

(TA in the present art.) meaning *Having no feathers upon it, [and having in it no place exhibiting skilful workmanship, neither the feathers being of use to it] nor the binding around with sinews.* (TA in art. ريش.) — See also what here follows.

**مَصْنَعَة** (S, Mgh, O, Msh, K) and **مَصْنَعَة** (S, O, K) and **مَصْنَع** (O, Msh, K) [*A kind of tank, or reservoir, for rain-water; i. e. a thing like a حَوْض*, (S, Mgh, O, K, TA,) or like a صَبْرِيح (Msh, TA) and a بَرْكَة (Msh,) that is made, or constructed, (Mgh, Msh,) for collecting the water of the rain: (S, Mgh, O, Msh, K, TA:) pl. مَصَانِع, (O, Msh, K, TA,) a pl. of all the three words above, expl. by Aṣ as meaning excavations which people make for the rain-water, which they fill therewith, and from which they drink; and مَصَانِع is another pl. of مَصْنَعَة, the ي being inserted by poetic license; or it may be pl. of مَصْنُوع or مَصْنُوعَة: and مَصْنَع [in like manner] signifies a حَوْض or a thing like a صَبْرِيح: and مَصْنُوع is said to be a pl. thereof: (TA:) or مَصْنَع signifies a watering-trough, or tank, made for the rain-water, and not cased with baked bricks; and its pl. is أَصْنَاع. (TA voce بَرْكَة.) See also مَصْنَع, in two places. — [The pl.] مَصَانِع signifies also *Constructions such as قُصُور* [or pavilions, &c.], (O, K,) and fortresses; (S, O, K;) and مَصْنَع also signifies a fortress: and the former, wells also. (TA.) And Towns, or villages, are thus called, (O, K,) by the Arabs, accord. to Aṣ: sing. مَصْنَعَة: (O, TA:) one says, هُوَ مِنْ أَهْلِ مَصْنَع, meaning *He is of the people of the towns, or villages, and of the cultivated land.* (A, TA.) Also *Places set apart for horses, away from the tents or houses:* sing. مَصْنَعَة. (AHn, TA.) [In Abul. Ann. ii. 42, where it seems to mean "reservoirs for rain-water," Reiske renders it "Hospitia publica." — See also مَصْنَع, in two places.

**مَصْنُوع**: see مَصْنَع, and مَصْنَعَة. — Also † [*Fabricated, as applied to speech or a saying or sentence: a phrase, or word, innovated, [or coined,] and given by its author as chaste (فَصِيح) Arabic; differing from مُوَلَّد, which is applied to what is not so given: (Mz, 21st نوع:) forged, as applied to a word, and poetry.* (Id. 8th نوع.)

هُوَ مُصْطَنَعَةٌ فَلَان: see مَصْنَع.

#### صنـ

2. **صَنَفَ** (M, K,) inf. n. **تَصْنِيفٌ** (S, M, O, K,) *He assorted it; i. e. made it into, or disposed it in, sorts, or species; (S, O, K;) and separated, or distinguished, its several parts or portions or constituents, one from another: (S, M, O, K:) the تَصْنِيف is the separating, or distinguishing, of things, one from another.* (Msh.) — And hence, (Z, Msh, TA,) **تَصْنِيفُ الْكِتَابِ** (Z, TA) or **الْكِتَابِ**: (Msh:) you say, **صَنَفَ الْكِتَابَ**, inf. n. as above, *He composed the book.* (MA.) — **صَنَفَتِ الْعِصَاهُ** *The [trees called] عصاه became green: (M:) and*

**صَنَفَ الشَّجَرُ** *the trees put forth their leaves: (O, K: [and the like is said in the Msh:])* AHn says that this signifies *the trees began to leaf, so that they were of two sorts, one sort that had leaved and one sort that had not leaved; but this is not a valid saying; and in like manner تَصَنَّفَ: (M:) accord. to the A, both signify the trees became of different sorts; and in like manner التَّبَات [the plants, or herbage]: (TA:) and صَنَفَ التَّمَرِ, inf. n. as above, signifies the fruits became so that some of them were ripe exclusively of others, and some of them coloured exclusively of others: (Msh:) and تَصَنَّفَ الأَرطَى, and التَّبَات, the [trees called] اَرطَى, and the plants, or herbage, broke forth to leaf. (Ibn-'Abbád, O, K.) 'Obeyd-Alláh Ibn-Kays-er-Rukciyát says,*

• سَقِيًّا لِحُلْوَانِ ذِي الْكُرُومِ وَمَا  
• صَنَفَ مِنْ تَيْنِهِ وَمِنْ عَيْنِهِ

[*May there be a sending down of rain to Hulwán, the possessor of vines, and of such as have put forth their leaves, of the fig-trees and the grape-vines thereof*]: (O, K:) it is said in the K that the verb in this verse is thus, from صَنَفَ الشَّجَرُ, not from صَنَفَ; and that J has erred in the reading that he has given; for the reading given by J, who ascribes this verse to Ibn-Aḥmar, is صَنَفَ; but this is the reading of Fr, [as is said in the O,] and both readings are correct; and of the latter, [accord. to which the meaning is, *and of such as have been made to consist of various sorts or species, of the fig-trees and the grape-vines thereof*], MF says, it is that which the case requires, the commendation being for the abundance and variety of the fruits of the trees, rather than for the trees putting forth their leaves. (TA.)

