

# س

The twelfth letter of the alphabet; called **سِين**. It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed **أَسْلِيَّةٌ**, as also **ص** and **ز**, because proceeding from the tip of the tongue: its place of utterance is between that of **ص** and that of **ز**: and Az says that it is never conjoined with either of these two letters in any Arabic word: (TA:) it is a sibilant letter; and is distinguished from **ص** by the raising of the tongue to the palate [in the utterance of the latter], and from **ز** by the suppression of the voice [in the utterance of the former]. (K in art. **سِين**.) It is one of the letters of augmentation [occurring in the form **اسْتَفْعَلٌ** and its derivatives]. (S and L in art. **سِين**.) [See also **سِين** in art. **سِين**. It is sometimes substituted for **ص**; as in **سَقَرٌ**, for **صَقَرٌ**: and for **ش**, as in **سَطْرُنَجٌ**, for **شَطْرُنَجٌ**: (see De Sacy's *Chrest. Arabe*, sec. ed., ii. 230-233: and iii. 530-532:)] and AZ says that some of the Arabs substitute for it **ت**, (S and L and K\* in art. **سِين**.) as in the saying (S and L in art. **سِين**) of 'Alyà Ibn-Arḳam, (L ib.),

• يَا قَبْحَ اللَّهِ بَنَى السَّعَلَاتِ •  
 • عَمْرُو بْنُ يَرْبُوعٍ شَرَارَ النَّاتِ •  
 • لَيْسُوا أَعْفَاءَ وَلَا أَكْيَاتِ •

[O, may God remove far from good, or from prosperity, the sons of the Sialáh, 'Amr Ibn-Yarbooa, the worst of mankind: they are not chaste, nor sharp in intellect]: he means **النَّاسِ** and **بِأَكْيَاتِ**: (S and L ib.): and in like manner one says **طَسَّتْ** for **طَسَّتْ**. (TA in art. **كَيْتِ**.) — **سِين** in the **Ḳur** [commencing ch. xxxvi.] is like **سِين** and **سِين** at the commencement of chapters of the same; and is said by 'Ikrimah to mean **سِين** [O man]; because it is followed by the words **إِنَّكَ لَمِنَ الْمُرْسَلِينَ**: (S and L in art. **سِين**.) or it means either thus, or **سِين** [O man of dignity]. (K in art. **سِين**.) — **سِين** is a particle peculiarly prefixed to the aor., rendering it clearly denotative of the future, (Mughnee, and S\* and L\* in art. **سِين**.) as in **سَيَفْعَلُ** [He will do such a thing], (S and L ib.) and considered as forming a part thereof, for which reason it does not exercise any government upon it: it is not contracted from **سَوْفَ**, contrary to what the Koofees

hold: nor is the extent of the future with it shorter than it is with **سَوْفَ**, contrary to what the Baḡreees hold: the analytical grammarians term it **حَرْفٌ تَنْفِيسِيٌّ**, by which is meant a particle of amplification; because it changes the aor. from the strait time, which is the present, to the ample time, which is the future: but plainer than their expression is the saying of Z and others, [that it is] a particle denoting the future. (Mughnee.) Kh asserts that it corresponds [as an affirmative] to [the negative] **لَنْ**. (S and L in art. **سِين**.) Some assert that it sometimes denotes continuance, not futurity: this is mentioned in relation to the saying in the **Ḳur** [iv. 93], **سَتَجِدُونَ آخَرِينَ** [as though meaning *Ye continually find others*]; and they adduce as an evidence thereof the saying in the same [ii. 136], **سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمْ** [as meaning *The light-witted of the people continually say, What hath turned them away, or back, from their kibleh?*]; affirming that this was revealed after their saying **مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمْ**: but this the grammarians know not; and that this verse was revealed after their saying **مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمْ** is not a fact agreed upon: moreover, if it be conceded, still continuance is inferred from the aor.; like as when you say, **فُلَانٌ يَقْرِي الضَّيْفَ** and **يَضَعُ الْجَمِيلَ**, you mean that it is his custom to do thus. (Mughnee.) Z asserts that when it is prefixed to a verb signifying what is liked or disliked, it denotes that the event will inevitably happen: i. e., when it is prefixed to a verb signifying a promise or a threat, it corroborates and confirms its meaning. (Mughnee.) [As a numeral, **س** denotes *Sixty*.]

سا  
 سا i. q. سَوْفَ q. v.

## سَاب

1. **سَابَهُ**, (S, M, K,) aor. ʿ, (M, K,) inf. n. **سَابٌ**, (S, M,) *He throttled him*, syn. **خَنَقَهُ**; (S, M, I Ath, K;) i. e., *squeezed his throat*: (I Ath:) or, *so that he died*, (S,) or *so that he killed him*. (M, K.) — And **سَابَهُ** *He widened it*; namely, a **سَقَاءٌ** [or skin for water or milk], (S, K.) — **سَابَ مِنَ الشَّرَابِ**, (M, K,) aor. and inf. n. as above; (M;) and **سَابَ**, (M, K,) aor. ʿ, (K,) inf. n. **سَابٌ**; (M;) *He was satisfied with drinking of wine or beverage*. (M, K.)

**زَقٌّ** and **مَسَابٌ** A [skin such as is termed] **زَقٌّ**, (S, M, K,) for wine: (M:) or *such as is large*: (M, K:) or a **زَقٌّ** of any kind: (M:) or a receptacle of skin, or leather, in which the **زَقٌّ** is put: (M, K:) the former also occurs in a verse in which it is read without ʿ, for the sake of the rhyme: (M:) and its pl. is **سُؤُوبٌ**: (S, M, K:) and (so in the S, but in the K “or,”) the latter (**مَسَابٌ**) signifies a skin for honey; (S, K;) and in a verse of Aboo-Dhu-eyb, (S, M, K,) cited voce **خَافَةٌ**, (S, M,) it is written **مَسَابٌ**, (S, M, K,) without ʿ: (S, M:) and it signifies also a skin in which clarified butter is put. (S and L voce **مَسَادٌ**.)

**سُؤُوبَانٌ**, in the following saying, (IJ, M,) **إِنَّهُ لَسُؤُوبَانٌ مَالٍ**, meaning *Verily he is one who pastures, or tends, the cattle, and takes care of them, and manages them, well*, (IJ, M, K,\*) is from **سَابٌ** signifying “a **زَقٌّ**,” because the **زَقٌّ** is made only for the preservation of its contents. (IJ, M.)

**سَابٌ**: see **سَابٌ**. — Also, (K,) applied to a man, (TA), *Who drinks much water*. (K.)

## سَاد

1. **سَادَ**: see 1 in art. **سَوَدٌ**.  
 4. **سَادٌ** signifies *The hastening, or being quick, in journeying*; (S, K;) and is mostly used in relation to journeying by night: (S:) or the *journeying all the night*; (M;) or the *journeying in the night without alighting to rest*; (Mbr, S, K;) and **سَادٌ** signifies the “*journeying in the day without alighting to rest*.” (Mbr, S:) or the *journeying of camels night and day* (AA, S, M, K) together. (M, K.) And **سَادٌ** occurs [as an inf. n. in the sense of **سَادٌ**]; but [ISd says] I know not any verb [properly] belonging to it. (M.) — You say also, **سَادَ السَّبِيْرَ** *He prosecuted the journey with energy*, (M,) or *persistently, or continually*. (MA.) [See an ex. in a verse of Aboo-Duwád cited voce **مَرْدُوْنٌ**.]

**سَادٌ** [an inf. n. of which the verb is not mentioned,] The act of *walking, or going any pace on foot*. (M.)

**سَادٌ**: see 4, above.

**سَادَةٌ** *Somewhat remaining of youthfulness* (S, K) and *strength* (S) in a woman. (S, K,\*) [See also **سُوْرَةٌ**.]

**مَسَادٌ** *A skin for clarified butter*, (S, K, [see **بَدْرَةٌ**]) or *for honey*; as also **مَسَادٌ**, without **ء**; the former of the measure **مَفْعَلٌ**, and the latter of the measure **فَعَالٌ**: or a [skin of the kind called] **زِقٌّ**, smaller than the **حَمِيَّت** [which is similarly described as a skin, or small skin, of the kind called **زِقٌّ**]: (El-Ahmar, L:) but Sh says, what we have heard is **مَسَابٌ**, meaning a large [skin of the kind called] **زِقٌّ**. (L.)

**مَسُوْدٌ**: see art. **سود**.

### ساذج

**سَادَجٌ** (O, K, TA) and **سَادِجٌ** (TA) arabicized from [the Pers.] **سَادَه**: (O, K: [in some copies of the K **سَادَه**]) this is the only explanation in some of the copies of the K: (TA:) *Plain; i. e. without variegation, decoration, embellishment, or engraved or sculptured work*: (O, TA:) or *without any hair upon it: or of one unmixed colour*: this last is [said to be] the correct meaning [in many instances]; but the sheykh Welee-ed-Deen El-'Irāqee says, in the Expos. of the "Sunan" of Aboo-Dáwood, respecting a pair of boots of the Prophet, described as **حُفَّانِ أُسُودَانِ سَادَجَانِ** or **سَادَجَانِ**, that this phrase seems to mean *A pair of black boots of one unmixed colour*; the last word being used in this sense in the common conventional language; though he had not found it with this meaning in the lexicons, nor in the books of authors on the strange words occurring in traditions. (TA.) — Also *Free from self-constraint: and one who knows not badness, wickedness, deceit, or guile; in whom is no latent rancour, malevolence, malice, or spite, nor cunning*: (O:) or *free in intellect; and easy [or simple or artless] in nature or disposition*. (TA in art. **سَدَجٌ**). — **حُجَّةٌ سَادَجَةٌ**, also written **سَادِجَةٌ**, is used by authors on the scholastic theology of the Muslims as meaning *An argument, a plea, an allegation, an evidence, or a testimony, that is undecisive*: and sometimes the same epithet is used [in like manner] in other cases. (L.) — In some copies of the K, it is said to be [the name of] *Certain roots and shoots, that grow in waters, useful for such and such things*; arabicized from **سَادَه** [or **سَادَه**]: (TA:) or *certain leaves and shoots*, (O, CK,) *used as a medicine, having a flower; one sort thereof called رُومِيٌّ; and another, هِنْدِيٌّ*; [the latter name, i. e. **سَادِجٌ هِنْدِيٌّ**, as well as **سَادِجٌ** alone, applied in the present day to *malabathrum*, or *Indian spikenard*;] *growing in waters that collect and stagnate in black muddy lands*, (O,) *standing up on the surface of the water*, (O, CK,) *like the plant called عَدَسُ الْمَاءِ*, (O,) *without attachment to a root*; (O, CK;) *beneficial for swellings of the eye*. (CK.)

### سار

1. **سَارٌ**: see 4, in two places. — **سَيْرٌ**, aor. **سَارَ**, (Msb, K,) inf. n. **سَوَّرَ**, (Msb,) *It remained; became left, as a residue*. (Msb, K.)

4. **اسَارَ** *He left a remainder, or somewhat remaining*; (IAar, M, K;) as also **سَارَ**, (IAar, K,) or

or **سَارَ سُوْرًا**, (A,) inf. n. **سَارَ**: (TK:) or *he left somewhat of the beverage in the bottom of the vessel from which he had drunk*; (S, TA;) as also **اسَارَ فِي الْإِنَاءِ سُوْرًا**: (A:) the doing of which is prescribed in a trad. (TA.) You say also **اسَارَهُ** *He left it remaining*. (Msb.) And **اسَارَ سُوْرًا** and **سُوْرَةٌ** *He left a remainder, or residue*. (T, TA.) And **اسَارَ مِنْهُ شَيْئًا** *He left somewhat of it remaining*. (M.) And **اسَارَتْ فِي الْحَوْضِ**; and **سَارَتْ سُوْرًا**; *The camels left some water remaining in the trough, or tank*. (A.) Also **اسَارَ سُوْرًا** *He left somewhat remaining of the food*. (A.) And **اسَارَ مِنْ حِسَابِهِ** *He left somewhat of his calculation unreckoned*. (M, TA.)

5. **تَسَارَ** (so in the Tekmileh and M and CK, and in a MS. copy of the K; but in some copies of the K, and in a copy of the A, **تَسَارَ**;) *He drank the remains: (A:) or the remainder of the نَبِيْدٌ*; (K;) or so **تَسَارَ النَّبِيْدُ**. (Lh, M.)

6: see what next precedes.

**سُوْرَةٌ** *A remainder, or residue*; (T, M, Msb, K;) of a thing, (M,) or of anything; (TA;) as also **سُوْرَةٌ**: (T:) or *a remainder of beverage in the bottom of a vessel after one has drunk*; (S, A;) such as is left by a rat or mouse &c. after drinking: (S:) properly applied to a remainder of water left by the drinker in a vessel or watering-trough: and tropically to **سُوْرَةٌ** *a remainder of food, &c.*: (Mgh:) and **سُوْرَةٌ** signifies likewise **سُوْرَةٌ** *a remainder of food*: (A:) pl. of the former **سُوْرَاتٌ**, (S, M, Mgh, Msb,) and, by transposition, **سُوْرَاتٌ**, like **أَبَارٌ** and **أَرَامٌ**, pls. of **بَثْرٌ** and **رُبْرٌ**. (M.) [See also **سَائِرٌ**, below.] — **سُوْرَةٌ الصَّقْرِ** means **سُوْرَةٌ** *What remains of the portion of the flesh of the game that is given to the hawk which has captured it*. (A.) — And **سُوْرَةٌ** also signifies **سُوْرَةٌ** *a remainder of youthful vigour in a man*, (M, K,) or in a woman who has passed the prime of youth, (Lth,) or in a woman who has passed the period of youth but not been rendered decrepit by old age. (A.) [See also **سُوْدَةٌ**.] — And **سُوْرَةٌ** *What is good, or excellent, of property, or of camels or the like*: pl. **سُوْرَاتٌ**. (L.) [App. because such is left when one has parted with the bad.] — **سُوْرَةٌ** **مِنَ الْقُرْآنِ** **سُوْرَةٌ** [means *A chapter of the Kur-an*]; so called because it is a portion, (A,) or a remainder: (TA:) or it may be from the signification immediately preceding: (L:) or it is a dial. var. of **سُوْرَةٌ**: (K:) pl. **سُوْرَاتٌ**. (A, TA.) — **سُوْرَةٌ شَرٌّ** means *Such a one is very evil or mischievous*. (A.)

**سُوْرَةٌ**: see the next preceding paragraph, in five places.

**سَارٌ** *One who leaves a remainder, or residue*, (S, M, K,) *of beverage in the bottom of the vessel from which he has drunk*: (S, M:) [and **سَارٌ** *of food in a dish; &c.*]: deviating from rule, (S, M,) like **جَبَّارٌ** from **أَجْبَرٌ**: (S:) [see **دَرَاكٌ**, which is said to be the only other instance of the kind:] by rule it should be **سَائِرٌ**; (S, K;) which is

[said to be] also allowable: (K:) but MF denies this; (TA;) or it may be [regular] from **سَارٌ** or [irregular] from **سَارٌ**. (T, TA.)

**سَائِرٌ** *The rest, or remainder*, (T, and M in art. **سِيرٌ**, and Msb and K,) of a thing, (Z, M, Msb,) whether little or much; (T, Msb;) and of men, or people: (Sgh, Msb:) not the *whole*, or *all*, as many imagine it to mean, (Sgh, Msb, K,) though people use it in this latter sense, (IAth,) which Sgh asserts to be a vulgar error: (Msb:) it occurs repeatedly in trads., and always in the former sense: (IAth:) or it is sometimes used [in chaste Arabic] in the latter sense: (K:) and is correctly so used accord. to AAF and J and IJ and El-Jawáleekee and IB, the last of whom confirms this signification by many examples and evident proofs: but whether, in this sense, it is derived from **السَّيْرُ**, as AAF and J and others hold, or from **سُوْرٌ** the "wall which surrounds a town or city," as others hold, is disputed: (TA:) and **سَارَ الشَّيْءُ** is a dial. var. of **سَائِرُهُ**. (S in art. **سِيرٌ**.)

— An Arab of the desert became the guest of a party, and they ordered the female slave to perfume him; whereupon he said, **بَطْنِي عَطِرِي وَسَائِرِي ذِرِي** [*My belly perfume thou, and the rest of me leave thou*]: (K:) but in other lexicons than the K, we find **أَعَطِرِي**. (TA in art. **عَطِرٌ**.) This saying is a well-known prov. (TA.) [In the TA it is added that **سَائِرِي** here signifies *the whole of me, or all of me*: but this is an evident mistake.] You say this to a man who gives you what you do not want, and refuses you what you want. (Sgh, TA in art. **عَطِرٌ**). — It is related, also, that a hostile attack was made upon a people, and they cried out for aid to the sons of their uncle; but these held back from them until they had been made captives and taken away; then they came inquiring respecting them; and the person asked replied, **أَسَائِرُ الْيَوْمِ وَقَدْ زَالَ الظُّهْرُ** [*What, all the day, when the noon has passed?*] (K:) i. e., *Dost thou covet what is remote*, (**مَا بَعْدَ**, S, K, TA, in a copy of the S and in one of the K and in the CK **مَا بَعْدَ**) when [reason for] despair hath become manifest to thee: for when one wants the whole day, and the noon has passed, he must despair like as he despairs of accomplishing his want at sunset. (S in art. **سِيرٌ**, and K.) This saying is a prov.; (S, A;) and is used with reference to a thing which one hopes to attain when its time has passed. (A.)

[**سَائِرٌ** expl. by Golius as a pl. meaning "Partes reliquæ" is an evident mistake, app. caused by a misunderstanding of the latter prov. mentioned above.]

**سَائِرٌ**: see **سَارٌ**.

### سائر

**سَائِرٌ** a dial. var. of **سَائِرٌ** without **ء**; *A certain tree*; [accord. to some,] *i. q. شَيْبِيٌّ*. (TA.) [See art. **سِيرٌ**.]

### سال

1. **سَالَهُ** (S, M, K) with **كَذَا** following it, and **بَكَذَا** and **سَالَهُ عَنْ كَذَا**, (S, K,) aor. **يَسَالُ**, (M,)

inf. n. **سؤال** and **مسألة**, (S, M, K,) which latter is also pronounced **مسئلة**, without the hemzeh, (TA,) and **سائل** and **سائلة**, (M, K,) and **سائله** or **سائلة**, (accord. to different copies of the K, the former of these two accord. to the TA, [and it appears from a statement that will be found below, voce **سؤل**, that one of these is correct, but in an excellent copy of the M, in the place thereof, I find, and **سائله**, as a verb, doubly trans., first thus by itself, and secondly by means of **عن**, as shown by an ex. in a verse cited below, (see 3,) and this also is correct,]) all [sometimes] signify the same, (S, \* K,) i. e. *He asked him such a thing; or asked him, interrogated him, questioned him, or inquired of him, respecting such a thing:* but **كذا عن** is more common than **بكذا**: when **سأل** means the asking, or demanding, of property, it is trans. [only] by itself or by means of **من** [so that you say **سألته كذا** and **سأل منه كذا** meaning *he asked, or demanded, of him such a thing*]: (Er-Rāghib, TA:) and one says also **سأل**, aor. **يسأل**, (Akh, S, M, Mṣb, K,) like **خاف**, aor. **يخاف**; (Mṣb, K;) which is of the dial. of Hudheyl; the medial letter of this being originally **و**, as is shown by the phrase, mentioned by AZ, **هنا يتساولان**, (TA:) [respecting this dial. var., see what follows:] the imperative (S, Mṣb, K, TA) of **سأل** (S, Mṣb, TA) is **اسأل**; (S, M, Mṣb, K, TA;) and (S, K, &c.) that of **سأل**, (S, Mṣb, TA), **سل**, (S, Mṣb, K, TA,) dual. **سلا**, and pl. **سلوا**, [these two being] irregular; (Mṣb;) and AAF mentions that Abou-Othmán heard one say **اسل**, [a form omitted in some copies of the K, but mentioned in the CK,] meaning **اسأل**, suppressing the **ا**, and transferring its vowel to the preceding letter, like as some of the Arabs said **لخمر** for **لخمر** [as many do in the present day]: (M:) accord. to ISd, (TA,) the Arabs universally suppress the **ا** in the imperative except when they prefix to it **و** or **ف**; (M, TA;) saying **فاسأل** and **واسأل**: (TA:) or when **و** [or **ف**] is prefixed, it is allowable to pronounce the **ا** and also to suppress it, as in saying **واسألوا** and **وسألوا**: (Mṣb:) and for the pass. **سئل**, one may say **سئل**, and **سئل**, in this instance making the kesreh to partake of the sound of dammeh, and **سؤل**; and also **سئل**, in which the middle letter is pronounced with a sound between that of **ا** and that of **ي**, or resembling that of **و**. (IJ, TA.) As Er-Rāghib says, **سؤال** signifies *The asking, or demanding, knowledge, or information, or what leads thereto: and the asking, or demanding, property, or what leads thereto.* (TA.) **سألته عن الشيء** means *I asked of him information respecting the thing*: (IB, TA: [and the like is said in the Mṣb:]) and **سألته الشيء** [is sometimes used in the same sense, as has been shown above, but generally] means *I asked him to give me the thing*: (IB, TA:) you say, **سأله مالا** *He asked, demanded, or begged, of him property*, and in like manner, **سأل إليه** and **سأل منه** [followed by **مالا**]: (MA:) and **سألت الله العافية**, inf. n. **سؤال** and **مسألة**, *I begged, or sought, of God health, or freedom*

from disease, &c. (Mṣb.) The saying in the Kur [lxx. 1], **سأل سائل بعذاب واقع** means **عن** **عذاب** [i. e. *An asker asked respecting a falling punishment*]: (S:) [for] one says, **خرجنا نسال عن فلان** and **بفلان** [meaning *We went forth asking respecting such a one*]: (Akh, S:) or the phrase in the Kur means *a caller called [for a falling punishment]*: (TA:) and some read **سأل سائل بعذاب واقع**, (Bd, TA,) [likewise] from **السؤال**: (Bd:) or this means **واقع بعذاب واقع**: [i. e. *a valley flowed with a falling punishment*]; (Bd, TA;) so some say; (TA;) from **السئال**. (Bd.) The saying, in a trad., **نهي عن كثرة السؤال**, [He (Moḥammad) forbade much questioning or inquiring] is said to relate to subtle questions or inquiries, that are needless; like another trad., mentioned below, voce **مسألة**: or to the begging, of men, their property needlessly. (TA.)

3. **سأله**, (M, TA,) inf. n. **مسألة**: (TA:) see 1, first sentence. Abou-Dhu-eyb says,

\* **أسألت رسر الدار أمر نر تسائل**  
 \* **عن السكن أمر عن عبده بالأوائل**

[*Didst thou ask the remains of the dwelling, or didst thou not ask, respecting the inhabitants, or respecting their knowledge of the former occupants?*]. (M, TA.) — In the saying of Bilál Ibn-Jereer,

\* **إذا ضفتهم أو سألتهم \* وجدت بهم علة حاضرة \***

[*When thou becomest their guest, or askest of them, thou findest with them a ready excuse*], **سألتهم** is a combination of two dial. vars.; the **ا** being in the original phrase **سألنت**, and the **ي** being a substitute in the phrase **سألنت**; the measure of **سألتهم** being **فعليتهم**: (M, K:\*) so said Ahmad Ibn-Yahya, [i. e. Th,] who had at first ignored the expression: (M:) and it is an instance of which we know not a parallel in the language. (M, K:\*) — [Accord. to analogy, **سأله** also signifies *He asked him, &c., being asked by him, &c.* — And Freytag states that Reiske has explained **سأل** as meaning *He always demanded that another should express wishes for his health*: but I know not any instance of its being used in this sense.]

4. **سأله**, (K,) or **سؤته**, (S,) and **مسأته**, (S, K,) *He accomplished for him his want.* (S, K.)

[5. **سأل**, in the modern language, signifies *He begged, or asked alms*; as also **سؤل**: both probably post-classical.]

6. **سألوا** *They asked, or begged, one another.* (S, Mṣb, K.) You say, **هنا يتساولان**, (M,) and also **يتساولان**, (M, Mṣb, K,) and **يتساولان**. (TA.) In the Kur [iv. 1], some read **واتقوا الله** and others, **تسألون به**; and others, **تسألون به**: in each case, originally **تسألون**: the meaning is, [And fear ye God,] by Whom ye demand [one of another] your rights, or dues: (M:) or by Whom ye ask, or demand, one of another; (Bd, Jel;) saying, *I ask thee, or beg thee, by God*; and *I beseech thee, or adjure thee, by God.* (Jel.) —

One says also **تسألوا القوم**, meaning *They [together] asked, or begged, the people.* (Mgh in art. نقض.)

**سؤل**, (S, M, K,) also pronounced **سؤل**, without **ا**, (S, K,) [A petition; or a request; meaning] *a thing that people ask or beg*; (S;) or *a thing that one has asked or begged*; (M, K;) as also **سؤلة**, (IJ, M, K,) which is likewise pronounced **سؤلة**, without **ا**; (K;) and **سؤول**; (Har p. 422; [or this is app. pl. of **سؤل**, like as **بروج** is of **برج**, and **برود** of **برد**, &c.];) [and **سائلة** or **سائلة**, as will be shown by what follows;] and **مسؤول**; (Mṣb;) [and **مسألة**:] see 4: the first of these said by Z to be of the measure **فعلول** in the sense of the measure **مفعول**; like **عرف** and **نكر**. (TA.) Thus in the Kur [xx. 36], **قد أوتيت سؤلك يا موسى**, *Thou hast been granted thy petition, or the thing that thou hast asked, O Moses.* (S, M, TA.) In the saying **اللهم أعطنا سألانا** [O God, grant Thou us our petitions], mentioned by Abou-Alee on the authority of AZ, the inf. n. is used as a subst., properly so termed, and is therefore pluralized. (M.)

**سألته** or **سألته**; pl. **سألته**: see the next preceding paragraph, in two places.

**سؤلة**: see 4: and see also **سؤل**.

**سؤلة**, (S, K,) also pronounced **سؤلة**, (TA,) A man (S) who asks, or begs, much; (S, K;) as also **سؤل**, and **سؤول**: (TA:) such is improperly termed **سائل**. (Durrat el-Ghowwās, in De Sacy's Anthol. Gramm. Ar., p. 47 of the Ar. text.)

**سؤال** an inf. n. of 1. (S, M, K, &c.) — [It is often used as a subst. properly so called; like **مسألة**; meaning *A question; an interrogation; correlative of جواب*; and *a demand, or petition*: and as such has a pl., **سؤالات**; perhaps post-classical.]

**سؤول**: see **سؤلة**.

**سؤول**: see **سؤل** [of which it is app. pl.].

**سأل**: see **سؤلة**.

**سائل** [i. e. *Asking; meaning interrogating, questioning, or inquiring; and demanding, or begging*]; has for its pl. **سائل** and **سؤال**. (TA.) See **سؤلة**. — It also means [A beggar; i. e.] *a poor man asking, or begging, a thing.* (Er-Rāghib, TA.) So it has been expl. as used in the Kur [xciii. 10], where it is said, **وَأَمَّا السائل فلا تنهر** [And as for the beggar, thou shalt not chide him, or address him with rough speech]: or, accord. to El-Ḥasan, it here means *the seeker of knowledge.* (TA.)

**مسألة**, an inf. n. of 1, is tropically used in the sense of a pass. part. n. [with the noun qualified by it understood; meaning *A thing asked; i. e. a question; a problem, or proposition; a matter, or an affair, proposed for decision or determination*]: (TA:) and the pl. is **مسائل**. (Mṣb, TA.) So in the saying, **تعلمت مسألة** [I learned a

question, or problem, &c.]. (TA.) The saying, in a trad., **كَرِهَ الْمَسَائِلَ وَعَابَهَا** means + [He (Mohammad) disliked and discommended] subtle questions, such as are needless. (TA.) — See also **سَوَّلَ**: — and see 4.

**مَسْؤُولٌ** [pass. part. n. of 1: and used as a subst.]: see **سَوَّلَ**.

**سَامَرٌ**

1. **سَمِرَ مِنْهُ**, (S, M, Mṣb, K,) and **سَمِيَهُ**, (M, Mṣb, K,) aor. ʿ, (S, Mṣb, K,) inf. n. **سَامَرٌ** (S, M, K) and **سَامَرٌ** (K) and **سَامَةٌ** (S, M) and **سَامَرٌ** and **سَامَةٌ**, (S, Mṣb, K,) *He turned away with disgust from it; was averse from it; was disgusted at it or with it; loathed, or nauseated, it; (S, M, Mṣb, K;) namely, a thing; (S, M, K;) syn. مَلَّ, (S, M, Mṣb, K,) and ضَجَرَ: (Mṣb:) مَلَّ exceeds مَلَّالٌ. (Ham pp. 775-6.) It is said in the Kur [xli. 49], **لَا يَسَامُرُ الْإِنْسَانُ مِنْ دَعَاؤِ الْخَيْرِ** [Man will not turn away with disgust from, or will not be weary of, praying for good, or wealth, or prosperity]. (Mṣb.) And in a trad., **إِنَّ اللَّهَ لَا يَسَامُرُ حَتَّى تَسَامُوا** *Verily God will not turn away with disgust until ye turn away with disgust; like تَمَلُّوا حَتَّى تَمَلُّوا*, and thus the trad. is commonly related. (TA.) And it is related in a trad. of 'Aisheh that she used to say to the Jews, **عَلَيْكُمْ السَّامُ وَالذَّمُّ وَاللَّعْنَةُ** [*Disgust, or loathing, and contempt, and cursing, rest upon you*]: thus related with ʿ, meaning ye shall turn away with disgust from your religion: but commonly related without ʿ [and with a different meaning], as will be stated hereafter [in art. سوم]. (IAth, TA in this art. and in art. سوم.)*

4. **أَسَامَهُ** *He, or it, made him to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate.* (M, K.)

**سَوَّوْرٌ** an [intensive] epithet from 1 [meaning *Wont, or much disposed, to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate*]: (S, M, K:) or *much affected with vexation, or disgust; having little patience.* (Ham p. 532.)

**سَاوٌ**

1. **سَاءَهُ**, (S, M, K,) like **رَمَاهُ**, [or rather like **دَعَاهُ**], incorrectly [and differently] written in copies of the K, (TA,) i. q. **سَاءَهُ**, (S, M, K, TA,) formed from the latter by transposition; (S, M;) mentioned by Sb: you say, **سَاءَهُ الْأَمْرُ**, like **سَاءَهُ** [*The affair displeased, grieved, or vexed, him*]: (M:) and **سَاوَتْهُ**, meaning **سَوَّتَهُ** [*I displeased, grieved, or vexed, him*]. (S, TA.) — And **سَاءُوا**, (K, TA,) inf. n. **سَاوٌ**, (TA,) *He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them*: (K, TA:) mentioned by Az: app. a dial. var. of **سَعَى**. (TA.)

4. **أَسَاءْتُ الْقَوْسَ** *I made a سِنَّةٌ [q. v.] to the bow.* (K, TA.)

**سَاءَةٌ**: } see what next follows.  
**سَوَّةٌ**: }

**سِنَّةٌ** of a bow, and **سَوَّةٌ**, (Ibn-Málik, Az, ISd, K, TA,) and **سَاءَةٌ**, (Ibn-Málik, K, TA,) [in the CK erroneously written **سَاءَةٌ**, and it is there implied that the other vars. are **سِنَّةٌ** and **سَوَّةٌ**,] dial. vars. of **سِيَةٌ**, (K, &c.,) i. e. The curved extremity thereof. (TA.) [See also art. سَبَوٌ.]

**مَسَاءَةٌ**, like **مَسْعَاءَةٌ**, is a dial. var. of **مَسَاءَةٌ**, [or] formed from the latter by transposition; and has for its pl. **مَسَائٍ**: whence the saying, **أَكْرَهُ مَسَائِكَ** [*I dislike, or hate, thy vices, faults, or acts of disobedience*]: (TA:) Sb mentions this saying; (M, TA;) and says, **مَسَاءَةٌ** is pluralized, and then the pl. is transformed, so that it is as though it were pl. of **مَسَاءَةٌ**, like **مَسْعَاءَةٌ**. (M.)

**سَبٌ**

1. **سَبَّهُ**, (S, M, K,) [aor. ʿ,] inf. n. **سَبٌّ**, (M,) *He cut him, or it.* (S, M, K.) — And i. q. **عَقَرَهُ** [i. e. *He wounded him; or hocked, houghed, or hamstrung, him; &c.*]. (S, \* K.) — And, (S, M, K,) aor. as above, (S, TA,) and so the inf. n., (M, TA,) † *He pierced him in the سَبَّةُ*, i. e. the **أَسْت**. (S, M, K, TA.) [See an ex. in a verse cited in the first paragraph of art. سَو.] — Also **سَبَّهُ**, (S, M, A, Mṣb, K,) aor. as above, (S, M,) inf. n. **سَبٌّ** (S, M, Mṣb, K) and **سَبِيٌّ**, (K,) [but the latter, accord. to analogy, has an intensive signification,] *He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S, M, A, MA, K, B) in vi. 108, &c.;* from the same verb in the first of the senses expl. in this art.; (M;) as also **سَبَّهُ**; (K;) or the latter signifies *he reviled him, vilified him, &c., much*; syn. **أَكْثَرَسَبَّهُ**; (M;) or is more than **سَبَّهُ** (**أَكْثَرُ مِنْ سَبَّهُ**). (TA.)

