

sides. (O, K.) — **صَوَّعَ** (K.) inf. n. as above, (O,) said of an ass, [meaning a wild ass,] *He drove his she asses to the right and left*: (O, K.) so expl. by Ibn-'Abbād. (O.) And, said of a horse, *He went at random, and resisted his owner [or rider]*. (TA.) — **صَوَّعَ إِلَيْهِ** [said of a man, as is indicated in the O,] *He turned about his head towards him: and he turned his face towards him*. (O, TA.) — And **صَوَّعَ رَأْسَهُ**, said of a bird, *It moved, or moved about, its head*. (TA.)

4. **اصاع الغنم**: see 1, latter half.

5. **تَصَوَّعَ** *It became dispersed, or scattered*; as also **انصاع** (S.) You say, **تَصَوَّعَ الْقَوْمُ** *The people, or party, became dispersed, or scattered, and remote, all of them, one from another*. (O, K.) — Also, said of hair, *It became contracted, and much split*: [app. by reason of dryness: like **تَصَوَّحَ**:] (Lth, O, K.) or *it became dispersed, or scattered*; (Lh, O, K.) and *it fell off by degrees*. (O, K.) — And, said of herbage, *It became dried up*; (S, O, K.) like **تَصَوَّحَ**; (O;) as also **تَصَيَّعَ**. (S; and O and K in art. صيع.)

7. **انصاع**: see 5. — Also † *He turned away, or back, retreating, or returning*, (S, O, K, TA,) and *went* (S, TA) *quickly, or hastening*: (S, O, K, TA:) or you say, **انصاع الْقَوْمُ** † *The people, or party, went away quickly*: and **انصاع مُذْبِرًا** † *He went away [turning back] quickly*. (TA.) [See an ex. voce **صَارَتْ**.] — And † *It (a bird) ascended, or mounted, into the air, between the earth and sky, or into the middle of the sky*. (TA in art. صيع, from the book entitled "Ghareeb el-Hamām" by El-Hasan Ibn-'Abd-Allāh El-Kātib El-Iṣbahānee.)

صَاع (S, Mgh, O, Mṣb, K) and **صَوَّعَ** and **صَوَّاعٌ** (O, K) and **صَوَّاعٌ** (S, O, K) and **صَوَّاعٌ** (O, K,) thus accord. to five different readers of the Kur in xii. 72, (O, K, TA,) *A certain measure used for measuring corn [ṣc.], (S, O, Mṣb, K,) and upon which turn [or depend] the decisions of the Muslims [relating to measures of capacity]: (K:) or the صاع is different from the صَوَّاعٌ; (S, K;) the latter being a certain vessel, in [or from] which one drinks [as will be expl. hereafter in this paragraph]: (S, TA:) the former is **أَمْدَادُ** [pl. of **مُدٌّ**]; (S, O, Mṣb, K;) i. e. (Mṣb) **أَرْطَالُ** [or pints] and a third, (Mgh, Mṣb, TA,) by the measure of Baghdād; (Mṣb;) the **مُدٌّ** being a pint and a third: (K, TA:) so with the people of El-Hijāz, (Mgh, TA,) [i. e.] so with the people of the Hārameyn, as was proved by a number of specimens of the صاع used in dealings with the Prophet, (Mṣb,) and so accord. to Esh-Shāfi'ee: (TA:) but with the people of El-'Irāq it was *eight pints*, (Mgh, Mṣb, TA,) with whom agreed Abūo-Hancefeh; the **مُدٌّ** with them being two pints; (Mṣb, TA;) but the addition was made by El-Hajjāj; and their صاع was the **قَفِيزُ حَجَّاجِي**, and was unknown to the people of El-Medeenah, as is said by Az: (Mṣb:) accord. to Ed-Dāwoodee, its invariable measure is *four times the quantity* [of corn &c.]*

