

4. اصدره, (S, M, A, Mṣb, K,) and صدره, (M, K,) and صدره, (K,) He caused him to return; sent him, or brought him, back, (S, M, A, Mṣb, K,) or away; (Mṣb;) from (عن) water, and a country [or place], (S,) and † any affair. (Lth.) You say, اصدرنا ركائبنا We sent, or brought, back our riding-camels satisfied with drink so that it was not necessary for us to remain with them for the sake of the water. (TA.) And اوردته واصدره He brought it and he took it away. (Har p. 361.) — [Hence,] اورد واصدر † He began and completed. (TA.) You say, اورد امرا اصدره, he completes it. (A.) And فلان يورد ولا يصدر † Such a one begins and does not complete. (A.) — And اصدر القول † [He issued forth the saying; made it to issue, proceed, or emanate, عنه from him]. (Mṣb. [See 1.]) [And اصدر عنه الفعل † He, or it, made the action to proceed from him.]

5. تصدر He (a man, TA) erected his chest in sitting. (M, K.) — † He (a horse) outreached the other horses with his chest; (M, K, TA;) as also صدر, (S, M, MA, K,) inf. n. تصدير: the latter verb is afterwards expl. in the K as meaning برز برأيه; but this is a mistake. (TA.) Tufeyl says, describing a horse,

- كانه بعد ما صدرن من عرق
- سيد تمطر جناح الليل مبلول

As though he were, after they had outreached with their chests, from a row of [other] horses, [a wolf that had exposed himself to rain during a portion of the night, and had become wetted:] but accord. to onc relation, it is صدرن, meaning their breasts were wetted [من عرق] by reason of sweat: the former reading, however is the better. (S.) — Also † He sat, or became placed or seated, in the upper, or highest, part in the sitting-room, or sitting-place. (S, K, TA.) And He became advanced, or promoted. (A.) تصدر تصدر † [He became advanced to the foremost place for the conducting of the affairs of the people]. (Har p. 194.)

6. تصادروا [app. They returned together from water, &c.]. (A. [This meaning seems to be there indicated by the context.]) — And one says, تصادروا على ما شأوا † [app. meaning They released one another from being reckoned with, by mutual agreement, on such terms as they would: see 3]. (A.)

صدر Anything that fronts, or faces, one. (M, K.) — And hence, (M,) صدر [i. e. breast, or chest, or bosom,] of a man, [often meaning his mind,] (M, Mṣb, K,) and of other than man: (Mṣb:) of the masc. gender: (Lh, S, M, K:) pl. صدور, (S, M, Mṣb,) the only pl. form. (M.) [See also صدره.] As to the saying of the poet, (S, M,) El-Aashà, (S,)

- وتشرق بالقول الذي قد أذغته
- كما شرفت صدر القنائة من الدم

[And thou becomest, or wilt become, red by reason

of the saying that I have published, like as the fore part of the spear becomes red from blood], (S, M,) he has made صدر fem. because the صدر of the قنائة is a part of the قنائة; for they [sometimes] make a noun fem. when it is prefixed to a fem. noun: (S:) or if you will, you may say that he has made صدر fem. because he meant [thereby] the قنائة; and if you will, you may say that the صدر of a قنائة is a قنائة. (M.) [Hence,] بنات الصدر † The spaces between the bones of the breast. (M, TA.) [And also] † Anxieties. (T in art. بني.) And ذات الصدور † What is in the minds. (Ksh and Bd and Jel in iii. 115, &c.) And ضاقت صدره † His bosom, or mind, became strait, or contracted. (Mṣb in art. ضيق. [See the Kur xv. 97 and xxvi. 12.]) And شرح بالكفر صدرا † He opened and dilated his bosom, meaning, was pleased, with infidelity. (Jel in xvi. 108. [See also the similar phrases للإسلام صدره and انشرح and لقبول الخير expl. in art. شرح.] And صدره † His bosom became dilated or enlarged [with joy]. (S in art. شرح.) And واسع الصدر and رحب الصدر † Ample, or dilated, in the breast, or bosom; [meaning free-minded; free from distress of mind; without care: and free from narrowness of mind; liberal, munificent, or generous.] (S and TA in art. رحب.) [And ضيق الصدر † Having the bosom, or mind, strait, or contracted.] And رجل بعيد الصدر † A man who is not to be turned, or bent, or inclined. (M.) In the saying هل يستطيع من به صدر إلا [meaning Is he who has the disease of the chest (داء الصدر) able to do without spitting?], if it be correct, the prefixed noun [داء] is suppressed. (Mgh.) صدر الدجاجة, as said by Freytag, is the name of † The star γ of Cygnus. — Also † The upper, or uppermost, part of the front of anything. (M, K.) [Hence,] صدور الوادي † The higher, or upper, parts, and fronts, or fore parts, of the valley; (M, K;) as also صدائره, which is pl. of صدارة, (K,) or صدارة, (as in a copy of the M,) or صادرة, (as in the L,) or of صديرة. (M, L, K.) And صدر المجلس † The upper, or highest, part [or end] of the sitting-room, or sitting-place: (TA:) the elevated part thereof. (Mṣb.) — [† The fore part of anything. † The prow, or fore part, of a ship.] † The fore part of the foot, between the toes and the [protuberant part called the] حمارة. (M.) † The fore part of the sandal, before the [hole through which is put the thong called the شراك, i. e. the hole called the] خرت. (M.) † The part of the arrow that is above the middle, as far as the مرش: (so in a copy of the A: [an evident mistranscription for رأس, i. e. head:]) or the part of the arrow that is beyond the middle, as far as the slender part, (S, M, Mṣb, K,) which is next the head; (M;) so called because it is the fore part when it is shot: (S, Mṣb, K:) and likewise of the spear [as in the verse cited above in this paragraph]. (M.) يوم كصدر الرمح [lit. † A day like the fore part of the spear] means † a day

