

دَوْرَمِ سَوَاءٍ (M, Mughnee) *This is a complete dirhem*; (Mughnee;) using the last word as an epithet: and سَوَاءٌ also, using it as an inf. n., as though you said اسْتَوَاءٌ: and in like manner in the Kur xli. 9, some road سَوَاءٌ; and others, سَوَاءٌ. (M.) — And *Equitable, just, or right*; syn. عَدْلٌ: used in this sense in the saying in the Kur [iii. 57], تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ [Come ye to an equitable, or a just, or right, sentence, or proposition, between us and you]. (Az, TA.) — And *Equidistant, or midway*, (عَدْلٌ, and وَسَطٌ, §, or نَصْفٌ, Mughnee,) *between two parties*, (§,) or *between two places*; (Mughnee;) applied as an epithet to a place; as also سَوِيٌّ and سَوِيٌّ; (§, Mughnee;) of which three words the second (سَوِيٌّ) is the most chaste; (Mughnee;) or the last two signify *equal* (مُسْتَوِيٌّ) *in respect of its two extremities*; and are used as epithets and as adv. ns.; originally, inf. ns. (Er-Rághib, TA.) سَوِيٌّ مَكَانًا سَوِيٌّ and سَوِيٌّ (M, K,) in the Kur xx. 60, accord. to different readings, means *A place equidistant, or midway*, (Ksh, Bd, Jel,) *between us and thee*, (Ksh, Bd,) or *to the comer from each of the two extremities*: (Jel:) or مَعْلَمٌ سَوِيٌّ and مَكَانٌ سَوِيٌّ [i. e. a place marked], (so in a copy of the M and in one of the K,) or مَعْلَمٌ, (so in other copies of the K and in the TA,) which is for *دَوْرَمِ*, meaning *having a mark, or sign, by which one is guided, or directed, thereto*. (MF, TA.) — [Also *Equal, or alike, in any respect*.] One says, مَرَّتْ بِرَجُلٍ سَوِيٍّ and سَوِيٍّ وَالْعَدَمُ and سَوِيٍّ وَالْعَدَمُ (M, Mughnee, K,) and سَوِيٍّ وَالْعَدَمُ (K,) meaning *I passed by a man whose existence and whose non-existence are equal, or alike, to me, or in my opinion*: (M, K:*) and Sb mentions the phrase, سَوِيٌّ هُوَ وَالْعَدَمُ [as meaning *His existence and his non-existence are equal, or alike, to me*]. (M.) And سَوِيٌّ عَلَيَّ قَمِيَّتٌ أَوْ قَعْدَتٌ [It is equal, or alike, to me, that thou stand or that thou sit, or whether thou stand or sit; or that thou stand or that thou sit is equal, or alike, to me: see Kur ii. 5, and the expositions thereof]. (§.) [And سَوِيٌّ is used as an adv. n., or as an inf. n. adverbially, meaning *Alike*: see an ex. in a verse cited voce سَبْتٌ. — Also *A like; a similar person or thing*; (§, M, K;) and so سَوِيٌّ: [each used as masc. and fem.; and the former as sing. and dual and pl., though having proper dual and pl. forms:] the pl. of the former is أَسْوَاءٌ, (§, M, K,) and also, (§, * K,) but anomalous, (§,) or [rather] quasi-pl. ns., all anomalous, (M,) سَوَاسِيَةٌ (§, M, K) and سَوَاسِيَةٌ and سَوَاسِيَةٌ: (M, K:) and أَسْوَاءٌ is also pl. of سَوِيٌّ: (TA:) as to سَوَاسِيَةٌ, Akh says, سَوِيٌّ is of the measure فَعَالٌ, and سَيَّةٌ may be of the measure فَعْلَةٌ or فَعْلَةٌ, the former of which is the more agreeable with analogy, the و being changed into ي because of the kesreh before it, for it is originally سَوِيَّةٌ; and it is from أَسْوَيْتُ الشَّيْءَ meaning “I neglected the thing:” [see 4:] (§:) accord. to Aboo’-Alee, the ي in سَوَاسِيَةٌ is changed

from the و in سَوَاسِيَةٌ, in which latter some preserve it to show that it is the final radical: (M:) accord. to Fr, سَوَاسِيَةٌ has no sing., and relates only to equality in evil: (T, TA:) so in the saying,

سَوَاسِيَةٌ كَأَسْنَانِ الْحِمَارِ

[*Equals like the teeth of the ass*]. (TA.) It requires two [or more nouns for its subjects]: you say, سَوَاسِيَةٌ زَيْدٌ وَعَمْرُوٌ, meaning ذَوَا سَوَاسِيَةٍ [i. e., lit., *Two possessors of equality, or likeness, are Zeyd and Amr*], (M, K,) because it is [originally] an inf. n.: (M:) and هُمَا فِي هَذَا الْأَمْرِ سَوَاءٌ [They two are in this affair, or case, likes]: (§:) and سَوَاسِيَةٌ (S, M, K) and سَيَّانٌ i. e. *They two are likes*: (§, M, Mgh, Msh, K:) and هُمَا سَوَاءٌ and هُمَا سَوَاسِيَةٌ i. e. *They are likes*; (§; [the first and last of these three are mentioned in the Mgh as identical in meaning;]) or, accord. to Fr, the last means *they are equals in evil, not in good*: (T, TA:) and مَا هُوَ لَكَ بِسَيٍّ [He is not a person like to thee: and مَا هُمُ لَكَ بِأَسْوَاءٍ [They are not persons like to thee]: (Lh, M:) and مَا هِيَ لَكَ بِسَيٍّ i. e. *She is not a person like to thee*: (TA:) and مَا هُنَّ لَكَ بِأَسْوَاءٍ [They (females) are not persons like to thee]: and لَا سَيٍّ لَكَ [There is not a like to him who did that]: and إِذَا فَعَلْتَ ذَلِكَ لَا سَيِّكَ إِذَا فَعَلْتَ ذَلِكَ [There is not the like of thee when thou doest that]: (Lh, M, K:) and فَلَانٌ لَا سَيِّةَ [There is not the like of such a one: in the CK, لَا سَيِّكَ فَلَانٌ: perhaps the right reading is فَلَانٌ لَا سَيِّةَ and سَوَاءٌ and سَوَاءٌ should not be used with أَوْ in the place of وَ except by poetic license: one of the exceptions to this rule is the saying of Aboo-Dhu-eyb,

