

دِرْهَمِ سَوَاءٍ (M, Mughnee) This is a complete dirhem; (Mughnee;) using the last word as an epithet: and سَوَاءٌ also, using it as an inf. n., as though you said اسْتَوَاءٌ: and in like manner in the Kur xli. 9, some road سَوَاءٌ; and others, سَوَاءٌ. (M.) — And Equitable, just, or right; syn. عدْلٌ: used in this sense in the saying in the Kur [iii. 57], تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكَم [Come ye to an equitable, or a just, or right, sentence, or proposition, between us and you]. (Az, TA.) — And Equidistant, or midway, (عدْلٌ, and وَسْطٌ, S, or نَصْفٌ, Mughnee,) between two parties, (S,) or between two places; (Mughnee;) applied as an epithet to a place; as also سَوِيٌّ and سَوِيٌّ; (S, Mughnee;) of which three words the second (سَوِيٌّ) is the most chaste; (Mughnee;) or the last two signify equal (مُسَوًّى) in respect of its two extremities; and are used as epithets and as adv. ns.; originally, inf. ns. (Er-Rāghib, TA.) سَوِيٌّ and مَكَانٌ سَوِيٌّ (M, K,) in the Kur xx. 60, accord. to different readings, means A place equidistant, or midway, (Ksh, Bd, Jel,) between us and thee, (Ksh, Bd,) or to the comer from each of the two extremities: (Jel:) or مَكَانٌ سَوِيٌّ and مَعْلَمٌ سَوِيٌّ [i. e. a place marked], (so in a copy of the M and in one of the K,) or مَعْلَمٌ, (so in other copies of the K and in the TA,) which is for مَعْلَمٌ, meaning having a mark, or sign, by which one is guided, or directed, thereto. (MF, TA.) — [Also Equal, or alike, in any respect.] One says, مَرَّتْ بِرَجُلٍ سَوَاءٌ, (M, Mughnee, K,) and سَوَاءٌ وَالْعَدَمُ, (K,) and سَوِيٌّ وَالْعَدَمُ, (M, K,) meaning سَوَاءٌ وَجُودُهُ وَعَدَمُهُ [i. e. I passed by a man whose existence and whose non-existence are equal, or alike, to me, or in my opinion]: (M, K:*) and Sb mentions the phrase, سَوَاءٌ هُوَ وَالْعَدَمُ [as meaning His existence and his non-existence are equal, or alike, to me]. (M.) And سَوَاءٌ عَلَيَّ قُمْتُ أَوْ قَعَدْتُ [It is equal, or alike, to me, that thou stand or that thou sit, or whether thou stand or sit; or that thou stand or that thou sit is equal, or alike, to me: see Kur ii. 5, and the expositions thereof]. (S.) [And سَوِيٌّ is used as an adv. n., or as an inf. n. adverbially, meaning Alike: see an ex. in a verse cited voce سَبْتٌ.] — Also A like; a similar person or thing; (S, M, K;) and so سَوِيٌّ: [each used as masc. and fem.; and the former as sing. and dual and pl., though having proper dual and pl. forms:] the pl. of the former is أَسْوَاءٌ, (S, M, K,) and also, (S, K,) but anomalous, (S,) or [rather] quasi-pl. ns., all anomalous, (M,) سَوَاسِيَةٌ (S, M, K) and سَوَاسِيَةٌ (M, K:) and سَوَاسِيَةٌ is also pl. of سَوِيٌّ: (TA:) as to سَوَاسِيَةٌ, Akh says, سَوَاءٌ is of the measure فَعَالٌ, and سَيَّةٌ may be of the measure فَعْلَةٌ or فُلَّةٌ, the former of which is the more agreeable with analogy, the و being changed into ي because of the kesreh before it, for it is originally سَوِيَّةٌ; and it is from أَسْوَيْتُ الشَّيْءَ meaning “I neglected the thing:” [see 4:] (S:) accord. to Aboo-Alee, the سَوَاسِيَةُ is changed

from the و in سَوَاسِيَةٌ, in which latter some preserve it to show that it is the final radical: (M:) accord. to Fr, سَوَاسِيَةٌ has no sing., and relates only to equality in evil: (T, TA:) so in the saying,

سَوَاسِيَةٌ كَأَنَّانِ الْحِمَارِ

[Equals like the teeth of the ass]. (TA.) It requires two [or more nouns for its subjects]: you say, سَوَاسِيَةٌ زَيْدٌ وَعَمْرُو, meaning ذَوَا سَوَاسِيَةٍ [i. e., lit., Two possessors of equality, or likeness, are Zeyd and 'Amr], (M, K,) because it is [originally] an inf. n.: (M:) and هُمَا فِي هَذَا الْأَمْرِ سَوَاءٌ [They two are in this affair, or case, likes]: (S:) and هُمَا سَوَاءٌ (S, M, K) and سَيَّانٌ i. e. They two are likes: (S, M, Mgh, Msh, K:) and هُمَا سَوَاءٌ and هُمَا سَوَاسِيَةٌ i. e. They are likes; (S;) [the first and last of these three are mentioned in the Mgh as identical in meaning;] or, accord. to Fr, the last means they are equals in evil, not in good: (T, TA:) and مَا هُوَ لَكَ بِي سَوِيٌّ [He is not a person like to thee: and مَا هُمَ لَكَ بِأَسْوَاءٍ [They are not persons like to thee]: (Lh, M:) and مَا هِيَ لَكَ بِي سَوِيٌّ (Lh, M, K*) i. e. She is not a person like to thee: (TA:) and مَا هُنَّ لَكَ بِأَسْوَاءٍ [They (females) are not persons like to thee]: and لَا سَيَّانٌ لَكَ [There is not a like to him who did that]: and لَا سَوَاسِيَةَ لَكَ [There is not the like of thee when thou doest that]: (Lh, M, K:) and لَا سَيَّةَ لَكَ [There is not the like of such a one: in the CK, لَا سَيَّةَ لَكَ فَلَانٌ perhaps the right reading is فَلَانٌ: Such a one is not the like of thee]. سَوَاءٌ and سَوَاسِيَةٌ should not be used with أَوْ in the place of وَ except by poetic license: one of the exceptions to this rule is the saying of Aboo-Dhu-eyb,

