) — Hence [the pl.] **أَصْوَاءٌ** is applied to signify *Graves*: (S:) occurring in a trad. in this sense. (TA.) — And the sing., (S, K,) accord. to As, (S,) signifies *Rugged and elevated ground, (S, K,) but inferior to a mountain*: (S:) or *an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way*; like **تَوَةٌ**. (M in art. **تَوُو**.) — And *A place of varying, or of coming and going, (مُخْتَلَفٌ) of the wind*: (S, K:) a poet says, (namely, Imra-el-Kays, TA,)

وَهَبَتْ لَهُ رِيحٌ بِمُخْتَلَفِ الصَّوَى

[meaning, if the explanation be correct, and the citation appropriate, *And a wind blew them (referring to the word **جَمْرٌ**, i. e. live coals, in a verse immediately preceding) in the place of varying of the places of varying of the wind*]: (S:) but Aboo-Zekereyá, in the margin of his book [or his copy of the S], throws doubt upon the word meaning “wind” [in this explanation]. (TA. [See De Slane’s “Diwan d’ Amro’lkais,” p. 20 of the Arabic text and p. 34 of his translation.]) = Also *An assemblage of beasts, or birds, of prey*: (M, K:) on the authority of Kr. (M.) = And *The sound of the echo*: (K:) mentioned by Az; but written by him with fet-h [i. e. **صَوَةٌ**]. (TA.) = **أَخَذَهُ بِصَوَاهُ**, expl. in the K as meaning *He took it in its fresh state (بِطَرَأَتِهِ) [in the CK erroneously بِطَرَأَتِهِ]*, is a mistranscription; correctly, **بِصَرَاهُ**, with fet-h to the ص, and with ر, as written by Az. (TA. [صَرَاوَةٌ and صَرَاوَةٌ, both omitted in the K, are expl. in their proper place in the TA as syn. with **جِدَّةٌ** and **غَضَاةٌ**].])

صوب

1. **صَوَّبَ** (S, M, A,) [aor. **يَصُوبُ**] inf. n. **صَوْبٌ** (S, M, A, K) and **مَصَابٌ**, (Har p. 240,) said of rain, (S, M, A, K,) *It poured forth*; (M, A, K;) as also **انْصَابٌ**: (M, K:) or *it descended*; and **تَصَوَّبٌ** signifies the like. (S.) A poet says,

فَسَقَى دِيَارَكَ غَيْرَ مُسْبِدِهَا

صَوْبُ الرَّبِيعِ وَدِيمَةٌ تَهْبِي

which may mean, [And may] the descending of the rain called the **ربيع** [and continuous rain, or continuous and still rain, pouring forth, water thy districts, not injuring them]: or it may mean, [may] the rain of the season called the **ربيع** [&c.]: so says IHsh. (MF, TA.) And one says of a calamity (**شِدَّةٌ**), on the occasion of its befalling, **قَرَارٌ صَابَتْ بِقُرٍّ**, meaning *It became [or fell] in its قرار [or settled or fixed place, or in the place where it should remain]*. (S, TA. [See also art. **قر**].) — And **صَابَ**, aor. as above, (M, TA,) inf. n. **صَوْبٌ**, (K, TA,) *It, or he, came from a high place*; (K, TA;) *descended from above*; (M, TA;) as also **تَصَوَّبٌ**: (K, TA:) and (TA) *it, or he, descended; went down, downwards, down a declivity, or from a higher to a lower place or position*; or it