

with teshdeed, meaning *he treated* [or *nourished*] *well the girl, or young woman, and fattened her*; (O, K; [in my MS. copy of the ك صَنِيعَ الْجَارِيَةِ]); because the *تصنيع* of the girl, or young woman, is by means of many things, and by careful tending: (O, K:) so says Lth: (O:) but Az says that by other, or others, than Lth, it is allowed to say *صَنِيعَ جَارِيَتِهِ*, without teshdeed: and hence the phrase in the Kur [xx. 40.], *وَلْتَصْنَعْ عَلَيَّ عَيْنِي*, (TA,) meaning † [And this I did] *that thou mightest be reared and nourished in my sight*; (O, TA;) for which some read *وَلْتَصْنَعْ*, as an imperative; and some, *وَلْتَصْنَعْ*, meaning *and that thou mightest work in my sight*, (Ksh, Bd,) lest thou shouldst do so contrary to my command. (Bd.) You say likewise, of a woman, *صَنَعَتْ نَفْسَهَا*: see 5. And you say also *صَاطَنَعْتَهُ*, meaning † *I reared him*; and *educated, disciplined, or trained, him well*. (S, O, K, TA.) = Accord. to IDrst, *صَنِيعٌ*, inf. n. *صَنِيعٌ*, signifies *He was, or became, skilled, or skilful*: but IB says that *صَنِيعٌ* has not been heard. (TA.)

2: see 1, latter half, in two places.

3. *مُصَانَعَةٌ* primarily signifies *The doing to one a thing in order that he may do another thing to the doer of the former thing*. (TA.) — Hence, (TA,) † *The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; and endeavouring to conciliate*. (O, K, TA.) Or this is from the last of the following significations. (TA.) You say *صَانَعَهُ* † *He treated him with gentleness, or blandishment; &c.* (O, TA.) And † *He acted hypocritically with him*. (TA.) And *صَانَعَهُ عَيْنَ الشَّيْءِ* † *He strove, or endeavoured, to turn him from the thing by deceit, or guile*. (TA.) — And hence, (A, TA,) or from the last signification in this paragraph, (TA,) † *The act of bribing*. (S, O, Mṣb, K, TA.) One says, *صَانَعُ الْوَالِيَّ* † *He bribed [the prefect, ruler, judge, or the like]*. (TA.) And *صَانَعُهُ بِالْمَالِ* † *He bribed him with property, wealth, or money*. (Mgh, TA.)* And it is said in a prov., *مَنْ صَانَعُ بِالْمَالِ لَمْ يَحْتَشِرْ مِنَ طَلَبِ الْحَاجَةِ* † [He who bribes with property is not ashamed of demanding the thing wanted]. (S, O, TA.) — Also † *A horse's not putting forth, or giving, the whole of his strength in going; reserving somewhat thereof*: one says, *يَصَانَعُكَ بِذَلِكَ سِيرَتَهُ* † [He keeps back from thee somewhat by the manner in which he exerts his power of going]. (O, K, TA.)

4. *اصنع* *He* (a man, O) *aided, or assisted, another*. (O, K.) And accord. to Ibn-'Abbád, followed in the O and TS and K, one says also, *اصنع الأخرق*, meaning *The unskilful learned, and did soundly, thoroughly, skilfully, or well*: but this is a mistake, occasioned by his deeming dubious, or obscure, a passage in the Nawádir of IAḥar, where the latter says that *اصنع الرجل* means *أعان الأخرق* [i. e. *The man aided, or assisted, the unskilful*]. (TA.) = *اصنع الفرس*: see 1, latter half. [Freytag states, as on the authority of the K, that *أصنع*, said of a horse,

signifies “Non omnibus viribus usus cucurrit, sed ita tamen ut eques eo contentus esset” (which is nearly the same as a signification of *صَانَعٌ* likewise mentioned by him): but this is a mistake.]

5. *تَصْنَعٌ* signifies *The affecting a goodly way, mode, or manner, of acting, or conduct, or the like*; (S, O, K, TA; [التصنيت in the CK is a mis-transcription for التسميت];) and the *making a show thereof*; (TA;) and the *adorning oneself* (K, TA) *thereby, while internally unsound in the grounds of pretension to respect*. (TA.) And *تصنعت*, said of a woman, means *صنعت نفسها* [She cultivated and improved her person, so as to render herself comely, by art, and good nurture]: (S, O:) or *she adorned, or embellished, herself*. (PṢ.)