5: see above, in two places. — One says also, **تَصَنَّفَتِ شَفَتُهُ** *His lip became chapped.* (Ibn-'Abbád, O, K.) And **تَصَنَّفَ سَائِي التَّعَامَةِ** *The shank of the ostrich became chapped.* (TA.)

**صَنَفَ**: see what next follows.

**صَنَفَ** and **صَنَفَ** *A sort, or species, (Lth, S, M, O, Msh, K,) of a thing, (M, TA,) or of things, (Lth, TA,) as, for instance, of household-goods, or furniture and utensils: (TA:) [a term subordinate to جَنَس:] and a part, or portion, or constituent, of anything: (Lth, Msh, TA:) pl. (of the former, Msh) أَصْنَافٌ and (of the latter, Msh) صُنُوفٌ. (M, O, Msh, K.) — Also the former, i. q. صَفَة [meaning *A quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing, or the state, condition, or case, of a thing.* (M, K.) — See also صَنَفَة.*

صَنَفَ : } see the next paragraph.  
صَنَفَة : }

**صَنَفَ** (S, M, O, K) and **صَنَفَ** and **صَنَفَ**, (Sh, O, K,) the first of which is the most chaste, (O, TA,) of a waist-wrapper (إِزَار), (S, M,) or of a garment, (O, K,) The طَرَّةُ thereof, i. e. (S, O)

the side thereof that has no fringe of unwoven threads: (S, O, K:) or (M, K) its طَرَّة [or border] (M) upon which is the fringe consisting of unwoven threads: (M, K:) or any border, or side, thereof: (S, M, O, K:) accord. to IDrd, it is, with the lexicologists, the side (حَاشِيَة) of a garment; and with others, the part in which is the fringe of unwoven threads: (O:) and the corner of a garment: the pl. of صَنَفَة is صَنَفَات and [coll. gen. n.] صَنَف. (M.) — **صَنَفَاتُ**, as used by a poet describing the سَرَاب [or mirage], means, accord. to Th, † The sides, or borders, of the سَرَاب; the سَرَاب being likened by him to a [garment such as is called] مَلَاة. (M.) — And صَنَفَة signifies also † *A portion of a قَبِيلَة* [or tribe]. (Sh, TA.)

**عُودُ الطَّيِّبِ عَوْذٌ صَنَفِيٌّ** *A species, or sort, of الطَّيِّبِ [i. e. aloes-wood] not of good quality: (M:) or one of the worst kinds of عَوْذ, (O, K,) little differing from خَشَب [i. e. wood used in carpentry and the like]: (O:) or inferior to the قَبَارِي and superior to the قَاقَلِي: (K:) used for fumigating therewith: (TA:) so called in relation to a place [the situation of which I am unable to determine with certainty: see, respecting it, note 12 to ch. xx. of my Translation of the Thousand and One Nights]. (S, O.)*

**أَصْنَفُ** (O, K,) or **أَصْنَفُ السَّاقِينِ** (M,) *A male ostrich having his shanks excoriated: (M, O, K:) pl. صَنَف. (K.)*

**تَصْنِيفٌ** inf. n. of 2 [q. v.]. — [As a subst., *A literary composition; as also مَصْنُوفٌ* pl. of the former تَصَانِيف; and of the latter مَصْنُوفَات.]

**أَصْنَافٌ مُصَنَّفَةٌ** [Sorts, or species, separated, or distinguished, one from another; distributed, or classified;] is a phrase similar to أَبْوَابٌ مُبَوَّبَةٌ. (S in art. بَوَّب.) — See also تَصْنِيفٌ.

**مُصَنِّفٌ** [*A literary composer; an author of a book or books.* — **شَجَرٌ مُصَنِّفٌ**, (Z, O, K, TA,) [in the CK مُصَنَّفٌ, which is wrong, for it is] like مُحَدَّثٌ, (TA,) *Trees among which are two sorts, dry and fresh: (O, K:) or, accord. to Z, trees varying in colours and fruits.* (TA.)

#### صنـ

2. **صَوَّرَ**, inf. n. **تَصْنِيرٌ**, i. q. **صَوَّرَ** [*He formed, fashioned, figured, shaped, sculptured, or pictured: app. from the noun here following.* (K.)

**صَنَّ** [*An idol: or an idol of a particular kind:*] **وَتْنٌ** (S:) or **وَتْنٌ** that is worshipped: (K:) or **وَتْنٌ** that is made of stones, and of wood; as is said on the authority of I'Ab: (Msh:) or a thing well known, that is carved of wood, and that is made of molten and cast silver and copper or brass: (M; and the like is said in the Msh on the authority of IF:) or the صنـ is made of metals that melt; and the وِتْن is made of stone or of wood: (Msh:) or, accord. to Hishám El-Kelbee, the former is made of wood or of gold or