

(TA in the present art.) meaning *Having no feathers upon it, [and having in it no place exhibiting skilful workmanship, neither the feathers being of use to it] nor the binding around with sinews.* (TA in art. ريش.) — See also what here follows.

مَصْنَعَةٌ (S, Mgh, O, Mṣb, K) and مَصْنَعَةٌ (S, O, K) and مَصْنَعٌ (O, Mṣb, K) [A kind of tank, or reservoir, for rain-water; i. e.] a thing like a حَوْضٌ (S, Mgh, O, K, TA,) or like a صِهْرِيحٌ (Mṣb, TA) and a بَرْكَةٌ (Mṣb,) that is made, or constructed, (Mgh, Mṣb,) for collecting the water of the rain: (S, Mgh, O, Mṣb, K, TA:) pl. مَصَانِعٌ (O, Mṣb, K, TA,) a pl. of all the three words above, expl. by Aṣ as meaning excavations which people make for the rain-water, which they fill therewith, and from which they drink; and مَصَانِعٌ is another pl. of مَصْنَعَةٌ, the ي being inserted by poetic license; or it may be pl. of مَصْنُوعٌ or مَصْنُوعَةٌ: and مَصْنَعٌ [in like manner] signifies a حَوْضٌ or a thing like a صِهْرِيحٌ: and مَصْنُوعٌ is said to be a pl. thereof: (TA:) or مَصْنَعٌ signifies a watering-trough, or tank, made for the rain-water, and not cased with baked bricks; and its pl. is أَصْنَاعٌ. (TA voce بَرْكَةٌ.) See also مَصْنَعٌ, in two places. — [The pl.] مَصَانِعٌ signifies also *Constructions such as قُصُورٌ [or pavilions, &c.], (O, K,) and fortresses; (S, O, K;) and مَصْنَعٌ also signifies a fortress: and the former, wells also. (TA.) And Towns, or villages, are thus called, (O, K,) by the Arabs, accord. to Aṣ: sing. مَصْنَعَةٌ: (O, TA:) one says, هُوَ مِنْ أَهْلِ الْمَصَانِعِ, meaning *He is of the people of the towns, or villages, and of the cultivated land.* (A, TA.) Also *Places set apart for horses, away from the tents or houses: sing. مَصْنَعَةٌ. (AHn, TA.) [In Abul. Ann. ii. 42, where it seems to mean "reservoirs for rain-water," Reiske renders it "Hospitia publica."]* — See also مَصْنَعٌ, in two places.*

مَصْنُوعٌ: see مَصْنَعٌ, and مَصْنَعَةٌ. — Also † [Fabricated, as applied to speech or a saying or sentence: a phrase, or word,] innovated, [or coined,] and given by its author as chaste (فَصِيحٌ) Arabic; differing from مَوْلَدٌ, which is applied to what is not so given: (Mz, 21st نوع:) forged, as applied to a word, and poetry. (Id. 8th نوع.)

هُوَ مَصْنُوعَةٌ فَلَانٌ: see مَصْنَعٌ.

صن

2. صَنَفَهُ (M, K,) inf. n. تَصْنِيفٌ (S, M, O, K,) *He assorted it; i. e. made it into, or disposed it in, sorts, or species; (S, O, K;) and separated, or distinguished, its several parts or portions or constituents, one from another: (S, M, O, K:) التَصْنِيفُ is the separating, or distinguishing, of things, one from another. (Mṣb.) — And hence, (Z, Mṣb,* TA,) تَصْنِيفُ الْكِتَابِ (Z, TA) or الْكِتَابِ: (Mṣb:) you say, صَنَفَ الْكِتَابَ, inf. n. as above, *He composed the book. (MA.)* — صَنَفَتِ الْعِضَاءُ *The [trees called] عِضَاءُ became green: (M:) and**

صَنَفَ الشَّجَرُ *the trees put forth their leaves: (O, K: [and the like is said in the Mṣb:]) AHn says that this signifies the trees began to leaf, so that they were of two sorts, one sort that had leaved and one sort that had not leaved; but this is not a valid saying; and in like manner تَصْنَفُ: (M:) accord. to the A, both signify the trees became of different sorts; and in like manner التَّبَاتُ [the plants, or herbage]: (TA:) and صَنَفَ الثَّمَرُ, inf. n. as above, signifies the fruits became so that some of them were ripe exclusively of others, and some of them coloured exclusively of others: (Mṣb:) and تَصْنَفُ الْإِرْطَى, and التَّبَاتُ, the [trees called] ارْطَى, and the plants, or herbage, broke forth to leaf. (Ibn-'Abbád, O, K.) 'Obeyd-Alláh Ibn-Ḳeys-er-Ruḳciyát says,*

سَقِيًا لِحُلُوَانِ ذِي الْكُرُومِ وَمَا

صَنَفَ مِنْ تَيْنِهِ وَمِنْ عَيْنِهِ

[*May there be a sending down of rain to Hulwán, the possessor of vines, and of such as have put forth their leaves, of the fig-trees and the grape-vines thereof*]: (O, K:) it is said in the K that the verb in this verse is thus, from صَنَفَ الشَّجَرُ, not from صَنَفَهُ; and that J has erred in the reading that he has given; for the reading given by J, who ascribes this verse to Ibn-Aḥmar, is صَنَفَ; but this is the reading of Fr, [as is said in the O,] and both readings are correct; and of the latter, [accord. to which the meaning is, *and of such as have been made to consist of various sorts or species, of the fig-trees and the grape-vines thereof*,] MF says, it is that which the case requires, the commendation being for the abundance and variety of the fruits of the trees, rather than for the trees putting forth their leaves. (TA.)

