

but that this is not a good way; [and in this case, accord. to the generality of the authorities, it must be an indeterminate noun, not, like زَيْدٌ, determinate: (Mughnee:)] also that سِيْمًا should not be used without لَا preceding it: and that it denotes the predominance of what follows it over what precedes it: but it is added that لَا is sometimes suppressed [as is said in the Mughnee] because known to be meant, though this is rare. (TA.) One says also, لَا سِيٍّ لِمَا فُلَانٌ (Lh, M, K) i. e. *There is not the like of such a one*: (TA:) and لَا سِيِّكَ مَا فُلَانٌ (Lh, M, K) i. e. *Such a one is not the like of thee*. (TA.) [In both of these instances, مَا is obviously redundant. Other (similar) usages of سِيٍّ are mentioned voce سَوَاءٌ, to which reference has been made above.] — سِيٌّ also signifies *A [desert such as is termed] مَفَاذَةٌ*; (S, M, K;) because of the evenness of its routes, and its uniformity. (TA.) [Hence السِّي is the name of a particular tract, said in the M to be a certain smooth place in the بَادِيَةِ.] — See also art. سِيُو.

سِيَّةٌ: see سَوَاءٌ, near the end of the paragraph.

سُوِيٌّ: see سَوَاءٌ, in seven places: — and see also سَوِيٌّ, in two places.

سَوِيٌّ: see سَوَاءٌ, in seven places. — Also, and likewise سَوِيٌّ (Akh, S, M, Mughnee, K,) and سَوَاءٌ (Akh, S, M, Mughnee, K,) and سَوَاءٌ (Mughnee,) i. q. مَكَانٌ (Mughnee,) or غَيْرٌ (Akh, S, M, M, Mughnee, K,) accord. to different authorities: each used as an epithet, and as denoting exception, like غَيْرٌ; accord. to Ez-Zejjajee and Ibn-Málik, used in the same sense and manner as غَيْرٌ: but accord. to Sb and the generality of authorities, an adv. n. of place, always in the accus. case, except in instances of necessity: (Mughnee:) one says, عِنْدِي رَجُلٌ سَوِيٌّ زَيْدٌ, meaning *I have with me a man instead of Zeyd and in the place of Zeyd*: (Ham p. 570, and TA:*) [but] one says [also], سَوَائِكَ and سَوَائِكَ and مَرَرْتُ بِرَجُلٍ سَوَائِكَ, meaning *I passed by a man other than thee*: (S:) and مَا جَاءَنِي سَوَائِكَ [and سَوَائِكَ &c. *Other than thou came to me*], using it as an agent; and رَأَيْتُ سَوَائِكَ [and سَوَائِكَ &c. *I saw other than thee*], using it as an objective complement: and مَا جَاءَنِي أَحَدٌ سَوَائِكَ [and سَوَائِكَ &c. *None except thou came to me*]: and مَا جَاءَنِي سَوَائِكَ [and سَوَائِكَ &c. *None other than thou came to me*]: (Mughnee:) and قَصَدْتُ الْقَوْمَ سَوِيٌّ زَيْدٌ, meaning *I betook myself to, or towards, the people, or party, others than Zeyd, which is virtually the same as except Zeyd*: (Msb:) and لَنْ تَنْفَعَكَ مَتْنِي وَأَنَا سَوَائِكَ لِيَأْتِيَنَّكَ مَتْنِي, meaning *If thou do that when I am in a land other than thy land, [what thou dislikest, or hatest, shall assuredly come to thee from me]*. (Ibn-Buzurj, TA.) — The Arabs also said, عَقَلْتُكَ سَوَائِكَ, meaning *Thine intellect has departed from*

thee. (IAar, M.) — The strangest of the meanings of سَوِيٌّ, in this sense with the short alif and with kesr, is قَصْدٌ. (Mughnee.) سَوِيٌّ الشَّيْءُ means *قَصْدُهُ* [i. e. *The tendency, or direction, of the thing*]. (M.) And one says, قَصَدْتُ سَوِيٌّ فُلَانٌ, meaning *I tended, or betook myself, in the direction of, or towards, such a one*. (S, K.) [In the CK, and in my MS. copy of the K, سَوَاءٌ is erroneously put for سَوَاءٌ.] And hence, (Mughnee,) a poet says, (namely, Keys Ibn-El-Khaṭeem, TA.)