2: see what next precedes. **سَبَّبَ لِلْأَمْرِ**, (MA,) inf. n. **تَسْبِيبٌ**, (KL, PS,) † *He made, or appointed, or prepared, a means, or cause, (MA, KL, PS,) of attaining, or accomplishing, the thing, or affair.* (MA.) [And **سَبَّبَ**, alone, † *He, or it, caused or, occasioned.*] You say, **سَبَّبَ اللَّهُ لَكَ سَبَبَ خَيْرٍ** † [*May God make, or appoint, or prepare, for thee a means of attaining good, or prosperity.*]. (A, TA.) And **سَبَّبَ لِلْمَاءِ مَجْرَى** † *He made, or prepared, a channel for the water.* (A, TA.)

3. **سَابَهُ**, inf. n. **سِيَابٌ** (S, \* M, A, Mṣb, K\*) and **مَسَابَةٌ**, (M, Mṣb, KL, TA,) *He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him, (M, A, KL, TA,) being reviled, &c., by him.* (M, A, TA.) You say, **بَيْنَهُمَا سِيَابٌ** *Between them two is mutual reviling, &c.* (A.) And **الْمِرْزَاحُ سِيَابٌ** [*Jesting is the mutual reviling, &c., of those that are foolish, or stupid.*]. (A, TA.) And it is said in a trad., **سِيَابُ الْمُسْلِمِ فُسُوقٌ** (TA) *The mutual reviling of the Muslim is a departure from obedience to God.* (El-Munáwee in his Expos. of the Jámi' es-Şagheer of Es-Suyootee.)

5. **تَسَبَّبَ** [as quasi-pass. of 2, † *It was, or became, made, or appointed, or prepared, as a*

*means, or cause, of attaining, or accomplishing a thing, or an affair; followed by لَمْ يَمْزُ. And It was, or became, caused, or occasioned.*] You say, **تَسَبَّبَ مَالُ الْفَيْءِ** † [*The property of the spoil, or acquisition, or tribute, termed فَيْءٌ was caused, or occasioned, to accrue*]: for that whereby the property is caused, or occasioned, [to be obtained, as the abandonment of their abodes by unbelievers, or their making peace with Muslim invaders on the condition of paying a poll-tax or the like,] is made a means, or cause, of the accruing of the property to those to whom it is due of the recipients of the فَيْءِ (Az, TA.) [See also 10.] — **تَسَبَّبَ بِهِ إِلَى شَيْءٍ** † *He made use of it as a means, or cause, of attaining, or accomplishing, a thing.* (M.) And **أَتَسَبَّبَ بِفُلَانٍ إِلَيْكَ** † [*I make use of such a one as a means of access to thee.*] (TA in art. ذَرَعَ.) — [Hence, in the present day, **تَسَبَّبَ** is used as meaning † *He trafficked; because trafficking is a using means to procure subsistence.*]

6. **تَسَابَّ**, (K,) [or **تَسَابَوْا**,] inf. n. **تَسَابٌ**, (S,) *They two cut each other, (S, \* K,) [or they (i. e. more than two persons) cut one another.]* — [Hence, (see 1, last sentence,)] **تَسَابَوْا**, (S, M, A, MA, K,) inf. n. as above; (S;) and **أَسْتَبَا**; (A, MA;) *They reviled, vilified, upbraided, reproached, defamed, or gave bad names to, one another.* (S, M, A, MA.) And **بَيْنَهُمْ أَسْبَابٌ** (S, M, A, \* TA) *Between them is a thing [meaning reviling or vilifying speech] with which they revile, or vilify, &c., one another.* (M, TA.)

8: see the next preceding paragraph.

10. **أَسْتَسَبَّ لِأَبَوَيْهِ** [*He invited, or attracted, reviling, or vilifying, to his two parents.*]. (A.) It is said in a trad. of Aboo-Hureyreh, **لَا تَمْشِينَ وَلَا تَجْلِسُ قَبْلَهُ وَلَا تَدْعُهُ بِأَسْمِهِ وَلَا أَمَامَ أَبِيكَ وَلَا تَسَبُّوهُ** *By no means walk thou before thy father, nor sit down before him, nor call him by his name, nor expose him to reviling, or attract reviling to him, by reviling another's father, for in that case he may revile thy father in requital to thee.* (TA.) — **أَسْتَسَبَّبَ لَهُ الْأَمْرُ** † (A, TA) [*The thing, or affair, or event, became caused, or prepared, for him: thus expl. by IbnD: see also 5*].

R. Q. 1. **سَبَّبَ** † *He severed his tie, or ties, of relationship, by unkind behaviour to his kindred, (AA.)* — *He went a gentle pace.* (AA. [Freytag, on the authority of "Hamak. Waked.," assigns this meaning to **تَسَبَّبَ**].) — *He smelt a foul smell.* (AA.) — *He discharged his urine.* (M, K.) *He made water to flow.* (K.)

R. Q. 2. **تَسَبَّبَ** *It (water) ran, or flowed.* (K.) — See also R. Q. 1.

**سَبَّ** *One who reviles, vilifies, upbraids, reproaches, or defames, much, being reviled, &c.;* (A'Obeyd, S, M, Mṣb, \* K;) as also **مَسَبَّ**; (S, K.) And [simply] *One's mutual reviler or vilifier &c.;* (A'Obeyd, S, M, K;) as also **تَسَبَّبَ**.



(M, K.) A poet, (S,) namely, 'Abd-Er-Rahmán Ibn-Hassán, satirizing Miskeen Ed-Dáramee, (TA,) says,

- لَا تَسْبِنِي فَلَسْتُ بِسَيْبِي
- إِنَّ سَيْبِي مِنَ الرِّجَالِ الْكَرِيمِ

[Thou shalt by no means revile me; for thou art not my mutual reviler: verily he, of men, who is my mutual reviler is the generous]. (S, TA.)

[See also سَبَّ : and سَبَابٌ.] = A veil, or the lihe; syn. سَتْرٌ. (M.) — A woman's muffler, or head-covering; syn. خِمَارٌ. (S, M, Mgh, K.) — A turban. (S, M, Mgh, Msb, K.) El-Mukhabbal Es-Saadee says, (S, M, Mgh,) using it in this sense, (M, Mgh)

- وَأَشْهَدُ مِنْ عَوْفٍ حُلُولًا كَثِيرَةً
- يَحْجُونَ سَبَّ الزَّبْرِيقَانَ الْمَرْعَفَرَا

[And I witness many persons of 'Omfi, alighting during their journeys, going repeatedly to and fro to see Ez-Zibriqán's turban dyed with saffron]: (S, M, Mgh:) for it was a custom of the chiefs of the Arabs to dye their turbans with saffron: or, as some say, the meaning is his است; [but this is correctly, or more commonly, termed سَبَّة;] and Ktr asserts that he was suspected: (M:) he says that Ez-Zibriqán used to tinge his است yellow; but this is a strange saying. (TA in art. زبرق) — Also, and سَبِيَّةٌ, An oblong piece (S, M, K) of cloth, (M,) or of thin cloth, (K,) or of thin linen cloth, (S,) or of white cloth: (M:) or a thin garment: (Aboo-Omar, TA:) or so the latter word: (M:) or this signifies a linen stuff that is brought from the region of the Nile, of a kind commonly known among the merchants by [the name of] كَرْنَج, some of which are made in Misr, and their length is eight by six [cubits: cubits being meant because the ns. of number here are fem., and ذَرَاعٌ is fem.]: (Sh, TA:) or this same word signifies an oblong piece of cloth of any kind, or, as some say, of linen: (TA:) the pl. of the former is سَبُوبٌ; (S, K, TA:) and of the latter, سَبَائِبٌ; (S, M, K, TA:) in a verse of 'Alkameh Ibn-'Abadeh, the phrase الْكَتَانِ is used for سَبَائِبِ الْكَتَانِ. (M.) — See also سَبَّ, first signification.

سَبَّةٌ q. i. e. [The podex, or the anus]: (S, M, A, K:) because it is discommended. (A.) [See also سَبَّ.] = مَضَتْ سَبَّةٌ مِنَ الدَّهْرِ = A space, or long space, of time passed; (S, M, A;) [thus termed] because time is always complained of; (A;) and so سَبَّةٌ, in which the ن is [said to be] a substitute for the [former] ب سَبَّةٌ, in like manner as it is substituted in the case of إِجَاصٌ and إِجَاصٌ; because [it is asserted, though this is contradicted, that] there is no word of which the radical letters are سبب. (M.) And مَا رَأَيْتَهُ مَضَتْ سَبَّةٌ + I have not seen him for, or during, a space, or long space, of time; (S, K;) like as you say مَضَتْ سَبَّةٌ. (S.) And عَشْنَا بِهَا سَبَّةٌ and سَبَّةٌ + We lived in it a space, or long space, of

time. (Ks, TA.) And أَصَابْنَا سَبَّةً مِنَ الْحَرِّ, and البُرْدِ, and الصَّخْرِ, (K, TA,) and الرُّوحِ, (TA,) : A period of some days' continuance [of heat, and of cold and of serene weather, and of gentle wind, betided us]. (K, TA.) [The pl. is سَبَابٌ.] One says, الدَّهْرُ سَبَابٌ + Time consists of vicissitudes; one turn is thus, and one is thus. (ISh, TA.)

سَبَّةٌ A disgrace; a shame; a thing that occasions one's being reviled. (S, M, A, K.) One says, صَارَ هَذَا الْأَمْرُ سَبَّةً عَلَيْهِ This thing became a disgrace to him, occasioning his being reviled. (S.) And أَنْتَ سَبَّةٌ عَلَى قَوْمِكَ [Thou art a disgrace to thy people]. (A.) [And مَسَبَّةٌ, in like manner, (a word of the class of مَبْحَلَةٌ and مَجْبَنَةٌ, being originally مَسْبِيَّةٌ,) signifies A cause of reviling, or of being reviled; as is shown by the saying of Tufeyl El-Ghanawee, cited in the TA in art. عقب,

- فَلَمْ يَجِدِ الْأَقْوَامَ فِيْنَا مَسَبَّةً
- And the people did not find in us a cause of reviling, or of being reviled: pl. مَسَابٌ.] One says, إِتَّقِ الْمَسَابَ وَإِيَّاكَ وَالْمَسَبَةَ Beware thou of, or avoid thou, the cause of reviling or of being reviled, and the causes thereof]. (A.) — Also One whom people revile (S, K) much. (K.) See also سَبِيَّةٌ.

السَّبَابَةُ: see السَّبَّةُ.

سَبَبٌ A rope, or cord; (S, M, A, Msb, K;) as also سَبٌّ; (S, M, K;) the latter of the dial. of Hudheyl, (S,) and occurring in this sense in a verse of Aboo-Dhu-eyb cited voce خَيْطَةٌ; (S, M;) accord. to some, as there meaning a wooden peg, [a meaning assigned to it in the K,] but the former is the correct meaning: (M:) the pl. of both words is سَبَابٌ, (M, TA,\*) [and] the pl. of the latter word is سَبُوبٌ (S, TA) also: (TA:) or سَبَبٌ signifies any rope let down, or made to descend, from above: (AO, TA:) or a strong and long rope, but no rope is so called except one by means of which one ascends and descends: (Khálid Ibn-Jembah, TA:) or this appellation is only given to a rope of which one end is attached to a roof or ceiling or the like: (TA:) or one by means of which one ascends palm-trees: (Er-Rághib, TA:) [and] a rope by means of which one reaches, or gains access to, water. (TA.) فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ means Let him stretch a rope to the roof, or ceiling, of his dwelling; then let him die strangled: i. e. let him die of rage: (M, TA:) or, as some say, let him stretch a rope to the lowest heaven; then let him traverse the intervening space until he reach the highest part thereof. (Bd.) The saying

- جَبَّتْ نِسَاءُ الْعَالَمِينَ بِالسَّبَبِ
- has been expl. in art. جب: in this instance, a rope or cord, may be meant; or a string, or thread. (M, TA.) — Hence, (Msb,) † A thing (S, M, Msb, K) of any kind (S, Msb, K) by means of which one attains, reaches, or gains access to, another thing: (S, M, Msb, K:) pl. as

above. (M.) One says, جَعَلْتُ فَلَانًا لِي سَبَبًا إِلَى فُلَانٍ فِي حَاجَتِي, i. e. + [I made such a one] a means of access [to such a one in the case of my want]. (TA.) Hence, (M,) أَصَابُ السَّمَاءِ + The places of ascent of the heaven, or shy: (M, K:) or the tracts, or regions, thereof: (S, K:) or the gates thereof. (Ibn-Es-Seed, K.) [See an ex. in a verse cited voce ثَمَانُونَ.] And the saying, ارْتَقَى فِي الْأَسْبَابِ, meaning + He excelled [or attained to excellence] in religion. (M.) — † A road, or way. (A. [There mentioned among proper, not tropical, significations.]) So in the saying, in the Kur xviii. 88 and 91, ثُمَّ اتَّبَعَ سَبَبًا + [Then he followed a road, or way]. (Bd.) [And] so in the saying, مَا لِي إِلَيْهِ سَبَبٌ + [There is not for me any road, or way, to him, or it]. (A.) So too سَبِيَّةٌ: pl. سَبَائِبٌ. (Ham p. 347.) — † A mean, or means, used in order to any end: a means by which a thing is brought about: a cause; but more properly only a second cause: an occasion, or accidental cause: and a reason, or motive.] One says, هَذَا سَبَبٌ هَذَا + [This is the cause, or occasion, of this]. (Msb.) And بِسَبَبِهِ كَانَ كَذَا + [Because of him, or it, it was thus, or such a thing was]. (Msb in art. اجل.) And سَبَّ اللَّهُ لَكَ سَبَبٌ خَيْرٌ † [May God appoint, or prepare, for thee a means, or cause, of good, or prosperity]. (A.) — † A connexion, or tie, (S, A, K, TA,) of relationship (S, K, TA) by marriage; distinguished from نَسَبٌ, which is by birth: from the same word as signifying "a rope by means of which one reaches, or gains access to, water." (TA.) One says, انْقَطَعَ بَيْنَهُمُ السَّبَبُ, i. e. † The connexion, or tie, [of affinity between them was severed,] and الْأَسْبَابُ the connexions, or ties. (A.) وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ [in the Kur ii. 161] means, accord. to I 'Ab, + And their ties and affections [shall be disundered]: or, accord. to AZ, + and their places of abode [shall be divided asunder]. (TA.) [But] قَطَعَ اللَّهُ بِهِ السَّبَبَ means + [God cut short, or may God cut short,] his life. (M, K.) — Also, [from the same word as signifying the "cord, or rope, of a بَيْت," properly meaning "tent," and tropically "verse,"] † A portion, or division, of a foot of a verse, consisting of a movent letter and a quiescent letter; and also one consisting of two movent letters: pl. أَسْبَابٌ. (M, K.) [In some of the copies of the K, the latter kind is not mentioned.] سَبَبٌ خَفِيفٌ + [A light cord] means a movent letter followed by a quiescent letter; as قَمْرٌ and مَنٌ: and سَبَبٌ ثَقِيلٌ + [A heavy cord], two movent letters; as قَمْرٌ and لَمْرٌ. (KT.) سَبَبَانِ مَقْرُوقَانِ + [Two conjoined cords] means two portions in which are three successive short vowels followed by a quiescent letter; as مَفَاعِلُنْ in مَفَاعِلُنْ, and عِلْتُنْ in مَفَاعِلْتُنْ: and سَبَبَانِ مَقْرُوقَانِ + [Two disjointed cords], two portions of which each consists of a movent letter and a quiescent letter, and which is followed by a movent letter; as مُسْتَفْعِلُنْ in مُسْتَفْعِلُنْ, and مَفَاعِلُنْ. (M, TA.)

سَبِيَّةٌ One who reviles people; (S, K;) as also

لَا تَكُنْ سَبِيَّةً وَلَا سَبِيًّا (K.) One says, *Be not thou a reviler of others, nor one whom others revile*. (A.)

[سببى Causative.]

[سببية Causality.]

سَبَبٌ: see سَبَّ, second sentence. — Also *The hair of the forelock*, (AO, S, M, A, K,) and of *the tail*, (S, M, A, K,) the latter meaning [only] assigned to it by Er-Riyáshee, (TA,) and of *the mane*, (S, M, K,) of a horse: (M, A, K:) pl. سَبَابٌ and أُسَابِيْبٌ. (A, TA.) — And † *A lock (خَصْلَةٌ) of hair*; as also سَبِيْبَةٌ: (M, K:) pl. سَبَابٌ: which is also expl. as † *syn. with ذَوَائِبٌ* [app. as meaning *pendent locks*, or *pendent plaits, of hair*]: (TA:) thus in the phrase *أَمْرَأَةٌ ذَوَائِبُ السَّبَابِ* † *A woman having the long*. (A, TA.)

سَبَبٌ see سَبَّ: — and سَبِيْبٌ: — and سَبَبٌ. — *عَلَيْهِ سَبَابٌ الدَّمِ* means † *Upon him are, or were, streaks of blood*: (A, TA:) the sing. of سَبَابٌ in this sense is سَبِيْبَةٌ. (Ham p. 347.) — Also [*Trees of the kind called*] *عُضَاهُ* *abounding in a place*. (M, K.)

سَبَابٌ [That cuts much, or sharply]. سَبَابٌ العِرَاقِيْبِ means *The sword*: (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the *عِرَاقِيْبِ* [or *hock-tendons*]: (TA:) [but Z holds it to be tropical, from the signification following; for] it is added in the A, as though it were hostile to the *عِرَاقِيْبِ*, and reviled them. (TA.) — [One who *reviles much* or *frequently*; or a *great reviler*: a meaning indicated in the Msb, and of frequent occurrence.]

السَّبَابَةُ, an epithet in which the quality of a subet. is predominant, (M,) † [*The index, or fore finger; the finger that is next to the thumb* (S, M, A, \* Msb, K, TA) and *middle-finger*; (M, TA;) *between these two*; (TA;) as also السَّبَابَةُ: (K:) so called because one [often] points with it in reviling: (Msb:) called by persons praying *السَّبَابَةُ* and *السَّبَابَةُ* [because it is raised in asserting the unity of God]. (TA in the present art. and in art. سَبَّح.)

سَبَابٌ A desert; or a desert in which is no water, or in which is neither water nor herbage; syn. مَفَارِةٌ (S, K) and قَفْرٌ: (TA:) or a tract of land level and far-extending: (M, K:) or a [desert such as is termed] قَفْرٌ that is far-extending, whether level or not level, rugged or not rugged, without water and without any one to cheer by his presence: (Ish, TA:) or a land affected with drought, barrenness, or dearth: (Abou-Kheyreh, TA:) and سَبَابٌ signifies the same: (TA:) pl. سَبَابٌ: (M, TA:) A'Obeid explains سَبَابٌ and سَبَابٌ as *syn. with أَرَابٌ*, [pl. of قَفْرٌ]. (TA.) One says also *بَلَدٌ سَبَابٌ*, (S, K,) [using the latter word as an epithet;] and *بَلَدٌ سَبَابٌ*, (Lh, S, M, K,) thus using the pl. as though he termed every part of the *بَلَدٌ* *سَبَابٌ*; (Lh, M;) or the pl. is added to give intensiveness

to the meaning: (IAth, TA voce بَلَقَعَ, q. v.): but some say *سَبَابٌ*, with damm; and this is more common, because it is a sing. epithet. (MF, TA.) — Also i. q. سَابٌ [or سَبَبٌ (q. v. in art. سَبَّ), if not a mistranscription for this last], i. e. *A kind of tree, from which arrows, or, as in the book of AHn, camels' saddles (وَحَال), are made*: Ru-beh says, [accord. to one reading, another being given in art. سَبَّ, q. v.,]

رَأَتْ وَرَأَحَ كَعَصَا السَّبَابِ \* [She went, and he went, like the rod of the *sabab*, meaning, the arrow]; in which the last word is a dial. var. of السَّبَبِ, or the ل is inserted by poetic license. (TA.) — [Hence, perhaps,] السَّبَابِ, (M, K,) or *يَوْمُ السَّبَابِ*, (S, TA,) *A certain festival of the Christians*; (S, \* TA;) i. q. *أَيَّامُ يَوْمِ السَّعَائِنِ*, (Abu-l-'Alá, M, K,) or *يَوْمُ السَّعَائِنِ* [Palm-Sunday; now commonly called أَحَدُ السَّعَائِنِ or *عِيْدُ السَّعَائِنِ*, with ش]. (TA.)

سَبَابٌ: } see the next preceding paragraph.  
سَبَابٌ: }  
أَسْبُوْبَةٌ [like أُسْبُوْبَةٌ, contr. of أُسْبُوْبَةٌ,] *A thing [meaning reviling speech] with which persons revile one another*: (M, TA:) pl. أُسَابِيْبٌ. (A, TA.) Using it in this sense, (M, TA,) one says, *بَيْنَهُمْ أُسْبُوْبَةٌ يَتَسَابَوْنَ بِهَا* [Between them is reviling speech] (S, M, A, \* K) with which they revile one another. (M, TA.)

أَسْبُوْبَةٌ pl. of سَبَابٌ: — and also of أُسْبُوْبَةٌ: — *The beauties of the face*. (TA in art. سَر.)

سَبَبٌ: see سَبَّ, first signification.

سَبَبَةٌ: see سَبَّ, in two places: — and سَبَبَةٌ.

مُسَبَّبٌ [Much reviled: see its verb]. — مُسَبَّبَةٌ as an epithet applied to camels, (S, K, TA,) or to horses, (A,) and to wild asses, (TA,) means † *Goodly, or excellent*: (S, A, \* K, TA:) because (S, TA) they are such that one says of them, (S, A, TA,) when admiring them, (S, TA,) or when deeming them goodly, or excellent, (A,) *May God curse them*, (أَخْزَاهَا, S, A, TA,) and abase them: (A, TA:) how goodly, or excellent, are they! (TA.) — [Also *Made, appointed, or prepared, as a means, or cause, of attainment or accomplishment, لِأَمْرٍ* for a thing, or an affair. And *Caused, or occasioned*: and a thing caused or occasioned; an effect.] One says, *هَذَا مُسَبَّبٌ عَنْ هَذَا* [This is caused, or occasioned, by that: this is an effect of, or arising from, that]. (Msb.)

مُسَبَّبٌ [Reviling much: see its verb. — And *Making, appointing, or preparing, a means, or cause: and causing, or occasioning: and a causer*]. مُسَبِّبُ الْأَسْبَابِ [The Appointer, or Preparer, of means or causes; or the Causer of causes;] is an epithet applied to God. (S.)

مُسْتَبٌ [act. and pass. part. n. of 8]. It is said in a trad., *الْمُسْتَبَانِ شَيْطَانَانِ* (A, TA) *The two*

*mutual revilers are two devils*. (El-Munáwee in his Expos. of the Jámi' es-Şagheer of Es-Suyooţee.)

سبأ

1. سَبَأُ الخَمْرِ, (S, M, K,) aor. سَبَأَ, (M, K,) inf. n. سَبِيْبٌ (S, M, K) and سَبِيْبَةٌ, (M, K, TA,) like سَبِيْبَةٌ, (TA, in the CK سَبَاءُ,) [but see سَبِيْبَةٌ below,] and مَسَبِيْبًا; (S, K;) and *سَبَأَهَا*; (S, M, K;) *He bought wine*, syn. *سَوَّاهَا*, (M, K,) which mostly means "he sold it," (TA,) or *سَبَأَهَا*, (S, O,) which is well known as meaning "he bought it," wherefore it is here used in the S and O, (TA,) in order that he might drink it: (S, O:) accord. to Ks, (TA,) when you buy wine to carry it to a place, you say, *سَبَيْتُ الخَمْرَ*, without ء; (S, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], *سَبَأْتُهَا*; and it is itself called سَبِيْبَةٌ: (TA:) the verbs are only used, in the sense of buying, in relation to wine. (S, Msb, TA.) [See also art. سَبِيْبٌ.] — And *سَبَأَ الشَّرَابَ* *He collected the wine in vessels*: occurring in this sense in a trad. (Abou-Moosà, TA.) — سَبَأَتُهُ, (M,) or *سَبَاتُ الجِلْدِ*, (K,) said of fire, (M, K,) and of whips, (M,) *It, or they, burned, or hurt*, (M, K,) or, as some say, (M, but in the K "and,") *altered*, (M, K,) *him*, (M,) or *the skin*: (K:) and in like manner one says of the sun, and of fever, and of journeying. (M.) — And *سَبَأَهُ بِالنَّارِ* *I burned him with fire*: (AZ, S;) or *سَبَأَ جِلْدَهُ*, inf. n. سَبِيْبٌ, *He burned his skin*; or, as some say, *stripped it off*: (M:) or *سَبَأَ الجِلْدَ* *he burned the skin*: and *سَبَأٌ* signifies also *he stripped off [skin], or he skinned*. (K.) — And *سَبَأَتُ الرَّجُلَ*, (inf. n. سَبِيْبٌ, TA,) *I flogged the man*. (S, K, \*) — *سَبَأَ عَلَى يَمِيْنٍ*, (S, M,) aor. سَبَأَ, inf. n. سَبِيْبٌ, (M,) *He passed over a false oath [that he had sworn], not caring for it*: (S:) or *he swore a false oath*: and some say, *سَبَأَ عَلَى يَمِيْنٍ*, aor. and inf. n. as above, meaning *he passed over an oath [that he had sworn], lying*. (M.) — سَبَأٌ is also syn. with صَافِحٌ [He took by the hand: &c.]: (O, K:) deemed by MF a strange meaning. (TA.)

4. *سَبَأَ* (a man) *was, or became, silent*. (Sh, TA in art. رَطَمَ.) — *سَبَأَ لِأَمْرِ اللَّهِ* *He, (M, K,) or his heart, (L,) was, or became, submissive to the decree of God*. (M, L, K.) — And *سَبَأَ عَلَى الشَّيْءِ* *His heart became in a bad state, or heavy*, (حَبِيْبٌ, [so in the M and in a copy of the K, in the CK and TA حَبِيْبٌ, and thus in my MS. copy of the K, but there altered from حَبِيْبٌ, app. on the authority of the TA, and I think it a mistranscription, although expl. in the TA as meaning انْخَضَعَ, which is a signification of أُخْبِتَ, the explanation of سَبَأَ in the next preceding sentence,]) *at the thing*. (M, K.)

7. *سَبَأَ* (the skin) *was, or became, stripped*

off. (S, M.) — And *It* (a person's skin) *peeled off*, or *became abraded*. (TA.)

8: see 1, first sentence.

أَيَادِي see سَبَا = سَبِيَّةٌ and تَفَرَّقُوا أَيَادِي سَبَا (M, K,) and with ذَهَبُوا in the place of تَفَرَّقُوا (T, TA.) They became scattered, or dispersed, (K, TA,) and they went away in a state of dispersion, in the ways of Seba, (T, TA,) a people of El-Yemen, who were dispersed in consequence of the inundation of their lands by the bursting of their [famous] dam, (TA,) and who became proverbial on that account: (M, K, TA:) سَبَا is here made indecl., (M, K, TA,) [بنوه in the CK being a mistranscription for بنوه, wherefore كما تَبَدَّدُوا has been there interpolated, immediately before بنوه,] with the last letter quiescent, and forms, with the preceding word, a compound like خَمْسَةَ عَشْرَ [which implies that we should read أَيَادِي سَبَا and أَيَادِي سَبَا, but I have never found it thus written]: (TA:) it is not formed from سَبَا by suppression of the *s*, but is a substitute for that word, (M, K, TA,) on account of the frequent use of this phrase. (M, TA.) [See also art. سَبِي.]

سَبَا A long, or far, journey, (IAar, T, M, K,) that alters one: (IAar, M, TA:) so termed because the sun alters him who makes a long journey. (T, TA.) [See 1.] You say, إِنَّكَ تُرِيدُ سَبَاً Verily thou desirest a long journey, (IAar, M, K,\*) that will alter thee. (IAar, M.) In the case of a short journey, you say, تُرِيدُ سُرْبَةً. (T, TA.)

السَّبِيَّةُ (S, and so in a copy of the K,) or السَّبَايَةُ; (so in another copy of the K and accord. to the CK;) MF says that the former is the correct term, but both are correct; (TA:) Certain of the غَلَاة (S, K, TA,) i. e. extravagant zealots of the class of innovators; a party of the غَلَاة of the شَيْعَة [q. v.]; who are divided into eighteen sects: (TA:) they are so called in relation to Seba (سَبَا) the father of 'Abd-Allah, (K,) or in relation to 'Abd-Allah Ibn-Seba. (S.)

سَبَا [The purchase of wine;] a subst. from سَبَا الخَمْر; (S;) or an inf. n. (M, K, TA.) — See also سَبِيَّةٌ, in two places.

سَبِي The skin, or slough, of a serpent; (K;) as also سَبِي; for it is with, and without, (TA.)

سَبِيَّةٌ (S, M, K) and سَبَا (M, K) and, accord. to Ks, سَبَا, but the form commonly known is سَبَا, with *kesr* to the *s*, and with *medd*, (IAmb, TA,) Wine, (S, M, K,) in an absolute sense; (TA;) or, [as is perhaps meant in the S,] wine that is bought to be drunk, not for merchandise. (Har p. 409, in explanation of the first word.) [See an ex. of the second in a verse of Lebeed cited in art. دَكْن: and see also سَبِيَّةٌ, in art. سَبِي.]

السَّبَايَةُ: see السَّبِيَّةُ, above.

سَبَا A vintner, or seller of wine. (S, M, K.) — [It is said in a marginal note in my MS. copy of the K that it signifies also A seller of grave-clothes: but this is evidently a mistake, app. occasioned by a mistranscription, for سَبَا, with *ya*.]

سَبَا A road (S, K) in a mountain. (S.)

سبت

1. سَبَتَ (S, M, Mṣb,) aor. ʔ (S, Mṣb) only, (S,) or ʔ, (so written in a copy of the M,) [both of which are said by MF to be indicated, or implied, in the K, but this is not clearly the case.] inf. n. سَبْتٌ (M, K, \*TA,) He rested: (S, M, Mṣb, K:\*) and ceased, or abstained, from works: (TA:) and was, or became, quiet, still, or motionless: (M, TA:) and ʔ سَبَتَ signifies [the same, or] he was, or became, motionless: (S, TA:) Az says that سَبَتَ in the first of these senses is not known in the language of the Arabs: (TA:) [but J says that] the primary signification of سَبَتَ is "rest:" and hence the former of these verbs signifies he slept. (S.) — And سَبَتَتِ الْيَهُودُ (S, \*A, K,) aor. ʔ (S, K) and ʔ, (K,) inf. n. سَبْتٌ (S, K,) The Jews kept, or performed, the ordinances of their سَبْت [or sabbath]: (S, K:\*) or سَبَتُوا, aor. ʔ (M, Mṣb) and ʔ, (M,) inf. n. سَبْتٌ; (Mṣb;) and ʔ سَبَتُوا; (S, M, Mṣb;) they entered upon the سَبْت [or sabbath]: (S, M:) or they (the Jews) ceased from seeking the means of subsistence, and the labouring to acquire gain. (Mṣb.) It is said in the Kur [vii. 163], وَيَوْمَ لَا يُسَبِّتُونَ And on the day when they were not keeping the ordinances of their سَبْت: (S:) where some read ʔ لَا يُسَبِّتُونَ, from أَسَبَتَ; and some, ʔ لَا يُسَبِّتُونَ, in the pass. form, meaning when they were not made to enter upon [the observance of] the سَبْت. (Bd.) — سَبَتَتْ, aor. ʔ, inf. n. سَبْتٌ, She (a camel) went the pace termed سَبْتٌ meaning as expl. below. (M.) — And سَبَتٌ signifies also The outstripping in running. (M.) — And as inf. n. of سَبَتَ said of a man, (TK,) سَبَتٌ also signifies The being confounded, or perplexed, unable to see one's right course, (K, TA,) and being [therefore] silent, or lowering the eyes, looking towards the ground. (TA.) — سَبَتَ الشَّيْءُ, (M, TA,) inf. n. سَبْتٌ, (M, A, Mgh, K,) i. q. قَطَعَهُ [meaning He cut the thing; or cut it off; severed it; and intercepted, or interrupted, it; put a stop, or an end, to it; or made it to cease; relating to ideal as well as real objects; for instance, to work, or action, as is shown in the TA]; (M, A, Mgh, K, TA;) as also ʔ سَبَتَهُ: expl. by Lh as relating particularly to necks. (M, TA.) [Hence,] سَبَتَ عِلَاوَتَهُ (S, M,) inf. n. سَبْتٌ, (S, K,) He smote his neck [so as to decapitate him]: (S, M, K:) and سَبَتَتْ عِلَاوَتَهُ, His head was cut off. (A. [This is there said to be tropical; but why, I do not see.]) — And سَبَتَتِ اللَّغْمَةَ حَلْقِي, and ʔ سَبَتَتْهُ, i. q. قَطَعَتْهُ [i. e. The morsel, or gobbet, obstructed, or stopped, my fauces]: but the verb without *teshdeed* is the more usual. (M, TA.) — And سَبَتَ رَأْسَهُ (M, A, Mgh, Mṣb,) aor. ʔ, (M, Mṣb, TA,) inf. n. سَبْتٌ, (S, M, A, Mṣb, K,) He shaved his head: (S, M,

A, Mgh, Mṣb, K:) and in like manner, سَبَتَ شَعْرَهُ, he shaved off his hair; (TA;) as also ʔ سَبَتَهُ and ʔ سَبَتَتْهُ. (AA, TA in art. سَبَد.) — And سَبَتٌ also signifies The letting down the hair, or letting it fall or hang down, after (lit. from, *عن*,) [the twisting, or plaiting, termed] العَقَصُ. (S, K.) — سَبَتَ He (a man) was, or became, affected with [the kind, or degree, or semblance, of sleep termed] سَبَاتٌ [q. v.]: (IAar, M, TA:) and (TA) he swooned: (Mṣb, TA:) and he became prostrated like him who is sleeping, generally closing his eyes; said of a sick man: (TA:) and also he died. (Mṣb, TA.)