8: see 1, former half. — Accord. to Er-Rághib, *اصطناع* signifies *The exceeding the usual, or ordinary, bounds, or degree, in putting a thing into a good, sound, right, or proper, state*. (TA.) — And hence, he says, the phrase in the Kur [xx. 43], *وَأَصْطَنَعْتُكَ لِنَفْسِي*, which means † *And I have chosen thee [for myself] to establish my evidence and to serve as my spokesman between me and my creatures so that thy doing thus shall be as though I did it*: (TA:) or it means *I have reared thee, (Az, TA,) or I have chosen thee, (O, K, TA,) [for myself], for a special affair which I require thee to accomplish in a sufficient manner, (Az, O, K, TA,) concerning Pharaoh and his forces*. (Az, TA.) See also 1, last sentence but one. — One says also, *اصطنع خاتمًا* *He ordered that a signet-ring should be made for him*. (O, K.) [See also 10.] — And *اصطنعه* [in which the pronoun seems to refer to *رزق* i. e. *sustenance, &c.*,] also signifies *قدمه* [app. meaning *He offered it*]. (TA.) — And *اصطنع* [alone, for *مصنعة*], † *He made, or prepared, a repast, feast, or banquet, to which to invite friends*. (O, K, TA.) And † *He prepared food to be dispensed in the way, or cause, of God*. (O and TA, from a trad.; mentioned also in the CK, but not in other copies of the K.)

10. *استصنعه*, accord. to the O, signifies *He asked for it to be made for him*: accord. to the L, *استصنع الشيء* signifies *he invited, or he induced, or caused (دعا) [another] to make the thing*. (TA.) In the saying of Es-Sarakhsee, *استصنع عند الرجل قلسوة* [app. meaning *He asked, or desired, the man to make for him a قلسوة* (q. v.)], *عند* is redundant. (Mgh.) [See also 8.]

صنع: see *صنع*, in two places. = Also, and *صونع*, *A certain small creeping thing, or insect, (دويبة), or a flying thing (طائر)*: (K, TA:) mentioned by Sgh: (TA:) also written in the K (in art. *ضع*) *صنع* and *صونع*: in one case or the other mistranscribed. (TA in art. *ضع*.)

صنع an inf. n. of *صنع* [q. v.] (S, K, &c.) — And *رزق* [Sustenance, &c.]. (TA.) = See also *صنع*, in two places.

صنع *A tailor*: (O, K:) or one who is *gentle, delicate, or skilful, (رفيق, O,) or thin, fine, or delicate, (رفيق, so in the copies of the K,) or slender, or small, (دقيق, so in the TA,) [of which readings that in the O is app. the right,] in respect of the hands*. (O, K.) See also *صنع*, in five places. = Also *A مصنعة of water*; (O, K, TA;) i. e. *a piece of wood [app. a plank or board] by means of which water is confined, and retained for a while*: (TA:) pl. *أصناع*: (O, K:) [but this explanation in the TA seems to have been founded upon a statement there made, that Az heard the Arabs call أحباس of water أصناع; (see أحباس, of which احباس is the pl.;) for I do not find مصنعة thus expl. in any lexicon except the TA:] and *صناعة*, with teshdeed, and *صناع*, (O, K,) like *سحاب*, (K,) accord. to Lth, (O,) signify *pieces of wood [or planks or boards] put together in water, to confine the water, and retain it for a while*; (O, K;) like the *جباة* [q. v.]. (O.) — See also *مصنعة*, in two senses. — Also *A manufactured thing* (K, TA) *of any kind, (TA,) such as a سفرة* [q. v.], (K, TA,) *فر*. (TA.) — And † *A garment*. (Ibn-'Abbád, O, K, TA.) You say, *رأيت عليه صنعًا جيدًا* † [I saw upon him a goodly garment]. (Ibn-'Abbád, O, TA.) — And † *A turban*. (IAḥar, O, K, TA.) — And The [iron instrument with which flesh-meat is roasted, called] *سفود*. (O, TS, K.) El-Marrár El-Fak'asee says, describing camels,

وجاءت وركبانها كالشروب
وسائقها مثل صنع الشواء

[And they came, their riders being like drinkers, or drunhards, and their driver like the سفود of roasted flesh-meat]. (O.) In the L, *السود* is put in the place of *السفود*; and after citing the verse above, [and app. reading مثل, regarding it as relating to the camels,] the author says that the poet means, *سود الألوان*. (TA.) — And *Roasted flesh-meat* [itself]; syn. *شواء*. (So in copies of the K. [SM says that the right reading, as the explanation of *الصنع* in this instance, is *الشواء*; and cites IAḥar as saying *الصنع الشواء نفسه*: but I think that the right reading is indicated by the addition *نفسه* to be *الشواء*; and that IAḥar gives this signification after mentioning that which here next precedes it.]

رجل صنع اليديين, (Mgh, L, Mṣb,) and *صنع اليد*, (Th, TA,) and *صنع اليديين*, (S, O, K,) and *صنع اليد*, (TA,) and *صنع اليديين*, (IB, TA,) and Sh is related to have said, *رجل صنع*, (TA,) and *صنيع اليديين*, (S, O, K,) and *صنيع اليد*, (TA,) and *صناع اليديين*, (K,) and *صناع اليد*, but not *صناع* alone when applied to a male, (TA,) *A man skilful in the work of the hands or hand*: (S, Mgh, O, Mṣb, K, TA:) and a company of men you term *قوم صنعي* and *صنعي*