وَلَا تُصِرُّنَّ سَوِيٌّ حَذِيْفَةً مِدْحَتِي
[And I will surely turn towards Hodhefah my eulogy]. (S, Mughnee.)

سَوَاءٌ [in some copies of the K erroneously written without ء in its primary acceptation is an inf. n., [but without a proper verb, used as a simple subst.,] meaning *Equality, equability, uniformity, or evenness*; syn. اِسْتَوَاءٌ; (Mughnee;) as also سَوِيَّةٌ (M, K;) or [rather] it is a subst., (S, and Ksh and Bd in ii. 5,) meaning اِسْتَوَاءٌ (Ksh and Bd ibid.) from اِسْتَوَى in the sense of اِعْتَدَلَ (S;) and signifies [as above: and] *equity, justice, or rectitude*; syn. عَدْلٌ (S, M, K;) as also سَوِيَّةٌ (M;) and سَوِيٌّ and سَوِيٌّ, as well as سَوَاءٌ, accord. to Fr, are syn. with نَصْفٌ; and accord. to him, (TA,) and to Akh, (S, TA,) syn. with عَدْلٌ (S, K, TA;) [but app., only syn. with عَدْلٌ and نَصْفٌ not as a subst. but as an epithet, like وَسَطٌ thus used, as will be shown by what follows, although] each said by Er-Rághib to be originally an inf. n. (TA.) One says, هُمَا سَوَاءٌ, meaning *They two are on an equality, or on a par, in respect of this affair, or case*: (S, TA:) and هُمَا سَوِيَّةٌ, meaning [likewise] اِسْتَوَاءٌ [i. e. *They are on an equality, or on a par*], (M, K,) and هُمَا سَوِيٌّ, meaning [in this affair, or case]. (M.) And قَسَمْتُ الشَّيْءَ بَيْنَهُمَا بِالسَّوِيَّةِ (S,) meaning *بالعَدْلِ* [i. e. *I divided the thing between them two with equity, justice, or rectitude*]. (TA.) And it is said in the K Kur [viii. 60], فَاَنْزِلْ اِنْهَامٌ عَلَى سَوَاءٍ, meaning *عَدْلٌ* [as expl. in art. نَبِيٌّ, q. v.]. (S,* TA.) [Hence,] لَيْلَةُ السَّوَاءِ *The night of the thirteenth [of the lunar month; the first being that on which the new moon is first seen]; (Aq, S, K, TA;) in which the moon becomes equable or uniform (يَسْتَوِي) [in illumination]: (TA:) or the night of the fourteenth. (M, K.) — And i. q. وَسَطٌ [as meaning *The middle, or midst, of a thing*]; (S, M, Mughnee, K;) as also سَوِيٌّ and سَوِيٌّ (Lh, M, K.) Hence, سَوَاءُ الشَّيْءِ *The middle, or midst, of the thing*; (S, M;) as also سَوَاءٌ (Lh, M.) It is said in the K Kur [xxxvii. 53], فَرَاهُ فِي سَوَاءِ الْجَحِيمِ, [And he shall see him] *in the middle or midst [of the fire of Hell]*. (S,* Mughnee, TA.) In like manner also one says سَوَاءُ السَّبِيلِ *The middle of the road*: or, accord. to Fr, it means *the right direction of the road or way*. (TA.) And one says, اِنْقَطَعَ*