2: see 4: — and see also 1, latter half, in three places.

4: see 1, former half, in four places. — اسَبَتَ السَّيِّئَةُ, inf. n. اسَبَاتٌ The serpent was, or became, silent; or bent down its head, or lowered its eyes, looking towards the ground. (TA.) — اسَبَتَ It (a drug) produced the kind, or degree, or semblance, of sleep termed سَبَاتٌ: and hence, it torpified, or benumbed: often used in this sense in medical works: and ʔ سَبَتَ is also used in this sense in the present day. — See also 1, near the end of the paragraph.

7. انَسَبَتَ [It became cut off, interrupted, put a stop to, or put an end to, or it ceased: meanings indicated in this art. in the M and TA. —] It became extended: (K:) or long and extended, together with softness. (TA.) It is said in a description of the countenance of the Prophet, (TA,) كَانَ فِي وَجْهِهِ انَسَبَاتٌ There was, in his face, length, and extension. (K, \*TA.) — It (a hide) became soft by the process of tanning. (IAar, TA.) — انَسَبَتِ الرُّطْبَةُ The date became wholly pervaded by ripeness: (M, TA:) and became soft. (TA.) And انَسَبَتِ الرُّطْبُ The dates became all ripe, or ripe throughout. (M, TA.)

سَبَتَ Rest: (S, K:) and quiet, stillness, or freedom from motion. (TA.) [See 1, of which it is an inf. n.] See also سَبَاتٌ. — السَّبْتُ (M, K,) or يَوْمُ السَّبْتِ (S, Mṣb,) [The sabbath, or Saturday;] one of the days of the week; (M, K;) the seventh of those days: (M:) so called because the creation commenced on the first day of the week and continued to [the end of] Friday, and on the سَبْت there was no creation, the work having ceased thereon: or, as some say, because the Jews ceased thereon from work, and the management of affairs: (M, TA:) or because the days [of the week] end thereon: (S, TA:) Az says that he errs who asserts it to have been so called because God commanded the Children of Israel to rest thereon, and that God created the heavens and the earth in six days, whereof the last was Friday, then rested, and the work ceased, and therefore He named the seventh day يَوْمُ السَّبْتِ: this, he says, is an error, because [he affirms that] سَبَتَ as meaning "he rested" is not known in the language of the Arabs, but signifies قَطَعَ; and rest cannot be attributed to God, because He knows not fatigue, and rest is only after fatigue and work: (TA:) the pl. [of pauc.] is سَبَوَاتٌ (S, M, Mṣb, K:) and [of mult.] اسَبَاتٌ

it has no dim. (Sb, § in art. اَمْس) — **سَبْتٌ** also means *A week; from the سَبْت to the سَبْت* [i. e. *from the sabbath to the sabbath*]: so in the saying, in a trad., **فَمَا رَأَيْنَا الشَّمْسَ سَبْتًا** [And we saw not the sun for a week]: as when one says “twenty autumns” meaning “twenty years:” or it means in this instance *a space of time, whether short or long.* (TA.) — *I. q. بَرَهَةٌ* [i. e. *A space, or period, or a long space or period.*] (M, K, TA) **أَقَمْتُ مِنَ الدَّهْرِ** [of time]: (TA:) so in the saying, **أَقَمْتُ سَبْتًا** [I remained, staid, dwelt, or abode, a space, or a long space, of time]; as also **سَبْتَةٌ** and **سَبْتَانٌ** and **سَبْتَانِيَّةٌ**. (M, K.) — And *i. q. دَهْرٌ* [meaning *Time; or a long time; or a space, or period, of time, whether long or short; &c.*]; as also **سَبَاتٌ**. (S, M, K.) And [hence] **أَبْنَا سَبَاتٌ** means † *The night and the day*: (S, M, K.) Ibn Aḥmar says,

- **وَكُنَّا وَهْمًا كَانِي سَبَاتٍ تَفَرَّقَا**
- **سَوَى ثَمْرًا كَانَا مُنْجِدًا وَتَبَامِيَا**

[And we were, with them, like the night and the day that parted asunder alike, then became one going towards Nejd and one going towards Tihāmeḥ]: (S, K:) such, they say, is the meaning: (S:) or, as IB says, on the authority of Abū-Jaḥfar Moḥammad Ibn-Ḥabeeb, **أَبْنَا سَبَاتٌ** were two men, one of whom saw the other in a dream, and then one of them awoke in Nejd, and the other in Tihāmeḥ: or they were two brothers, one of whom went to the east to see where the sun rose, and the other to the west to see where it set. (L, TA.) — Also *A certain pace* (S, M, K) of camels: (S, K:) or *a quick pace*: (TA:) or *i. q. عَتَقٌ* [q. v.]: (AA, S:) or *a pace exceeding that termed العَتَقُ*. (M.) — *A swift, or an excellent, horse*; (K, TA:) *that runs much.* (TA.) — *A boy, or young man, of bad disposition, or illnature, and bold, or daring.* (K.) — *A man cunning, i. e. possessing intelligence, or sagacity, or intelligence mixed with craft and forecast; and excellent in judgment; or very cunning &c.*; (K, TA:) *silent, or lowering his eyes, looking towards the ground*; (TA:) and **سَبَاتٌ** signifies the same. (K, TA.) — *A man who sleeps much*; (K:) *i. e. كَثِيرُ السَّبَاتِ*. (TA.) See also **مَسْبُوتٌ**. — See also what next follows.

**سَبْتٌ** *A certain plant, resembling the عَطْبِيّ* [or *marsh-mallow*]; (K, M, K;) as also **سَبْتٌ**, (K [there expressly said to be with fet-h],) or **سَبْتٌ**: (M [so written in a copy of that work]:) said to be *a certain plant used for tanning.* (MF.) See the next paragraph.

**سَبْتٌ** *The hides, or skins, of oxen*; (M, K;) *whether tanned or not tanned*: so some say: (M:) or (so accord. to the M, in the K and TA “and,” but the و is omitted in the CK,) *any tanned hide*; (Aḥ, AA, M, K;) said to be so called [because the tanning removes the hair,] from **السَّبْتُ**, “the act of shaving:” (AA, TA:) or *such as is tanned with قَرَطٌ* [q. v.]: (M, K:) or only *ox-hides tanned*: so says AḤn on the authority of Aḥ and AZ: (TA:) or *ox-hides tanned with قَرَطٌ*, (S, Mgh,) *whereof are made [the sandals called] نَعَالٌ سَبْتِيَّةٌ: (S) these are hence thus called: (Mgh:) they are *sandals having no hair upon them*: (M, Mgh:) or *sandals tanned with قَرَطٌ*: (AA, TA:) accord. to Az, they are thus called because their hair has been shaven off (**سَبْتٌ**, i. e. **حَلَقٌ**), and removed by a well-known process in tanning, (Mgh, TA,) so that they are soft; and they are of the sandals of people that lead a life of ease and softness: (Mgh:) IAḥr says that they are thus called because of their having become soft by the tanning: accord. to this, they should be called **سَبْتِيَّةٌ**; and so accord. to a saying of Ed-Dāwoodee, that they are called in relation to **سُوقُ السَّبْتِ** [“the Market of the Sabbath”]: it is also said that they are called in relation to the **سَبْتُ**, with ḍamm, which is a plant used for tanning therewith; so that they should be called **سَبْتِيَّةٌ**, unless the appellation be an instance of a rel. n. deviating from its source of derivation [or unless this plant be also termed **سَبْتٌ**, as it is accord. to a copy of the M]: (TA:) see **سَبْتٌ**. It is related of the Prophet, that he saw a man walking among the graves wearing his sandals, and said, **يَا صَاحِبَ السَّبْتَيْنِ اِخْلَعْ سَبْتِيكَ** [meaning † *O wearer of the pair of sandals of سَبْتٌ, pull off thy pair of sandals of سَبْتٌ*]: (S, TA:) and accord. to the A, they are thus termed tropically: it is like the saying “Such a one wears wool, and cotton, and silk;” meaning “garments made thereof;” as is said in the Nh: but, as some relate it, what he said was, **يَا صَاحِبَ السَّبْتَيْنِ**, the last of these words being a rel. n.; and thus it is found in the handwriting of Az, in his book. (TA.)*

**سَبْتٌ** (M, L, K,) like **فَلَزٌ**, (TA,) [in a copy of the M erroneously written **سَبْتٌ**,] *A certain plant*; [anethum graveolens, or dill, of the common garden-species;] an arabicized word, from [the Pers.] **شَبْتٌ** [or **شَبْتٌ**]: (AḤn, M, L:) or *i. q. شَبْتٌ*; both words arabicized from **شَوْدٌ** [or **شَوْدٌ**]: (K:) asserted by some to be *the same as شَوْدٌ* [q. v.]: (M, L:) Az says that **شَبْتٌ**, the name of a well-known herb, or leguminous plant, is an arabicized word; that he had heard the people of El-Baḥreyn call it **سَبْتٌ**, with the unpointed س, and with ت; that it is originally, in Pers., **شَوْدٌ**; and that it has another dial. var., namely, **سَبَطٌ** [i. e. **سَبَطٌ**]. (El-Jawāleek, TA.)

**سَبْتٌ** see **سَبْتٌ**, in the middle of the paragraph. — Also *Goats, collectively.* (K.)

**صَحْرَاءٌ** *A [desert such as is termed] صَحْرَاءٌ*: (AZ, K:) or **صَحْرَاءٌ** *is like صَحْرَاءٌ*: or *a land in which are no trees*: (M:) and *i. q. مَسْبُوتَةٌ* [i. e. *a bare land; as though shorn of its herbage*]: (TA:) pl. **سَبَاتِي**. (M.) — Also, [in like

manner] a fem. epithet, *Having spreading, or expanded, ears, whether long or short.* (K.)

**سَبْتِيٌّ** *One who fasts alone on the سَبْتٌ* [i. e. *sabbath, or Saturday*]: thus in the saying mentioned by Th, on the authority of IAḥr, **لَا تَكُ سَبْتِيًّا** [Be not thou one who fasts &c.]. (M.)

**نَعَالٌ سَبْتِيَّةٌ**, and **سَبْتِيَّةٌ**, and **سَبْتِيَّةٌ**; and the dual of **سَبْتِيٌّ**, applied to a pair of sandals: see **سَبْتٌ**, in four places.

**سَبْتَانٌ**, with keesr, *Foolish, stupid, or of little sense*; (K, TA;) *confounded, or perplexed, and unable to see his right course; without understanding.* (TA.)

**سَبَاتٌ** primarily signifies *Rest* [like **سَبْتٌ**]: (S, Mgh:) and hence, *sleep*: (S, K:) or *heavy sleep*: (Mgh:) or *sleep that is hardly perceptible* (حَفِيٌّ, M, K, [in some copies of the K, as mentioned by Freytag, **خَفِيْفٌ**, i. e. *light*]), *like a swoon*: (M:) or *the commencement of sleep in the head [and its continuance] until it reaches the heart*: (Th, M, K:) or *the sleep of one who is sick; i. e. light sleep*: (TA:) and **سَبْتٌ** signifies the same as **سَبَاتٌ**. (T, TA.) Hence, in the Kḥr [lxxviii. 9, and in like manner the word is used in xxv. 49], **وَجَعَلْنَا نَوْمَكُمْ سَبَاتًا**, (S;) i. e. **قَطَعَا**; as though a man, when he slept, were cut off from [the rest of] mankind: (IAḥr, TA:) or **سَبَاتٌ** is when one is cut off, or ceases, from motion, while the soul still remains in the body; i. e., the text means, *And we have made your sleep to be rest unto you*: (Zj, TA:) or *we have made your sleep to be a cutting off from sensation and motion, for rest to the animal forces, and for causing their weariness to cease: or, to be death*: (Bd:) or, *to be rest unto your bodies by the interruption of labour, or work.* (Jel.) — See also **سَبْتٌ**, latter half, in three places.

**سَبُوتٌ** *A she-camel that goes the pace termed سَبْتٌ*: or *constantly going the pace termed عَتَقٌ*. (M.)

**سَبْتِيٌّ**, (S, M, K,) as also **سَبْتِيٌّ**, (S,) *Bold, or daring*; (S, M, K;) as an epithet applied to anything [i. e. man or brute]: the ي is added to render it quasi-coordinate to the class of quinqueliteral-radical words, not to denote the fem. gender, for it receives ة as a termination [to denote the fem.], becoming **سَبْتِيَّةٌ**; (S;) and has tenween. (TA.) A poet applies the fem. epithet to a she-camel. (S.) — Also *The leopard*; (S, M, K;) so too with ة; (AḤeyth, L in art. **سَبَدٌ**;) and so **سَبْتِيٌّ**: probably thus called because of his boldness, or daringness: (S:) or, as some say, the *lion*: fem. with ة: or the fem. signifies *a bold, or daring, lioness*: or *a she-camel of bold, or daring, breast*; but this last is not of valid authority: (M:) and *a beast of prey* [absolutely]: (L in art. **سَبَدٌ**:) pl. **سَبَاتٌ**; (K, TA;) and some of the Arabs make **سَبَاتِيٌّ** [or rather **سَبَاتٌ**] to be its pl. (TA.) — The fem. also, applied to a woman, signifies *Sharp in tongue; or clamorous; or clamorous and foul-tongued; or long-tongued and vehemently clamorous.* (TA.)

سَبْتٌ } see سَبْتٌ, in the middle of the para-  
سَبْتَةٌ } graph.

سَبِيحٌ Motionless; not moving. (S, K.) — And, accord. to the L and K, *Entering upon the day called السَّبِيحُ* [i. e. the sabbath]: but correctly, *entering upon the observance of the سَبْتِ* [or sabbath]. (TA.)

سَبِيحٌ Affected with [the kind, or degree, or semblance, of sleep termed] سَبَاتٌ [q. v.]: (IAḡr, M:) or affected with a swoon: and, applied to a sick man, *prostrated like him who is sleeping, generally closing his eyes*: (S:) or *confounded, or perplexed, and unable to see his right course*: (Mḡb:) and سَبِيحٌ signifies the same as سَبِيحٌ; as in the saying, cited by Aḡ,

يُصْبِحُ مَخْمُورًا وَيَسِي سَبِيحًا

[He is in the morning affected with the remains of intoxication, and he is in the evening affected with sleep, or heavy sleep, &c.]. (T, TA.) — Also

Dead. (S, K.) — رَأْسٌ مَسْبُوتٌ [A head cut off.] (A.) — أَرْضٌ مَسْبُوتَةٌ: see سَبِيحَةٌ.

رُطَبٌ مُنْسَبِتٌ Dates that have become all ripe, or ripe throughout. (S, K.) And رُطَبَةٌ مُنْسَبِتَةٌ [A date that is ripe throughout: and also] a soft date. (TA.)

سبح

1. سَبَحَ, aor. سَبَحَ, inf. n. سَبَحٌ (Mḡb, K) and سَبَاحَةٌ, (S, \*K,) or the latter is a simple subst., (Mḡb,) *He swam*, syn. عَامَرٌ, (S, \*K,) and فِيهِ [in the river], (K,) or rather بِالْمَاءِ (MF, TA) or فِي الْمَاءِ (Mḡb) [i. e. in the water], for it is likewise in the sea, and in a pool, and also in any expanse: (MF, TA:) [or he swam upon the surface, without immersing himself; for,] accord. to Z, there is a difference between عَوْرٌ and سَبَاحَةٌ; the former signifying the “coursing along in water with immersion of oneself;” and the latter, the *coursing along upon water without immersion of oneself*. (MF, TA.) — [Hence,] الشُّجُورُ تَسْبَحُ فِي الْفَلَكَ (A, TA) † *The stars [swim, or glide along, or] pass along, in the firmament, with a spreading forth*. (TA.) It is said in the Kur xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bḡ and Jel in xxi. 34,) with which the stars are meant to be included, (Jel ibid.,)

كُلٌّ فِي فَلَكٍ يَسْبَحُونَ, i. e. + *All [glide or] travel along swiftly, [in a firmament,] like the swimmer (Bḡ and Jel ibid.) upon the surface of the water, (Bḡ ibid.,) or in the water; (Jel ibid.,) wherefore the form of the verb used is that which is appropriate to rational beings, (Bḡ and Jel ibid.,) swimming being the act of such beings. (Bḡ ibid.) — And [hence] one says, سَبَحَ ذِكْرَكَ*

† [Thy fame has travelled as far as the sun and the moon; lit., swam along the tracts along which swim the sun and the moon]. (A, TA.) — [Hence, likewise, as inf. n. of سَبَحَ, aor. as above,] سَبَحٌ also signifies † *The running of a horse (S, L, K, \*TA) in which the*

*fore legs are stretched forth well [like as are the arms of a man in swimming]. (L, K, \*TA.)*

— And † *The being quick, or swift. (MF.)*

— And † *The being, or becoming, remote. (MF.)*

— And † *The travelling far. (K.)* You say, سَبَحَ

† *He went, or travelled, far, in, or into, the land, or country: (O, TA:) and سَبَحَ:*

both thus expl. by Abu-l-Jahm El-Jaḡfaree. (TA.) — And † *The journeying for the purpose of traffic* (تَقَلُّبٌ [q. v.]); and [a people's] *becoming scattered, or dispersed, in the land, or earth. (K.)* And † *The busying oneself in going to and fro, or seeking gain, (IAḡr, TA,) and occupying oneself according to his own judgment or discretion, in the disposal or management of affairs, in respect of the means of subsistence. (IAḡr, S, K, TA.)* You say, فَلَانَ يَسْبَحُ النَّهَارَ

† [Such a one busies himself in going to and fro, or occupies himself according to his own judgment or discretion, in seeking the means of subsistence]. (A, TA.) And

سَبَحَ فِي حَوَائِجِهِ † *He occupied himself according to his own judgment or discretion in the accomplishment of his needful affairs. (Mḡb.)*

— As used in the Kur [lxiii. 7], where it is said, *إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا*, it is variously explained: (S, TA:) accord. to Kaṭādeh (S) and El-Muārrij, (S, TA,) the meaning is, † [Verily thou hast in the day-time] *long freedom from occupation; (S, K, \*TA;) and in this sense, also, its verb is سَبَحَ, aor. سَبَحَ: (JM:) [thus it has two contr. significations:] or, accord. to Lth, † leisure for sleep: (TA:) accord. to AO, the meaning is, † long-continued scope, or room, for free action; syn. مَتَقَلِّبًا طَوِيلًا: and accord. to El-Muārrij, it means also † coming and going: (S, TA:) accord. to Fr, the meaning is, † thou hast in the day-time the accomplishment of thy needful affairs: (TA:) or the meaning is, † [long] occupation of thyself in thy affairs of business; not being free from occupation therein for the reciting of the Kur-ān. (Jel.) Some read سَبَحًا, which has nearly the same meaning as سَبَحًا. (Zj, TA.)*

— As inf. n. of سَبَحَ, (TK,) it signifies also † *The state of sleeping. (K.)* And as such also, (TK,) † *The being still, quiet, or motionless. (K.)* — [Also † *The glistening of the mirage.*] You say, سَبَحَ السَّرَابِ, or الأَلُّ, meaning *لَمَع* [i. e. † *The mirage glistened*]. (O.) — And † *The digging, or burrowing, in the earth, or ground. (K, \*TA.)* You say of the jerboa, سَبَحَ فِي الْأَرْضِ † *He dug, or burrowed, in the earth, or ground. (O, TA.)*

— And † *The being profuse in speech. (K.)* You say, سَبَحَ فِي الْكَلَامِ † *He was profuse in speech. (O, TA.)* — See also the next paragraph. in two places.

2. تَسْبِيحٌ signifies *The declaring [God] to be far removed, or free, from every imperfection or impurity, or from everything derogatory from [his] glory; syn. تَنْزِيهٌ, (S, O, Mḡb, TA,) and تَقْدِيسٌ: (Mḡb:) the magnifying, celebrating, lauding, or praising, and glorifying, God; and declaring Him to be far removed, or free, from*

*everything evil. (TA.)* You say, سَبَّحَ اللَّهُ, (T, A, Mgh, Mḡb, TA,) and سَبَّحَ لِلَّهِ, (Kur lvii. 1 &c., and A,) in which the ل is redundant, (Jel in lvii. 1 &c.,) inf. n. تَسْبِيحٌ, and سُبْحَانُ is a subst. that [sometimes] stands in the place of the inf. n., (T, TA,) or it is an inf. n. of which the verb is سَبَّحَ, (K, TA,) *He declared God to be far removed, or free, from every imperfection or impurity &c., (A, Mgh, TA,) or from what they say [of Him] who disacknowledge [his attributes]; (Mḡb;) [i. e. he declared, or celebrated, or extolled, the perfection or purity, or absolute glory, of God;] and he magnified, celebrated, lauded, or praised, God, by the mention of his names, saying سُبْحَانَ اللَّهِ and the like: (Mḡb:) and سَبَّحَ [alone], (Mgh, K,) inf. n. تَسْبِيحٌ, (K,) he said سُبْحَانَ اللَّهِ; (Mgh, K;) as also سَبَّحَ, inf. n. سُبْحَانُ; (K, TA;) the latter, which is like شَكَرَ, inf. n. شُكْرَانٌ, a dial. var. mentioned by ISd; and no regard should be paid to the saying of Ibn-Ya'eesh and others, that سُبْحَانُ is an inf. n. of which the verb is obsolete: accord. to El-Mufāddal, سُبْحَانُ is the inf. n. of سَبَّحَ signifying he raised his voice with supplication, or prayer, and magnification or celebration or praise [of God, as when one says سُبْحَانَ اللَّهِ or the like]; and he cites as an ex.,*

فَبَحِ الْإِلَهِ وَجُوهَ تَغْلِبِ كَلِمًا

سَبَّحِ الْحَمِيمِ وَكَبِّرُوا إِهْلَالَ

[May God remove far from good, or prosperity, or success, the persons (وَجُوهَ here meaning نفوس) of the tribe of Teghlib, whenever the pilgrims raise their voices with supplication, &c., and say وَتَحْنُ اللَّهُ أَكْبَرُ, ejaculating رَبِّكَ اللَّهُ أَكْبَرُ, in the Kur ii. 28, is a phrase denotative of state, (Ksh, Bḡ, Jel,) meaning *While we declare thy remoteness from evil [of every kind], (Ksh, Bḡ,) or while we say سُبْحَانَ اللَّهِ, (Jel,) praising Thee, (Ksh,) [or with the praising of Thee, i. e.] making the praising of Thee to be an accompaniment, or adjunct, to our doing that: (Ksh, Bḡ, Jel:) so that we are the more worthy to be appointed thy vice-agents. (Ksh, \*Bḡ, \*Jel.) فَسَبَّحْ بِأَسْمِ رَبِّكَ الْعَظِيمِ, in the Kur lvi. 73 and last verse, means *Therefore declare thou the remoteness from what is unsuitable to his majesty by mentioning the name of thy Lord, or by mentioning the Lord, for the pronouncing of the name of a thing is the mentioning of it, [i. e., of the thing itself,] the great name, or the great Lord: (Bḡ:) or it means therefore pray thou commencing with, or uttering, the name of thy Lord [the great name or Lord]: (Kull p. 211:) [for] — تَسْبِيحٌ also signifies The act of praying. (K, Mḡb.)* You say, سَبَّحَ meaning *He prayed. (A, Mgh.)* And [particularly] *He performed the [supererogatory] prayer of [the period termed] الضُّحَى. (TA.)* And فَلَانَ يُسَبِّحُ اللَّهَ, i. e. † *يُصَلِّي السُّبْحَةَ*, meaning *Such a one performs prayer to God, either obligatory or supererogatory: [but generally the latter: (see**



and **سَبَّحَ** عَلَيَّ رَاحِلَتِي performs supererogatory prayer [upon his camel that he is riding]. (Msb.) It is said in the *Kur* [iii. 36], **وَسَبَّحْ بِالْعَشِيِّ وَالْإِبْكَارِ**, i. e. *And pray thou [in the evening, or the afternoon, and the early morning].* (TA.) And it is related of 'Omar, **أَنَّهُ جَلَدَ رَجُلَيْنِ**, meaning [That he flogged two men] who prayed [after the prescribed time of the afternoon-prayer]. (S, TA.) You say also, **بِيَدِهِ** [i. e. *In his hand is a string of beads by the help of which he repeats the praises of God: see سَبَّحَ, below.*] (A, Msb.) — Also **إِنْ شَاءَ اللَّهُ** [If God will]: because, by so saying, one magnifies God, and acknowledges that one should not will unless God will: and thus is expl. the saying in the *Kur* [lxviii. 28], **أَمْ أَقُلُّ تَكْرُرًا لَا تُسَبِّحُونَ** [Did I not say to you, Wherefore will ye not make an exception? addressed to the owners of a garden, who "swore that they would certainly cut its fruit when they should be entering upon the time of morning, they not making an exception"]. (TA.)

3. **سَابَحَهُ**, [inf. n. **مُسَابَحَةٌ**,] i. q. **رَأَسَاهُ**, (T and K in art. **رَسَو**.) i. e. *He swam with him.* (TK in that art.) [And app. also *He vied, or contended, with him in swimming.*]

4. **سَبَّحَهُ** *He made him to swim* (K, TA) **فِي الْمَاءِ** [in the water] or **فَوْقَ الْمَاءِ** [upon the water]. (TA.)

**سَبَّحَةٌ** *Garments of skins:* (K:) or, accord. to Sh, **سَبَّاحٌ**, which is the pl., signifies *shirts of skins, for boys:* AO corrupted the word, relating it as written **سَبَّحَةٌ**, with **سَبَّح**, and with **سَبَّح** to the **س**; whereas this signifies "a black [garment of the kind called] **كِسَاءٌ**:" and a verse cited by him as presenting an ex. of its pl., in its last word, is from a poem of which each verse has for its fundamental rhyme-letter the unpointed **ح**: ISd, in art. **سَبَّح**, mentions **سَبَّاحٌ** as signifying "garments of skin," and having **سَبَّحَةٌ** for its sing.; but says that the word with the unpointed **ح** is of higher authority; though he also states it, in the same art., to have been corrupted by AO. (TA.) — [A meaning belonging to **سَبَّحَةٌ** (q. v.) is assigned in some copies of the *K* to **السَّبَّحَةُ**, (K,) or **سَبَّحَةٌ**, from **سَبَّح** as an epithet applied to a horse, or mare, (IAth, TA,) is a proper name of *A horse, or mare, belonging to the Prophet:* (IAth, K, TA:) and of another belonging to Jaafar the son of Aboo-Talib; (K;) or this was a mare named **سَبَّحَةٌ**: (O:) and of another belonging to another. (K.)

**سَبَّحَةٌ** *Beads* (S, Msb, K, TA) *strung* (Msb, TA) *upon a string or thread,* (TA,) [ninety-nine in number, and having a mark after each thirty-three,] with which (by counting them, K) one performs the act termed **التَّسْبِيحُ** [meaning the repetition of the praises of God, generally consisting in repeating the words **اللَّهُ سُبْحَانَ اللَّهِ** thirty-

three times, **الْحَمْدُ لِلَّهِ** thirty-three times, and **أَكْبَرُ لِلَّهِ** thirty-three times, which is done by many persons after the ordinary prayers, as a supererogatory act]: (S, A, Msb, K:) its appellation implies that it is an Arabic word; but Az says that it is post-classical: its pl. is **سَبَّحَاتٌ** (Msb) and **سَبَّحَاتٌ** also. (Har p. 133.) See 2, last sentence but one. — Also *Invocation of God; or supplication:* (K:) and *prayer,* (A, Msb,) whether obligatory or supererogatory: (Msb:) or *supererogatory praise;* (S;) and *supererogatory prayer;* (S, A, Mgh, K;) because of the **تَسْبِيحٌ** therein. (Mgh.) You say, **فَلَانٌ يُصَلِّي السَّبَّحَةَ**, expl. above; see 2, in the latter part of the paragraph. (Msb.) And **قَضَى سَبَّحَتَهُ** *He performed, or finished, his prayer:* (A:) or **قَضَيْتُ سَبَّحَتِي** means *I performed, or finished, my supererogatory praise and such prayer.* (S.) And **صَلَّى السَّبَّحَةَ** *He performed the supererogatory prayer:* (A:) and **سَبَّحَةُ الضُّحَى** [the supererogatory prayer of the period termed **الضُّحَى**]. (Msb.) — **سَبَّحَةُ اللَّهِ**, (IAth, K, TA,) with **دَافِمْ**, (TA, [but in my MS. copy of the *K* written **سَبَّحَةٌ**, and so in the CK,]) means † *The greatness, or majesty, of God:* (IAth, K, TA:) or [the pl.] **السَّبَّحَاتُ**, occurring in a trad., means † *the greatness, or majesty, and the light [or splendour], of God:* (Msb.) or by the saying **سَبَّحَاتُ وَجْهِ رَبِّنَا**, with **دَافِمْ** to the **س** and **ب**, is meant † *the greatness, or majesty, of the face of our Lord:* (S:) or **سَبَّحَاتُ وَجْهِ اللَّهِ** means † *the lights [or splendours],* (K,) or, accord. to ISh, *the light [or splendour],* (TA,) *of the face of God:* (ISh, K, TA:) some say that **سَبَّحَاتُ الْوَجْهِ** means † *the beauties of the face;* because, when you see a person of beautiful face, you say, **سَبَّحَانَ اللَّهِ** [to express your admiration]: and some, that [when it relates to God] it denotes a declaration of his being far removed from every imperfection; meaning **سَبَّحَانَ وَجْهِهِ**. (TA. [See **سَبَّحَانَ**].) One says, [addressing God,] **أَسْأَلُكَ بِسَبَّحَاتِ وَجْهِكَ**, **الْكُورِيبِ**, with two **دَافِمْ**s, meaning † [I ask Thee] *by the evidences of thy greatness, or majesty, [or of the greatness, or majesty, of thy glorious face,] by the acknowledgement whereof thy praise is celebrated.* (A.) — **السَّبَّحَاتُ** also signifies † *The places of prostration* [probably meaning in the reciting of the *Kur-an*]. (K.) — Also, i. e. [the sing.], **سَبَّحَةٌ**, *A piece of cotton.* (TA.)

