

sides. (O, K.) — **صُوع**, (K,) inf. n. as above, (O,) said of an ass, [meaning a wild ass,] *He drove his she asses to the right and left*: (O, K:) so expl. by Ibn-'Abbád. (O.) And, said of a horse, *He went at random, and resisted his owner [or rider]*. (TA.) — **صُوعَ إِلَيْهِ** [said of a man, as is indicated in the O,] *He turned about his head towards him*: and *he turned his face towards him*. (O, TA.) — And **صُوعَ رَأْسَهُ**, said of a bird, *It moved, or moved about, its head*. (TA.)

4. اصاع الغنم: see 1, latter half.

5. **تَصَوَّعَ** *It became dispersed, or scattered*; as also **انصاع**. (S.) You say, **تَصَوَّعَ الْقَوْمُ** *The people, or party, became dispersed, or scattered, and remote, all of them, one from another*. (O, K.) — Also, said of hair, *It became contracted, and much split*: [app. by reason of dryness: like **تَصَوَّحَ**:] (Lth, O, K:) or *it became dispersed, or scattered*; (Lh, O, K;) and *it fell off by degrees*. (O, K.) — And, said of herbage, *It became dried up*; (S, O, K;) like **تَصَوَّحَ**; (O;) as also **تَصَيَّعَ**. (S; and O and K in art. صيع.)

7. **انصاع**: see 5. — Also † *He turned away, or back, retreating, or returning*, (S, O, K, TA,) and *went* (S, TA) *quickly, or hastening*: (S, O, K, TA:) or you say, **انصاع القوم** † *The people, or party, went away quickly*: and **انصاع مُدْبِرًا** † *He went away [turning back] quickly*. (TA.) [See an ex. voce **صَارَتْ**.] — And † *It (a bird) ascended, or mounted, into the air, between the earth and sky, or into the middle of the sky*. (TA in art. صيع, from the book entitled "Ghareeb el-Hamám" by El-Hasan Ibn-'Abd-Alláh El-Kátib El-Ishbahánee.)

صَاعٌ (S, Mgh, O, Msh, K) and **صُوعٌ** and **صُوعٌ** (O, K) and **صُوعٌ** (S, O, K) and **صُوعٌ** (O, K,) thus accord. to five different readers of the Kur in xii. 72, (O, K, *TA,) *A certain measure used for measuring corn [šc.], (S, O, Msh, K,) and upon which turn [or depend] the decisions of the Muslims [relating to measures of capacity]: (K:) or the صاع is different from the **صُوعٌ**; (S, K;) the latter being a certain vessel, in [or from] which one drinks [as will be expl. hereafter in this paragraph]: (S, TA:) the former is **أَمْدَادٌ** [pl. of **مُدٌّ**]; (S, O, Msh, K;) i. e. (Msh) **أَرْطَالٌ** [or pints] and a third, (Mgh, Msh, TA,) by the measure of Baghdád; (Msh;) the **مُدٌّ** being a pint and a third: (K, TA:) so with the people of El-Hijáz, (Mgh, TA,) [i. e.] so with the people of the Harameyn, as was proved by a number of specimens of the **صَاع** used in dealings with the Prophet, (Msh,) and so accord. to Esh-Sháfi'ee: (TA:) but with the people of El-'Irák it was *eight pints*, (Mgh, Msh, TA,) with whom agreed Aboo-Hancefeh; the **مُدٌّ** with them being two pints; (Msh, TA;) but the addition was made by El-Hajjáj; and their **صَاع** was the **قَفِيرِ حَجَاجِي**, and was unknown to the people of El-Medeeneh, as is said by Az: (Msh:) accord. to Ed-Dáwoodee, its invariable measure is *four times the quantity* [of corn &c.]*