of straitness and distress: accord. to Th, it is a day by which war, or battle, is peculiarly distinguished. (M, L.) — † The first, first part, or commencement, of anything; (S, M, K;) even † of the day, (M, Mṣb,) and † of the night, and † of the winter, and † of the summer, and † the like, (M,) and † of an affair. (A. [See an ex. voce عجز.]) † The title of a book or writing: and the first part, or commencement, thereof. (TA.) [† The first foot of the first hemistich of a verse.] And The first hemistich (altogether) of a verse. (O voce عجز.) [And † The first verse of a قصيدة.] — صدر الطريق † The wide, or widening, part of the road. (Mṣb.) — صدر القوم † The head, or chief, of the people, or party; as also المصدّر. (TA.) And hence, صدر الصدور † [The chief of the chiefs; a title applied to the prime minister of the king; and also to the chief judge; app. in the earlier times, to the former;] he who performs the onerous duties of the king, or of the state. (TA.) — And † A part, or portion, of a thing. (S, K.)

صدر a subst. signifying Return, (S, M, Mṣb, K,) from (عن) water, (S, M,) and a country, (S,) or a place, (Mṣb,) and † any affair: (Lth:) as some say, from anything. (M.) Hence, طواف الصدر, (K, TA, in the CK,) i. e. The compassing of the Kaʿbeh on the occasion of the return of the pilgrims from 'Arafát. (TA.) [Hence also,] الصدر The fourth day of the days of the sacrifice [performed by the pilgrims]: (M, K:) so called because the people then return from Mekkeh to their abodes. (M.) [And hence the saying,] تركته على مثل ليلة الصدر I left him as in the night preceding the fourth day of the days of the sacrifice: (A:) or [as in the night preceding the day] when the people return from their pilgrimage; (S;) meaning, † possessing nothing. (M.) — Also quasi-pl. n. of صادر, q. v. (M, K.)

صدره The صدر [or breast] (M, K) of a man [or beast]: (TA:) or the prominent part of the upper portion thereof. (T, S, M, K.) — Hence, (S,) A certain garment [which covers the breast], (S, M,) well known: (K:) a short shirt: a short درع: and the dim., صديرة, is applied to a short shirt which is worn next the body. (TA.) [In the present day, صديري, which is a corruption of the dim., is applied to A kind of waistcoat; a short vest without sleeves: and its pl. is صديرات.] See also the next paragraph.

صدار A certain garment, of which the head, or upper part, is like the مقنعة, [covering the head,] and the lower part of which covers the breast (M, K) and the shoulders: (M:) a woman in mourning for the death of her husband or relation used to wear a صدر of wool: (Az:) or i. q. صدرة [q. v.] and مجول and أصدّة: (IAḡr:) or a certain garment with which the head and breast are covered, worn by a woman in mourning for her husband: (A:) or a small shirt worn next the body: (S:) or a درع worn next the breast: (Aḡ:) or i. q. إتب [q. v.]. (T in art.

day like the fore part of the spear] means † a day