**سَبَّحَانَ** is the inf. n. of **سَبَّحَ** as syn. with **سَبَّحَ** [q. v.]; (K, TA;) and is a subst. that [sometimes] stands in the place of the inf. n. of the latter of these verbs, i. e. in the sense of **تَسْبِيحٌ**. (T, TA.) — **سَبَّحَانَ** is a proper name in the sense of **التَّسْبِيحُ**, and [for this reason, and also because it ends with **ا** and **ن**,] it is imperfectly decl., and is also invariable; being put in the accus. case in the manner of an inf. n. (Mgh.) You say **سَبَّحَانَ اللَّهِ**, meaning *I declare [or celebrate or extol] the remoteness, or freedom, of God [from every imperfection or impurity, or from everything derogatory from his glory,*

i. e.] *from the imputation of there being any equal to Him, or any companion, or anything like unto Him, or anything contrary to Him; or from everything that should not be imputed to Him:* (L:) [I declare, or celebrate, or extol, his absolute perfection or glory or purity: or extolled be his absolute perfection &c.:] or *I declare the remoteness of God, or his freedom (بِرَّاءة), from evil, (Zj, S, K, TA,) or from every evil;* (TA;) and [especially] *from the imputation of his having a female companion, and offspring:* (K:) or *I declare God's being very far removed from all the foul imputations of those who assert a plurality of gods:* (MF:) [it sometimes implies wonder, and may well be rendered *how far is God from every imperfection!* &c.:] in this case, **سَبَّحَانَ** is a determinate noun; (K;) i. e., a generic proper name, for **التَّسْبِيحُ**, like as **بِرَّةٌ** is for **الْبِرُّ**. (MF:) Zj says, (TA,) it is put in the accus. case in the manner of an inf. n.; (S, K;) i. e., as the absolute complement of a verb understood; the phrase with the verb supplied being **أُبْرِيئُ اللَّهَ سَبَّحَانَهُ**; (MF;) meaning **أُبْرِيئُ اللَّهَ مِنَ الشُّؤْمِ بِرَّاءَةً**; (S, K, MF;) **سَبَّحَانَ** thus supplying the place of the verb: accord. to Ibn-El-Hájib and others, when it is prefixed to another noun or pronoun, governing it in the gen. case, it is a quasi-inf. n.; and when not so prefixed, it is a proper name, imperfectly decl.: but to this it is objected that a proper name may be thus prefixed for the purpose of distinction, as in the instances of **زَيْدٌ الْفَوَارِسِ** and **حَاتِمٌ طَيْبِي**: some say that it is an inf. n. of an obsolete verb; but this assertion is not to be regarded; for, as an inf. n., its verb is **سَبَّحَ**, like **شَكَرَ** of which the inf. n. is **شُكْرَانٌ**: others say that it may be an inf. n. of **سَبَّحَ**, though far from being agreeable with analogy: and some derive it from **التَّسْبِيحُ** as signifying "the act of swimming," or "the being quick, or swift," or "the being, or becoming, remote," &c.: (MF:) [hence F adds,] or the phrase above-mentioned denotes quickness in betaking oneself to God, and agility in serving, or obeying, Him; [and therefore may be rendered *I betake myself quickly to the service of God, and am prompt in obeying Him;*] (K;) so accord. to ISh, to whom a man presented himself in a dream, and indicated this explanation of the phrase, deriving it from **سَبَّحَ الْفَرَسُ** ["the horse ran stretching forth his fore legs, as one does with his arms in swimming"]. (L.) **فَسَبَّحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ**, [in which **سَبَّحَانَ** is used in the place of the inf. n. of **سَبَّحَ**, and **سَبَّحُوا** is understood before it,] in the *Kur* [xxx. 16], means *Therefore perform ye prayer to God [or declare ye the remoteness of God from every imperfection &c.] when ye enter upon the time of evening and when ye enter upon the time of daybreak.* (Fr, TA.) And **سَبَّحَانَ اللَّهِ عَمَّا يُصِفُونَ**, in the *Kur* xxiii. 93, means *Far [or how far] is God from that by which they describe Him!* (Jel.) One says also, **سَبَّحْتُكَ بِجَمِيعِ آلَاتِكَ وَبِحَمْدِكَ وَسَبَّحْتُكَ** [i. e. *I glorify Thee by*

enumerating all thy benefits, and by the praising of Thee I glorify Thee]. (Mgh. [See also the prep. ب.] — سُبْحَانَ مَنْ كَذَّابًا, (Mṣb, K,) or سُبْحَانَ مَنْ كَذَّابًا, (S,) and سُبْحَانَ مَنْ كَذَّابًا, (A,) are phrases expressive of wonder (S, A, Mṣb, K) at a thing (S, Mṣb, K) and a person; (A;) originating from God's being glorified (أَنْ يُسَبَّحَ اللَّهُ) at the sight of what is wonderful of his works, and afterwards, by reason of its being frequently said, employed in relation to anything at which one wonders; (Er-Radee, TA;) meaning + [I wonder greatly (lit., with wondering) at such a thing and such a person; as is shown by what follows; or] how extraordinary, or strange, is such a thing! [and such a person!]. (Mṣb.) El-Aṣṣhā says,

• أَقُولُ لَهَا جَاءَنِي فَخْرُهُ  
• سُبْحَانَ مَنْ عَلَّقَتِ الْفَاخِرِ

(S, Mṣb\*) + [I saying, when his boasting reached me, I wonder greatly at 'Alḥameh the boasting]; i. e. عَجَبًا لَهُ, (S,) or [rather] أَعْجَبُ عَجَبًا لَهُ, lit. I wonder with wondering at him; (Mṣb;) [or how extraordinary a person is 'Alḥameh the boasting!]; سُبْحَانَ being without tenween because it is regarded by them as a determinate noun, and having a resemblance to a fem. noun: (S:) [though in what quality it resembles a fem. noun, except in its being of one of the measures of broken pls., I do not know:] or it is imperfectly decl. because it is a determinate noun, being a proper name for البرائة (IJ, IB) and التَّنْزِيهِ, (IJ,) and because of the addition of the ل and ن: (IJ, IB:) this is the true reason: but some hold that it is rendered determinate by its being prefixed to a noun understood, governing it in the gen. case; the complete phrase being سُبْحَانَ مَنْ كَذَّابًا. (MF.) — سُبْحَانًا, thus with tenween, as an indeterminate noun, occurs in the phrase سُبْحَانًا ثَمَّ سُبْحَانًا, in a poem of Umeiyeh. (IB.) — سُبْحَانَ is also used in the sense of نَفْس, in the saying أَنْتَ أَعْلَمُ بِمَا فِي نَفْسِكَ سُبْحَانِكَ [Thou art possessed of more, or most, knowledge of that which is in thine own mind]. (K.)

سُبْحَانًا: see سَابِحًا, in three places.

سَبَاحَةٌ an inf. n., (K,) or a simple subst., (Mṣb,) from سَبَحَ; (Mṣb, K;) Natation; or the act [or art] of swimming: (S, A, Mṣb,\* K:) or the coursing along upon water without immersion of oneself. (MF, TA. [See 1, first sentence.]

سَبَاحًا: see سَابِحًا, in two places.

سَبَّاحٌ, also pronounced سَبَّوحٌ, (T, S, Mṣb, K, &c.), the latter the more agreeable with analogy, but the former the more common, (Th, T, S, Mṣb,\*) one of the epithets applied to God, (T, S, A, Mṣb,\* K,) because He is an object of تسبيح (K,) and [often] immediately followed by قُدُّوسٌ, (A, Mṣb, K,) which is likewise also pronounced قُدُّوسٌ, though the former pronunciation is the more common: (Th, T, S, Mṣb,\*) it signifies [All-perfect, all-pure, or all-glorious; i. e.]

far removed, or free, from everything evil, (Zj, Mgh, Mṣb, TA,) and from every imperfection [and the like]. (Mṣb. [See 2, and see also سُبْحَانَ اللَّهِ.] It is said (S, Mṣb) by Th (S) that there is no word like the two epithets above, of the measure فَعُولٌ with damm as well as with fet-h to the first letter, except ذَرُوعٌ (S, Mṣb:) but the following similar instances have been pointed out: سَتُوقٌ among epithets, and ذَرُوعٌ and سَبَّوحٌ and سَبَّوَدٌ and سَبَّوَدٌ among substs. (TA.) Sb says, نَسَى فِي الْكَلَامِ فَعُولٌ [expl. voce ذَرُوعٌ]: (S:) [or] accord. to AḤei, Sb said that there is no epithet of the measure فَعُولٌ except سَبَّوحٌ and قُدُّوسٌ: Lh mentions سَتُوقٌ also, as an epithet applied to a دَرَاهِمٍ, as well as سَتُوقٌ. (TA.)

السَّبَّاحَةُ: see السَّبَّاحَةُ, in two places.

سَابِحٌ and سَابِحٌ (Mṣb, K) and سَبَّوحٌ (K) are part. ns., or epithets, from سَبَحَ in the first of the senses assigned to it above: (Mṣb, K:) [the first signifies Swimming, or a swimmer:] the second has an intensive signification [i. e. one who swims much, or a great swimmer; as also the third]: (Mṣb:) the pl. of the first, accord. to IAqr, not of the first and last as it appears to be accord. to the K, is سَبَّاحَاتٌ: (MF:) that of the second is سَابِحُونَ: (K:) and that of the third is سَبَّاحٌ or سَابِحٌ, the former reg., and the latter irreg. (MF.) — السَّابِحَاتُ, (K, &c.), in the Kur [lxxix. 3], accord. to Az, (TA,) means The ships: (K:) or + the souls of the believers (أَرْوَاحُ الْمُؤْمِنِينَ [for which Golius seems to have found in a copy of the K أَرْوَاحُ الْمُؤْمِنِينَ, for he gives as an explanation *præ et fidelium uxores,*]) (K, TA) which go forth with ease: or + the angels that swim, or glide, (تَسْبِيحٌ,) from (من [app. a mistranscription for بَيْنَ between]) the heaven and the earth: (TA:) or + the stars, (K,) which swim, or glide along, (تَسْبِيحٌ,) in the firmament, like the سَابِحُ in water. (TA.) [The meanings *fœmina jejunantes* and *veloces equi* and *planetae*, assigned to this word by Golius as on the authority of the KL, are in that work assigned to سَائِحَاتٌ; the first of them as the meaning of this word in the Kur lxvi. 5.] And you say نَجُومٌ سَابِحَةٌ [Stars gliding along in the firmament: سَابِحَةٌ being a pl. of سَابِحٌ applied to an irrational thing, and of سَابِحَةٌ]. (A.) — سَابِحٌ is also applied as an epithet to a horse, (S, IAth, A, L,) meaning + That stretches forth his fore legs well in running [like as one does the arms in swimming]; (S,\* IAth, L;) and in like manner سَبَّوحٌ [but in an intensive sense]: (A, L:) the pl. [of the former] is سَابِحَاتٌ and سَبَّوحَاتٌ. (A.) And سَابِحٌ also signifies + Horses; (K, TA;) as an epithet in which the quality of a subst. is predominant; (TA;) because they thus stretch forth their fore legs in running. (K,\* TA.) Hence, (TA,) سَبَّوحٌ is

the name of A horse of Rabea Ibn-Jusham. (K, TA.) And in like manner, سَبَّاحٌ is the name of A celebrated courser: (TA:) and of A certain camel. (K, TA.)

تَسْبِيحَاتٌ and تَسَابِيحٌ [pls. of تَسْبِيحَةٌ A single act of تسبيح: see 2]. (A.)

مَسْبِيحٌ A place of swimming, &c.: pl. مَسَابِيحٌ. — See an ex. of the pl. in the first paragraph of this art.

مَسْبِيحٌ, accord. to AA and the K, applied as an epithet to a [garment of the kind called] كِسَاءٌ, means Strong: and accord. to the former, مَسْبِيحٌ, so applied, means "made wide." (TA.)

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ, in the Kur [xxxvii. 143], means And had he not been of the performers of prayer, (A,\* Mgh, Mṣb, K,\*) as some say. (Mgh.)

السَّبَّاحَةُ (A, Mṣb, TA) and السَّبَّاحَةُ (A, TA) [The index, or fore finger;] the finger that is next the thumb: (Mṣb, TA:) so called because it is like the glorifier when one makes a sign with it [by raising it] when declaring [the unity of] the divine essence. (Mṣb, TA,\*) One says, أَشَارَ إِلَيْهِ بِالسَّبَّاحَةِ and بِالسَّبَّاحَةِ [He pointed towards him, or it, with the fore finger]. (A, TA.)

سبح

1. سَبَّحَتِ الْأَرْضُ, (JK, A, Mṣb,) aor. ء, inf. n. سَبَّحَ; (Mṣb;) and اسبغت; (JK, A, Mṣb, K;) The land, or earth, exuded water and produced salt: (JK, K:) or was, or became, salt; had in it salt. (A, Mṣb.) And سَبَّحَ الْبَكَانُ, inf. n. as above, The place produced salt, and was such that the feet sank in it. (TA.) — See also 2. — سَبَّحَ, an inf. n. of which the verb is سَبَّحَ, aor. ء, (TK,) means also + The being in a state of sleep: (AA, S:) and تسبيح + The sleeping soundly: (S:) or both have this meaning: (K:) or the former signifies + the being in a state of rest, and easing the body by sleep: (IAqr, L:) and the latter, + the sleeping every hour: (TA:) and the former signifies also + the being unoccupied, at leisure, or free from work or business; (AA, S, K;) and so the latter. (K.) In the Kur lxxiii. 7, some read سَبَّحًا [instead of سَبَّحًا, q. v.]; (S, K;) meaning + rest, and easing of the body by sleep; (IAqr, L;) and said by Fr to be from تسبيح, in the first of the senses expl. in the next paragraph: (L:) or + freedom from occupation or work or business. (S.) Accord to Zj, السَّبَّحُ and السَّبَّحُ are nearly the same in meaning. (TA.) You say also سَبَّحَ مِنْ نَوْمٍ and مَشَى and حَرَ [app. meaning + A ceasing from sleeping and from walking or journeying and of heat]. (JK.) — And سَبَّحَتِ النَّوْمُ, inf. n. سَبَّحَ, + [I slept long; or] I lengthened sleeping. (JK.) — And سَبَّحَتِ فِي الْأَرْضِ + I went, or travelled, far, in, or into,

the land, or country; (JK, K, TA;) like سَبْغُ. (TA.)

2. تَسْبِغٌ [inf. n. of سَبِغَ] The separating, or plucking asunder, and loosening, of cotton, and making it [or spreading it out] wide. (Fr, L.)— And The winding of cotton and the like, (K, TA,) such as wool, and soft hair (وَبْر), after the separating and loosening, for a woman to spin it; (TA;) [as also سَبِغٌ, inf. n. of سَبِغَ; see سَبِغٌ.] — [Hence,] † The act of lightening, or alleviating. (S, A, K.) It is related in a trad. that the Prophet said to 'Aisheh, when she had cursed a thief, (S, A, TA,) who had stolen something from her, (S, TA,) لَا تَسْبِغِي عَنْهُ بَدْعَانِكَ عَلَيْهِ, (S, A, TA,) meaning † Do not thou alleviate (S, A, TA) the merited punishment of his crime by thy cursing him. (S, TA.) And a poet says,

• فَسَبِغْ عَلَيْكَ الْهَمَّ وَأَعْلَمْ بِأَنَّهُ  
• إِذَا قَدَّرَ الرَّحْمَنُ شَيْئًا فَكَانَ

[Then alleviate thou the disquietude of thy mind; and know that, when the Compassionate decreeth a thing, it happeneth]. (S.) One says also, سَبِغْ سَبِغٌ May God alleviate thy fever. (S.) And اللَّهُمَّ سَبِّغْ عَنَّا الْأَذَى O God, remove from us, or alleviate to us, that which harms, or hurts. (TA.) — And † The act of stilling, quieting, rendering motionless, appeasing, tranquilizing, calming, allaying, assuaging, or quelling. (K.) — Also † The becoming [alleviated, or lightened,] still, quiet, motionless, appeased, tranquil, calm, allayed, assuaged, or quelled. (K, TA.) One says of heat, (S, K,) and of anger, (TA,) سَبِغٌ, (S, K,) inf. n. as above; and † تَسْبِغٌ; (K;) † It became abated, or allayed, (S, K, TA,) and alleviated. (S.) — Also † The ceasing of veins from the throbbing occasioned by pain therein. (IAq, L, K.) — See also 1, in three places.

[3. سَابِغٌ expl. by Freytag as meaning He contended with another in swimming is a mistake for سَابِغٌ.]

4. اسْبِغَ He reached salt earth in digging (S, K) a well. (TA.) — See also 1, first sentence.

5: see 2, near the end of the paragraph.

[سَبِغٌ is expl. by Freytag as applied in the Deewān of Jereer to A dense cloud that is seen suspended apart from other clouds.]

سَبِغٌ; and its fem., with ة: see سَبْغَةٌ, in three places.

سَبْغَةٌ: see the next paragraph, in three places.

سَبْغَةٌ and سَبْغَةٌ [A piece, or tract, of] land that exudes water and produces salt: (K:) pl. (of the former, S, or of the latter, Mṣb) سَبَاغٌ: (S, A, Mṣb, K:) † أَرْضٌ سَبْغَةٌ [also] signifies as above; (JK;) or land containing سَبَاغٌ, (S, A,) i. e. [places that exude water and produce salt, or simply] salt; (A;) or salt land or earth, as also † أَرْضٌ سَبْغَةٌ, in which the latter word is a

contraction of سَبْغَةٌ, and سَبْغَةٌ أَرْضٌ also: (Mṣb:) and † سَبِغٌ signifies a place producing salt, (Mṣb, TA,) and in which the feet sink: (TA:) the pl. of † سَبْغَةٌ is سَبَاغَاتٌ. (Mṣb.) The Prophet said to Anas, on his mentioning El-Bagrah, إِنَّ مَوْرَتَ إِيَّاكَ وَدَخَلْتَهَا فَايَّاكَ وَسَبَاغَهَا بِهَا, meaning [If thou pass by it and enter it, then beware thou of] its tracts of land overspread with saltiness, that seldom, or never, give growth to anything but some trees, or shrubs. (L.) — Also, (K,) or the latter, i. e. † سَبْغَةٌ, (JK,) A thing that overspreads water (JK, K, TA) in consequence of its having been long left, (TA,) resembling [the green substance called] طَحْلُبٌ, (JK, K,) or such as طَحْلُبٌ and the like. (TA.)

سَبِغٌ Cotton, and wool, and soft hair (وَبْر), separated, or plucked asunder, and loosened; as also † سَبِغٌ: (TA:) [and † سَبِغَةٌ, in which the ة is added to convert the epithet into a subst., signifies a portion, i. e. a loose flock, thereof; and its pl. is سَبَاغٌ, whence] one says, طَارَتْ سَبَاغٌ طَارَتْ سَبَاغٌ [The loose flocks of the cotton flew about]. (A.) — [Hence,] † Feathers (رِيشٌ) that fall off (S, A, K) and become scattered: (K:) as also † سَبِغٌ: (TA:) the pl. of the former (K, TA) [used as a subst.], in this and in the following senses, (TA,) [or rather of † سَبِغَةٌ as a n. un. thus used,] is سَبَاغٌ. (K, TA.) One says, وَرَدَتْ وَرَدَتْ سَبَاغُهُ, i. e. † [I came to water around which were] the feathers that had fallen off [and become scattered] of birds. (A.) — Also Cotton made wide for a medication to be put upon it (K, TA) and for it to be applied upon a wound: (TA:) and † سَبِغَةٌ signifies a portion of cotton thus prepared for this purpose. (JK, K.) — And Cotton, (S, K,) and wool, and soft hair (وَبْر), (S,) wound, after the separating and loosening, (S, K, in the former) † يَسْبِغُ i. e. † يَلْفُ, to be spun (S, K) by a woman: (S:) and † سَبِغَةٌ signifies a portion thereof. (S.)

سَبِغَةٌ; and its pl., سَبَاغٌ: see the next preceding paragraph, in five places.

سَبِغٌ: see سَبِغٌ, in two places.

## سبد

1: see what next follows.

2. سَبَدَ شَعْرَهُ, (AA, TA,) inf. n. تَسْبِيدٌ, (K, TA,) He shaved off his hair; (AA, K, TA;) as also † سَبَدَهُ, (AA, K,) inf. n. سَبْدٌ; (K, TA;) and † اسْبَدَهُ, (AA, TA,) inf. n. اسْبَادٌ: (K, TA:) or all signify he shaved off his hair and [so] removed it utterly: and سَبَدَ شَعْرَهُ and سَبَدَهُ and اسْبَدَهُ also have the former signification accord. to AA: (TA:) [and] تَسْبِيدُ الرَّأْسِ signifies the removing utterly the hair of the head [by shaving]: (S:) or سَبَدَ شَعْرَهُ signifies he shaved off his hair and then left it until it had grown a little: (A'Obeyd, L.) or he removed utterly his hair,

making it to be [shaven] close to the skin; (A'Obeyd, M, L;) as also سَبَدَهُ. (A'Obeyd, L.) — And He let the whole of his hair grow ample and long: thus it has two contr. significations. (M.) — And تَسْبِيدٌ signifies also The combing, or combing down, or letting down and loosing, and then moistening, and leaving, the hair of the head. (Suleymán Ibn-El-Mugheyreh, L, K.) — And The rendering [one's hair] matted, or compacted, and dusty. (M, L.) — And [hence, app., the objective complement being meant to be understood,] The leaving off, or neglecting, the anointing of oneself [or of one's hair], (A'Obeyd, S, K, TA,) and washing: and some say تَسْبِيدٌ, which signifies the same. (A'Obeyd, TA.) — تَسْبِيدٌ is also used [intransitively,] as signifying The appearing of the hair of the head: (K:) or the growing after some days: (M:) or سَبَدَ الشَّعْرَ means The hair grew so that its blackness appeared after the shaving. (S, M.) — And The coming forth of the down [of a young bird]: (M:) or the appearing of the feathers of a young bird. (K.) You say, سَبَدَ الْفَرْخُ The young bird began to show its feathers, or to become fledged. (S.) — And The growing of fresh shoots upon, or among, the old portions of the [plant called] نَصِي; as also † اسْبَادٌ: (K:) you say [of that plant], سَبَدَ and اسْبَدَ: (TA:) or سَبَدَ النَّبَاتُ The plant had heads coming forth, before the spreading thereof. (M.)

4: see 2, in three places; first and last sentences.

سَبْدٌ i. q. دَاهِيَةٌ [as meaning Cunning, or very cunning: and perhaps also as meaning a calamity: pl. اسْبَادٌ]. (S, M, K.) You say, هُوَ سَبْدٌ He is cunning, or very cunning, (دَاهِيَةٌ, S, M, or دَاهِيَةٌ, K,) in theft, or robbery. (S, M, K.) — And [hence, perhaps, or the reverse may be the case,] A wolf: (K:) it occurs, in the accus. case, in a verse, in this sense, (TA,) or in the former sense; (S;) or, as some relate it, the word in this instance is سَبْدًا [which has the latter meaning]. (S, TA.)

سَبْدٌ Hair [of goats]; syn. شَعْرٌ; (Aq, S, M;) as also † سَبْدٌ: (M:) or a small quantity thereof: (K:) or fur [of camels]; syn. وَبْرٌ. (M.) One says, مَا لَهُ سَبْدٌ وَلَا لَيْدٌ (Aq, S, M, K) He has neither goats' hair nor wool: (Aq, S, M:) or neither camels' fur nor wool: or neither camels' fur nor goats' hair: meaning † he has neither goats nor sheep: or † neither camels nor sheep: or † neither camels nor goats: (M:) or † neither little nor much; (Aq, S, K, TA;) i. e. he has not anything. (TA.) [See also لَيْدٌ.] Hence سَبْدٌ is an appellation for † Cattle (مَالٌ). (TA.) Hence also the saying of 'Atikeh Bint-Zeyd,

• لَمْ يَدْعُهُ اللَّهُ يَمْشِي بِسَبْدٍ •

[i. e. † God let him not walk with goats, &c.]; meaning † God reduced him to poverty, so that He left not [to him] anything. (Ham p. 495.) — Also sing. of اسْبَادٌ (TA) which signifies Black garments or cloths [app. of goats' hair or of

camels' fur]. (K, TA.) — أسباد, (K, TA,) as pl. of سيد, (TA,) signifies also The heads of the [plant called] نصي when they first come forth: (K, TA:) or, as pl. of سيد, the heads of plants coming forth, before spreading. (M.) — And, likewise as pl. of سيد, Remains of plants or herbage in a land. (TA.) [See also سيد.] — سيد also signifies Unluckiness, ill luck, or evil fortune: (M:) or so سيد: (K, TA:) so says Lth, on the authority of ADk. (TA.)

سيد A remnant of herbage or pasturage. (K.) [See also سيد, last sentence but one.]

سيد A certain bird, (S, M, K,) having plumage so soft, or smooth, that when two drops of water drop upon it, (S, M, K,) upon its back, (S, M,) they run off from it; (S, M, K, TA;) or such that when a drop of water drops upon its back, it runs [off]: (M:) the Arabs liken to it a horse when he sweats: (S:) or a certain bird like the eagle: (TA:) or the male eagle: (M, TA:) or the swallow of the desert (غطاف بري): (A, TA:) or a bird like the غطاف; when water falls upon it, it runs off from it quickly: so says Abou-Naqr; and so Skr in his Expos. of the poetry of Hudheyl, on the authority of Aq: (TA:) said by Aq to be a certain black bird: (so in a marg. note in one of my copies of the S:) pl. سيدان. (S, M.) — Also A piece of cloth with which the watering-trough (K, TA) such as is termed مرگو [q. v.] (TA) is rendered close, or firm, [in its bottom and sides,] (يسد, [in the L يسد, but I know not any apposite meaning of this verb,]) in order that the water may not become turbid: (K:) it is spread therein; and the camels are made to drink [the water] above it. (L.) — See also سيدة. — And see سيد, last sentence.

سيدة (M, L,) or سيد, (K,) or both, (TA,) The pubes. (M, L, K.)

سيد: see سيد, first sentence.

سبدي Tall, or long; (K;) in the dial. of Hudheyl: (TA:) and also bold, or daring; (S, M, K;) applied to anything [i. e. to any creature]; (S, K;) of the dial. of Hudheyl: (M:) as also سبدي: (S, TA:) or, so applied, bold, or daring, to undertake anything: and the fem. [سبديّة, like سبديّة,] is said to signify a bold lioness: and a bold-breasted she-camel: and in like manner [the masc. signifies] a bold-breasted he-camel: (M, L:) and, (S, M, L, K,) as also سبدي, (M, L,) the leopard; (Aq, S, M, L, K;) and so سبدي, (Aq, S, L,) or سبديّة, which is also applied to a beast of prey [absolutely]: (A Heyth:) or the lion: (M, L:) pl. سباند and سباندّة: or the meaning of this, or these, [i. e. of the latter pl. or of both, for the pronoun (هي) may relate to the latter or to both,] is idle, and sportful, and vain, or frivolous, persons; (K, TA;) like سبادرة. (TA.)

سبدي, like معقبر, (TA,) or سبدي, (accord. to a copy of the M,) as meaning + Consummate, (M, TA,) is applied as an epithet to a calamity,

داهية, (M, TA,) which a poet terms, for the sake of the measure, أمر فأر, because it is termed أمر فأر, and درص is applied to a young one of a bitch, and of a she-wolf, and of a she-cat, and of the [species of فأر called] جرذ, and of the jerboa. (M.)

مسيد [act. part. n. of 2]. It is said of Ibn-'Abbas, قَدِمَ مَكَّةَ مَسِيدًا رَأْسَهُ, meaning He came to Mekkeh having his head unanointed and unwashed. (A'Obeyd, S.) — See also the next preceding paragraph.

سبر

1. سبر الجرح, (S, M, A, &c.) aor. 2 (S, M, Mgb) and 3, (M, TA,) inf. n. سبر; (S, M, Mgb, K;) and استبره; (K;) He probed the wound; measured its depth with the مسبار, i. e., with an iron or other instrument; (A, Mgh;) tried, (K,) or examined, (S,) or endeavoured to learn, (Mgb,) its depth; (S, Mgb, K;) examined its extent. (M.) — سبره + He determined, or computed by conjecture or by the eye, its measure, quantity, size, or bulk. (M, K, TA.) — + He tried, proved, or tested, it; proved it by experiment or experience; (S, M, TA;) namely, anything; as also استبره. (S.) — + He elicited its true, or real, condition. (TA.) — It is related in the trad. of the cave, that Abou-Bekr said to Moḥammad, لَا تَدْخُلُهُ حَتَّى أَسْبُرَهُ قَبْلَكَ, + Do not thou enter it until I explore it before thee, and see if there be in it any one, or anything that may hurt. (TA.) — مَفَاذَةٌ لَا تُسْبَرُ + A desert of which the extent cannot be known. (A.) — سَبْرَتْ فَلَانًا + [I searched into such a one]. (A.) — فِيهِ خَيْرٌ كَثِيرٌ لَا يُسْبَرُ — the extent of which cannot be known. (A.) — [A great affair, of which the uttermost cannot be known]. (A.) — أَسْبُرُ لِي مَا — أسبر لي ما — Learn thou for me what he has [in his mind, or in his possession]. (M.) — سَبْرَتْ الْقَوْمَ, aor. 2 and 3, inf. n. سبر, + I observed the people attentively, with investigation, one after another, that I might know their number. (Mgb.)

S: see 1, in two places.

سبر: see سبر. — Also The lion. (El-Muarrrij, K.)

سبر (S, M, K) and سبر (M, K) The source, or origin, [of a thing,] syn. أصل: (M, K:) pl. of both أسبار. (M.) — + Form, or appearance; figure, feature, or lineaments; external state or condition; state with regard to apparel and the like; (S, M, K;) or goodly form or appearance &c.; (K;) aspect; garb, or habit; (TA;) colour, or complexion; (M, K;) beauty; (K;) brightness of countenance: (M:) pl. of both as above. (M.) — IAar says, I heard Abou-Ziyád El-Kilábee say, I returned from Marw to the desert, and one of its people said to me, أَمَا أَسْبَرُكَ وَأَمَّا اللِّسَانُ فَبَدْوِي + As to garb and appearance, [thou art like] an inhabitant of a town; but as to tongue, an inhabitant of the

desert. (S, TA.) — You say, فَلَانَ حَسَنَ السَّبْرِ وَالسَّبْرُ + Such a one is beautiful and of goodly appearance. (S.) [See also سبر.] — A woman of the desert said, أَعْجَبَنِي سَبْرُ فَلَانٍ + The good condition, and flourishing state of body, of such a one pleased me: and رَأَيْتُهُ سَيِّئَ السَّبْرِ + I saw him to have an altered and ill appearance of body: thus she assigned to سبر two significations. (TA.) — One says also, إِنَّهُ لَحَسَنُ السَّبْرِ + Verily he is goodly in complexion and appearance. (TA.) — سبر also signifies + A characteristic by which one knows the generosity or ungenerosity of a beast. (AZ, M.) — And + One's knowledge of the fruitfulness or unfruitfulness [or the good or bad condition] of a beast. (AZ, TA.) — Also + Likeness; syn. شبه. (K, TA.) [In some copies of the K, شبه, which is an evident mistake.] So in the phrase, occurring in a trad., غَلَبَ عَلَيْهِمْ سَبْرُ أَبِي بَكْرٍ + The likeness (شبه) of Abou-Bekr predominated in them. (IAar, TA.) One says also, عَرَفَهُ بِسَبْرِ أَبِيهِ + He knew him by the appearance and likeness of his father. (TA.) — Also the former (سبر), Enmity, (K,) accord. to El-Muarrrij; but Az says that this is strange. (TA.)

سبرة A cold morning, between daybreak and sunrise: (S, M, A, Mgh, K:) or from the time a little before daybreak to daybreak: or from daybreak to sunrise: (M:) or a cold morning during the period next after sunrise: (Mgb:) pl. سبرات: (S, M, Mgh, Mgb, K:) which latter is also expl. as signifying the intensesness of the cold of winter, and of the year. (TA.)

سبروت and سبرات and سبروت: &c.: see art. سبروت.

سبروت Poor; (K, TA;) possessing no property: like سبروت, in this sense, and in that following. (TA.) — + Land in which is no herbage. (K, TA.)

سبار and مسبار A probe; an instrument with which a wound is probed; (S, M, K;) as also مسبر: (Ham p. 818:) a twist like a nick, (T, Mgb,) or a similar thing, (Mgb,) which is put into a wound (T, Mgb) to ascertain its depth; (Mgb;) an iron or other instrument with which the depth of a wound is measured: (A, Mgh:) pl. of the first, سبر; and of the second, مسابير. (Mgb.) It is said in a prov., مَا عَرِفَ مَا عَرَفَ السَّبْرُ + Were it not for the probe, the depth of the wound would not be known. (A.) And بعيد السبار is applied as an epithet to a woman's vulva [or vagina, in an obvious sense,] by Ibn-Habeeb: and accord. to the K, to a woman [in allusion to her vagina]. (TA in art. خجى.)

سبار an irreg. pl. of سبروت: see the latter in art. سبروت.

سباري A coat of mail made of slender rings, and strongly: (K:) so called in relation to the king Sáboor. (TA.) — Hence, (TA,) or from





divisions, *tribes*], (S, M, K,) in the Kur [vii. 160], (S, M,) اسباطا is a substitute (S, M, K) for اثنتى عشرة, (S, M,) not a specificative, (S, M, K,) because the specificative may only be a sing.; (S, M;) the meaning being وقطعا اثنتى عشرة فرقة اسباطا, (Akh, Zj, S,) and therefore the numeral is fem.; (Akh, S;) or this is a mistake; for it should be فرقا اثنتى عشرة; and therefore the numeral is fem. (Abu-l-'Abbás, TA.) Accord. to Ktr, you say, هذا سبط and هذه سبط, and هؤلاء سبط using سبط as a pl., meaning فرقة. (TA.) The saying

كَانَ سَبْطٌ مِنَ الْأَسْبَاطِ

is [asserted to be] a mistake, inasmuch as its author imagined that سَبْطٌ meant a man: (M:) IDrd ascribes it to El-'Ajjáj or Ru-beh: it occurs in an *أرجوزة* by the latter. (Sgh, TA.) [But it is applied to a single man: for] it is said in a trad., (TA,) حَسْبُنْ سَبْطٌ مِنَ الْأَسْبَاطِ, i. e. *Hoseyn is [as though he were] a nation of the nations* (أمة من الأمم) in goodness; so expl. by Aboo-Bekr: (TA:) or one of the fathers of tribes; because of the multitude of his descendants: or one of the sons of daughters. (So in a marginal note in a copy of the "Jámi' es-Sagheer" of Es-Suyootee.) — Also A generation (قرن) that comes after another. (Zj, TA.) — And سَبْطٌ رُبْعِيَّةٌ, (TA in the present art. and in art. ربيع) or رُبْعِيَّةٌ, (so accord. to a copy of the M, in the present art.) A palm-tree of which the fruit ripens in the end of the summer, or hot-season. (M, TA.)