وَكَانَ سَيَّانٌ أَلَّا يَسْرَحُوا نَعْمًا

أَوْ يَسْرَحُوهُ بِهَا وَأَغْبَرَتِ السُّوحُ

[And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty by reason of drought]. (M.) For two other exs. of سَوَاءٌ, [as well as of its syn. سَوِيٌّ, and for سَيَّانٌ also,] see سَوِيٌّ. — See also سَوِيٌّ in six places.

سَوَاءٌ: see سَوِيٌّ, second sentence, in two places: and سَوَاءٌ also, in the latter half of the paragraph: — and see سَوِيٌّ. — سَوَاءٌ بِاللَّوَاءِ وَاللَّوَاءُ means † They sent seeking, or demanding, aid, or succour. (K in art. لَوِيٌّ. [The proper signification of سَوَاءٌ in this instance I do not find explained.]

سَوِيٌّ: see سَوَاءٌ, in the former half of the paragraph, in six places.

سَوِيٌّ: see سَوَاءٌ, in the middle of the paragraph.

سَوِيَّةٌ: see سَوَاءٌ, in five places. — [Also fem. of سَوِيٌّ. — And hence, as a subst.,] A kind of vehicle of female slaves and of necessitous persons: (K:) or a [garment of the kind called] كَسَاءٌ, stuffed with panic grass (لُجَامٌ), (S, M, K, and

L in art. كَرْبٌ,) or palm-fibres (لِف), (M,) or the like, (S, M, and L ubi suprā,) resembling the بَرْدَعَةٌ [q. v.], (S, and L ubi suprā,) which is put on the back of the camel, (M,) or on the back of the ass &c., (L ubi suprā,) and which is one of the vehicles of female slaves and of necessitous persons: (M:) and likewise such as is put upon the back of the camel, but in the form of a ring because of the hump, and [also] called حَوِيَّةٌ [q. v.]: pl. سَوَايَا. (S.)

سَوَاءٌ and سَوَاسِيَةٌ and سَوِيٌّ: see سَوَاءٌ, in the latter half of the paragraph; the last of them in three places.

سَوَاءٌ لَوَاءٌ, each of the measure فَعَالٌ, irregularly derived from اسْتَوَى and اتَّوَى; a prov., applied to women, meaning Straight and bending, and collecting together and separating; not remaining in one state, or condition. (Meyd.) — And أَرْضٌ سَوَاءٌ Land of which the earth, or dust, is like sand. (IAth, TA.)

سَايَةٌ is [held by some to be] of the measure فَعْلَةٌ from اتَّسَوَيْتُ [inf. n. of سَوِيٌّ]; (K;) mentioned by Az on the authority of Fr; but in copies of the T, سَايَةٌ from اتَّسَوَيْتُ. (TA.) One says, ضَرَبَ لِي سَايَةً, meaning He prepared for me a speech: (K:) or an evil speech, which he framed (سَوَّاهَا) against me to deceive me: mentioned by Az on the authority of Fr. (TA.) [See the same word in art. سَوَاءٌ.]

أَسْوَى [More, and most, equal, equable, uniform, or even: and more, or most, equitable, &c.]. One says, هَذَا الْمَكَانُ أَسْوَى هَذِهِ الْأَمْكَنَةِ, i. e. [This place is] the most even [of these places]. (M.)

تَسَوَاءٌ An even place; occurring in a trad.: the ت is augmentative. (TA.)

مُسَوًّى [act. part. n. of 4]. One says in answer to him who asks, “How have ye entered upon the morning?” (S,) or “How have ye entered upon the evening?” (M, TA,) مُسَوًّى صَالِحُونَ [as enunciatives of نَحْنُ understood], (S, M,) or مُسَوًّى صَالِحِينَ [as enunciatives of مُسَوًّى understood, but I think that مُسَوًّى is a mistranscription for مُسَوًّى], meaning In a good, right, state, with respect to our children and our cattle. (S, M, TA.)

مَسَاوٍ: see 3, in three places.

مُسَوًّى: see سَوَاءٌ, in the former half of the paragraph, in six places: and see also مُسَوًّى. [أَدَقُّ: see مُسَوًّى.]

سَيَّانٌ

سَوَفٌ i. q. سَوِيٌّ, q. v.

سَوِيٌّ and سَوِيٌّ: see art. سَوِيٌّ; and see the latter in art. سَوِيٌّ.

سَيَّانٌ

سَيَّانٌ, (K,) or سَيَّانًا, (M,) or both,