that fills the two hands, that are neither large nor small, of a man; for the **صَاع** of the Prophet is not found in every place; and this (the author of the K says, TA) I have tried, and found to be correct: (K, TA:) the word is masc. and fem.: (Zj, Msh, K, TA:) accord. to Fr, the people of El-Hijáz make it fem.; and Benoo-Asad, except some of them, make it masc., as do the people of Nejd; and Zj says that the more chaste way is to make it masc.: (Msh:) the pl. (of pauc., used by those who make the sing. fem., O, Msh) is **أَصُوعٌ**, (S, O, K, *) changing the **و** into hemzeh, (S, O,) and accord. to AAF some say **أَصْعٌ**, like **أَدْرٌ**, (Mgh, Msh,) a pl. of **دَارٌ**, (Mgh,) but AHát says that this is a vulgar mistake, (Msh,) and **أَصُوعٌ**, (O, Msh, K,) which is used by those who make the sing. masc., (O, Msh,) and [of mult.] **صُوعٌ**, (K,) which is app. pl. of **صُوعٌ**, with kesr, (TA,) and **صِيعَانٌ**, (Mgh, O, Msh, K,) which is [likewise] a pl. of mult., (Msh,) or this last is pl. of **صُوعٌ**: and this sing. signifies a [vessel of the kind called] **جَامٌ**, [app. here used in the sense which this word commonly has in Pers., i. e. as meaning a cup,] in which, (K, TA,) or from which, (TA,) one drinks: (K, TA:) Sa'eed Ibn-Jubeyr says that the **صُوع** of the king [mentioned in the Kur xii. 72] was the **مَثُوكُ**, of which the two extremities [are compressed so that they] meet together [app. in such a manner that the whole vessel resembles a small boat, the word **مَثُوكُ** being expl. in several dictionaries as applied to a drinking-vessel of this form, probably from the Pers. **مَثُوكُ** signifying "a shuttle" and used in this sense in modern Arabic]: El-Hasan says that the **صُوع** and the **سِقَايَة** are one thing, as Zj also says; and that the **صُوع** of the king is said to have been of **وَرَقٌ** [meaning silver], and that they used to measure with it and sometimes they drank with it: Zj says that it is explained as an oblong vessel, resembling the **مَثُوكُ**, with which the king used to drink; and said by some to have been of **مِسٌّ** [which (as is said in the TA in art. مس) means copper, from the Pers. **مِسٌّ**]. (TA.) [See also **صُوعٌ**, with غ.] — **صَاعٌ** signifies also † *The place [or plot] in which a **صَاع** [of seed] is sown*: so in a trad. (TA.) — And † *A depressed piece of ground*; (S, O, K, TA;) as also **صَاعَةٌ**; (O, K, TA;) like an excavation: or, as some say, *a depressed place, sloping down from its surrounding borders*: (TA:) or *a narrow, depressed place*. (TA in art. طأ.) — And † *A place that is swept and in which one then plays*: (Ibn-'Abbád, O, K:) [see the verse cited in what follows:] and **صَاعَةٌ** is said to signify *a piece of ground which a boy sweeps, removing its pebbles, and in which he plays with the ball*: and *a bare place, in which is nothing*. (TA.) — And *The place of the breast of the ostrich when she puts it upon the ground*: (K:) or such a place is called **التَّعَامُ**. (IF, O.) And one says, **ضَرَبَهُ فِي صَاعِ جُوجُوهُ** meaning † *He struck him in the middle of his breast*. (Z, TA.) — And it is said that] **صَاعٌ** also signifies The [kind of goff-

stick called] **صُوجَانٌ**. (K.) In the following verse of El-Museiyab Ibn-'Alas, describing a she-camel,

• **مَرَحَتْ يَدَاهَا لِلنَّجَاءِ كَأَنَّهَا**
• **تَكْرُو بِكَفِّي لَأَعِبَ فِي صَاعٍ**

[the most obvious meaning of which is, *Her fore legs moved briskly for the purpose of hastening, as though she were propelling a ball with the hands of a player in a piece of ground cleared for that exercise*,] or, as some relate it, **بِكَفِّي مَاقِطٍ**, meaning *with the hands of a player with the ball*, it is said by some that he means **بِصَاعٍ**, [though it is not easy to see why, if so, he did not say **بِالصَّاعِ**,] and that by the **صَاع** he means the **صُوجَانٌ**, because it is bent (**يُعْطَفُ** [see 1, last sentence,]) for the purpose of striking with it, that the ball may be propelled (**تُصَاعُ**) with it. (O.)

صُوعٌ and **صُوعٌ**: see **صَاعٌ**, first sentence. — The latter is also a pl., (K, TA,) app. of **صُوعٌ**, with kesr. (TA.)

صُوعٌ *Portions of herbage beginning to dry up*. (Ibn-'Abbád, O, K.) — And of the flesh of a horse, *Such as is scattered, or sparse; not collected together in one place*. (Ibn-'Abbád, O.)

صَاعَةٌ: see **صَاعٌ**, latter half, in two places. — Also † *A place prepared by a woman for the separating and loosening of cotton*: (Lth, O, K, TA:) and † *a skin, like a **نُطْعٌ**, which a woman sometimes makes, or prepares, for the separating and loosening of cotton and of wool upon it*. (Ish, O, TA.) — And † *A place specially made, or prepared, for guests*. (Z, TA.)

صُوعٌ and **صُوعٌ**: see **صَاعٌ**, former half, in five places.

أَصِيعَانٌ occurs as a dim. of **صِيعَانٌ** [or rather of **أَصُوعٌ**, pl. of **صَاعٌ**, regularly formed therefrom]. (IB, TA.)

مُنْصَاعٌ [part. n. of 7] *Turning away or back, retreating, &c.* (TA.)

صوغ

1. **صَاغَهُ**, (S, MA, O, Msh, K,) aor. **يُصَوِّغُ**, (S, O, Msh,) inf. n. **صُوعٌ**, (S, MA, O, Msh) and **صُوعٌ** (TA) and **صِيعَانَةٌ**, (MA,) [or the last is a simple subst.,] *He melted it, and poured it forth into a mould*; (TA;) *he cast it, molten, in a mould*: (Pš:) *he made, formed, fashioned, or moulded, it, by the goldsmith's art*; namely, an ornament [and the like]: (MA: [this last is the most usual meaning:]) or *he prepared it*, (K, TA,) and *cast it*, (TA,) namely, a thing, *after the pattern of a right model*. (K, TA.) One says of a man, **صَاغَ الذَّهَبَ حَلِيًّا** [*He cast the gold so as to make of it ornaments*; or *he made, formed, fashioned, or moulded, the gold into ornaments*]. (Msh.) — [Hence,] **صَاغَهُ اللَّهُ صِيعَةً حَسَنَةً** † *God created him (S, O, K, TA) in a goodly mode, or manner, of creation*. (O, TA.) And **صِيعَ عَلَى صِيعَتِهِ** † *He*