سَبْطٌ: see the next paragraph, first sentence. — Also Such as is fresh of the [plant called] حَلِيٌّ; one of the plants of the sands; (M;) [i. e.] the [plant called] نَصِيٌّ, while fresh; (A'Obeyd, S, O, K;) when it has dried up, called حَلِيٌّ; (A'Obeyd, S, O;) a plant like the ثِيل [q. v.], except that it becomes tall; growing in the sands: (Lth, TA:) n. un. with ة: (Lth, S:) it is one of those that, when they dry up, become white, [as is said of the حَلِيٌّ] resembling hoariness, like the ثَامَر [or panic grass]: (AHn, O: in the TA, the ثَامَر:) it is asserted that the Arabs say, "The سَبْط is the bread of the camels, and the سَبْط is their خَبِيص:" (AHn, O:) its manner of growth is like [that of] دُخْن [q. v.]; and it is a good pasture: (K:) AHn says, a desert-Arab, of 'Anazeh, told me that its manner of growth is like that of large دُخْن, falling short of [so I render دون, but this also signifies exceeding,] ذُرَّة [q. v.], and it has grain like the grain termed بَزْر [q. v.], which will not come forth from its envelopes but by bruising, or pounding, and men extract it and eat it, made into bread, and cooked: (M, O:) the n. un. is with ة: and the pl. is أُسْبَاطٌ. (M.) Also The tree that has many branches and one أصل [meaning stem]: (K:) so says Az.; adding that hence is derived أُسْبَاطٌ [pl. of سَبْطٌ]; as though the father represented the tree and the children represented the branches: (TA: [but this is questionable:]) accord. to Abo-Ziyád, a

certain tree, (AHn, M, O,) growing in the sands, (AHn, O,) tall, having slender branches, eaten by the camels and the sheep or goats, (AHn, M, O,) and collected by men, who sell it upon the roads (عَلَى الطَّرِيقِ), (AHn, O,) or with the tamarisk (مَعَ الطَّرِيقِ); (so in the TA;) without blossom and without thorns, having thin leaves of the size of [those of] the كُرَات [or leek] (AHn, M, O) when this first comes forth. (AHn, O.) — See also the last sentence of the next preceding paragraph.

سَبْطٌ and سَبْطٌ and سَبْطٌ, (the first and third of these in one copy of the S, and the second alone in another copy of the S, and all in the M and Msh and K,) the first of the dial. of El-Hijáz, (TA,) from سَبْطٌ, and the second from سَبْطٌ, the last being an inf. n. used as an epithet, (Msh,) Lank, not crisp; (S, M, \* Msh, K; \*) applied to hair: (S, Msh:) pl. سَبَاطٌ, which is said by Sb to be of the measure most common for a pl. of an epithet of the measure فَعْلٌ, (M,) or فَعْلٌ. (TA.) — سَبْطُ الشَّعْرِ, (S, M,) and سَبْطُهُ, (M,) A man having lank hair: (S, M:) and in like manner سَبَاطٌ, alone, applied to a number of persons. (TA.) سَبْطٌ is also metonymically applied to † A foreigner, like as [its contr.] جَعْفٌ is to an Arab. (TA.) — سَبْطٌ also signifies Tall; (M, K;) applied to a man: (M:) or, as also سَبْطٌ, (TA,) or سَبْطُ الجَسْرِ, (M,) so applied, long in the [bones called] أُلُوع [pl. of تُوْع], (M, TA,) and even therein: (TA:) or سَبْطُ الجَسْرِ or سَبْطُهُ, (accord. to different copies of the K,) or both, (S, TA,) goodly in stature, or person, or proportion, (S, K,) and evenness. (S.) Also Having extended limbs, and perfect in make. (TA.) And سَبْطُ القَصَبِ, and سَبْطُهَا, A man [long and even, or] extended, and without protuberances, in the bones of the fore arms and the shanks. (TA.) And سَبْطُ التَّنَانِ and سَبْطُهَا, † Long in the fingers. (TA.) And سَبْطُ الخَلْقِ A man lank in make: (L in art. رد:) and سَبْطَةُ الخَلْقِ, and سَبْطَتُهُ, † a woman lank, or soft, or tender, in make. (M, Z, TA.) And سَبْطٌ سَبْطٌ A man soft, or flaccid, or uncompact, in the shanks. (Ham p. 238.) — سَبْطٌ البَدِينِ, (M, K, TA,) and سَبْطُهَا, (TA, and so in the CK,) and سَبْطُ الكَفِينِ, (TA,) † A man who is liberal, bountiful, or munificent. (M, K, TA.) And سَبْطٌ سَبْطٌ † A man easy, or facile, in beneficence. (M, TA.) — مَطْرٌ سَبْطٌ, (Sh, TA,) and سَبْطٌ, (Sh, K,) † Rain pouring abundantly and extensively, (Sh, K,) and consecutively. (Sh, TA.)

سَبْطٌ: see سَبْطٌ.

سَبَاطٌ Fever: (M, O, K:) so called because the man attacked by it extends himself, and becomes relaxed: (Skr, O:) or fever attended with shivering, or trembling. (O.)

سَبَاطٌ (AA, S, M, K) and سَبَاطٌ, being perfectly and imperfectly decl., (AA, K,) and also written with ش, (TA, and K in art. شبط,) The name of a month in Greek; (S;) a certain month, [next

before أَدَار; (K;) the month that is between the winter and the spring; (M;) [the fifth month of the Syrian year, corresponding with February O. S.;] it is in the winter-quarters, and in it is the completion of the day whereof the fractions circulate in the years: when the said day is complete in that month, the people of Syria call that year عَامُ الكَيْسِ; and when a child is born, or a person arrives from a country, in that year, they consider it fortunate. (Az, TA.) [See كَيْس.]

سَبَاطَةٌ Sweepings, syn. كُنَاسَةٌ, (S, M, Mgh, Msh, K,) which are thrown every day in the courts of houses. (K.) — Also A place in which sweepings (Mgh, TA) and dirt (TA) are thrown: occurring in a trad., (Mgh, TA,) and so expl. by El-Khatábee: (Mgh:) but some assign to it there the former meaning. (TA.) [It should be observed that كُنَاسَةٌ also is said to have both these meanings.] — Also What falls from, or of, hair when it is combed. (M, TA.) — A raceme of a palm-tree, with its fruit-stalks (عَرَاجِين) and its fresh ripe dates: of the dial. of Egypt. (TA.)

سَبَاطٌ A roof (S, M, Mgh, Msh, K) between two walls, (S,) or between two houses, (M, K,) having beneath it a road, or way, or passage, (S, Mgh, Msh, K,) which is a thoroughfare: (Mgh:) pl. سَوَابِطٌ (S, Msh, K) and سَبَاطَاتٌ. (S, K.)

مَا لِي أَرَاكَ مُسَبِّطًا Wherefore do I see thee hanging down thy head like one in grief, or anxiety, lax in body? (S.) And تَرَكْتُهُ مُسَبِّطًا I left him (meaning a sick person) not moving nor speaking. (TA.) — أَرْضٌ مُسَبِّطَةٌ, (M, and so in some copies of the S,) or مُسَبِّطَةٌ, (thus in other copies of the S, and in the O,) Land abounding with سَبْطٌ [q. v.]. (S, M, \* O.)

مُسَبِّطَةٌ: see what next precedes.

مُسَبِّطٌ: see 2.

سبطر

Q. 4. اسْبَطَّرَ He stretched himself: (M:) he lay upon his side, and stretched himself. (S, K.) — He (a slaughtered beast) stretched himself to die. (TA.) — اسْبَطَّرَتِ الإِبِلُ فِي سَبْطِهَا The camels hastened, (M, \* K, \* TA,) and stretched themselves, in their march, or course. (TA.) — اسْبَطَّرَتْ لَهُ البِلَادُ The provinces became rightly disposed to him. (Fr, K. \*)

سَبْطَرٌ A lion stretching himself when about to spring or leap. (S, K.) — A quick camel: pl. سَبْطَرَاتٌ: it has no broken pl. (Sb, M.) — Also, the pl. above mentioned, Camels long, upon the surface of the ground [or horizontally]. (S, K.) The ت [says J] is not the denotative of the fem. gender: (S:) it is like that in رَجَالَتٌ (S, K) and حَمَامَاتٌ, as masc. pls.: (S:) but IB says, the ت in this word is the denotative of the fem. gender; for it is an epithet applied to جَمَالٌ, which is fem. as a [broken] pl.; as is shown by the saying الجمال سارت رعت, &c.: and he adds, J's saying that it is like رجالات and حمامات

is a mistake, inasmuch as he confounds رجالات with حيامات; for رجال is a fem. pl., as is shown by one's saying الرجال خرجت, and سارت; but حيام is masc., and should not regularly have a pl. with ا and ت, but, as Sb says, it has this pl. form, like some other masc. words, in lieu of a broken pl. (TA.) — Also the sing., Penetrating; effective; (Lth, M, K;) [as though stretching far;] sharp in intellect; clever; acute: (K: [in the CK, الماضي السهبر is put by mistake for الماضي السهبر]) or sharp in intellect, and very bold or daring or courageous. (TA.) — Lank hair. (M.) — A man (Sh) lank and tall. (Sh, K.) — And with ة, A corpulent woman. (M.)

سيطري A proud and self-conceited gait, with an affected inclining of the body from side to side. (M, K.)

سياطر: see what next follows.

سياطر and سياطر Tall, or long. (M, K.) — Also the former, A certain bird having a very long neck, (S, K,) which one sees always in shallow water; surnamed أبو العيزار (S.) [Freytag says, on the authority of Dmr, that it is also called مالك الحزين. See art. ملك.]

## سبع

1. سبعت, aor. ٤ (S, M, K) and ٤ (Yoo, M, K) and ٤ (Yoo, M, K) inf. n. سبعت, (M, K.) He was, or became, the seventh of them: (S, M, K:) or he made them, with himself, seven: (S in art. ثلث:) or it signifies, (S, and so in some copies of the K,) or signifies also, (M, K,) and so in some copies of the K,) he took the seventh part of their property, or possessions. (S, M, K.) And He made them, they being sixty-nine, to be seventy with himself. (A'Obeyd, S in art. ثلث.) And سبعت also signifies He made sixteen to be seventeen. (T in art. ثلث.) — سبعت له الأيام, aor. ٤, inf. n. as above, I completed to him the days by making them seven: and سبعتها signifies the same in an emphatic manner. (M, K.) [See also 2.] — سبعت الحبل, (K,) aor. ٤, inf. n. as above, (TA.) He made the rope, or cord, of seven strands. (K, TA.) — سبعت المولود The infant had its head shaven, and an animal [generally a goat] sacrificed by way of expiation for it, on the seventh day [after its birth, (commonly called يوم السبوع,) agreeably with an ordinance of Moḥammad; the sacrifice being for the expiation of original sin]. (IDrd.) — سبعت الغنم He (a wolf) seized the sheep, or goats, and broke their necks, or killed them, or made them his prey, (S, K, TA,) and ate them. (TA.) — سبعت الوحشية The female wild animal had her young, or young one, eaten by the سبع [or beast, or bird, of prey]. (TA.) — سبعت He stole it; [as though, like a سبع, he made it his prey;] as also استبعه. (AA, K.) — He shot him [with an arrow or the like], or hurled at him and struck him [with a lance, or a missile of any

kind]; namely, a wolf: or he frightened him; namely, a wolf; (K;) and also, a man. (TA.) — † He reviled, vilified, or vituperated, him; charged him with a vice or fault or the like; (S, K, TA;) assailed him with foul language, such as displeased him: (TA:) or he bit him (K, TA) with his teeth, like as does the سبع. (TA.)

2. سبعة, inf. n. تسبيغ, He made it seven; or called it seven; (S, K;) as also اسبعه. (TA.) See also 1. — He made it to have seven angles, or corners; to be heptagonal. (K.) — He (God) gave him his reward, or recompense, seven times, or seven fold. (K.) An Arab of the desert said to a man who had done a good act to him, (TA,) سبغ الله لك May God give thee thy reward, or recompense, seven times, or seven fold. (K, TA.) The Arabs also said, سبغ الله لك أجورها May God multiply to thee the reward, or recompense, for it; meaning, for this good act: (Aboo-Sa'eed:) [for تسبيغ is used by them to signify the act of multiplying, though it be more than seven fold. (TA.) And سبغ الله لفلان is used as meaning May God make a thing to be followed by another thing to such a one; in relation to good and to evil; as also تبغ له. (TA.) And سبغ الله لك meaning May God bless thee with seven children. (TA.) — He washed it (namely, a vessel,) seven times. (K.) Hence the saying of Aboo-Dhu-eyb,

كَنْعَتِ ابْنِي قَامَتْ تَسْبِغُ سُرَّهَا  
[Like her who has arisen to wash out seven times her remains of beverage in the bottom of a vessel, left by a drinker; that drinker, as is said in a marginal note in my copy of the TA, being her dog]: or, accord. to Es-Sukkaree, the meaning is, to give as alms her سُرَّ [remains of beverage in the bottom of a vessel after one had drunk, or remains of food &c.], thereby seeking to have her reward, or recompense, multiplied; سُرَّهَا being used by the poet for سُرَّهَا. (TA.) — سبغ القرآن [app. followed by له or عليه] He appointed him the reading, or recitation, of the Kur-ān [in seven portions so that he should complete the whole] in every seven nights. (O, L, K.) — أسبغ لها وأسبغ لها وأسبغ لها, (K, TA,) or أسبغ لها وأسبغ لها وأسبغ لها, (TA.) He remained with his wife seven nights. (K, TA.) In like manner one says ثلث; and thus of every number from one to ten; in relation to any saying or action. (TA.) — سبعت She (a woman) brought forth at seven months. (TA.) — سبعت دراهمه He made his dirhems to be seventy complete; but this is post-classical; (K;) and in like manner سبعت دراهمه, meaning the same, and also post-classical, and not allowable; the proper phrase to express the meaning "I made it to be seventy" being كملته سبعين. (TA.) — سبعت القوم The people, or company of men, completed the number of seven hundred men: (K, TA:) occurring in a trad, (TA.)

3. سباع (K) inf. n. of سابع, (TK) The performing of the act of coitus, (IAqr, Th, K,) with a woman. (TK.) — The vying with another in

the endeavour to surpass him in obscene, or lewd, language, and in frequency of coitus, and in speaking plainly of such subjects as should only be alluded to, in relation to women: (IAqr, K:\*) such seems to be its meaning in a trad. in which the doing this is forbidden. (IAqr.) — † Mutual reviling, vilifying, or vituperating; (K, TA;) when each of two men assails the other with foul language, such as displeases him: (TA:) this is said by some to be its meaning in the trad. in which it is forbidden. (TA.)

4. اسبغ, said of a party of men, It became seven: (S, K:) also, it became seventy. (M and L in art. ثلث.) — Said of a man, it signifies He was, or became, one whose camels came to the water on the seventh day [counting the day of the next preceding watering as the first]. (S, K.) — اسبغ لامرأته see 2. — أسبغت She brought forth her seventh offspring. (TA in art. بكر.) — اسبغ: see 2, first signification. — It (a road) abounded with سباع [or animals of prey]. (TA.) — اسبغ الرعيان The pastors had their beasts fallen upon by the سبع [or animal of prey]. (Yaḥkoob, S, K.) — اسبغ i. q. أسبغ [which may be rendered He gave him as food the animal of prey, or he gave him as food to the animal of prey; but it seems from what here follows that the former is meant]: (S, K:) in the "Mufradāt," [he gave him as food] the flesh of the سبع. (TA.) — He gave him, or delivered him, (namely, his son,) to the ظويرة [which means both nurse and nurses]. (S, K.) — He left him to himself; or left him without work, or occupation; namely, his slave; syn. أهمله. (S, K.) [See تسبغ.]

8: see 1.

Q. Q. 1; سبعت: see 2. last sentence but one.

سبع fem. of سبعة, q. v. — See also سبع in two places. — السبع The place to which mankind shall be congregated (K, TA) on the day of resurrection. (TA.) Hence the trad., (K, TA,) which relates that while a pastor was among his sheep, or goats, the wolf rushed upon him, and took from them a sheep, or goat, and the pastor pursued him until he rescued it from him; whereupon the wolf looked aside towards him, and said to him, (TA,) مَنْ لَهَا يَوْمَ السَّبْعِ, meaning Who will be for it [namely, the sheep, or goat, as aider, or defender,] on the day of resurrection? (K, TA:) thus expl. by IAqr, and mentioned by Sgh and the author of the L: (TA:) but to this is contradictory, or repugnant, يَعْكُرُ, [in the CK erroneously written يَعْكُرُ,] the saying of the wolf, (K, TA,) after the words mentioned above, (TA,) "the day when it shall have no pastor but me;" for the wolf will not be a pastor on the day of resurrection: or the meaning is, who shall be left to itself, without pastor, a spoil to the animals of prey: the animal of prey being thus made to be a pastor to it: (K, TA:) this is in the way of a trope: and accord. to this explanation, it may be [يَوْمَ السَّبْعِ] with damm to the ب:

(TA:) or **يَوْمُ السَّبْعِ** was a festival of their's in the Time of Ignorance, on which they were diverted from everything by their sport: (AO, K, TA:) and accord. to one relation [of the trad.] it is with damm to the ب. (L, K.)

**سَبْعٌ** (S, Mṣb, K) and **سَبْعٌ** (Mgh, Mṣb,) of which the former is a contraction, (Mṣb,) A seventh part; one of seven parts; (S, Mgh, Mṣb, K;) as also **سَبْعِي**; (S, Mṣb, K;) the last not heard by Sh on any authority beside that of AZ: (TA:) pl. of the first (Mṣb) and second (Mgh, Mṣb) **أَسْبَاعٌ**. (Mgh, Mṣb, TA.) Hence, **أَسْبَاعُ الْقُرْآنِ** [The seven sections, or volumes, of the Kur-an,] in which one reads: said to be post-classical. (Mgh.) — See also **أَسْبُوعٌ**, in three places.

**سَبْعٌ** A certain ظمء of the أَظْمَاءُ of camels; (T, S, K;) i. e. their coming to the water on the seventh day [counting the day of the next preceding watering as the first]; (K;) or [in other words, which have virtually the same meaning,] their remaining in their places of pasturing five complete days, and coming to the water on the sixth day, not reckoning the day of the [next preceding] return from the water. (Az, TA.) You say, **وَرَدَتْ إِبِلُهُ سَبْعًا** His camels came to the water &c. (S, K.) — Also The seventh young one, or offspring. (A in art. ثلث.)

**سَبْعٌ**: see what next follows.

**سَبْعٌ** (S, Sgh, Mṣb, K) and **سَبْعٌ** (Sgh, Mṣb, K,) a dial. var., (Sgh, Mṣb,) and the form in common use with the vulgar, (Mṣb,) adopted also by several readers of the Kur in v. 4, (Mṣb, TA,) and often occurring in the poems of the Arabs, (TA,) and **سَبْعٌ** (Sgh, K,) a form adopted by two readers of the Kur in the place above mentioned, and perhaps a dial. var., (Sgh, TA,) The animal of prey; the rapacious animal; (K;) [whether beast or bird; being sometimes applied to the latter, as, for instance, in the K, voce **مَخْلَبٌ**; but generally to the former:] or whatsoever has a fang, or canine tooth, with which it makes hostile attacks, and seizes its prey; (Mṣb;) such as the lion, [to which it is particularly applied by most of the Arabs in the present day,] and also (TA) such as the wolf and the lynx and the leopard, (Mṣb, TA,) and the like of these, that has a fang, and attacks men and beasts and makes them its prey: (TA:) the fox, however, is not thus called, though having a fang, (Mṣb, TA,) because he does not attack with it nor take prey, (Mṣb,) or because he does not attack small beasts, nor seize with his fang any animal; (TA;) and in like manner the hyena (Mṣb, TA) is not reckoned among the hostile animals thus called, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory or by a person in the state of ihram: but as to the jackal, it is a noxious سبع, and its flesh is unlawful, because it is of the same kind as wolves, except that it is smaller in size and weaker in body: thus says Az: but some others

say that the سبع is any hostile beast having a **مَخْلَبٌ** [or tearing claw]: and it is said in the Mufradát to be thus called because of the perfectness of its strength; for **السَّبْعُ** [seven] is one of the perfect numbers: (TA:) the pl. is **سَبَاعٌ**, (Sb, S, Mṣb, K,) i. e., of **سَبْعٌ**, which has no other pl.; (Sb, Mṣb;) **أَسْبَاعٌ** is also a pl., (Sgh, Mṣb, K,) but this is pl. of pauc. of **سَبْعٌ**, (Sgh, Mṣb,) which, not being a contraction [of **سَبْعٌ**, but a dial. var. thereof], has also for its pls. [of mult.] **سَبُوعٌ** and **سَبُوعَةٌ**, like **صُقُورٌ** and **صُقُورَةٌ**, pls. of **صَقْرٌ**. (TA.) See also **سَبْعٌ**: [and see **سَبْعَةٌ**.] You say of him who is very injurious, or mischievous, **مَا هُوَ إِلَّا سَبْعٌ مِنَ السَّبَاعِ** [He is none other than one of the animals of prey]. (TA.) — **السَّبْعُ** is also the name of †The constellation [Lupus] behind [i. e. on the east of] Centaurus, containing nineteen stars in the figure. (Kzaw.)

**سَبْعٌ**: see **سَبْعٌ**.

**سَبْعَةٌ** (S, K,) sometimes pronounced **سَبْعَةٌ** but some disallow this latter, and say that it is pl. of **سَابِعٌ**, (K,) [Seven;] a well-known number; and called one of the perfect numbers: (TA:) fem. **سَبْعٌ**. (S, K.) You say, **سَبْعَةٌ رِجَالٌ** [Seven men]: and **سَبْعٌ نِسْوَةٌ** [seven women]. (S, K.) — **سَبْعَةٌ** **وَزْنٌ سَبْعَةٌ** means **أَخَذَهُ أَخَذَ سَبْعَةً**: see **سَبْعَةٌ**. — **سَبْعَةٌ** **مِثَالٌ** (S, K:) one says, **أَخَذْتُ مِنْهُ مِائَةَ دِرْهَمٍ وَزْنٌ سَبْعَةٌ** every ten whereof were of the weight of seven mithqáls. (TA.) [But see **دِرْهَمٌ**.] — **إِخْدَى مِنْ سَبْعٍ** [lit. One of seven;] means †a great, momentous, or difficult, thing, or affair: (Sh, K:\*) **أَفْئِدَةٌ سَبْعَةٌ** an affair difficult to decide: perhaps as being likened to one of the seven nights in which God sent the punishment upon [the tribe of] 'Ad: or, as some say, the seven years [of famine in the days] of Joseph. (Sh, TA.) — **السَّبْعُ المَبْنِيُّ** The Fátihah; [or first chapter of the Kur-an;] because it consists of seven verses: or the long chapters from **الْبَقَرَةُ** to **الْأَعْرَافُ** [a mistake for **الْإِنْفَالُ**]; as in the Mufradát: or, as in the L, to **التَّوْبَةِ**, reckoning **التَّوْبَةُ** and **الْإِنْفَالُ** as one chapter, for which reason they are not separated by the **بِسْمَلَةِ**. (TA.) [See also **مُنْتَى**.] — El-Farezdaq says,

- وَكَيْفَ أَخَافُ النَّاسَ وَاللَّهَ قَابِضُ
- عَلَى النَّاسِ وَالسَّبْعِينَ فِي رَاحَةِ الْيَدِ

meaning [And how should I fear men when God is comprehending mankind and] the seven heavens and seven earths [in the palm of the hand?]. (K.) — See also **أَسْبُوعٌ**; last sentence. — **سَبْعَةٌ** is also used in a vague manner, as meaning Seven or more; or several; or many; as Bd says, in ix. 81, and as is indicated, though not plainly declared, in the TA. See 2: and see also **سَبْعُونَ**. — Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which **سَبْعَةٌ** is imper-

flectly decl., see **ثَلَاثَةٌ**. See also **سَبْعَةٌ** — **عَشْرٌ** [indecl. in every case, meaning Seventeen,] is pronounced by some of the Arabs **عَشْرَةٌ**: and [the fem.] **سَبْعٌ عَشْرَةٌ**, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced **عَشْرَةٌ سَبْعٌ** in the dial. of Nejd. (S in art. عشر.) — See also **سَبْعَةٌ**, in two places.

**سَبْعَةٌ**: see **سَبْعَةٌ**.

**سَبْعَةٌ** and **سَبْعَةٌ**, the latter a contraction of the former, The lioness. (ISk, S, Mṣb, K.) Hence the saying, **أَخَذَهُ أَخَذَ سَبْعَةً**, (ISk, S, K,) or **السَّبْعَةَ**, (Mṣb,) He seized him with the seizing of a lioness, (ISk, S, K,) or of the lioness, (Mṣb,) which is more impetuous (**أَنْزَقٌ**) than the lion, (ISk, S,) or more bold than the lion: (Mṣb:) or the saying is, **أَخَذَهُ أَخَذَ سَبْعَةً** (S, K) he seized him with the seizing of Seb'ah, who was a certain strong man, (Ibn-El-Kelbee, S,) or a certain insolent and audacious rebel, (Ibn-El-Kelbee, Lth, K,) of the Arabs, (TA,) whom one of the kings of El-Yemen seized, and, after having cut off his hands and feet, or arms and legs, crucified; [so that the meaning is, he punished him with the punishment of Seb'ah;] and hence it was said, **لَأَعَذِّبَنَّكَ عَذَابَ سَبْعَةٍ** [I will assuredly punish thee with the punishment of Seb'ah]; (El-Kelbee, Lth, K;\*) and **لَأَعْمَلَنَّ بِكَ عَمَلَ سَبْعَةٍ** I will assuredly do with thee as was done with Seb'ah: (O:) or the man's name was **سَبْعٌ**, and it was contracted, and made fem. by way of contempt: or the meaning of the first saying is, he seized him with the seizing of seven men: (K:) and in like manner the last saying is expl. by some [who say **سَبْعَةٌ** instead of **سَبْعَةٌ**]. (TA.) The dim. is **سَبْعِيَّةٌ**. (Mṣb.) [See also **سَبْعٌ**.]

[**سَبْعِيٌّ** Of, or relating to, an animal of prey.]

**سَبْعُونَ** [Seventy;] a well-known number; (K;) the round number that is between **سِتُونَ** and **ثَمَانُونَ**. (TA.) — The Arabs also use it as meaning [Seventy or more; or] many. (TA.) Thus it is used in the Kur [ix. 81], where it is said, **إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ**, meaning If thou beg forgiveness for them many times, even then God will not forgive them; not that God would forgive them if forgiveness were begged more than seventy times: (Bd,\* TA:) and **سَبْعَةٌ** and **سَبْعِيَّةٌ** and the like are used in the same manner. (Bd.) — [Also Seventieth.]

[**سَبَاعٌ** as meaning Seven and seven, or seven and seven together, or seven at a time and seven at a time, seems not to have been used; for] A'Obeid says that more than **أَحَادٌ** and **ثَلَاثٌ** and **عَشَارٌ** has not been heard, excepting **رَبَاعٌ**. (TA in art. عشر.)

**سَبُوعٌ** [app. Wont to frighten]: (TA: [in which the meaning here given seems to be indicated.]

**سَبُوعٌ**: see **أَسْبُوعٌ**, in four places.

**سَبْعِيٌّ**: see **سَبْعٌ** — and **سَابِعٌ**.

سَبْعَةٌ dim. of سَبْعَةٌ, q. v.

سَبْعِي A garment, or piece of cloth, seven cubits, or seven spans, in length. (TA.) — A great and tall camel; (En-Nadr, K;) [as though seven cubits in height:] fem. with ة. (K.) And سَبْعِي الْبَدَنِ (S, K,) applied to a man, has the like meaning; (K;) complete, or full-grown, in body; (S, TA;) [or seven spans in height; for] when a boy has attained seven spans, he is a man. (S, voce سَبْعِي, q. v.)

سَابِعٌ [act. part. n. of 1: generally meaning Seventh]: pl. سَابِعَةٌ. (K.) You say, كُنْتُ سَابِعَهُمُ [I was the seventh of them]. (S, K.) And هَذَا هَذَا سَابِعٌ, meaning سَابِعُهُ [This is the seventh of this: not the seventh part; though the former has also this latter meaning]. (TA.) And هُوَ هُوَ سَابِعٌ [He is the seventh of seven]. (TA.) And هُوَ سَابِعٌ سِتَّةً [He is making six to become seven]. (TA.) — إِبِلٌ سَابِعَةٌ [pl. of سَابِعَةٌ] Camels coming to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) [See سَبْعٌ and سَابِعٌ عَشْرٌ, the former masc. and the latter fem., meaning Seventeenth, are subject to the same rules as ثَالِثٌ and its fem., expl. in art. ثَلَاثٌ, q. v.]

أُسْبُوعٌ A certain number of days; (S, \*Msb, K;\*) i. e. seven days; a week; (Msb;) also termed سَبْعَةٌ, (Lth, Msb, K,) by some of the Arabs; (Lth, Msb;) [and سَبْعٌ, as shown by what follows:] pl. of the first أُسْبُوعٌ. (Msb, TA.) One says, أَقَمْتُ عِنْدَهُ سَبْعِينَ [in the sense of أُسْبُوعِينَ, which is more common,] i. e. I remained at his abode two weeks. (TA.) — Also The seventh day; and so سَبْعٌ; as in a trad., where it is said, إِذَا كَانَ يَوْمٌ سَبْعًا, meaning When his seventh day after the celebration of his marriage is come. (TA.) [يَوْمٌ السَّبْعِ is used in this sense in the present day: and also as meaning The seventh day after childbirth; in which sense it is generally to be understood when used unrestrictedly; as this day is celebrated with more rejoicing than the former: also as meaning the seventh day after the return from pilgrimage.] — And Seven circuitings [round the House of God, meaning the Ka'bah]: (Lth, Mgh, Msb:) pl. أُسْبُوعَاتٌ (S, Mgh, Msb) and أُسْبُوعَاتٌ. (Lth, Mgh, Msb.) You say, طَافَ بِالْبَيْتِ أُسْبُوعًا, (S, Mgh, K,) and سَبْعًا, (Lth, IDrd, K,) but Abou Sa'eed says, I know not any one who has said this except IDrd, and the former is the word commonly known, (TA,) and سَبْعًا, (K,) and سَبْعًا, (TA,) He circuted round the House [of God] seven times, (S, TA,) or seven circuitings; (Mgh;) and ثَلَاثَةَ أُسْبُوعٍ [thrice seven times, or thrice seven circuitings]. (S.)

مُسَبِّعٌ Given, or delivered, to the طُورَةَ [which means both nurse and nurses]: (Skr, S, TA:)

this is the primary signification: (Skr:) or whose mother dies, and who is therefore suckled by another; (K; in which the next following signification may be regarded as implied, TA;) left to himself; or left without work, or occupation; applied to a slave; syn. مَهْمَلٌ: (Skr, S;) or مَتْرَفٌ, (Sgh, K,) [which has the same and other significations; or] which is [here] nearly the same as مَهْمَلٌ, for he who is مَهْمَلٌ is usually مَتْرَفٌ: (TA:) or one who is left to himself with the سَبَاع [or animals of prey] so that he becomes like one of them in mischievousness, or noxiousness, or evilness: (AO, K:) or who is left to himself and not restrained from his daringness, so that he remains daring: and a slave left to himself, and daring; left until he has become like the سَبْع: (TA:) or one whose origin is suspected; (K;) whose father is not known: (Er-Raghib, Sgh:) or a bastard: (K:) or one whose lineage is of slaves, (K, TA,) or ignoble, (TA,) up to seven male ancestors, (K, TA,) or, to seven female ancestors; (TA;) or, to four male ancestors; (En-Nadr, K;) or whose lineage is traced up to four female ancestors all of them slaves: (TA:) or born at seven months; (K, TA;) not matured by the womb, his months not being completed. (Az, IF, TA.)

مُسَبِّعٌ One whose camels come to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) — A slave finding a سَبْع [or rapacious animal] among his sheep, or goats. (Abou-Sa'eed Ed-Dareer, S.)

