

and ejaculations used for the purpose of calling, as جنى (to camels) and تُشَأْ (to an ass): of the other class are غاقى (imitative of the cry of the crow) and طق (imitative of the sound produced by the falling of stones) and قب (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.

صبت (S, M, A, Mṣb, K) and صوت (S, M, A, K) and صات (M, K) and صيته (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 renonn:] صيت is originally صوت; 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 فاعل to distinguish between the صوت that is heard and the fame &c. that is known: but sometimes they said, في انتشر صوته, in the sense of صيته [i. e. His fame &c., or good fame &c., spread among the people]: (S, TA:) and له صوت في الناس [He has fame &c., or good fame &c., among the people]: and ذهب صيته فيهم [His fame &c., or good fame &c., went among them]. (A.) It is said in a trad., ما من عبد إلا له صيت في السماء, 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., فصل ما بين الحلال والحرام الصوت والدنف [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.) = صيت also signifies A blacksmith's hammer. (K, TA.) — And An artificer, or a handicraftsman; syn. صانع (K accord. to the TA:) or a goldsmith; syn. صانع. (So in the CK and in my MS. copy of the K.)

صيته: see the next preceding paragraph.

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

صيت, applied to a man, (S, M, A, Mṣb, K,) and صات, 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:) رجل صات is like رجل مال "a man having much property," and رجل نال "a man who gives much," and كئيش صاف ["a ram having much wool"], &c., all of these epithets being originally of the measure فاعل: (S:) or صات may be of the measure فاعل from which the medial radical has gone; or it may be [originally صوت,] of the measure فاعل. (M.) One says also صوت صيت [A vehement, strong, or loud, voice]. (A.) See also صات.

ميصوات: see صوت.

مصوت: see the next paragraph, in two places.

ميصوات One who raises his voice, calls or calls out, cries or cries out, shouts, clamours, exclaims, or vociferates; i. q. مصوت: (K, TA:) [or, as also صوت, 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, ما بالدار ميصوات, meaning There is not in the house any one (K, TA) that raises his voice, &c.: in some copies of the K مصوت, which has the same meaning. (TA.)

مصات Straight in stature. (S.)

صوح

صولجان: see صولجان, in art. صولج.

صوح

1. صخته (S, K,) [third pers. صاح, aor. يصوح,] inf. n. صوح, (TK,) I clave, split, or slit, it; (S, K;) namely, a thing. (S.)

2. صوت البقل, said of the wind, (الريح, S, A,) and of the heat, (الحرق, A,) and of the sun, (الشمس, TA,) inf. n. تصويح, (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 الخشب [the wood]; and the like of these: and صيت signifies the same. (TA.) And صوح الشعر, 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., نبي عن بيع, 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. يصرح]: (TA:) but El-Khatábee says that the right word is يصوح, with و. (TA in art. صرح.)

5. تصوح البقل The herbs, or leguminous plants, became dried up; as also صوح: (IB, TA:) or became completely dried up; or became blighted and dried up; and صوح 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; (As, TA;) and صوح signifies [the same, or] became dried up and much split: (A:) or (and so the verb تصوح said of wood, and the like,) became much split, spontaneously, and parts thereof became scattered: and تصيح signifies the same. (TA.) It is said in a trad. of 'Alee, فبادروا العلم قبل تصويح نبتة [Therefore hasten ye to obtain knowledge before the drying-up of its plants for want of mental vigour]. (TA.) — تصوح also signifies It became much split; (S, K;) said of hair &c.; (S;) as also انصاح: (K:) [but this latter is more correctly expl. below:] [or] said of hair, it fell off and became scattered; as also تصيح: (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. انصاح 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. صيح.]

صوح: see what next follows.

صوح (S, A, K) and صوح (IAṣr, K) The wall (حائط) of a valley: (S, K:) [app. meaning its perpendicular side; for] a valley has صوحان, (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., القوة بين الصوحين حتى أكلته السباع, meaning [They cast him] between the two mountains [so that the beasts, or birds, of prey ate him]. (S.)

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

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

صوح 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. (Aboo-Sa'eed, K.) — Also An elevated piece, (نجوة,) so in the L and CK, and in my MS. copy of the K,) or such as is soft, or yielding, (رخوة,) so in the TA as from the K,) of land. (L, K.) — And The spadix (طلع) of the palm-tree, (AHn, K,) when it dries up, and falls in pieces and becomes scattered. (AHn.)

صواحة, like رمانة, [but accord. to analogy it