

and ejaculations used for the purpose of calling, as **جُنْ** (to camels) and **تُنْ** (to an ass): of the other class are **غَاقِي** (imitative of the cry of the crow) and **عُتْقِي** (imitative of the sound produced by the falling of stones) and **قُبْ** (imitative of the sound produced by the fall of a sword) &c.: nouns significant of sounds are generally indecl., because they resemble certain particles in neither governing nor being governed; but some of them are occasionally decl. [like other nouns]. (El-Ashmoonee's Expos. of the Alfeeych of Ibn-Málik, section **الاسماء الافعال والاصوات**.) — See also the next paragraph, in four places.

صِبْتُ (S, M, A, Mṣb, K) and **صَوْتُ** (S, M, A, K) and **صَاتُ** (M, K) and **صَيْتُهُ** (K) Fame, report, repute, or reputation, whether good or evil: (TA:) or good fame, good report, good repute or reputation, (S, M, Mṣb, K,) that spreads (S) among the people; (S, Mṣb;) so some say; (TA;) not evil: (S;) [they may often be well rendered *renown*:] **صِبْتُ** is originally **صَوْتُ**; the **و** being changed into **ي** on account of the *kesreh* preceding it: it seems as though they made it to be of the measure **فَعْلٌ** to distinguish between the **صَوْتُ** that is heard and the fame &c. that is known: but sometimes they said, **اِنْتَشَرَ صَوْتُهُ فِي النَّاسِ** in the sense of **صَيْتُهُ** [i. e. *His fame &c., or good fame &c., spread among the people*]: (S, TA:) and **صِبْتُ فِي النَّاسِ** [He has fame &c., or good fame &c., spread among the people]: and **ذَهَبَ صَيْتُهُ فِيهِمْ** [His fame &c., or good fame &c., went among them]. (A.) It is said in a trad., **مَا مِنْ عَبْدٍ إِلَّا لَهُ صَيْتٌ فِي السَّمَاءِ**, meaning [There is no servant of God, i. e. no man, but he has] a report by which he is known [in Heaven]; and it may be in respect of good and evil. (TA.) And in another trad., **فَصَلَ مَا بَيْنَ الْحَلَالِ وَالْحَرَامِ الصَّوْتُ وَالذُّفُ** [The distinction between the lawful (i. e. marriage) and the unlawful (i. e. fornication) is the report that is made in the case of the former, and the tambourine that is used in that case], meaning the publication of the marriage, and the going of the report thereof among the people. (TA.) = **صَيْتٌ** also signifies *A blacksmith's hammer*. (K, TA.) — And *An artificer, or a handicraftsman*; syn. **صَانِعٌ**: (K accord. to the TA:) or a goldsmith; syn. **صَانِعٌ**. (So in the CK and in my MS. copy of the K.)

صَيْتُهُ: see the next preceding paragraph.

صَاتَتْ [Sounding; making, producing, emitting, sending forth, or uttering, a sound, noise, voice, or cry; (see its verb, **صَاتَ**);] raising his voice, calling or calling out, crying or crying out, shouting, exclaiming, or vociferating; (S, Mṣb, TA;) as also **صَيْتٌ**; the two words being like **صَوْتُ** and **مَيْتٌ**; the latter originally **صَوْتُ**. (TA.) [But see the next paragraph: and see also **مِصْوَاتٌ**.]

صَيْتٌ, applied to a man, (S, M, A, Mṣb, K,) and **صَاتٌ**, so applied, (S, M, K,) and the latter

likewise applied to an ass, (S,) both signify the same, (K,) *Vehement, strong, or loud, of voice*: (S, M, Mṣb:) **رَجُلٌ صَاتٌ** is like **رَجُلٌ مَالٌ** “a man having much property,” and **رَجُلٌ نَالٌ** “a man who gives much,” and **كَيْشٌ صَافٌ** [“a ram having much wool”], &c., all of these epithets being originally of the measure **فَعْلٌ**: (S;) or **صَاتٌ** may be of the measure **فَاعِلٌ** from which the medial radical has gone; or it may be [originally **صَوْتُ**], of the measure **فَعْلٌ**. (M.) One says also **صَوْتُ صَيْتٌ** [A vehement, strong, or loud, voice]. (A.) See also **صَائَتْ**.

صَوَاتٌ: see **مِصْوَاتٌ**.

مِصْوَاتٌ: see the next paragraph, in two places.

مِصْوَاتٌ One who raises his voice, calls or calls out, cries or cries out, shouts, clamours, exclaims, or vociferates; i. q. **مُصَوِّتٌ**: (K, TA:) [or, as also **صَوَاتٌ**, often occurring, who does so much, or is in the habit of doing so; each being of a measure denoting intensiveness of the signification.] — [Hence,] one says, **مَا بِالْأَرْبَابِ مِصْوَاتٌ**, meaning *There is not in the house any one (K, TA) that raises his voice, &c.*: in some copies of the K **مِصْوَاتٌ**, which has the same meaning. (TA.)

مُصَوِّتٌ Straight in stature. (S.)

صوح

صَوَّجَانٌ: see **صَوَّجَانٌ**, in art. **صَوَّجَانٌ**.