أَرْضٌ مَسْبُوعَةٌ (S, Mgh, Msb, K,) with fet-h (S, Msb) to the first and third letters, (Msb,) like مَرْحَلَةٌ, (K,) and مَذَابَةٌ, with an inseparable ة, (Sb,) A land containing, (S,) or abounding with, (Mgh, Msb, K,) سَبَاع [or animals of prey]. (S, Mgh, Msb, K.)

مُسَبِّعٌ A verse consisting of seven feet. (TA.) — A camel having, in the middle part of his back, between the withers and the rump, seven vertebrae redundant [app. meaning in size]. (TA.) — [See also مُتَلَثٌّ.]

مُسَبِّعٌ A rope consisting of seven strands. (M, voce مُتَلَثٌّ.) — With ة, A cow, (S, TA,) [app. meaning a wild cow,] or [other] female wild animal, (TA,) whose offspring has been eaten by the سَبْع [or beast, or bird, of prey]. (S, TA.)

مُسَبِّعٌ The place of a سَبْع [or beast, or bird, of prey]. (TA.)

سَبْعٌ 1. سَبْعٌ, (Msb, K, &c.) aor. 2 (MA, Msb) and 3, (MA,) inf. n. سَبَّعٌ, (Msb, K, &c.) It (a garment [&c.]) was complete, full, ample, or without deficiency: (MA, Msb:) it (a thing, Lth, Msb, of any kind, JK, Msb, such as a garment, TA, a coat of mail, JK, Msb, TA, and the like, TA, and hair, JK, TA) was long, (JK, Msb, K,) from above to below, (Msb,) or reaching to, or towards, the ground. (Lth, K.) [Hence,] ذُو سَبْعٍ [The ample, or long, &c.,] was the name

of a coat of mail belonging to the Prophet. (TA.) — [Hence also] سَبَّعْتُ قَصِيرِي الْقَرَسِ The قَصِيرِي [app. here meaning the rib next the flank] of the horse was of full length. (TA.) — And سَبَّعَ الْمَطَرُ † The rain approached the earth, and extended. (TA.) — And سَبَّعَتِ النِّعْمَةُ (S, Msb, K,) inf. n. as above, (S, Msb,) † The benefit, or boon, was, or became, ample. (S, Msb, K, TA.) One says, سَبَّعَ الْحَمْدُ لِلَّهِ عَلَى سَبْوِغِ النِّعْمَةِ Praise be to God for the ampleness of the benefit, or boon. (TA.) — And سَبَّعَ لِبَدَهُ † He tended towards, and reached, his town, or country; (AA, \*K;) inf. n. as above. (TA.)

2. سَبَّعْتُ, inf. n. تَسْبِيعٌ, She (a camel, As, JK, S, or a pregnant female, K) cast her young one, or foetus, (As, JK, S, K,) in an incomplete state, (TA,) or when its hair had grown, (As, S, K,) or when its fur had grown; (JK;) accord. to the T, (TA,) i. q. أُجْبِضْتُ: (JK, TA:) or, accord. to AA, سَبَّعَتِ الْإِبِلُ بِأَوْلَادِهَا the camels cast their young abortively; and, in like manner, accord. to Lth, one says of all pregnant females: (TA:) [see also سَبَّعْتُ:] the epithet applied to her is مُسَبِّعٌ, without ة. (As, K, TA.)

4. اسْبَعُهُ He made it complete, full, ample, or without deficiency; (Msb;) he made it wide; namely, his garment [&c.]: and he made it long; namely, [his garment, and the like, and] his hair, (TA.) — [Hence,] اسْبَعِ اللَّهُ عَلَيْهِ النِّعْمَةَ (S, Msb, \*K) † God made the benefit, or boon, complete, full, or ample, to him. (S, \*Msb, \*K, \*TA.) And اسْبَعِ لَهُ فِي النِّقْمَةِ † He expended upon him what was completely sufficient for his wants; bestowed upon him amply. (TA.) — And اسْبَعِ الْوَضُوءَ (K,) inf. n. اسْبَاعٌ, (S,) † He performed completely the [ablution termed] وُضُوءٌ, (S, K, TA,) making it to reach to the proper places thereof, and giving fully to every member its due. (K, TA.) — And اسْبَعِ He put on a wide, or an ample, [or a long,] coat of mail. (KL.)

سَبَّعٌ: see مُسَبِّعٌ.

سَبَّغَةٌ † Plentifulness, and pleasantness or easiness, and softness or delicacy, of life. (K, TA.) One says, إِنِّي لَفِي سَبَّغَةٍ مِنَ الْعَيْشِ † Verily they are in a state of plentifulness, &c., of life. (TA.)

سَابِغٌ, applied to a thing (JK, S) of any kind, (JK,) Complete, full, ample, or without deficiency: (S, TA:) [and] long. (JK.) You say, دَرَجٌ سَابِغَةٌ A coat of mail that is wide, or ample, (S, K, \*TA,) and long: (K, TA:) or such that one drags it upon the ground, or [that falls] against one's ankles, by reason of length and ampleness: pl. سَوَابِغٌ. (TA.) And ذَنْبٌ سَابِغٌ A complete, a full, or an ample, tail. (S.) And دَلْوٌ سَابِغَةٌ † A long دَلْوٌ [or leathern bucket]. (TA.) And نَاقَةٌ سَابِغَةٌ الصَّرْعِ † A she-camel full, or without lack or defect, in the udder: (Lth, and so in the K accord. to the TA:) or سَابِغَةُ الصَّلْوَعِ without lack or defect, and long, in the ribs. (So

in copies of the K.) And عَجِيزَةٌ سَابِغَةٌ and أَلِيَّةٌ سَابِغَةٌ (Msb, K) signify in like manner, (K,) [or] † *A long buttock.* (Msb, TA.) And رَجُلٌ سَابِغٌ † *A man large in the buttocks.* (TA.) And فَحْلٌ سَابِغٌ † *A stallion long in the veretrum:* (S, K, TA:) the contr. thereof is termed كَمِشٌ. (S, TA.) And ثَمَّةٌ سَابِغَةٌ † *A foul, or an ugly, gum.* (Lth, K, TA.) — And مَطْرَةٌ سَابِغَةٌ † *A copious rain.* (K, TA.) — And نَعْمَةٌ سَابِغَةٌ † *A complete, a full, or an ample, benefit, or boon.* (K, TA.) — See also تَسْبِغَةٌ.

أَسْبِغٌ *More [and most] complete, full, ample, or free from deficiency [in breadth and in length]:* occurring in this sense in a trad., relating to a coat of mail. (TA.)

تَسْبِغٌ: see what next follows.

تَسْبِغَةٌ (JK, S, K) and تَسْبِغَةٌ and تَسْبِغٌ and تَسْبِغٌ (JK, K,) the first of which is the most chaste, (TA.) *I. q. مَغْفَرٌ [q. v.]:* (JK:) or a portion of the mail of the coat of mail, that is conjoined to the helmet, and protects the neck: (JK, S, K:) for the helmet becomes lengthened (تَسْبِغٌ) thereby; and but for it, there would be between it and the opening at the neck of the coat of mail an intervening space: (S:) or the mail composing the رَقْرَفُ of the helmet, at the bottom thereof, with which the man protects his neck, and which is also called the مَغْفَرُ: or, accord. to “the Book of the Coat of Mail and the Helmet,” by AO, the رَقْرَفُ of the helmet is other than its تَسْبِغَةٌ; for he says that, of helmets, there is that which has a رَقْرَفٌ, [consisting of] rings [or mail] encompassing the bottom thereof, so as to surround the back and other parts of the neck, and the two cheeks, and to reach to the مَحْجَرَانِ [q. v.] of the two eyes; and he afterwards says, but when it [the helmet] is not of plate, or expanded metal, but is [a head-covering] of mail, it is called مَغْفَرٌ and غِفَارَةٌ and تَسْبِغَةٌ: (TA:) [the pl. is تَسَابِغٌ:] and the helmet [that has a تَسْبِغَةٌ attached to it, accord. to those who mean by this term the mail attached to the bottom thereof,] is called سَابِغٌ: (JK:) or, accord. to As, one says لَهَا تَسَابِغٌ (S,) or لَهَا تَسَابِغٌ. (K, TA: in the CK [erroneously] تَسَابِغٌ.)

سَبِغٌ (S, A, L, TA,) in the O and K سَبِغٌ, like عَنُقٌ, which seems to be a mistranscription, copied by the author of the K, accord. to his usual practice, from the O, (TA.) A man having upon him a coat of mail such as is termed سَابِغَةٌ. (S, A, O, L, K.)

مَسْبِغٌ is expl. by Kr as meaning *The young that is cast by its mother after the soul has been blown into it.* (TA. [But see its verb, 2.]

مَسْبِغٌ: see 2.

مَسْبِغٌ *A she-camel that usually casts her young abortively:* but a term not well known. (IDrd, TA.)

سبق

1. سَبَقَهُ (S, O, Msb, K, &c.,) aor. = (O, Msb, K) and سَبَقَ (O, K,) but the former is of higher authority, or more usual, (O, TA,) inf. n. سَبَقٌ, (S, Msb,) *He preceded him; he was, or became, got, went, or came, before him, or ahead of him; he outwent, or outstripped, him; he had, got, or took, precedence of him; syn. تَقَدَّمَ; (K, TA;) in running, and in everything.* (TA.) Some read, in the Kur [xxi. 27], لَا يَسْبِقُونَهُ بِالْقَوْلِ, thus, with damm, meaning *They say not [anything] without his having taught them:* (O, TA:) or *they say not anything until He has said it:* originally, لَا يَسْبِقُونَ قَوْلَهُ [their saying does not precede his saying]: this reading is from the phrase سَابِقَتَهُ فَسَبَقْتَهُ, [expl. below,] aor. of the latter أُسْبِقُهُ. (Bd.) See 3. — سَبَقَ الْفَرَسُ فِي سَبَقِ الْحَلَبَةِ *The horse outstripped, or came in first, among those started together for a wager, or in the race-ground.* (O, K.) Hence the trad. of 'Alee, سَبَقَ رَسُولُ اللَّهِ وَصَلَّى أَبُو بَكْرٍ وَتَلَّثَ عُمَرُ † [The Apostle of God came in first in the race, and Aboo-Bekr came in next, and 'Omar came in third]. (O, TA.) [And سَبَقَ used in like manner with the objective complement understood means *He preceded, &c., as above; and hence, he was, or became, first, foremost, or beforehand; he had, or got, the priority, or precedence. And He was, or became, one of the first or foremost:* see سَابِقٌ. See also السَّبَقُ قَصَبُ السَّبَقِ in art. — قَصَبَ النَّاسَ إِلَى الْأَمْرِ [He preceded the other people; was, or became, before them; or had, got, or took, precedence of them; in betaking, or applying, himself to the affair]. (S, K.) And in like manner one says, فِي سَبَقِ لَهَذَا الْأَمْرِ *To him belongs priority, or precedence, in this affair; like سَابِقَةٌ; syn. قُدِّمَةٌ. (A, TA.)* — [Hence,] سَبَقَ وَهَمَّهُ إِلَى شَيْءٍ فَغَلَطَ فِيهِ [He preconceived a thing, and therefore made a mistake, or erred, respecting it]. (Msb, in explanation of سَبَقَ ذَهْنُهُ إِلَى الشَّيْءِ.) [And دَخَلَ عَلَيْهِ] means in like manner † *He preconceived the thing: or his mind adverted hastily, before reflection, or without premeditation, to the thing; from what next follows.* — سَبَقَ إِلَيْهِمْ *He went, or passed, hastily, or quickly, to them.* (TA.) — [And hence,] سَبَقَ إِلَيْهِ مِنِّي قَوْلٌ † *A saying proceeded hastily, before reflection, or without premeditation, to him from me; syn. فَرَطٌ: (S in art. فَرَطُ:) and سَبَقَ مِنْهُ كَلَامٌ † *speech proceeded hastily, &c., from him; syn. فَرَطٌ: (Msb in that art. :) [but this phrase also means, more agreeably with the primary signification of the verb, † *speech proceeded previously from him; (see the Kur x. 20, &c.;) and in like manner the former phrase.]* See also 8. And سَبَقَهُ الْقَيْءُ (S, Msb, K, all in art. ذَرَعُ) i. e. *he vomited to his mouth before he was aware.* (TA in that art.) [And سَبَقَ الْقَلَمُ † *The pen anticipated, skipping over something, in transcribing.* — One says also, سَبَقْتُ عَلَيْهِ,**

meaning † *I overcame him.* (TA.) And سَبَقَ عَلَى قَوْمِهِ † *He overcame his people in generosity.* (TA.) And سَبَقَهُ فِي الْكُرْمِ † *He exceeded him in generosity.* (TA.)

2. سَبَقَ (inf. n. تَسْبِيقٌ, Mgh,) *He took, or received, the سَبَقَ [i. e. stake, or wager, laid at a race or a shooting-match, to be taken by the successful competitor]:* (IAqr, O, K:) or سَبَقْتُهُ *I took, or received, the سَبَقَ, from him.* (Az, Mgh, Msb.) — And *He gave the سَبَقَ:* (IAqr, O, K:) or سَبَقْتُهُ *I gave him the سَبَقَ.* (Az, Mgh, Msb.) Thus it has two contr. significations. (IAqr, Az, Mgh, O, Msb, K.) Hence, in the trad. of Rukáneh the wrestler, مَا تَسْبِقْنِي, i. e. *What wilt thou give me [if I overcome]?* and he said, *The third of my sheep, or goats.* (Mgh.) And سَبَقَ أَمْرٌ بِأَجْرَاءِ الْخَيْلِ وَسَبَقَهَا ثَلَاثَةٌ أُعْذِي مِنْ ثَلَاثِ نَخْلَاتٍ, meaning [*He ordered the making of the horses to run, and] gave them as a سَبَقَ [three racemes of dates from three palm-trees]:* or it may mean, *he took, or received, as their سَبَقَ:* or it [i. e. سَبَقَهَا] may be without teshdeed, [as a subst. with its affixed pronoun,] meaning *the property assigned [as their سَبَقَ].* (L, TA.) — One says also, سَبَقْتُ بَيْنَ الْخَيْلِ [app. meaning *I gave a سَبَقَ among the horses]:* (O:) or سَبَقْتُ الْخَيْلَ, and سَابَقْتُ بِبَيْتِهَا, meaning *I sent forth the horses with their riders upon them, to see which of them would outstrip.* (TA.) — And سَبَقَتِ الشَّاةُ, inf. n. as above, *The ewe, or she-goat, cast her young one, or foetus, in an incomplete state:* (Ibn-'Abbád, O, K:) but سَبَقَتْ, with رَغ, is better known. (Ibn-'Abbád, O.) — سَبَقْتُ الطَّائِرَ † *I put the سَبَقَانِ [or pair of jesses] upon the legs of the bird, and [so] shackled it.* (TA.)

3. سَابَقْتُهُ, inf. n. مُسَابَقَةٌ and سَبَاقٌ, [*I strove, or contended, with him to precede him; to be, or become, get, go, or come, before him, or ahead of him; to outgo, or outstrip, him; to have, get, or take, precedence of him; in running (i. e. I raced, or ran a race, with him); and in everything.]* (Msb, TA.) You say, سَابَقْتُهُ فَسَبَقْتُهُ [*I strove, or contended, with him to precede him, &c., and I surpassed him, or overcame him, in doing so]:* (S:) the aor. of the latter verb in this case is أُسْبِقُهُ, (Bd in xxi. 27,) and the inf. n. is سَبِيقٌ. (S.) — See also 6. — And see 2.

4. اسْبَقَ الْقَوْمَ إِلَى الْأَمْرِ [perhaps a mistranscription for اسْتَبَقَ] *The people, or party, hastened to the thing, or affair; or employed the fulness of their power, or force, to hasten to it; syn. بَادَرُوا.* (TA.)

6. تَسَابَقًا and اسْتَبَقًا signify the same: (K, TA:) thus the saying [in the Kur xii. 25] تَسَابَقَا إِلَيْهِ وَاسْتَبَقَا † means *And they strove, or contended, each with the other, to precede, or get before, to the door.* (TA.) [And



both are trans. by means of إلى: you say, كَذَا and استبقوا إليه [They strove, or contended, together, to precede, or be first, in attaining to such a thing: and so سَابَقُوا: see the Kur lvii. 21, where سَابَقُوا إِلَى مَغْفِرَةٍ is expl.

by Bd as meaning سَارِعُوا مُسَارَعَةَ الْمُسَابِقِينَ فِي الْمَضَارِ i. e. Strive ye, one with another, in hastening, with the striving of those that contend to outstrip in the hippodrome, to obtain forgiveness]. (Mḡb.) And you say, فِي الْعَدُوِّ اسْتَبَقْنَا, meaning تَسَابَقْنَا [i. e. We strove, or contended, one with another, to precede, get before or ahead, or outstrip, in running: and in like manner each of these verbs is used in relation to any object of contention for precedence]. (Ṣ.) — And تَسَابَقُوا and استبقوا † They competed, or contended, together in shooting. (TA.) † ذَهَبْنَا نَسْتَبِقُ, in the Kur [xii. 17], means † We went to compete, or contend, together in shooting: (Ṣ, Bd:) or in running. (Bd.) — And † the latter of these verbs, as well as the former, signifies also They laid bets, wagers, or stakes, one with another. (TA.)

8. بَادِرْ إِلَيْهِ i. q. اسْتَبِقْ إِلَيْهِ and استبقه. Thus] فَاسْتَبِقُوا الْخَيْرَاتِ, in the Kur [ii. 143 and v. 53], means Therefore hasten ye to good acts, &c.; or employ the fulness of your power, or force, in hastening thereto; syn. بَادِرُوا إِلَيْهَا. (O.) See also 4. — You say also, اسْتَبِقْ إِلَيْهِ الْأَمْرَ, (K in art. بدر,) or سَبَقَ, (M in that art.,) The thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and beforehand [or before he expected it]; syn. بَدَرَهُ, and بَدَرِ إِلَيْهِ. (M and K in that art.) — فَاسْتَبِقُوا الصِّرَاطَ, in the Kur xxxvi. 66, in which الصِّرَاطَ is in the accus. case because of إِلَى suppressed before it, or by making الإِسْتِبَاقَ to imply the meaning of الإِبْتِدَارَ, (Bd,) means And they would hasten, make haste, or strive to get first or beforehand, to the road that they were wont to travel: (Bd, Jel:) or † they would go along the road and leave it behind them, (Bd, O, K, TA,) so that they would wander from the right way. (O, K, TA.) — See also 6, throughout.

سبق A competitor of another in striving to precede, to be before or ahead, to outgo or outstrip, or to have precedence: [pl. أَسْبَاقُ; and the sing. is also used as a pl.:] you say, هُمُ سَبِقِي and أَسْبَاقِي: (L:) and هُمَا سَبِقَانِ They are two that compete &c. (El-Moḥeet, O, K.)

سبق A stake, or wager, that is laid between the persons concerned in a race, (T, Ṣ, O, Mgh, Mḡb, K,) and in a shooting-match; in the former case taken by [the owner of] the one that outstrips; (T, TA;) and † سبقة signifies the same: (K:) pl. of the former أَسْبَاقُ. (O, K.) It is said in a trad., لَا سَبَقَ إِلَّا فِي حَقِّ أَوْ حَافِرٍ أَوْ نَصْلٍ, meaning There shall be no stake, or wager, except in the case of the racing of camels, or of horses or mules or asses, or in the case of [the arrow-head or lance-head, i. e.] shooting or casting [the lance]: for all these affairs are preparations for

engaging in fight with the enemy; and mules and asses are included because they carry the baggage of the army. (O, TA.) — Also † The lesson of a boy, that is learned each day in the school; also called إِمَامَرًا. (TA in art. امر.)

سبقة: see the next preceding paragraph.

سَبَاقٌ an inf. n. of 3 [q. v.]. (Mḡb, TA.) — [As a simple subst., A race, or contest in running. — And The preceding part of a discourse &c. You say سَبَاقُ الْكَلَامِ وَسَبَاقُهُ The preceding and following parts of the discourse; the context, before and after.] — قِيدَانِ سَبَاقًا الْبَازِي [or pair of shackles, i. e. jesses,] of the hawk or falcon, of leathern thongs or straps, or of other material. (Ṣ, O, K.)

سَبَاقٌ: see سَبَقٌ.

هُوَ سَبَاقٌ غَايَاتِ † He is one who [often] obtains the winning canes (قَصَبَاتِ السَّبَقِ [see art. قصب]). (O, K, TA.)

سَابِقٌ [act. part. n. of 1, Preceding, &c.: and sometimes it means one of the first or foremost: as is shown by what here follows]: sometimes what is thus termed has one coming up with it; as [sometimes happens] in the case of the سابق of horses: and sometimes it is like him who obtains the winning-cane (قَصَبَةَ السَّبَقِ [see art. قصب]); for he outstrips to it and has none to share with him in it, there being none coming up with him. (Mḡb.) It is applied to a horse That outstrips; as also † سَبَقٌ: (T, Mḡb, TA:\*) and the pl. [masc., i. e. pl. of the former,] applied to horses is سَوَابِقُ and [fem., i. e. pl. of سابقة,] سَوَابِقُ: (TA:) [or] سَوَابِقُ may be pl. of سَابِقٌ regarded as a subst. like كَاهِلٌ and غَارِبٌ of which the pls. are

كَوَاهِلٌ and غَوَابِبٌ. (Ḥam p. 46.) — By the سَابِقَاتِ mentioned in the Kur lxxix. 4 are meant The angels that precede the devils with the revelation [that they convey] to the prophets: (TA:) or the angels that precede the jinn, or genii, in listening to the revelation: (T, K, TA:) or the angels that precede with the souls of the believers to Paradise (Bd, Jel) and with the souls of the unbelievers to Hell: (Bd:) or the horses [that precede in battle]: (Zj, TA:) or the souls of the believers, that go forth with ease: or the stars [that precede other stars]. (TA. [See more in the Expositions of Bd and others.]) — [The pl.] سَبَقٌ, applied to palm-trees, means † That produce their fruit early. (TA.)

سَابِقَةٌ [fem. of سَابِقٌ, q. v.: and also a subst. formed from the latter by the affix ة, signifying Priority, or precedence]. One says, لَهُ سَابِقَةٌ فِي هَذَا الْأَمْرِ † [To him belongs priority, or precedence, in this affair,] when he has preceded the [other] people [in betaking, or applying, himself] to the affair: (Ṣ, K, TA:) like as you say, لَهُ سَبَقٌ [mentioned above: see 1]. (TA.) — [Also, as used by physicians, A predisposition to disease.]

سَابِقِيَّةٌ [The state, or condition, of preceding]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

أَسْبَقُ [More, and most, preceding or prevent; more, and most outgoing or outstripping; &c.]. مِنَ الْأَجَلِ and مِنَ الْأَفْكَارِ are provs. [meaning More prevent than the period of death and than the thoughts]. (Meyd.)

مُسَبِّقٌ A horse much, or often, outstripped. (Mḡb.)

مُسَبِّقِيَّةٌ [The state, or condition, of being preceded]. (De Sacy's Anthol. Gramm. Ar. p. 302.)

## سبق

1. سَبَكَ, (Ṣ, Mgh, Mḡb, K,) aor. ʔ, (Ṣ, K,) so says El-Farábee, and so in the Jm, and in the handwriting of Aboo-Sahl El-Harawee, (TA,) or ʔ, (Mḡb,) thus in the handwriting of Az, (TA,) inf. n. سَبَكٌ, (Ṣ, Mgh, Mḡb,) He melted, (Ṣ, Mgh, Mḡb, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a mould, (TA,) gold, (Mgh, Mḡb, TA,) or silver, (Ṣ, Mgh, TA,) &c.; (Ṣ, TA;) and † سَبَكَ signifies the same, (K,) inf. n. تَسْبِكٌ; (TA;) this inf. n. and سَبَكَ both signifying the melting of gold and silver, and pouring it forth into a مَسْبِكَةٌ [or mould] of iron, like the half of a cane divided lengthwise. (Lth, TA.) — Hence, سَبَكَ is metaphorically used in the sense of تَجَرَّبَةٌ. (Ḥar pp. 140 and 211.) One says, فَلَانٌ سَبَكَهُ التَّجَارِبُ † [Such a one, tryings tried, or have tried, him]. (TA.) And كَلَامٌ لَا يَنْبَغُ عَلَى السَّبَكَ is another tropical phrase [app. meaning † Speech or language, that does not stand good, or is not sound, or valid, when tried, or tested; that will not stand trying, or testing]. (TA.)

2: see the preceding paragraph.

7. سَبَكَ said of تَبْرٍ [i. e. native, or unwrought, gold or silver or the like], It melted. (TA.)

سَبَكَ, applied to تَبْرٍ [i. e. native, or unwrought gold or silver or the like, Melted and cleared of its dross, and poured forth into a mould], i. q. † مَسْبُوكٌ. (TA.)

سَبِيكَةٌ [a subst. formed from the epithet سَبِكَ by the affix ة, An ingot, i. e.] a piece (Lth, Mgh, Mḡb, K) of gold, (Lth, Mgh, Mḡb, TA,) or of silver, (Lth, Ṣ, Mgh, TA,) &c., (Mgh,) [i. e.] sometimes, of any metal, (Mḡb,) of an oblong form, (Mgh, Mḡb,) that has been melted, (Lth, Ṣ, Mgh, Mḡb, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a mould, (TA,) [i. e.,] into a مَسْبِكَةٌ of iron like the half of a cane divided lengthwise: (Lth, TA:) pl. سَبَائِكٌ. (Lth, Ṣ, Mḡb.) An Arab of the desert likened to it a difficult mountain that he desired to ascend, because of its smoothness; saying, أَيُّ سَبِيكَةٍ هَذِهِ [What an ingot is this!]. (A, TA.) — The pl. is also applied to رِقَاقٌ [i. e. † Thin, flat, bread]; this being so called because it is made of choice, or pure, flour; and is as though it were prepared therefrom by being melted and poured into a mould (كَانَتْ سَبِكَ مِنْهُ), and cleared from the bran. (TA.)

[سَبَاكٌ *A melter and purifier and caster, or one who makes سَبَائِكُ, of gold, or silver, or the like. — Hence,] هُوَ سَبَاكٌ لِكَلَامِهِ a tropical phrase [app. meaning † He is a trier, or tester, or a purifier, of speech, or language: see 1]. (TA.)*

سَبَاكٌ: see art. سَبَك.

مَسْبِكَةٌ *A mould of iron like the half of a cane divided lengthwise, into which molten gold and silver (Lth, TA) and the like (TA) are poured: (Lth, TA:) pl. مَسْبَائِكُ. (TA.)*

مَسْبُوكٌ: see سَبَك.

سَبَكَ

Q. 4. اَسْبَكَ i. q. اَسْبَطَهُ in its several significations: (K:) i. e. (TA.) — *He stretched himself: (TA:) he lay upon his side, and stretched himself: (AA, S, TA:) [&c.] — He (a youth, or young man,) became tall: (Lh:) and اَسْبَكَتْ She (a girl) became of erect and justly-proportioned stature. (S, K.) An ex. occurs in a verse of Imra-el-Kays, cited voce مَجْجُولٌ. (S.) — It (a plant) became tall and full-grown: (TA:) and it (anything) became extended, and long, or tall. (Lh.) — He went at random, or heedlessly; without consideration, or certain aim. (Lh.) — It (a river) flowed. (TA.) — اَسْبَكَتْ عَيْنُهُ His eye shed tears. (Lh.) But ISd says that this is not known in classical Arabic. (TA.)*

مَسْبُوكٌ [act. part. n. of the verb above]. — *A youth, or young man, of just proportion, and full grown. (Aboo-Ziyád El-Kilábee, S, K.) — Hair that hangs down; lank; not crisp: (S, K:) or of just length: or full-grown, and standing out. (TA.) — And Anything extended, and long, or tall. (Lh.)*

سَبَلَ

2. جَعَلَهُ فِي سَبِيلِ اللَّهِ, inf. n. تَسْبِيلٌ, means *He assigned it, or the profit, or revenue, or usufruct, thereof, to be employed in the way, meaning cause, of God, or of religion; or in the doing of anything, or all, that God has commanded, or of the works whereby one pursues the way that leads to advancement in the favour of God; he dedicated it to pious, or charitable, uses or purposes; (K, TA;) as though [meaning] he made it a trodden way [whereby to advance] to [the favour of] God. (TA.) You say, using the verb in this sense [i. e. He assigned the profit, or revenue, or usufruct, of his estate to be employed in the cause of God, or of religion]; (S;) to be given to the wayfarer, and the poor, and the warrior against unbelievers, and others. (TA voce تَسْبِيلٌ.) And سَبَلَ الشَّمْرَةَ He assigned the profit to be employed in the ways of good works (Mgh, Mṣb) and the various kinds of pious deeds: (Mṣb:) or he made the profit to be allowable, or free, to those for whose benefit the property itself was made unalienable in perpetuity. (TA.) [See an ex. in the first paragraph of art. حَبَسَ, relating to some palm-trees which 'Omar desired to give in*

charity.] — سَبَلَ, [either سَبَلَ or, سَبِلَ both app. allowable, (see the part. ns., below,)] *He (a man) was, or became, long in the سَبْلَةَ [q. v.]; as though he had a long سَبْلَةَ given to him. (TA.) — See also 4.*

4. اَسْبَلَتْ الطَّرِيقَ *The road had many passengers following, or succeeding, one another, or going repeatedly to and fro, upon it. (M, K.) — اسبِلْ اِزَارَةَ, (S, M, K,) inf. n. اِسْبَالٌ, (TA,) He let loose, let down, or lowered, his waist-wrapper; (S, M, K;) and so اَسْبَلَتْ the veil, or curtain, (Mṣb,) or he let down, let fall, or made to hang down, the veil, or curtain: (Mgh:) the former act is forbidden in a trad. (TA.) And اسبلت اِسْبَلَتْ ذَيْلَهَا [She made her skirt to hang down; or to hang down low, so that she dragged it on the ground]; said of a woman. (M.) And اسبِلْ ثَوْبَهُ He dragged his garment [on the ground]; (O;) and اسبِلْ سَبْلَهُ signifies the same, (O, TA,) inf. n. تَسْبِيلٌ. (TA.) And اسبِلْ ذَنْبَهُ He made his tail to hang down; he hung down his tail; said of a horse. (M.) — [Hence,] اسبِلْ المَاءَ † He (a man) poured forth the water. (Mṣb.) And اسبِلْ دَمْعَهُ (M, K, TA) † He shed, or let fall, his tears. (K, TA.) — The verb is also similarly used intransitively. (TA.) You say, of a part of the beard, اسبِلْ عَلَى الصَّدْرِ [It fell, or hung down, upon the breast]. (Az, O, TA.) — And اسبِلْ المَطَرُ † The rain let fall a shower, and became dense; as though it let down a curtain: (A, TA: [but accord. to this explanation, the verb is app. trans.; and the phrase, elliptical:]) or the rain fell continuously, or in consecutive showers, and in large drops: and in like manner, اسبلت الدَّمْعُ the tears. (S, K,) — And اسبلت السَّمَاءُ (AZ, S, M, K) † The sky let fall its rain issuing from the clouds and not as yet having reached the earth: (AZ, S, TA:) or [simply] the sky rained. (K.) And اسبلت اُرْوَاقَ العَيْنِ † The sides of the eye shed tears. (O, K, TA, all in art. رَوَقٌ) — And اسبِلْ عَلَيْهِ † He poured forth his speech against him abundantly, [or in torrents,] (A, K, TA,) like as rain pours. (A, TA.) — سَبَلَ اسبَلَ الزَّرْعَ The seed-produce put forth its سَبَلَ [or ears]; (S;) and so سَبَلَ; (S, Mgh, Mṣb;) or put forth its سَبَلَ, (Mṣb in explanation of the former,) which is syn. with سَبَلَ, (S, M, Mṣb, K,) or its سَبُولَةٌ: (K in explanation of the former:) [Mṣr says,] † تَسْبِيلٌ I have not found. (Mgh.)*

Q. Q. 1. سَبَلَ: see 4, last sentence: — and art. سَبَلَ.

Q. Q. 2. تَسْبِيلٌ: see 4, last sentence.

سَبَلَ *A thing that one has let loose, let down, let fall, or made to hang down, and to drag [on the ground]; like as نَشَرَ signifies “a thing that one has spread” &c.: whence the trad., مَنْ جَرَّ مِنْ جَرِّهِ سَبْلَهُ مِنَ الخَيْلِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ [He who drags what he has made to hang down of his garment from pride, or self-conceit, God will not look towards him on the day of resurrection]: (O:) or سَبَلَ means garments made to hang down [so as to drag]; and is pl. of سَبْلَةٌ; [or*

rather a coll. gen. n. of which سَبْلَةٌ is the n. un.;] whence جَرَّ سَبْلَتَهُ, (TA,) which means [He dragged his garment; though said to mean,] his garments. (K, TA.) — Also † Rain: (S, M, K:) or rain issuing from the clouds and not as yet having reached the earth: (AZ, S, TA:) or flowing rain: and likewise flowing blood. (Ham p. 359.) — [Hence, app., as indicating swiftness,] سَبِلٌ is the name of † A certain mare, (S, K,) an excellent mare, said by As to have been the mother of اُغْوَجٌ, and to have belonged to [the tribe of] Ghanee. (S, TA.) — And سَبِلٌ [or سَبِلٌ as a fem. proper name] is a name for † A ewe, or she-goat: and such is called to be milked by saying سَبِلٌ سَبِلٌ. (Ibn-'Abbád, TA.) — Also i. q. سَبِلٌ, (S, M, Mṣb, K,) which signifies The ears of corn: (MA: [and in like manner both are expl. in the KL, but as singulars, app. because used as gen. ns.:]) n. un. of the former with سَبْلَةٌ, and so of † the latter: and the pl. of سَبِلٌ, which is of the measure فَعْلٌ, is سَبَائِلٌ: (Mṣb:) or this is pl. of سَبْلَةٌ, (S,) as also سَبَائِلٌ: (K, TA.) or سَبَائِلٌ [in the CK (erroneously) سَبْلَةٌ] signifies an ear of corn [so I render زَرْعَةٌ (in the CK زَرْعَةٌ)] that is bending, or inclining, as also سَبُولَةٌ [mentioned in one of my two copies of the S as syn. with سَبْلَةٌ but not in the other copy] and سَبُولَةٌ (M, K) and سَبْلَةٌ; (K;) or, accord. to Lth, سَبُولَةٌ signifies an ear (سَبْلَةٌ) of millet (ذُرَّةٌ), and of rice, and the like, when bending, or inclining: (O, TA:) and some say that سَبَلَ signifies spreading, or expanding, any of the سَبَلَ [or ears of corn]; (M, TA;) or the extremities thereof; (TA;) and the pl. is سَبُولٌ; (M;) or سَبُولٌ is syn. with سَبِلٌ, in the dial. of بنو هِمَّانٍ [?]. (TA.) † السَّبِيلَةُ is also the name of A certain sign of the Zodiac [i. e. Virgo]: (S in the present art., and K in art. سَبَلَ:) [or Spica Virginis;] a star in Virgo; thus called by astrologers; also called السَّبَاكُ الأَعَزَلُ. (Kzw. [See art. سَبَكَ.]) سَبِلٌ الطَّيْبُ is A well-known plant, [spikenard,] which is called in the present day السَّبِيلُ الهِنْدِيُّ, [brought from India. (O. [See also art. سَبَلَ.])] — Also sing. of سَبَائِلٌ, which signifies † The uppermost parts of a bucket, (O,) or the lips thereof: (S:) or سَبْلَةٌ is the sing. of سَبَائِلٌ in these senses; and signifies † the head of a vessel [like as it signifies the “ear,” which is the “head,” of a culm of wheat &c.]. (TA.) You say, مَلَأَهَا إِلَى أَسْبَالِهَا † He filled it (i. e. the wine-cup, الكَأْسُ, M, TA, or the bucket, الدَّلْوُ, O) to its edges, (M, K, TA,) and to its lips. (K.) And a poet says, (S,) namely Bá'ith Ibn-Şureym El-Yeshkuree, (TA.)