that fills the two hands, that are neither large nor small, of a man; for the صاع of the Prophet is not found in every place; and this (the author of the K says, TA) I have tried, and found to be correct: (K, TA:) the word is masc. and fem.: (Zj, Mṣb, K, TA:) accord. to Fr, the people of El-Hijāz make it fem.; and Benoo-Asad, except some of them, make it masc., as do the people of Nejd; and Zj says that the more chaste way is to make it masc.: (Mṣb:) the pl. (of pauc., used by those who make the sing. fem., O, Mṣb) is **أَصْوَعٌ** (S, Mgh, O, Mṣb, K,) for which one may say **أَصْوَعٌ** (S, O, K, TA) changing the و into hem-zeh, (S, O,) and accord. to AAF some say **أَصْعٌ**, like **أَدْرٌ**, (Mgh, Mṣb,) a pl. of **دَارٌ**, (Mgh,) but AHāt says that this is a vulgar mistake, (Mṣb,) and **أَصْوَاعٌ**, (O, Mṣb, K,) which is used by those who make the sing. masc., (O, Mṣb,) and [of mult.] **صَوَّعٌ** (K,) which is app. pl. of **صَوَّاعٌ**, with kesr, (TA,) and **صَيَّعَانٌ**, (Mgh, O, Mṣb, K,) which is [likewise] a pl. of mult., (Mṣb,) or this last is pl. of **صَوَّاعٌ**: and this sing. signifies a [vessel of the kind called] **جَامٌ**, [app. here used in the sense which this word commonly has in Pers., i. e. as meaning a cup,] in which, (K, TA,) or from which, (TA,) one drinks: (K, TA:) Sa'eed Ibn-Jubeyr says that the صَوَّاع of the king [mentioned in the Kur xii. 72] was the **مَتَّوَك**, of which the two extremities [are compressed so that they] meet together [app. in such a manner that the whole vessel resembles a small boat, the word **مَتَّوَك** being expl. in several dictionaries as applied to a drinking-vessel of this form, probably from the Pers. **مَتَّوَك** signifying "a shuttle" and used in this sense in modern Arabic]: El-Hasan says that the صَوَّاع and the **سَيَّاقِيَّة** are one thing, as Zj also says; and that the صَوَّاع of the king is said to have been of **وَرَقٌ** [meaning silver], and that they used to measure with it and sometimes they drank with it: Zj says that it is explained as an oblong vessel, resembling the **مَتَّوَك**, with which the king used to drink; and said by some to have been of **مِيسَ** [which (as is said in the TA in art. ميس) means copper, from the Pers. **مِيسَ**]. (TA.) [See also **صَوَّعَ**, with غ.] — **صَاعٌ** signifies also † The place [or plot] in which a صاع [of seed] is sown: so in a trad. (TA.) — And † A depressed piece of ground; (S, O, K, TA;) as also **صَاعَةٌ**; (O, K, TA;) like an excavation: or, as some say, a depressed place, sloping down from its surrounding borders: (TA:) or a narrow, depressed place. (TA in art. طأ.) — And † A place that is swept and in which one then plays: (Ibn-'Abbād, O, K:) [see the verse cited in what follows:] and † **صَاعَةٌ** is said to signify a piece of ground which a boy sweeps, removing its pebbles, and in which he plays with the ball: and a bare place, in which is nothing. (TA.) — And The place of the breast of the ostrich when she puts it upon the ground: (K:) or such a place is called **جَوْجُوُ التَّعَامِ**. (IF, O.) And one says, **صَاعَ جَوْجُوهُ**, and **ضَرَبَهُ فِي صَاعِ صَدْرِهِ** meaning † He struck him in the middle of his breast. (Z, TA.) — And it is said that **صَاعٌ** also signifies The [kind of off-

stick called] **صَوَّجَانٌ**. (K.) In the following verse of El-Museiyab Ibn-'Alas, describing a she-camel,

• مَرَحَتْ يَدَاهَا لِلنَّجَاءِ كَأَنَّهَا
• تَكْرُو بِتَقَى لَاعِبٍ فِي صَاعٍ

[the most obvious meaning of which is, *Her fore legs moved briskly for the purpose of hastening, as though she were propelling a ball with the hands of a player in a piece of ground cleared for that exercise*,] or, as some relate it, **بَتَقَى مَاقِطٍ**, meaning with the hands of a player with the ball, it is said by some that he means **بَصَاعٍ**, [though it is not easy to see why, if so, he did not say **بَالصَّاعِ**,] and that by the صاع he means the **صَوَّجَان**, because it is bent (**يُعْطَفُ** [see 1, last sentence,]) for the purpose of striking with it, that the ball may be propelled (**تُصَاعُ**) with it. (O.)

صَوَّعَ and **صَوَّعَ**: see **صَاعٌ**, first sentence. — The latter is also a pl., (K, TA,) app. of **صَوَّاعٌ**, with kesr. (TA.)

صَوَّعَ Portions of herbage beginning to dry up. (Ibn-'Abbād, O, K.) — And of the flesh of a horse, *Such as is scattered, or sparse; not collected together in one place*. (Ibn-'Abbād, O.)

صَاعَةٌ: see **صَاعٌ**, latter half, in two places. — Also † A place prepared by a woman for the separating and loosening of cotton: (Lth, O, K, TA:) and † a skin, like a **نُطْعٌ**, which a woman sometimes makes, or prepares, for the separating and loosening of cotton and of wool upon it. (ISH, O, TA.) — And † A place specially made, or prepared, for guests. (Z, TA.)

صَوَّاعٌ and **صَوَّاعٌ**: see **صَاعٌ**, former half, in five places.

أَصْيَاعٌ occurs as a dim. of **صَيَّعَانٌ** [or rather of **أَصْوَاعٌ**, pl. of **صَاعٌ**, regularly formed therefrom]. (IB, TA.)

مُنْصَاعٌ [part. n. of 7] *Turning away or back, retreating, &c.* (TA.)

صوغ

1. **صَاغَهُ**, (S, MA, O, Mṣb, K,) aor. **يَصْوُغُ**, (S, O, Mṣb,) inf. n. **صَوَّغَ** (S, MA, O, Mṣb) and **صَوَّاعٌ** (TA) and **صَيَّاعَةٌ**, (MA,) [or the last is a simple subst.,] *He melted it, and poured it forth into a mould; (TA;) he cast it, molten, in a mould: (PS:) he made, formed, fashioned, or moulded, it, by the goldsmith's art; namely, an ornament [and the like]: (MA: [this last is the most usual meaning:]) or he prepared it, (K, TA,) and cast it, (TA,) namely, a thing, after the pattern of a right model. (K, TA.) One says of a man, **صَاغَ** **الذَّهَبَ خَلِيًّا** [*He cast the gold so as to make of it ornaments; or he made, formed, fashioned, or moulded, the gold into ornaments*]. (Mṣb.) — [Hence,] **صَاغَهُ اللَّهُ صَيَّغَةً حَسَنَةً** † *God created him (S, O, K, TA) in a goodly mode, or manner, of creation. (O, TA.) And صَيَّغَ عَلَى صَيَّغَتِهِ † He**