صوح

1. **صُحَّتُهُ** (S, K,) [third pers. **صَاحَ**, aor. **يُصَوِّحُ**,] inf. n. **صَوَّحَ** (TK,) *I clave, split, or slit, it*; (S, K;) namely, a thing. (S.)

2. **صَوَّحَتِ الْبَقْلَ**, said of the wind, (S, A,) and of the heat, (A,) and of the sun, (S, TA,) inf. n. **تَصَوِّحٌ** (K,) *It dried up, or caused to dry up*, (S, A, K,) the herbs, or leguminous plants, (S, A,) so that they became much split; (A;) and so **الْخَشَبُ** [the wood]; and the like of these: and **صَيَّحَتْ** signifies the same. (TA.) And **صَوَّحَ الشَّعْرَ**, said of dryness, *It caused the hair to split much, and to fall off, and become scattered*. (L.) — See also 5, in four places. — It is said in a trad., **نَهَى عَنْ بَيْعِ النَّخْلِ قَبْلَ أَنْ يُصَوِّحَ**, meaning [He forbade the selling of palm-trees] before that the good thereof become distinguishable from the bad: related by some with **ر** [i. e. **يُصَرِّحُ**]: (TA:) but El-Khatābee says that the right word is **يُصَوِّحُ**, with **و**. (TA in art. **صَرَحَ**.)

5. **تَصَوَّحَ الْبَقْلَ** The herbs, or leguminous plants, became dried up; as also **صَوَّحَ**: (IB, TA:) or became completely dried up; or became blighted and dried up; and **صَوَّحَ** signifies the same: (L:) or became dried up in the hot season, not by

reason of a blight or the like: (T, TA:) or became dried up in the upper part, (AA, S, K,) yet retaining moisture: (AA, S:) or became dried up and split; (Aq, TA;) and **صَوَّحَ** signifies [the same, or] became dried up and much split: (A:) or (and so the verb **تَصَوَّحَ** said of wood, and the like,) became much split, spontaneously, and parts thereof became scattered: and **تَصَيَّحَ** signifies the same. (TA.) It is said in a trad. of 'Alee, **فَبَادِرُوا الْعِلْمَ قَبْلَ تَصَوِّحِ نَبْتِهِ** [Therefore hasten ye to obtain knowledge before the drying-up of its plants for want of mental vigour]. (TA.) — **تَصَوَّحَ** also signifies *It became much split*; (S, K;) said of hair &c.; (S;) as also **انْصَحَ**: (K:) [but this latter is more correctly expl. below:] [or] said of hair, it fell off and became scattered; as also **تَصَيَّحَ**: (K:) or it became much split, (A, L,) of itself, (L,) [or by reason of dryness, (see 2,)] and fell off and became scattered. (L.)

7. **انْصَحَ** *It clave, split, or slit; or became cloven, split, or slit*. (S, K.) See also 5. — *It (a mountain) became much cleft, or cracked, and dried, by reason of want of rain*. (TA, from a trad.) — *It (a garment) slit, or rent, of itself*. (AO, S.) — *It (the moon, S, K, and the dawn, and lightning, TA) showed its light*: (S, K, TA:) originally, became cleft. (TA.) [See also 7 in art. **صَيَّحَ**.]

صَوَّحَ: see what next follows.

صَوَّحَ (S, A, K) and **صَوَّحَ** (IAq, K) The wall (حَائِطٌ) of a valley: (S, K:) [app. meaning its perpendicular side; for] a valley has **صَوَّحَانِ**, (S,) which means the two sides thereof, resembling two walls. (A.) — And The lower part of a mountain: (K:) or the face of a mountain that stands up (S, K) appearing (S) as though it were a wall. (S, K.) It is said in a trad., **أَلْقَوْهُ بَيْنَ الصَّوْحَيْنِ حَتَّى أَكَلَتْهُ السَّبَاعُ**, meaning [They cast him] between the two mountains [so that the beasts, or birds, of prey ate him]. (S.)

صَاحَةٌ A plain, (A,) or land, (K,) that produces nothing (A, K) ever; (K;) i. e., in which is no good. (A.)

صَوَّحَانٌ, with damm [to the ص], Dry. (K.) And **نَخْلَةٌ صَوَّحَانَةٌ** A palm-tree of which the branches with their leaves upon them have become dried up, rigid, and contracted. (K, TA.)

صَوَّاحٌ Gypsum. (S, K.) — And † The sweat of horses: (S, K:) said to be likened to gypsum because of its whiteness. (T, L.) — And † Milk mixed with water, the latter being the more in quantity. (Abou-Sa'eed, K.) — Also An elevated piece, (نَجْوَةٌ), so in the L and CK, and in my MS. copy of the K, or such as is soft, or yielding, (رَخْوَةٌ), so in the TA as from the K, of land. (L, K.) — And The spadix (طَلْعٌ) of the palm-tree, (AHn, K,) when it dries up, and falls in pieces and becomes scattered. (AHn.)

صَوَّاحَةٌ, like **رَمَانَةٌ**, [but accord. to analogy it