• إِذْ أَرْسَلُونِي مَاتِحًا بِدَلَائِبِهِمْ •  
• فَمَلَأْتَهَا عَلَقًا إِلَى أَسْبَالِهَا •

[When they sent me drawing with their buckets, and I filled them with blood to their brims]: he says, they sent me seeking to execute their blood-revenges, and I slew many: العَلَقُ meaning

“blood.” (S, TA. [See also Ham p. 268, where some different readings are mentioned; and it is said that the *اسبال* may mean the knots that are connected with the cross-pieces of wood of the bucket.]—And † *A number of spears, few or many.* (K. [Perhaps because their heads are likened to the heads of corn.])—Also *The nose:* (K:) pl. *سِبَال*: so in the Moḥeet. (TA.) One says, *أُرْغَرَ اللَّهُ سِبَلَهُ* [May God make his nose to cleave to the earth, or dust: or † abase, or humble, him]. (TA.)—And *Garments made of the hards, or hurds, of flax of the coarsest of qualities: and so سِبَلَةٌ* [if one of these words be not a mistranscription for the other]. (TA.)—And *A certain disease in the eye, [thus رِيح السبيل is expl. in the M,] resembling a film, as though it were the web of a spider, with red veins: (S:) or a film of the eye, from the swelling, or inflation, of its external veins upon the surface of the eye, (K,) which is one of the layers of the eye, (TA,) [namely, the tunica albuginea, or white of the eye, so called in the present day,] and the appearance of a web, or thing woven, between the two, [i. e. between those veins and the white tunic,] like smoke: (K:) or a film covering the eye; as though from *إِسْبَال* meaning the “letting down” of a veil, or curtain. (Mgh.)—Also *A reviling, or vilifying.* (K.) One says, *بَيْنِي وَبَيْنَهُ سِبَلٌ* Between me and him is a reviling, or vilifying: so in the Moḥeet. (TA.)*

*سِبَلٌ* [is app. a possessive epithet, meaning *Having length and flaccidity.* *سِبَلَةٌ* means [A scrotum] that is long (M, K, TA) and flaccid. (TA.)

*سِبَلَةٌ* † *A rain of wide extent.* (IAḡr, O, K.)

*سِبَلَةٌ*: see *سِبَلٌ*, in five places. — Also † *The شارب [or mustache]: (S:) or the دائرة [or small protuberance termed حُرْمَةٌ, q. v.,] in the middle of the upper lip: or the hair that is upon [app. meaning of] the شارب; (M, K;) whence the saying, طَالَتْ سِبَلَتُكَ فُقْصَا [thy hair of the mustache has become long, therefore clip it]; and it is tropical: (TA:) or the extremity of that hair: (M, K:) or the two mustaches together: (M, K:\*) or what is upon the chin, to the extremity of the beard: or the fore part of the beard: (M, K:) or what hangs down, of, or from, the fore part of the beard: (Zj, in his “Khalḡ el-Insán:”) or, accord. to Az, it signifies, with the Arabs, the fore part of the beard, and what hangs down thereof, or therefrom, upon the breast: or, accord. to IDrd, some of them apply it to the extremity of the beard; and some, to the hair of the mustache that hangs down on the beard: in a trad., in which it is said that he [Mohammad] was full in the *سِبَلَةَ*, Az says that it means the hairs beneath the lower jaw: accord. to AZ, it is what appears, of the fore part of the beard, after [or exclusive of] the hair of the side of each cheek and the عُنُون [here app. meaning the portion of the beard next the front of the throat], and what is concealed [thereof]: (TA:) or, accord. to Th, the beard altogether: (M:) the pl. is *سِبَالٌ*, (S,*

K,) [to which *س* is sometimes added, agreeably with a common license, as appears from an ex. in what follows,] and *سِبَالَاتٌ*, occurring in the saying, *إِنَّهُ لَذُو سِبَالَاتٍ*, mentioned by Lh, in which the term *سِبَلَةٌ* is made to apply to every separate portion [so that the meaning is, *Verily he has a سِبَلَةٌ*. (M.) One says, of enemies, *هُرُ ضَبِّ سِبَالَاتٍ*. (M.) One says, of enemies, *هُرُ ضَبِّ سِبَالَاتٍ* † [They are red, or reddish, in respect of the mustaches, &c.: see art. *صَبَب*]. (TA.) And of a man who has come threatening, one says, *جَاءَ فَلَانٌ وَقَدْ نَشَرَ سِبَلَتَهُ* † [Such a one came having spread out his mustache, &c.]. (K, TA.) And in a trad. respecting Dhu-th-Thudeiyeh, [see art. *ئُدَى*], it is said, *عَلَيْهِ شَعِيرَاتٌ مِثْلُ سِبَالَةِ السُّتُورِ* [app. meaning † *Having upon him small hairs like the whiskers of the cat*]. (TA.)—*سِبَلَةُ البعير* means † *The part of the camel, in which he is stabbed, or stuck, in the uppermost part of the breast; (T, M;) called also the تَرْيِبَةُ: (T:) or the fur that flows down upon that part of the camel.* (M, K. [In the CK, *مَنْخَرُهُ* is erroneously put for *مَنْخَرُهُ*].) You say *لَتَبَ فِي سِبَلَةِ النَّاقَةِ*, meaning † *He stabbed, or stuck, the she-camel in the part above mentioned: (M in art. *لَتَبَ*: [in the K, in the present art., *كَتَبَ* is erroneously put, in this phrase, in the place of *لَتَبَ*].) Az heard an Arab of the desert say *لَتَرَ فِي سِبَلَةِ بَعِيرِهِ*, [which means the same as *لَتَبَ*], and he supposes the *سِبَلَةُ* to be hairs in the part above mentioned. (TA.) You say also, *بَعِيرٌ حَسَنُ السَّبَلَةِ*, meaning † *[A camel goodly in respect of] the thinness of his skin (جلده): so in the O and K: but accord. to the T, of his cheek (خده); and this is probably the right explanation.* (TA.)*

*أَسْبَلٌ*: see *سِبَالَانِي*.

*سَبِيلٌ* *A way, road, or path; (S, M, Mḡb, K;) and what is open, or conspicuous, thereof; (M, K;) and Er-Rághib adds, wherein is easiness: (TA:) and سَبِيلَةٌ signifies the same: (Ibn-'Abbád, K:) the former is masc. and fem.; (S, M, Mgh, Mḡb, K;) like زَقَاتٌ; (Mḡb;) made fem. by the people of El-Hijáz, and masc. by Temeem; (Akh, S voce زَقَاتٌ;) but mostly fem.; (IAth, TA;) in the Kur it is made masc. in vii. 143, and fem. in xii. 108: (S, M, TA:) pl. *سَبَائِلٌ*, (M, K,) or, accord. to ISk, it has this pl. when masc., and *سَبَائِلٌ*, like *عُنُونٌ* when fem., (Mḡb, [but this distinction and the latter pl. are both strange,]) and it has also as a pl. [of pauc.] *أَسْبِلَةٌ*. (TA.) In the saying, *وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ*, [And upon God it rests to show the right way (see art. *قَصْدٌ*)], (M, K,) in the Kur [xvi. 9], (M,) it is used as a gen. n., because it is added, *وَمِنْهَا جَائِرٌ*. (M, K.)—*ابْنُ السَّبِيلِ* means † *The son of the road; (M, K;) he whom the road has brought, or [as it were] brought forth; (IB;) the wayfarer, or traveller: (Mgh, Mḡb;) or he who travels much or often: (TA:) or the traveller who is far from his place of abode: (Er-Rághib:) as used in the verse of the Kur, (M, Mgh, Mḡb,) ix. 60, (M,) it means the person to whom the way**

*has become cut short [so that he is unable to continue his journey]; (M, K;) to which has been added, who desires to return to his country, or town, and finds not what will suffice him: (TA:) or the traveller who is cut off from his property: (Mgh, Mḡb:) or the person who desires to go to a country, or town, other than his own, for a necessary affair: or, accord. to Ibn-'Arafah, the guest who has become disabled from proceeding in his journey, his means having failed him: to such should be given as much as will suffice him to his home. (TA.)—وَتَقَطَعُونَ السَّبِيلَ*, in the Kur [xxix. 28], means † *[And ye cut off] the way of offspring [by your unnatural practices]: or and ye oppose yourselves to men in the roads [or road] for the purpose of that which is excessively, or enormously, foul or abominable. (TA.)—سَبِيلٌ* means † *The way, or cause, of God, or of religion; or the way whereby one seeks approach to God, or advancement in his favour.* It is said in the Kur [ii. 191], *وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ*, meaning † *And expend ye in warring against unbelievers and the like, and in every good work commanded by God; (M, K;) such being of the ways [that lead] to God: (M:) mostly used in relation to warring against unbelievers and the like. (M, K.) And in the same, iii. 163, *الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ*, meaning [Who have been slain in the cause of God, or of his religion, i. e.,] for the sake of the religion of God. (Jel.) And you say, *جَعَلَ صِبْعَتَهُ فِي سَبِيلِ اللَّهِ* † [He made his estate to have its profit, or revenue, or usufruct, employed in the cause of God, or of religion]. (S.)—*سَبِيلٌ* also signifies † *A means of access; a connexion, or a tie: so in the saying, in the Kur [xxv. 29], *يَا لَيْتَنِي آتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا*, [O would that I had obtained, with the Apostle, a means of access to Paradise]: (S, Mḡb, TA:) thus it has been explained: (TA:) or the meaning is, [O would that I had taken, with the Apostle,] a way to safety: or one way, the way of truth. (Bd.)—[Also, in the present day, applied to A public drinking-fountain.]**

*سَبِيلَةٌ* and *سَبِيلَةٌ*: see *سَبَلٌ*, in three places.

*سَبِيلَةٌ*: see *سَبِيلٌ*, first sentence.

*سَبِيلٌ* *Travelling upon a road: pl. سَبَائِلٌ and [coll. gen. n.] سَبَائِلَةٌ: (TA:) this last signifies travellers, (S, M,\*) or a company of people, (Mgh, K,) following, or succeeding, one another, or going repeatedly to and fro, (S, M, Mgh, K,) upon the roads, (S, Mgh,) or upon the road, (M, K,) for the accomplishment of their wants: it is made fem. as denoting a جَمَاعَةٌ. (Mgh.)—Also, سَبَائِلَةٌ, (TA in art. *شَعْرٌ*), or سَبِيلٌ سَابِلَةٌ, (M, K, TA,) *A travelled road; (M, K, TA;) a beaten road. (TA in art. *شَعْرٌ*.)—عَيْثُ سَابِلٌ* † *Rain falling continuously, or in successive showers, and in large drops, and copiously. (TA.)**

*سَابِلَةٌ*: see the next preceding paragraph, in two places.

*سَبِيلٌ* and *سَبِيلَةٌ*: see *سَبَلٌ*, in five places: and see also art. *سَبِيلٌ*.

سَبِيل the name of *A certain fountain in Paradise*: determinate; [without tenween;] but occurring at the end of a verse of the *Kur* [lxxvi. 18], (Akh, S, K,) and being with fet-h, (Akh, S,) l is added to it, (Akh, S, K,) for the sake of conformity [with the endings of other verses before and after it]. (K.) See also art. سلسيل.

أَسْبَل † A man long in the سَبَلَة [q. v., here said in the TA to mean the beard, but this is questionable], as also † سَبْلَانِي and † مَسْبِل and † مَسْبِل and † مَسْبِل. (M, K, TA.) — And the fem., سَبْلَاء, † A woman having hair in the place of the mustache. (TA.) — And † An eye having long lashes. (M, K.)

مَسْبِل: see the next preceding paragraph.

مَسْبِل A man lengthening his garment, and making it to hang down to the ground. (IAqr, TA.) [And in like manner,] applied to a woman, [though without ة,] Who has made her skirt to hang down [app. to the ground]. (M.) — See also أَسْبَل. — And المَسْبِل signifies † The penis: (M, K, TA:) because of its pendulousness. (TA.) — And † The [lizard called] ضَبّ. (K.) — And the fifth of the arrows used in the game called المَسْبَر: (M, K:) or the sixth of those arrows, (Lh, S, M, K,) also called المَصْفَح, (S,) in which are six notches, and to which are assigned six shares [of the slaughtered camel] if it win, and six fines if it do not win: (M:) pl. المَسَابِل. (TA.) — And مَسْبِل is one of the names of *Dhu-l-Hijjah*; (M, K;\*) of the time of 'Ad. (M.)

مَسْبِل: see أَسْبَل. — Also An ugly old man: (K:) app. because of the length of his beard. (TA.)

أَسْبَل: see مَسْبِل.

سبى

1. سَبَى العَدُو, (S, M, Mṣb, K,) and وَغَيْرَهُ, (M,) aor. سَبَى, (Mṣb, TA,) inf. n. سَبِي (S, M, Mṣb, K) and سَبَا, (S, M, K,) or † the latter is a simple subst., as also † سَبَا or سَبِي, (Mṣb,) He made captive, captived, or took prisoner, [the enemy, and other than an enemy;] (S, K;) as also † اسْتَبَاهُ, (S, Mṣb, K.) — [Hence,] تَسْبَى قَلْبَ الرَّجُلِ † [She captivates the heart of the man], said of a woman. (S.) — And سَبَيْتُ قَلْبَهُ and اسْتَبَيْتُهُ † I captivated his heart. (M.) And قَلْبُ † اسْتَبَيْتُ, said of a girl, or young woman, i. q. سَبَيْتُهُ [i. e. † She captivated the heart of the youth, or young man.] (TA.) — One says also, إِنَّ اللَّيْلَ لَا تُسَبَى لَهُ وَلَا تُسَبَى لَهُ, the latter on the authority of Lh, who says that it means a prayer, (M, TA,) for which reason the verb [in the former instance] is in the mezzoom form, (TA,) i. e. [Verily the night is long, and] may I not be made as the captive [to it]. (M, TA.) — سَبَى الخَيْرِ, (S, M, K,) aor. as above, (M,) inf. n. سَبِي and سَبَا, (T, M, K,) though J says only the latter, (K,) He conveyed wine from one town, or country,

to another; (S, K;) or he brought wine from one land to another; as also † اسْتَبَاهَا: (M:) [and] so سَبَاهَا, with hemz: (Mṣb:) or سَبَاهَتْ, with hemz, means "I bought" (S, M) wine, to drink it. (S. [See art. سَبَا.]) — سَبَاهَ اللهُ, (ISk, S, M, K,) aor. as above, (S,) inf. n. سَبِي, (S, M,) God estranged him; (ISk, S, M, K;) removed him far away; (S, K;) and cursed him: (M:) or it is like the saying اللهُ لَعْنَهُ: (S:) [or may God estrange him; &c.:] one says, مَا لَهُ سَبَاهَ اللهُ [What ails him? May God estrange him; &c.]. (TA.) — سَبَى الْبَيْتِ, (M, K,) aor. as above, (M,) inf. n. سَبِي, (TA,) He dug until he reached the water. (M, K.)

5. تَسَبَى لَهُ † He manifested, or showed, love, or affection, to him; and became inclined to him. (TA.)

6. تَسَابَوْا They made one another captive. (Az, K.)

8: see 1, in four places.

سَبَى i. q. † مَسْبِي [i. e. Made captive]; (M;) or السَّبِي signifies مَا يُسَبَى [i. e. what is made captive; but I rather think that the right explanation is مَنْ يُسَبَى i. e. the person who is made captive; agreeably with what follows]: pl. سَبِي: (M, K:) one says قَوْمٌ سَبِي [a company, or party, of men made captive]; the latter word in this case being an inf. n. used as an epithet; [therefore, as such, it is applicable to a single person, male or female, as well as to a pl. number;] and accord. to As, one says not otherwise than thus in speaking of a company, or party, of men: (Mṣb, TA:) [but] † سَبِي is [also] applied to a single person, to the male and the female, (M, K,) i. e. to the latter, as to the former, without ة, (M,) as meaning made captive: (K:) or سَبِي is applied to a boy, or young man, or male slave, as also † مَسْبِي; and سَبِيَّة to a girl, or young woman, or female slave, as also † مَسْبِيَّة; (Mṣb;) or to a woman, in this sense: (S:) and the pl. of † سَبِي, (M, K,) or of سَبِيَّة, (Mṣb,) is سَبَايَا, (M, Mṣb, K,) applied to women. (M.) — Also *Women*, (IAqr, M, K,) universally; (IAqr, M;) because they captivate the hearts; or because they are made captive, and possessed as property. (M, K.)

سَبَا: see سَبِي. — Also A tribe of *El-Yemen*; regarded as a حَقِي, perfectly decl.; and regarded as a قَبِيْلَة, [and therefore a fem. proper name,] imperfectly decl. [and written سَبَا]: (M, TA:) or, as is said in the Mṣb, it is the name of a town, or province, in *El-Yemen*; masc., and therefore perfectly decl.; and fem., and therefore imperfectly decl.; called by the name of its builder: (TA:) [hence,] one says, أَيَادِي سَبَا and ذَهَبُوا أَيَادِي سَبَا, [making the last word to be without tenween either as a fem. proper name or because of pausing after it,] i. e. They went away scattered, or dispersed: (S, M, K:) J says, (TA,) they are two nouns made one, like مَعْدَى كَرَب, perfectly decl. because not occurring otherwise than as a denotative of state, [and therefore indeterminate,] whether you make

the former to be a prefixed noun governing the latter in the gen. case, or do not so. (S, TA. [See also art. سَبَا.]) — In a verse of 'Alkameh Ibn-'Abadeh, the phrase سَبَا الكَتَانِ is used for سَبَابِ الكَتَانِ. (M in art. سب: see سب.)

سَبَا or سَبِي: see 1, first sentence.

سَبَا: see سَبِي.

سَبَا: see 1, first sentence.

سَبِي: see سَبِي, in two places. — Also, (K,) or سَبِي, (M,) A branch, or piece of stick or wood, brought by a torrent from one tract, or region, to another, (M, K,) or from a distant place; (M;) and † سَبَا and † سَبَا signify the same. (K.) — سَبِي الْحَيَّةِ The slough of the serpent; (M, \*K;) as also سَبِيهَا. (K in art. سَبَا.) [Accord. to different copies of the K in the present art., سَبِي or سَبِي or سَبِي, all of which are wrong.] — سَبِيَّة [or ذُرَّة سَبِيَّة] A pearl, or large pearl, brought out by the diver (K, TA,) from the sea. (TA.) — Also, [or خَمْرٌ سَبِيَّة], Wine brought from one town, or country, to another: (S, M, K:) if bought to be drunk, it is termed سَبِيَّة, with ة: (S, M:) or, perhaps, the former may be an instance of the alleviation of ة. (M. [See also سَبِيَّة in art. سَبَا.])

سَبِيَّة The مَشِيْمَة [or membrane enclosing the foetus in the womb], which comes forth with the young: (S, K:) or a thin pellicle over the nose of the foetus, which dies if it be not removed from it at the birth: (K:) or the water that comes forth upon the head of the foetus, (T, M,) [i. e.] at the birth: (T:) pl. سَوَابِي [or سَوَاب]. (S.) — Hence, as being likened thereto, because of its fineness, (M,) † The dust of the burrows, or holes, of the jerboa; (K;) or fine dust which the jerboa extracts from its burrow, or hole: said by Abu-l-'Abbás to be [one] of the burrows, or holes, of the jerboa; but this saying of his has been rebutted. (M.) — Hence also, (M,) † Increase or offspring [of camels or the like]; (S, M, K, TA;) called by the name of that from which they come: (M, TA:) or (so accord. to the M, but accord. to the K "and") camels for breeding: and numerous cattle: (M, K:) or also sheep, or goats, having numerous offspring: (T, S, K:) and it is also applied to denote a large number [app. of animals &c.]. (TA.) One says, لَيْلٌ فُلَانٍ سَبِيَّةٌ, meaning † [To such a one belong] numerous cattle. (TA.)

سَبِيَّة A streak of blood; (AO, S, M, K;) as also † سَبِيَّة: (M, TA:) pl. أَسَابِي. (AO, S, M, K.) — And An extended thread or string of [goats'] hair. (TA.) — And [the pl.] أَسَابِي signifies The conspicuous tracks of a road. (TA.)

سَبِيَّة: see the next preceding paragraph.

سَبِي: see سَبِي, in three places.

## ست

1. **سَتَّه**, [aor. <sup>2</sup>, accord to rule, and inf. n. app. **سَتَّ**, q. v.,] *He attributed or imputed to him, or charged him with, or accused him of, a fault, or defect, or the like; as also سَدَّه; syn. عَابَه.* (TA. [The sense in which عَابَه is there used is indicated by the context.])

**سَتَّ** a dial. var. of **اَسَتَّ**: see the latter word in art. **سَه**, in two places.

**سَتَّ** *Foul, or evil, speech or language.* (IAqr, K.) — And also, [like **سَدَّ**,] *A fault, or defect, or the like; syn. عَيْب.* (K.)

**سَتَّ**: see **سَتَّه**, of which it is the fem. — **سَتِّي** said to a woman means, (K, TA,) accord. to the explanation of IAmb, (TA,) *يا سَتِّي جِهَاتِي [O thou who occupiest the six places in relation to me; or, who art above me, below me, before me, behind me, on my right, and on my left]:* (K, TA:) as though alluding to her holding the speaker in her possession: (TA:) or it is an incorrect expression; (K;) or it is vulgar, and held in low estimation; (IAqr, TA;) and is correctly **سَيِّدَتِي** [*my lady, or my mistress*]: (K:) it may be regarded as a contraction of **سَيِّدَتِي**, accord. to Esh-Shiháb El-Kásimee: (TA:) and Es-seyyid 'Eesà Es-Safawee says that it should not be restricted to the class of expressions used as vocatives. (MF, TA.)

**سَتَّة** (Lth, T, S, M) and **سَتَّةٌ** (Lth, T, S, M, K,) the former masc. and the latter fem., (S,) [signifying *Six*,] are originally **سَدَّسَة** (Lth, T, M) and **سَدَّس**; (Lth, T, S, M, K;) the latter **س** is changed into **ت**, and the **د** is incorporated into it; (Lth, T, S, M, K;) for the dim. of **سَتَّة** is **سَدَّسَة** [and that of **سَتَّ** is **سَدَّس**], and the pl. is **أَسَدَّاس**. (Lth, T, S.) You say, **عِنْدِي سَتَّة رِجَالٍ وَنِسَاءٍ** [*I have with me, or at my abode, six men and women*], i. e., *three men and three women*: and you may say, **عِنْدِي سَتَّة رِجَالٍ وَنِسَاءٍ**, meaning, *six men, and also women*: and in like manner you do in the case of any number that can be divided so as to apply to two plurals, as six and seven and the higher numbers: but in the case of a number that cannot be divided so as to apply to two plurals, as five and four and three, you put the latter noun in the nom. case only, saying, for ex., **عِنْدِي خَمْسَة رِجَالٍ وَنِسَاءٍ**. (ISk, S.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which **سَتَّة** is imperfectly decl., see **ثَلَاثَة** and **تِسْعَة**.] **سَتَّة عَشْرَة** [indecl. in every case, meaning *Sixteen*,] is pronounced by some of the Arabs **عَشْرَة سَتَّة**: and [the fem.] **سَتَّة عَشْرَة**, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced **سَتَّ عَشْرَة** in the dial. of Nejd. (S in art. **عَشْرَة**.) — **سِتْمِائَة** [meaning *Six hundred*] should be written thus, without separating the two words; because **سَتَّ** is originally **سَدَّس**, and the union of the two words is to compensate for the incorporation of

the **د** into the **ت**. (El-Hareere, in De Sacy's Anthol. Gramm. Ar., p. 72 of the Arabic text.)

**سِتُون** [*Sixty*,] *one of the tenfold numbers*, (M, TA,) namely, that between **خَمْسُون** and **سَبْعُون**, (TA,) is derived from **سَتَّ**. (M, TA.) — [Also *Sixtieth*.]

**سَاتَّ** [*Sixth*]. You say, **جَاءَ فَلَانٌ سَادِسًا** and **سَادِسًا** and **سَاتًا** [*Such a one came sixth*]; **سَادِسًا** being formed from **سَدَّس**; and **سَاتًا**, from **سَتَّه** and **سَتَّ**: in **سَادِسًا**, the [latter] **س** [of **سَادِسًا**] is changed into **ي**; for certain letters in other cases are sometimes so changed; as in **أَمَّا** and **أَيًّا** and **تَسْتَن** and **تَقْضَى** and **تَقْضَى** and **تَسْرَى** and **تَسْرَى**. (ISk, S.)

**اَسَتَّ**: see arts. **اَسَتَّ** and **سَه**: it is properly mentioned in the latter art., being originally **سَتَّه**. (S, TA.)

## ستر

1. **سَتَّرَ**, aor. <sup>2</sup> (S, M) and <sup>1</sup>, (M,) inf. n. **سَتْرٌ** (S, M) and **سَتْرًا**, (M,) *He, or it, veiled, concealed, or hid, a thing; (M;) covered it: (S:)* and **سَتَّرَ** signifies the same, (M,) [or has an intensive sense, or denotes frequency or repetition of the action, or its application to many objects: accord. to Golius, "*sub velo, obtenso eo* [sic], *ne quis vir intueretur eam, custodivit puellam: et clam asservavit habuitque eam:*" as on the authority of the KL: in which I find nothing of the kind but **سَتَّرَ** expl. by the words **دَرِ بَرْدِه دَاسْتَن** (*to have or hold, within a curtain.*) — † *He protected another.* (The Lexicons passim.) — **سَتْرَتٌ**, inf. n. **سَتْرَة**, † *She (a woman) was, or became, سَتْرَة*, (A,) i. e., *modest, or bashful.* (M.) — And **سَتَّرَ**, inf. n. **سَتْرٌ**, † *He was, or became, intelligent.* (M.)

2: see the preceding paragraph.

3. **سَاتَرَهُ الْعَدَاوَة**, inf. n. **مَسَاتَرَة**, † [*He concealed enmity with him*]. (A.) [See also the act. part. n., below.]

5 and 7: see the next paragraph.

8. **اَسْتَر** and **تَسْتَر** (S, M, K) and **اَسْتَر** (IAqr, M) *It became veiled, concealed, or hidden; or it veiled, concealed, or hid, itself: (M:) it became covered; or it covered itself.* (S, K.) — [Hence,] **فَلَانٌ لَا يَسْتَرُ مِنَ اللَّهِ بِسِتْرٍ** [*Such a one does not protect himself from the displeasure of God by piety; i. e., such a one does not fear God.*] (A, TA.)

**سَتْرٌ** and **سَتْرَة** [which latter see also below] and **سَتْرَة** (S, M, K) and **سَتْرًا** (K) and **سَتْرَة** and **سَتْرَة** (TA) and **سَتْرَة** (M, K,) which last is only known to occur in one instance, in a trad., (M, TA,) and **مَسْتَرٌ**, (M, K,) *Anything by which a person or thing is veiled, concealed, hidden, or covered; a veil; a curtain; a screen; a cover; a covering; a covert: (S, M, K:)* [and the first and second, *anything by which one is protected, or sheltered:*] the pl. of **سَتْرٌ** is **سُتُورٌ** and

**اَسْتَارٌ** (S, M, K) [the latter a pl. of pauc.] and **سَتْرٌ**; (M, TA;) which last is also pl. of **سَتْرٌ**, (K,) like as **كُتُبٌ** is of **كِتَابٌ**; (TA;) and the pl. of **سَتْرَة** is **سَتَائِرٌ**. (S, K.) — [Hence the phrase] **هَتَكَ اللَّهُ سَتْرَهُ** [lit., *God rent open, or may God rend open, his veil, or covering; meaning, † God manifested, or made known, or may God manifest, or make known, his vices, or faults:* (A:) [or *God disgraced, or dishonoured, him, or exposed him to disgrace, or dishonour, or may God disgrace or dishonour him &c.*] And **مَدَّ اللَّيْلُ اَسْتَارَهُ** † [*Night spread its curtains*]. (A.) And **اَمَدُّ اِلَى اللَّهِ يَدِي تَحْتَ سِتَارِ اللَّيْلِ** † [*I stretch forth my hands in supplication to God beneath the veil of night*]. (A.) — **سَتْرٌ** also signifies † *Fear*. (K.) [Because by it one protects himself from the displeasure of God. See 8.] And † *Modesty, or bashfulness*. (K.) One says, **مَا لِفَلَانٍ سِتْرٌ وَلَا حِجْرٌ** † [*Such a one has not modesty nor intelligence*]. (TA.) — And *Intelligence*; syn. **عَقْلٌ**. (M.) In the K it is explained by **عَمَلٌ**; but this appears to be a mistranscription, for **عَقْلٌ**. (TA.)

**سَتْرٌ** *A shield.* (M, K.)

**سَتْرَة**: see **سَتْرٌ**. — Its predominant application is to *A thing which a person praying sets up before him; [sticking it in the ground, or laying it down if the ground be hard, in order that no living being or image may be the object next before him;] such as a whip, and a staff having a pointed iron at its lower extremity.* (Mgh.) [See **عَنْزَة**: and see my "Modern Egyptians," 5th ed., p. 72.] — Also *A parapet, or surrounding wall, of a flat house-top.* (Mgh.) — And *i. q. ظَلَّة* [q. v.]. (Mgh.)