سَوَائِي, meaning *My waist [broke], or my middle*. (TA.) And سَوَاءُ النَّهَارِ means *The middle of the day*. (M, K.) [In some copies of the K, مُتَّصِفَةٌ is erroneously put for مُتَّصِفَةٌ.] — [Hence, perhaps, as being generally the middle or nearly so,] *The summit of a mountain*. (M, K.) And *An [eminence, or a hill, or the like, such as is termed] حَرَّةٌ*: or a [stony tract such as is termed] حَرَّةٌ: or the head of a حَرَّةٌ. (M.) — It is also used as an epithet; (Mughnee;) and signifies *Equal, equable, uniform, or even*; syn. مُسْتَوٍ (M, Mughnee, K;) applied in this sense to a place; (Mughnee;) as also, thus applied, سَوِيٌّ, and سَوِيٌّ; (M, K;) or these two signify, thus applied, [like سَوَاءٌ as expl. hereafter,] *equidistant in respect of its two extremities*. (TA.) And as syn. with مُسْتَوٍ, it is applied [to a fem. noun as well as to a sing., and] to one and more than one, because it is originally an inf. n.; whence the phrase لَيْسُوا سَوَاءً [They are not equal; in the K Kur iii. 109]. (Mughnee.) Using it in this sense, one says اَرْضٌ سَوَاءٌ [An even land]: and دَارٌ سَوَاءٌ *A house uniform (مُسْتَوِيَّةٌ) in respect of the [appertenances termed] مَرَافِقٌ*: and ثَوْبٌ سَوَاءٌ *A garment, or piece of cloth, equal, or uniform, (مُسْتَوٍ) in its breadth and its length and its two lateral edges*: but one does not say جَمَلٌ سَوَاءٌ, nor حِمَارٌ سَوَاءٌ, nor رَجُلٌ سَوَاءٌ: (M, TA:) though one says رَجُلٌ سَوَاءٌ الْبَطْنِ *A man whose belly is even with the breast*: and سَوَاءٌ الْقَدَمِ *having no hollow to the sole of his foot*. (TA.) One says also رَجُلٌ سَوِيٌّ الْخَلْقِ (S, M,) meaning مُسْتَوٍ [i. e. *A man uniform in make, or symmetrical; or full-grown, of full vigour, or mature in body, or in body and intellect*: see 8]: (S:) and رَجُلٌ سَوِيٌّ *A man equally free from excess and deficiency in his dispositions and his make*: (Er-Rághib, TA:) or *sound in limbs*: (TA voce مِرَّةٌ, q. v.) and غُلَامٌ سَوِيٌّ *A boy, or young man, uniform in make, or symmetrical, (مُسْتَوِي الْخَلْقِ) without disease, and without fault, or defect*: (Mgh:) and the fem. is سَوِيَّةٌ. (M.) Accord. to Er-Rághib, سَوِيٌّ signifies *That which is preserved from excess and deficiency*: and hence الصَّرَاطُ السَّوِيٌّ [in K Kur xx. last verse, as though meaning *The road, or way that neither exceeds, nor falls short of, that which is right*]; (Er-Rághib, TA;) *the right, or direct, road*: (Bd, Jel:) and some read السَّوَاءِ, meaning *the middle, good, road*: and السَّوَاءِ (Ksh, Bd) i. e. *the evil, or bad, road*: (Bd:) and السَّوِيٌّ [i. e. *most evil, or worst*; fem. of اَسْوَأٌ; for الصَّرَاطُ is fem. as well as masc.]: (Ksh, Bd:) [and] السَّوِيٌّ, of the measure فَعْلَى from السَّوَاءِ, [with which it is syn.,] or originally السَّوِيٌّ [mentioned above]: (K:) and السَّوِيٌّ (Ksh, Bd,) which is dim. of السَّوَاءِ (Lth, TA,) [or] as dim. of السَّوَاءِ [in which case it is for السَّوِيٌّ]. (Ksh, Bd.) — [Hence,] it signifies also *Complete*: (Mughnee:) you say, هَذَا