5: see above, in two places. — One says also, صَنَفَتْ شَفْتَهُ *His lip became chapped. (Ibn-'Abbád, O, K.)* And تَصْنَفُ سَائِي التَّعَامَةِ *The shank of the ostrich became chapped. (TA.)*

صَنَفٌ: see what next follows.

صَنَفٌ and مَصْنَفٌ A sort, or species, (Lth, S, M, O, Mṣb, K,) of a thing, (M, TA,) or of things, (Lth, TA,) as, for instance, of household-goods, or furniture and utensils: (TA:) [a term subordinate to جِنْسٌ:] and a part, or portion, or constituent, of anything: (Lth, Mṣb, TA:) pl. (of the former, Mṣb) أَصْنَائِفٌ and (of the latter, Mṣb) صُنُوفٌ. (M, O, Mṣb, K.) — Also the former, i. q. صَفَةٌ [meaning *A quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing, or the state, condition, or case, of a thing.* (M, K.) — See also صِنْفَةٌ.

صِنْفٌ: } see the next paragraph.
صِنْفَةٌ: }

صِنْفٌ (S, M, O, K) and صِنْفَةٌ and صِنْفٌ, (Sh, O, K,) the first of which is the most chaste, (O, TA,) of a waist-wrapper (إِزَارٌ), (S, M,) or of a garment, (O, K,) The طَرَّةُ thereof, i. e. (S, O)

the side thereof that has no fringe of unwoven threads: (S, O, K:) or (M, K) its طَرَّةُ [or border] (M) upon which is the fringe consisting of unwoven threads: (M, K:) or any border, or side, thereof: (S, M, O, K:) accord. to IDrd, it is, with the lexicologists, the side (حَاشِيَةٌ) of a garment; and with others, the part in which is the fringe of unwoven threads: (O:) and the corner of a garment: the pl. of صِنْفَةٌ is صِنْفَاتٌ and [coll. gen. n.] صِنْفٌ. (M.) — صِنْفَاتٌ, as used by a poet describing the سَرَابُ [or mirage], means, accord. to Th, † The sides, or borders, of the سَرَابِ; the سَرَابِ being likened by him to a [garment such as is called] مَلَاءَةٌ. (M.) — And صِنْفَةٌ signifies also † A portion of a قَبِيلَةٌ [or tribe]. (Sh, TA.)

عُودٌ الطَّيِّبِ عُوْدٌ صَنَفِيٌّ [i. e. aloes-wood] not of good quality: (M:) or one of the worst kinds of عُوْدٌ, (O, K,) little differing from خَشَبٌ [i. e. wood used in carpentry and the like]: (O:) or inferior to the قَمَارِيٌّ and superior to the قَاقَلِيٌّ: (K:) used for fumigating therewith: (TA:) so called in relation to a place [the situation of which I am unable to determine with certainty: see, respecting it, note 12 to ch. xx. of my Translation of the Thousand and One Nights]. (S, O.)

أَصْنَفٌ (O, K,) or أَصْنَفُ السَّاقِيْنَ (M,) A male ostrich having his shanks excoriated: (M, O, K:) pl. صَنَفٌ. (K.)

تَصْنِيفٌ inf. n. of 2 [q. v.]. — [As a subst., A literary composition; as also مَصْنُوفٌ: pl. of the former تَصَانِيفٌ; and of the latter مَصْنُوفَاتٌ.]

أَصْنَائِفٌ مَصْنَفَةٌ [Sorts, or species, separated, or distinguished, one from another; distributed, or classified;] is a phrase similar to أَبْوَابٌ مَبُوتَةٌ. (S in art. بوب.) — See also تَصْنِيفٌ.

مَصْنُوفٌ [A literary composer; an author of a book or books]. — شَجَرٌ مَصْنُوفٌ (Z, O, K, TA,) [in the CK مَصْنُوفٌ, which is wrong, for it is] like مَصْدَرٌ (TA,) *Trees among which are two sorts, dry and fresh: (O, K:) or, accord. to Z, trees varying in colours and fruits. (TA.)*

صنم

2. صَنَمٌ, inf. n. تَصْنِيمٌ, i. q. صَوَّرٌ [He formed, fashioned, figured, shaped, sculptured, or pictured: app. from the noun here following]. (K.)

صَنَمٌ [An idol: or an idol of a particular kind:] a وَثَنٌ: (S:) or a وَثَنٌ that is worshipped: (K:) or a وَثَنٌ that is made of stones, and of wood; as is said on the authority of I'Ab: (Mṣb:) or a thing well known, that is carved of wood, and that is made of molten and cast silver and copper or brass: (M; and the like is said in the Mṣb on the authority of IF:) or the صنم is made of metals that melt; and the وَثَنٌ is made of stone or of wood: (Mṣb:) or, accord. to Hishám El-Kelbee, the former is made of wood or of gold or