

أَصُونَةٌ (MA:) or مَصَانٌ signifies any place in which one reposes a garment. (TA in art. ضرس.)

صَوَانِي pl. of صِينِي. (KL.) See art. صين.

صَوَانٌ [Flint-stone; and flint-stones: thus in the present day:] a sort of stones, (S, Mṣb,) in which is hardness; (Mṣb;) hard stones, (M, K,) of a certain sort, (K,) with which fire is struck: or, as some say, certain black stones which are not hard: (M:) or a sort of hard stones, which, when fire smites it, crackles (يَفْقَعُ) and cracks, and sometimes fire is struck with it, but it is not fit for [making] lime, nor for heating for the purpose of roasting thereon: (Az, TA:) one thereof is called صَوَانَةٌ. (S, M, Mṣb, K.)

الصَوَانَةُ The دُبُرُ [meaning anus]: (K, TA:) so called because it keeps [from escape] much, or often, what would issue from it. (TA.) = See also صَوَانٌ.

صَيْنٌ [thus app., like سَيْدٌ and جَيْدٌ, written in my copy of the Mṣb صين.] One who preserves his honour, or reputation. (Mṣb.)

مَصَانٌ: see صَوَانٌ, in two places.

مِصَانٌ: see مِصَانٌ.

مَصُونٌ and مِصُونٌ (S, M, Mṣb, K,) like مَدُونٌ and مِصُونٌ (S and Mṣb in art. دوف, q. v.) the latter of the dial. of Temeem, (M,) Preserved, kept, laid up, taken care of, or reserved; (S, M, Mṣb, K;) applied to a garment [&c.]; (S, M;) as also مَصُونٌ, which is an inf. n. used as an epithet: (M:) one should not say مِصَانٌ (S, TA,) nor مِصَانٌ, as the vulgar say. (TA.)

مِصَوَانٌ A bow-case; (K, TA;) as also مِصَانٌ. (TA.)

مِصُونٌ: see مَصُونٌ.

صوى

1. صَوَتِ النَّخْلَةَ (Lth, Az, S, M, K,) aor. تَصَوَّى (S, K,) inf. n. صَوَى; (Lth, Az, S, M, K;) and صَوَيْتَ (Az, M, K,) which is the form preferred by Az, [aor. تَصَوَّى] inf. n. صَوَى; (TA;) The palm-tree needed irrigation, and became slender: (Az, TA:) or became dry, or dried up; (S, M, K;) as also أَصَوْتُ, and صَوْتُ (K:) and in like manner one says of other trees: and sometimes, of animals. (M.) And صَوَى الضَّرْعِ The udder had no milk remaining in it. (Ham p. 661.) — [Hence,] صَوَتِ الشَّاةُ The ewe, or she-goat, became fat, (S, TA,) in consequence of her udder's having been made to dry up. (S.) And صَوَى He became strong. (K.)

2. صَوَى (M,) inf. n. تَصَوَّى (K,) primarily, (M,) is used in relation to females, meaning He abstained from milking her, in order that she might become fat, (M, K,) and not be weak. (M.) You say, صَوَيْتِ النَّاقَةَ I abstained from

milking the she-camel for some days in order that the milk might collect in her udder so that she might become fat: or I made her milk to dry up, that she might become fatter. (M.) And صَوَيْتِ الشَّاةَ, inf. n. as above, I made the udder of the ewe, or goat, to become dry, that she might become fatter: (S:) or صَوَيْتِ الغَنَمَ I made the milk of the ewes, or goats, to dry up, purposely, that they might become fatter; like as one says in relation to camels: the subst. from the verb thus used is صَوَى; and this is said to mean The leaving an animal and not milking her. (M.) Some say that تَصَوَّى is like تَصَرَّى; and hence the trad., التَّصَوَّى غَلَابَةٌ [i. e. The causing the milk to collect in the udder of an animal by abstaining from milking her for some days, when one desires to sell her, is an endeavouring to deceive: but I think that the right reading in this instance is probably التَّصَرَّى, with ر]. (TA.) — It is also used in relation to a stallion (S, M, K) of the camels: (S:) thus it is used by El-Fak'asee. (M.) One says, صَوَيْتِ الفَحْلَ (M,) inf. n. as above, (S, K,) I put no burden upon the stallion [camel], and did not bind him with a rope, in order that he might become more brisk in covering, and more strong; (S, M, K;) thus expl. by El-'Adebbes El-Kinānee: (S:) or I exempted him from work, and fed him, until his spirit returned to him, and he became fat. (M.) And صَوَيْتُ لِإِبِلِي فَحْلًا I chose for my camels a stallion, and fed and nourished him for the office of the stallion. (S.) = See also 1. = [And see art. صو.]

4: see 1. — One says also اصْوَى القَوْمَ, meaning The people's cattle became lean, or emaciated; like اصْوَى القَوْمَ. (IKtt, TA.) = [See also art. صو.]