وَكَانَ سَيَّانٌ أَلَّا يَسْرَحُوا نَعْمًا
أَوْ يَسْرَحُوهُ بِهَا وَأَغْبَرَتِ السُّوحُ

[*And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty by reason of drought*]. (M.) For two other exs. of سَوَاءٌ, [as well as of its syn. سَيٍّ, and for سَيِّمَاً and سَوَاءٌ,] see سَيٍّ. — See also سَوِيٌّ in six places.

سَوَاءٌ: see سَيٍّ, second sentence, in two places: and سَوَاءٌ also, in the latter half of the paragraph: — and see سَوِيٌّ. — سَوِيٌّ بِاللَّوَاءِ وَاللَّوَاءُ means † *They sent seeking, or demanding, aid, or succour*. (K in art. لَوِيٌّ. [The proper signification of سَوَاءٌ in this instance I do not find explained.]) سَوِيٌّ: see سَوَاءٌ, in the former half of the paragraph, in six places.

سَوِيٌّ: see سَوَاءٌ, in the middle of the paragraph. سَوِيَّةٌ: see سَوَاءٌ, in five places. — [Also fem. of سَوِيٌّ. — And hence, as a subst.,] *A kind of vehicle of female slaves and of necessitous persons*: (K:) or a [garment of the kind called] كِسَاءٌ, stuffed with panic grass (ثَمَامٌ), (§, M, K, and

L in art. كَرَبٌ,) or *palm-fibres* (لَيْفٌ), (M,) or *the like*, (§, M, and L ubi suprà,) *resembling the برْدَعَةٌ [q. v.], (§, and L ubi suprà,) which is put on the back of the camel, (M,) or on the back of the ass &c., (L ubi suprà,) and which is one of the vehicles of female slaves and of necessitous persons*: (M:) and likewise such as is put upon the back of the camel, but in the form of a ring because of the hump, and [also] called حَوِيَّةٌ [q. v.]: pl. سَوَايَا. (§.)

سَوَاءٌ and سَوَاسِيَةٌ and سَوَاسِيَةٌ: see سَوَاءٌ, in the latter half of the paragraph; the last of them in three places.

سَوَاءٌ لَوَاءٌ, each of the measure فَعَالٌ, irregularly derived from اسْتَوَى and اتَّوَى; a prov., applied to women, meaning *Straight and bending, and collecting together and separating; not remaining in one state, or condition*. (Meyd.) — And أَرْضٌ سَوَاءٌ *Land of which the earth, or dust, is like sand*. (IAth, TA.)

سَايَةٌ is [held by some to be] of the measure فَعْلَةٌ from اتَّسَوَيْتُ [inf. n. of سَوَى]; (K;) mentioned by Az on the authority of Fr; but in copies of the T, فَعْلَةٌ from اتَّسَوَيْتُ. (TA.) One says, ضَرَبَ لِي سَايَةً, meaning *He prepared for me a speech*: (K:) or an *evil speech, which he framed (سَوَاهَا) against me to deceive me*: mentioned by Az on the authority of Fr. (TA.) [See the same word in art. سَوَا.]

أَسْوَى [More, and most, equal, equable, uniform, or even: and more, or most, equitable, &c.]. One says, هَذَا الْمَكَانُ أَسْوَى هَذِهِ الْأَمْكِنَةِ, i. e. [This place is] *the most even [of these places]*. (M.)

تَسَوَاءٌ *An even place*; occurring in a trad.: the ت is augmentative. (TA.)

مُسَوٍ [act. part. n. of 4]. One says in answer to him who asks, “How have ye entered upon the morning?” (§,) or “How have ye entered upon the evening?” (M, TA,) مُسَوُونَ صَالِحُونَ [as enunciatives of نَحْنُ understood], (§, M,) or مُسَوِينَ صَالِحِينَ [as enunciatives of أَصْبَحْنَا or أَصْبَحْنَا understood, but I think that مُسَوِينَ is a mistranscription for مُسَوِينَ], meaning *In a good, right, state, with respect to our children and our cattle*. (§, M, TA.)

مَسَاوٍ: see 3, in three places.

مُسْتَوٍ: see سَوَاءٌ, in the former half of the paragraph, in six places: and see also مُسَوٍ [هَلَالٌ]. [أَدْفَقٌ: see مُسْتَوٍ]

سَي

سَيٌّ i. q. سَوِيٌّ, q. v.

سَيٌّ and سَيٌّ: see art. سَوِيٌّ; and see the latter in art. سَيِّو.

سَيَّا

سَيَّا الثَّقَاةَ 2, (K,) or تَسَيَّاهَا, (M,) or both,