صَوَى a subst. from 2, q. v. (M.)

صَوٍ: see its fem., صَوِيَّةٌ, voce صَاوٍ. — [Also, app., Empty سُنْبُلٌ (or ears of corn): accord. to the TA (on the authority of Az): the word in this sense, and thus applied, is there written with the article, الصوى, without any syll. sign.]

صَوِيَّةٌ: see the following paragraph.

صَاوٍ Dry, (S, K, TA,) by reason of thirst, or want of irrigation, or by reason of leanness, or emaciation. (TA.) You say نَخْلَةٌ صَاوِيَةٌ (M, K,) and صَوِيَّةٌ (M, TA,) [agreeably with rule, as part n. of صَوَيْتَ,] or صَوِيَّةٌ (so in copies of the K, [app. a mistranscription,]) A dry, or dried-up, palm-tree: (M, K:) and in like manner one terms other trees: and sometimes, animals: thus the poet Sā'idah applies the epithet صَاوِيَةٌ to wild cows or wild oxen (بَقَرٌ وَحْشٌ). (M.) — And Strong. (TA.)

صيب

1. صَابَ aor. يَصِيبُ (S, M, Mṣb, K,) inf. n. صَيْبٌ (S, Mṣb, K,) said of an arrow, (S, M, Mṣb,) i. q. أَصَابَ [expl. in art. صوب]; (S, M, Mṣb, K;) like صَابٌ having for its aor. يَصُوبُ. (S, M, Mṣb.)

صَيَّانٌ: see صَوَّبٌ, in art. صوب.

صَيَّابٌ: see صَيَّابَةٌ.

صَيَّوْبٌ An arrow going right, or hitting the mark: pl. صَيَّبٌ (M, K) and صَيَّابٌ (MF, TA,) or the latter is pl. of صَيَّابٌ, which signifies the same. (M, in art. صوب.)

صَيَّابَةٌ: see صَيَّابَةٌ.

صَيَّبٌ: see art. صوب.

صَيَّابٌ: see صَيَّابَةٌ, in four places.

صَيَّوْبٌ: see art. صوب.

صَيَّابَةٌ and صَيَّابٌ (M, A, K) and صَيَّابَةٌ and صَيَّابٌ (A, K) The أَصْلُ (M, A, K) [as meaning the original stock] of a people, (M,) or [as meaning the original, or the principal, or most essential, part,] of a thing: (A, K:) and the purest, or choice, or best, part or portion, (M, A, K,) of a thing (M, K) of any kind, (M,) or of a people. (A.) One says, هُوَ فِي صَيَّابَةِ قَوْمِهِ and صَيَّابِهِ He is of the أَصْلُ [or original stock] of his people: (Fr, TA:) and مِنْ صَيَّابَةِ قَوْمِهِ and صَوَابَةِ قَوْمِهِ (TA) and مِنْ صَيَّابِهِ (A) of the purest in race of his people. (A, TA.) And قَوْمٌ صَيَّابٌ A choice, or an excellent, people. (TA.) — Also the first, The collective body of a people; (Kr, M;) and so صَوَابَةٌ. (M in art. صوب.) — And A lord, master, or chief. (M, K.)

صيت

صَوْتٌ: see art. صوت.

صيح

1. صَاحَ (S, A, O, Mṣb, &c.,) aor. يَصِيحُ (S, O, Mṣb,) inf. n. صِيَاحٌ and صَيْحَةٌ (S, A, O, Mṣb, K*) and صِيْحٌ and صِيَاحٌ and صَيْحَانٌ (S, O, K,*) He raised his voice, voiced, called or called out, cried or cried out: (S, A, O, Mṣb, K:) or did so vehemently, cried aloud, uttered a loud cry or crying, shouted, exclaimed, or vociferated: (T, S, A, O, Mṣb, TA:) or did so with his utmost force or power; (K, TA;) as also صَيِّحٌ (A, TA:) it is said of a man, and of other things: (TA:) or of anything: (T, TA:) originally, of an animal, and often of a bird of the crow-kind, but rarely of a bird unrestrictedly, and sometimes of a spear as being likened to an animal. (Ham p. 187.) One says, صَاحَ صَيْحَةً شَدِيدَةً [He called, or cried, &c., with a vehement calling or crying &c., or with a vehement call or cry &c.]. (A.) And صَاحَ بِهِ He called or cried, or called out or cried out, to it [or to him]. (Mṣb.) And صَيِّحٌ لِي بِغُلَّانٍ Call thou to me such a one. (A, TA.) And صَيِّحٌ بِهِ and صَيِّحَةٌ (A, TA,) and صَيِّحٌ بِهِ and صَيْحَةٌ (A,) He called, hailed, or summoned, him; called out, cried out, or shouted, to him. (A, TA.) — And صَيِّحٌ بِهِمُ † They were