**سَتْرَة**: see **سَتْرٌ**.

**سَتْرَة**: see **سَتْرٌ**, in two places.

**سَتْرًا**: see **سَتْرٌ**, in three places.

**سَتِيرٌ** (S, M, K) and **مَسْتِيرٌ** (S, A, K,) applied to a man, (S, A, &c.,) and **سَتِيرَة** (S, M, A, K) and **سَتِيرَة** and **سَتِيرَة**, (M,) applied to a girl (S) or female, (M, &c.,) [properly *Veiled, concealed, or covered.* — And hence,] † *Modest; bashful; (M;) chaste: (S, K:)* pl. of **سَتِيرٌ**, as masc., **سَتِيرَاءٌ**; (M;) and of **مَسْتِيرٌ**, [**مَسْتِيرُونَ** and **مَسْتِيرَاتٌ**] (A;) and, app. of **سَتِيرٌ** [as fem.] and **سَتِيرَة** also, **سَتَائِرٌ**; and the pl. of **سَتْرَة** is **سَتْرَاتٌ** only, accord. to a rule laid down by Sb. (M.) — **شَجَرٌ سَتِيرٌ** † [*Trees having many boughs or branches*]. (A.) — **سَتِيرٌ** applied to God is of the measure **فَاعِلٌ** in the sense of the measure **فَاعِلٌ**, meaning † *Veiling, or protecting; a veiler, or protector.* (TA.)

**سَتَارَة**: see **سَتْرٌ**, in two places. — Also *The piece of skin that is upon the nail.* (K.)

**سَتَارٌ** *One who veils, or conceals, [much, or often; or who does so] well.* (KL.) [Hence,] **اللَّهُ سَتَارُ الْعِيُوبِ** † [*God is He who is wont to veil*



vices, or faults]. (A.) — And The keeper of the curtain [that hangs over, and closes, the door of a chamber]. (MA.)

إِسْتَارَ: see سَتَرَ. — Also Four: (S, M, A, K:) said by Aboo-Sa'eed and Az to be arabicized, from the Pers. جِهَارَ: pl. أَسَاتِيرُ and أَسَاتِرُ. (TA.) It is applied to men: (S, M:) and you also say, أَكَلْتُ إِسْتَارًا مِنَ الْخُبْزِ meaning I have eaten four cakes of bread. (TA.) — And The fourth of a party of people. (TA.) — And The weight of four mithqāls (مَثَاقِيلِ) and a half: (S, K: [see رَطْلُ:]) likewise arabicized: (Az:) [app. from the Greek σατῆρ:] pl. أَسَاتِيرُ. (S.)

إِسْتَارَةٌ: } see سَتَرَ.  
مَسْتَرٌ: }

حِجَابًا مَسْتُورًا: see سَتَرَ, in two places. — حِجَابًا مَسْتُورًا, in the Kur xvii. 47, means A veil covered by another veil; implying the thickness of the veil: (S:) or مستورا is here of the measure مَفْعُول in the sense of the measure فَاعِل, like مَاتِيًا in the Kur xix. 62, (S, M,) which some say is the only other instance of the kind; (TA;) and Th explains it as signifying preventing, or hindering, or obstructing; and says that it is of the measure مَفْعُول because the veil itself is hidden from man. (M.)

جَارِيَةٌ مَسْتُورَةٌ A girl kept behind, or within, the curtain. (S.)

هُوَ مُدَاجِحٌ مُسَاتِرٌ † [He is a wheedler, or cajoler, who conceals enmity]. (A.)

ستق

سُتُوقٌ (S, Mgh, K) and سُتُوقٌ (S, K,) [said to be] the only instances of the kind except سُبُوحٌ and ذُرُوحٌ, all of which are with damm and with fet-ḥ, (S,) [but see سُبُوحٌ,] as also سُتُوقٌ (K,) this last mentioned by Lh on the authority of a desert-Arab of Kelb, (TA,) applied to a dirhem, Such as is termed زَيْفٌ (S, K) and تَبْهِيحٌ (S) or تَبْهِيحٌ (K) [i. e. bad, &c.]; worthless; (TA;) coated with silver: (K:) accord. to El-Karkhee, such as consists for the most part of brass or of copper: and it is said in the "Risāleh Yoosufeeyeh" that the سُتُوقَةٌ it is unlawful to take, as being فُلُوسٌ [which means certain small coins of copper; whence it seems that سُتُوقَةٌ has a pl. meaning, though otherwise it would seem to be a sing. subst.]: it is said to be arabicized, from سَتَوْ, (Mgh, TA,) which is Pers., meaning "three fold;" as is [thought to be] indicated by its being said to be coated with silver. (TA.)

سُتُوقَةٌ: } see the preceding paragraph.  
سُتُوقٌ: }

مُسْتَقَّةٌ (S, O, K) and مُسْتَقَّةٌ (O, K,) the latter allowed by Ibn-'Abbād, (O,) A fur-garment, (فُرَّوَةٌ, K,) or one of what are termed فُرَّوَةٌ, (S, O,) with long sleeves: (S, O, K:) accord. to A'Obeyd, (S, O,) arabicized, from the Pers. مُسْتَه: [or app.,

in the sense above expl., from the Pers. مُشْتِي; and in the sense following, from the former Pers. word:] pl. مَسَاتِي. (S, O.) — Also An instrument with which the صَنْجِ [q. v.] and the like are beaten. (K.)

سته

1. سَتَهُ, (S, K,) aor. ٤, (K,) inf. n. سَتَهُ, (S,) He struck his اِسْتِ; (S, K;) i. e. a man's. (S. [See اِسْتِ below.] — And, (K,) inf. n. as above, (TA,) He followed him from behind, (K, TA,) not quitting him; because following his اِسْتِ. (TA.)

4. اُسْتَهُ He (a man) was, or became, large in the buttocks. (TA.)

اِسْتَهُ and سَتَهُ: see اِسْتِ, below.

سَتَهُ: see اِسْتِ, below, in two places.

سَتَهُ: see اِسْتِ, below, in two places. — Also Largeness of the اِسْتِ. (S, K.)

سَتَهُ; and its fem., with ٤: see اُسْتَهُ, in two places: and see what next follows.

اِسْتِي Of, or relating to, the اِسْتِ; and in the same sense, if you will, you may say اِسْتِي; and سَتَهُ also, with kesr to the ت, like as they said حَرَجٌ. (S.)

سَتَهُ: see اُسْتَهُ, in three places.

سَتَهُ dim. of اِسْتِ, from the original of the latter, i. e. سَتَهُ. (TA.)

سَتَاهِي: see اُسْتَهُ, in two places.

سَتِي: see what next follows.

سَتِي, thus correctly, in the handwriting of Sgh, on the authority of Fr; in the K, سَتِي; (TA;) One who always walks, or goes, at the rear of a people, or party, (IB, K, TA,) remaining behind them, and looking to their goods. (IB, TA.)

اِسْتِ (S, Mgh, K, written with the conjunctive hemzeh, Mgh in art. اِسْتِ) and سَتَهُ (S, Mgh, K) and سَتَهُ (K) and سَتَهُ (CK [but not in my MS. copy of the K nor in the TA, and of doubtful authority, as will be seen from what follows,]) signify the same, (S, \*Mgh, \*K,) i. e. The podex, buttock or buttocks, posteriors, rump, or croup; and sometimes the anus; (S;) سَتَهُ being the original form, as is shown by the pl., (S, Mgh,) which is اُسْتَاهُ; (S, Mgh, K;) like اَجْمَالٌ and اَجْمَالٌ: it may not be [سَتَهُ and سَتَهُ] like جَذَعٌ and قُفْلٌ, of which the pls. are also of the measure اَفْعَالٌ, because, when you restore the ٤ which is the final radical, and reject the medial radical [which is ت], you say سَهُ, with fet-ḥ, (S, Mgh, \*) which has both of the meanings expl. above, as also سَهُ, (K,) but [SM says,] this last, mentioned by the author of the K, is strange, and I have not seen it on the authority of any one [else]; (TA:) and some say

سَتَهُ, (IKh, S, Mgh, TA,) suppressing the final radical [of سَتَهُ], (S,) i. e., without ٤ at the end and without hemzeh [or ١] at the beginning. (TA.) [All are of the fem. gender.] It is said in a trad., العَيْنُ وَكَأَنَّ السَّهَ, or, as some relate it, السَّتِ, (S, Mgh, TA,) [The eye is the tie of the anus,] meaning that when one [closes the eye and] sleeps, the tie of the سَهُ becomes loosed, and the excrement and wind issue. (TA.) And اَبُو اِسْتَاهُ means He who has large posteriors. (Az, TA.) اِسْتِ فَلَانٌ is a phrase of the Arabs significant of reviling; (S;) said when holding one in contempt; meaning لَصِقَ الْعَارُ بِاِسْتِ فَلَانٍ † [May disgrace cleave to the اِسْتِ of such a one]. (Mgh.) And يَا اَبْنَ اِسْتَاهُ † [O son of her اِسْتِ], (K, TA,) a prov. of the Arabs, (TA,) is an allusion to one's father's اِحْبَاضٌ [see 2 in art. حِمِضٌ] of the former's mother; (Z, TA;) and is said to mean اِنَّهُ وُلِدَ مِنْ اِسْتَاهُ: (TA:) and the Arabs called the sons of the female slave اَبْنُو اِسْتَاهُ. (Sh, TA.) And one says to a man who is deemed abject and weak, اِسْتِ اُمِّكَ اَضْيَقُ [lit. Thy mother's اِسْتِ is too contracted], and اِسْتِكَ اَضْيَقُ مِنْ اَنْ تَفْعَلَ كَذَا وَكَذَا [Thine اِسْتِ is too contracted, meaning † thine ability is too small, for thy doing such and such things]: (TA: [see also Freytag's Arab. Prov., i. 607:]) and اَنْتُمْ اَضْيَقُ اَسْتَاهَا مِنْ اَنْ تَفْعَلُوهُ [in like manner] is an allusion to inability [meaning † Ye are unable to do it]. (K.) The saying of a poet,

• وَاَنْتَ مَكَانَكَ مِنْ وَاَيْلٍ •  
• مَكَانَ الْفَرَادِ مِنْ اَسْتِ الْجَمَلِ •

† [And thou, thy place in the tribe of Wā'il is like the place of the tick in the rump of the camel,] is tropical; for they do not [properly] say اِسْتِ الْجَمَلِ, but اِسْتِ الْجَمَلِ. (S.) One says also to a man who is deemed low, or base, اِنْتَ السَّهَ السُّفْلَى, (TA,) and اَنْتِ السُّفْلَى, meaning † Thou art among others in the condition of the اِسْتِ of mankind: (S, TA:) and of low, or base, men, one says, هُوَلَاءُ الْاَسْتَاهُ, and of such as are excellent, هُوَلَاءُ الْاَعْيَانِ, (TA.) And one says, لَقِيْتُ مِنْهُ اَسْتِ الْكَلْبَةِ, (A, K,) a prov., (TA,) meaning † I experienced from him, or it, what I disliked, or hated. (A, K, TA. [See also Freytag's Arab. Prov., ii. 445.]) And اَعْرَفُ اِسْتِ الْبَائِنِ اَعْرَفُ, or اَعْلَمُ: see art. بَيْن.

And مَا لَكَ اَسْتُ مَعَ اَسْتِكَ † + Thou hast no one [with thee] to assist thee: (A, K, TA:) another prov., related on the authority of AZ as said to one who has no large amount of property, nor number of men. (Sgh, TA.) And تَرَكْتُهُ بِاَسْتِ الْاَرْضِ, another prov., (TA,) meaning † I left him destitute, poor, (K, TA,) possessing nothing: (TA:) or تَرَكْتُهُ بِاَسْتِ الْمَتْنِ † + I left him on the hard ground, alone. (Meyd.) And مَا لَكَ فِي هَذَا وَلَا فَرٌ † + Thou hast not in this thing, or affair, root nor branch: Jereer says,

• فَمَا لَكَرَأْسْتِ فِي الْعَلَاءِ وَلَا فَرٌ •

[And ye have not any root in eminence, nor branch]. (TA.) And **ذَلِكَ عَلَى آسْتِ الدَّهْرِ** † That was in the beginning of time: (A, K, TA:) or in the olden time; (AO, S, TA;) as also **عَلَى آسْتِ الدَّهْرِ**. (AO, TA.) See also art. **است**. [And see other exs. in Freytag's Arab. Prov. i. 355 and 378 (a variation of a prov. mentioned in the preceding page) and 607 and 622 and 729-730.]

**أَسْتَه**, applied to a man, (ISk, S, Mgh,) Large in the **است**, (ISk, S, Mgh, K,) or **عَجَز**; (S;) as also **سْتَاهِي**, (ISk, S, Mgh, K,) and **سْتَهْر**: (S;) and so, applied to a woman, **سْتَاهَا** [fem. of the first], and **سْتَهْر**, in which the **ر** is augmentative, (ISk, S,) and **سْتَهَة**: (TA:) pl. [of the first] **سْتَهَة**, like **كُتْب**, and **سْتَهَان**: (K:) and **مُسْتَه**, applied to a man, signifies large in the buttocks. (TA.)—And, as also **سْتَاهِي** and **سْتَه** and **سْتَهْر**, A seeker, or desirer, of the **است**: (K;) or one addicted thereto; (TA;) i. q. **لُوطِي** [one addicted to the crime of the people of Lot]. (TK.)

**أَسْتِي**: see **سْتَهِي**, with which it is syn.

**أَسْتَه**: see [its syn.] **مُسْتَه**.

### سْتَهْر

**سْتَهْر** Large in the posteriors: (K:) accord. to the S, syn. with **أَسْتَه**; [see this latter, in art. **سته**, in three places;] and the **ر** is augmentative: (TA:) some explain it as syn. with **است**: the author of the K [a mistake for the S], in art. **سته**, as meaning large in the **است**. (MF, TA.)

### سْتِي

1. **سْتِي**, (K,) aor. **يَسْتِي**, said of a camel, (TA,) He hastened, made haste, or went quickly; (K, TA;) as also **سَدِي**: mentioned by Az. (TA.)

2: see 4, in two places.

3. **سَاتَاه**, (K,) inf. n. **مَسَاتَاه**, (TA,) He played with him the [game called] **شَقْلَقَة** [expl. in art. **شغلق** in the K as consisting in one's striking with the hand, or with the fore part of the foot, the hinder part, or backside, of a man, from behind him, and so throwing him down prostrate: whence it seems that the verb is perhaps irregularly derived from the **سْتَه**, q. v.]. (K.)

4. **استي التوب** (S, K) and **سْتَاه** (M, TA) are syn. with **اسداه** (S, K) and **سداه** (M, TA,) [i. e. He set, or disposed, the warp of the garment, or piece of cloth,] said of a weaver; *contr. of الحمة*; except that **سْتِي** means he did so for himself and for another, whereas **سَدِي** means he did so for another, **تَسَدِي** meaning he did so for himself. (TA.)

12 [accord. to the S and K]. **استاتت**, inf. n. **استيتاه**, said of a she-camel, She became relaxed by reason of lust: (S, K:) thus mentioned here by J and in the K; but its proper place, as is evident, is art. **اتي**, in which it has been explained. (TA: see 10 in art. **اتي**.)

**سْتِي** is syn. with **سَدِي**, (S, M, K,) relating to a garment, or piece of cloth; (S, M;) as also **أَسْتِي**; (K;) both signify [The warp thereof;] the *contr. of الحمة*; like **سَدِي** and **أَسَدِي**: (M:) and **سَتَاه** is [the n. un. of the former, or] syn. with **سَدَاه**, relating to a garment, or piece of cloth: (AZ, S:) [whence,] one says to him who neither harms nor profits, **مَا أَنْتَ لِحْمَةٍ وَلَا سَتَاه** [lit. Thou art neither a warp nor a warp: see also a similar saying **نَبِر**: (TA: [see also **سَدِي**]:) and **أَسْتِي** signifies also **مُسَدِي** or **مُسَدِي** (accord. to different copies of the K) [lit. a garment, or piece of cloth, having its warp set or disposed; perhaps meaning having a good, or strong, warp; in art. **اسد** written, as from the L, **مُسَدِي**, for which I find no other authority]; so expl. by AHeyth: but accord. to others, it is what the weavers term **سْتِي**, as mentioned above, i. e. the warp. (TA. [See also **أَسْتِي** in art. **است**, and **سَدِي** in art. **اسد** and in art. **سدو** and **سَدِي**].) — Also i. q. **مَعْرُوف** [as meaning A favour, benefit, benefaction, or the like]; (K;) in this sense also a dial. var. of **سَدِي**. (TA.) — Also a dial. var. of **سَدِي** signifying Dates while continuing green and small; syn. **بَلَح**. (TA.)

**سَتَاه**: see the next preceding paragraph, in two places.

**أَسْتِي**: see **سْتِي**, above, in two places.

### سَجج

1. **سَجج**, aor. **سَجج**, inf. n. **سَجج**, (so accord. to the L, and the text of the K followed in the TA,) or **سَجج**, (so accord. to the CK and my MS. copy of the K,) and **سَجَاة**, [which last suggests that **سَجج** also may be used in the sense here following,] said of a cheek, It was even, and soft, and long, in moderation, with little flesh, (M, TA,) and wide: (TA:) or was smooth, and long, with little flesh, and wide. (L. [See **سَجج**, below.]) — **سَجج**, inf. n. **سَجَاة**, is said of a man's natural disposition, [meaning It was, or became, gentle, or easy: (see **سَجج**, voce **سَجج**, below:)] and one says, **فِي عَقْلِهِ رَجَاةٌ وَفِي خَلْقِهِ سَجَاةٌ** [In his intellect is gravity, and in his natural disposition is gentleness, or easiness]. (A.) — **سَججت الحمامة** i. q. **سَججت** [i. e. The pigeon cooed; or reiterated its voice or cry; &c.]: (Lth, K:) but said by some to be a mispronunciation, and disallowed by IDrd. (MF.) — **سَجج له بكلام** He expressed a meaning to him obliquely, indirectly, obscurely, or allusively, by speech; as also **سَجج**: (Az, K:) so in the "Nawádir." (Az, TA.)

2: see what next precedes.

4. **سَجج** signifies The pardoning, or forgiving, with goodness. (S, O, K.) One says, **قَعَدْتُ سَجج وَجِهَهُ**; (S, A, O, TA;) a prov., relating

to pardoning, or forgiving, when having power [to punish or to take vengeance]; (TA;) meaning [Thou hast become possessed of power, then pardon, or forgive, with goodness; or] thou hast attained thine object, then act with goodness; (A, \*TA;) and thou hast obtained power, then pardon, or forgive, in an easy and a good manner: (TA:) it was said by the Prophet to Ibn-El-Akwa', and by 'Aisheh to 'Alee on the "Day of the Camel." (O.) And one says also, **إِذَا سَأَلْتَ إِذَا سَأَلْتَ فَاسْجِجْ** When thou askest, or beggest, then make thy words, or expressions, easy, and be gentle. (S.)

7. **انْسَجج لي بكذا** i. q. **انْسَجج** [app. syn. with **انْسَجج**, or perhaps a mistranscription for this last word, meaning He was liberal, or generous, to me with such a thing; or he complied with my desire in such a thing]. (K.)

**سَجج**: see **سَجج**, in five places.

**سَجج** Beauty, and justness of proportion, (T, S, L,) of the make, (T,) or of the face, (S,) or of a man. (L.) [See also 1, first sentence.]

**سَجج** Soft, or gentle, and even, or easy; as also **سَجج**. (K.) You say **سَجج** An easy (S, A) and a direct, or right, (A,) gait, or manner of going. (S, A.) And **مَشَى فُلَانٌ مَشِيًا** and **سَججًا**, and **مَشِيًا سَججًا**, Such a one walked, or went, with an easy gait or manner of going: (L:) or with an equable gait, without inclining the body from side to side in pride. (T.) And **سَجج** A gentle, or an easy, natural disposition. (L.) And **رَجُلٌ سَجج** A man easy and good in natural disposition: (Har p. 314:) and **سَجج الخلق** [which means the same]. (A.) — Also The middle of a road, (S, A, K,) or its main part, or beaten track; (A, K;) and so **سَجج**: (S, A, K:) because of its evenness. (TA.) One says, **عَلَى لَه عَنْ سَجج** Leave thou for him the middle of the road. (S, accord. to different copies.) And **مَنْ طَلَبَ بِالْحَقِّ وَمَشَى فِي سَججِهِ** [He who seeks, demands, or sues for, that which is a right, or due, and goes in the beaten track thereof, God will conduct him to the attainment of his object]. (A, TA.) — And Measure, size, or proportion; (S, K;) as also **سَجج**, (S,) and **سَجج**: (S, A, K:) so in the saying, **بَنَى الْقَوْمَ بِنُورِهِمْ عَلَى سَجج** and **سَجج** and **سَجج** and **سَجج** and **سَجج** [The people, or party, constructed their tents, or houses, of one uniform measure &c.].

**سَجج**: see **سَجج**.

**سَجج** The air. (O, K.) [Perhaps a mistranscription for **سَجج**.]

**سَجج** i. q. **تَجَاه**: (Fr, O, K:\*) so in the saying, **قَعَدْتُ سَجج وَجِهَهُ** [I sat over against, or fronting, his face]. (Fr, O.)

سَجِحٌ: see سَجَحٌ, in four places.

سَجِيحَةٌ: see سَجَحٌ, in two places. — Also

Natural disposition; (S, A, K;) and so سَجِيحَةٌ (K, in the TA سَجِحٌ), and مَسْجُوحَةٌ and مَسْجُوحٌ (K,) the last an inf. n., though having no verb. (Abu-l-Hasan, TA.) You say, هُوَ كَرِيمٌ السَّجِيحَةُ He is generous in respect of the natural disposition. (A.) And رَكِبَ فُلَانٌ سَجِيحَةً وَأَبَهُه Such a one followed his own opinion. (AZ, TA.)

أَسْجَحٌ Beautiful, and of just proportion; (T, S, L, K;) applied to the make, (T,) or to the face, (S,) or to a man: (L:) or a face equable in form. (A.) And رَجُلٌ أَسْجَحُ الْخَدَيْنِ (A, L, TA) A man even, and soft, and long, in moderation, with little flesh, and wide, in the cheeks: (TA:) or smooth, and long, with little flesh, and wide, in the cheeks. (L.) — Also A camel thin in the lip. (Ham p. 283.) — And the fem., سَجِيحَةٌ, A she-camel perfect, or complete, (L, K,) in length, or tallness, and in largeness: (L:) and a she-camel long in the back. (K.)

جِهَةٌ: see سَجِيحَةٌ. — Also i. q. جِهَةٌ [The place, or point, towards which a person, or thing goes, tends, or is directed]. (O, K.)

مَسْجُوحَةٌ: see سَجِيحَةٌ.

سجد

1. سَجَدَ (S, A, Mṣb, K, &c.,) [aor. ʿ,] inf. n. سَجُودٌ (Mṣb,) He was, or became, lowly, humble, or submissive; syn. خَضَعَ (S, A, K, TA,) or تَطَامَنَ, and ذَلَّ (Mṣb:) or he bent himself down towards the ground: (Aboo-Bekr, TA: [and such is often meant by خَضَعَ and by تَطَامَنَ:]

[or it has both of these significations combined; i. e. he was, or became, lowly, humble, or submissive, bending himself down; for] the primary signification of السُّجُودِ is تَذَلُّلٌ together with تَطَامُنٌ [or تَطَامَنٌ]. (Bd in ii. 32.) And اسجد اسجد He lowered his head, and bent himself; (AA, S, Mgh, K;) said of a man; (AA, S, Mgh;) and put his forehead on the ground: (Mgh:) and likewise said of a camel; (S, A;) in the latter case tropical; (A;) as also سَجَدَ (A, Mgh, Mṣb;) meaning † he lowered his head, (S, A, Mgh, Mṣb,) to be ridden, (S, Mgh,) or to his rider, (A,) or on the occasion of his being ridden, or mounted. (Mṣb.) — The سُجُودِ of prayer is from سَجَدَ in the first of the senses expl. above; (S;) and means The [prostrating oneself;] putting the forehead on the ground: (S, Mgh:) سَجَدَ (ISd, Mṣb, TA,) aor. and inf. n. as above, (ISd, TA,) signifies he put his forehead on the ground: (ISd, Mṣb, TA:) but سَجُودٌ to God denotes a particular manner [of doing this; i. e. the prostrating oneself in prayer by dropping gently upon the knees, placing the palms of the hands on the ground, a little before the place of the knees, and then putting the nose and forehead on the ground, the former first, between the two hands]. (Mṣb.) — It is said of Kisrā, in a trad., كَانَ يَسْجُدُ لِلطَّالِعِ, i. e. He used to lower him-

self, or bend himself down, to the arrow passing beyond the butt, going over it; which they used to reckon like that which hit the butt; meaning that he used to concede to the shooter thereof: or, accord. to Az, it means that he used to lower his head when his arrow was elevated [too high] above the object shot at, in order that the arrow might be rightly directed, and might hit the circle. (TA.) — And [as salutation is often accompanied with a bending of the body,] سَجُودٌ also signifies † The act of saluting. (L, TA.) [You say, سَجَدَ لَهُ † He saluted him. And also † He paid respect, or honour, to him; or magnified him; see Ham p. 294.] — You say also, سَجَدَتِ النَّخْلَةُ † The palm-tree bent, or inclined, (AHn, Mgh, TA,) by reason of the abundance of its fruit. (Mgh.) And السَّفِينَةُ تَسْجُدُ لِلرِّيْحِ † The ship bends, or inclines, by the influence of the wind. (A, TA.) — وَالشَّجَرُ وَالشَّجَرُ يَسْجُدَانِ, in the Kur [iv. 5], means, accord. to Fr, † [And the herbs and the trees] turn towards the sun and incline with it until the afternoon-shade becomes broken: (TA:) or the herbs and the trees humbly submit to his will. (Bd, Jel.) The سُجُودِ of inanimate things to God we understand, in the Kur, as denoting obedience to that whereto they are made subservient, and as a fact to be believed without inquiry into the manner thereof. (I'Ab, L.) — Also He stood erect: (Lth, Mṣb, K:) so in the dial. of Teiyi. (Mṣb.) It is said in the K, immediately after the mention of the first signification and this last, that thus the verb has two contr. meanings: but it may be said that there is no [necessary, or absolute,] contrariety between الخَضُوعِ and الإِتِّصَابِ. (MF.) — سَجَدَتْ رِجْلُهُ, aor. ʿ, † His leg became inflated, or swollen. (K, TA.)

4. اسجد: see 1, second sentence. — Also, (K,) inf. n. اسْجَادٌ (S,) † He looked continuedly and tranquilly: (TA:) or he looked continuedly, (S, K,) and lowered the eyelids in a languid, or languishing, manner, (S, [the inf. n. being there expl. by إِدَامَةُ النَّظْرِ وَإِمْرَاضُ الْأَجْفَانِ,] or lowering the eyelids [&c.], (K, \*TK,) with a look indicative of [amorousness, and feigned coyness or opposition, or] confidence in one's love, and consequent presumptuousness: (TA:) or he had a languid, or languishing, eye. (L.) — And اسجدت عيني † She lowered her eye. (A, TA.)

سَجْدَةٌ A single act of سُجُودِ [as meaning prostrating oneself in prayer or the like: pl. سَجَدَاتٌ]: so in the phrase سَجَدْتُ سَجْدَةً [I performed a prostration of myself]: (Mṣb:) and قَرَأْتُ سُورَةَ السَّجْدَةِ [I recited, or read, the chapter of the prostration; which is the thirty-second chapter of the Kur-án]. (S, \*Mṣb.)

سَجْدَةٌ a subst. from سَجَدَ (S;) A species, or sort, [or kind,] of سُجُودِ [as meaning prostration of oneself in prayer or the like]: so in the phrase سَجَدْتُ سَجْدَةً طَوِيلَةً [I performed a long kind of prostration of myself]. (Mṣb.)

رَجُلٌ سَجَادٌ [A man who prostrates himself much, or frequently, in prayer or the like]. (A, TA.)

سَجْدَةٌ A [small mat, such as is termed] سَجْدَةٌ (S, Mgh, L, TA,) [of an oblong shape, and a small oblong carpet,] upon which one prostrates himself [and stands and sits in prayer]; (L, TA;) also called سَجْدَةٌ (A, TA,) and سَجْدَةٌ (A, L, TA.) You say, بَسَطَ سَجَادَتَهُ &c. [He spread his prayer-mat, or prayer-carpet]. (A.) — And The mark of سُجُودِ [or prostration in prayer] upon the forehead [when dust adheres to it]. (S, A, Mgh.)

سَجَادَةٌ: see the next preceding paragraph.

سَاجِدٌ act. part. n. of سَجَدَ (L:) [Being lowly, humble, or submissive: bending himself down towards the ground: &c.: and hence, prostrating himself in prayer; putting his forehead on the ground: &c.:] pl. سَاجِدٌ (S, A, L) and سَاجِدُونَ (L.) — وَأَدْخَلُوا الْبَابَ سَاجِدًا, in the Kur [ii. 55 and vii. 161], means And enter ye the gate bending down your heads: (I'Ab, K:) it was a narrow [or low] gate. (I'Ab.) — And سَاجِدًا لِلَّهِ, in the Kur xvi. 50, means † Humbling themselves to God, with subserviency. (TA.) — You say also سَاجِدَةٌ, and سَاجِدٌ and سَاجِدٌ, [this last word being pl. of سَاجِدَةٌ,] † A tree, and trees, bending, or inclining: (A:) and سَاجِدٌ نَخْلٌ † palm-trees bending, or inclining: (AHn:) and نَخْلَةٌ سَاجِدَةٌ † a palm-tree bent by its fruit. (K.) [But it is said that] عَثْبٌ سَاجِدٌ, occurring in a verse of Lebeed, means † Firmly-rooted [tall] palm-trees. (IAqr.) — And فُلَانٌ سَاجِدٌ † Such a one is abject, low, humble, or submissive. (A, TA.) — And عَيْنٌ سَاجِدَةٌ † A languid, or languishing, eye. (A, K.)

أَسْجُدٌ † Having his leg inflated, or swollen: (K, TA:) applied to a man. (TA.)

دِرَاهِمِ الْأَسْجَادِ (O, K,) or الْأَسْجَادِ (S, O, K,) thus some relate it, with kear to the ʿ, (O, K,) in the saying of El-Aswad Ibn-Yaṣfur.

• مِنْ خَيْرِ ذِي نَظْفٍ أَعْنُ مَنْطِقِ  
• وَأَقَى بِهَا لِدِرَاهِمِ الْأَسْجَادِ

[Of the wine of one with earrings, having a nasal twang, girded with a waist-belt, i. e., of a foreigner: he brought it for what are termed دِرَاهِمِ الْأَسْجَادِ], (S, \*O, K, but in the copies of the K, كِدِرَاهِمِ, [which I think a mistranscription,]) means dirhems whereon were effigies to which people performed the act of سُجُودِ: (S, O, K:) it is said that upon them was the effigy of Kisrā, and he who beheld them lowered his head to them and showed humility [as the Persians in the present day do to the picture of their King]: (IAmb, TA:) or الْأَسْجَادِ means the tax called جَزْيَةٌ: (O, K:) so says AO, (O,) or A'Obeyd: (TA:) or the Jews and the Christians: (O, K:) some say the former and some say the latter: (O:) and it is read with kear to the ʿ, and expl. as meaning the Jews, (O, K,) by IAqr. (O.) [Whatever be the signification of the last word, the verse plainly means, "of wine of a foreigner, sold by him for foreign money."]

مَسْجِدٌ The forehead, (S, K,) where is the

mark made by the **سُجُود** [or prostration in prayer]. (S.) [Said in the TA to be tropical; but not so accord. to the A.] And sing. of **مَسَاجِدُ** which signifies The parts of a man that are the places of **سُجُود**; (Lth, Mgh, Mṣb, L;) **المَسَاجِدُ** meaning the forehead, the nose, the hands, the knees, and the feet: (Mgh, L:) or the forehead, the hands, and the knees: (Mgh:) or the seven **أَرَاب**; (S, K;) namely, the forehead, the hands, the knees, and the feet: (TA in art. **أَرَاب**;) such, accord. to some, is its meaning in the **Ḳur lxxii. 18.** (L.) — See also the next paragraph, in two places.

**مَسْجِدٌ** [Any place in which one performs the act of **سُجُود**, or acts of worship or devotion; and particularly a mosque; a Muslim temple; an oratory;] a house in which one performs the act of **سُجُود**; (IB;) a house of prayer; (Mgh, Mṣb;) any place in which one performs acts of worship or devotion: (Zj;) a word of well-known meaning; (K;) sing. of **مَسَاجِدُ**; (S, Mgh, K;) and also pronounced **مَسْجِدٌ**: (S, K;) this latter word signifies, accord. to **IAar**, the **مَحْرَاب** [here meaning oratory, or place of private prayer,] of a house; and the place of prayer of the congregations; (TA;) or it signifies any of the parts of the ground, as well as of the body, that are the places of **سُجُود**: (Lth, L:) or the place of the forehead [on the ground in the act of prostration in prayer]. (IB.) Fr says, (S,) the **مَفْعَل** of every verb of the class of **فَعَلَ** having its aor. of the measure **يَفْعَلُ** is with fet-h to the medial radical letter, whether it be a subst. or an inf. n., (S, K,) without any difference, so that you say, **دَخَلَ مَدْخَلًا**, and **هَذَا مَدْخَلُهُ**; (S;) except some words (S, K) among substs., (S,) as **مَسْجِدٌ** and **مَنْطِقٌ** (S, K) and **مَغْرِبٌ** (S) and **مَشْرِقٌ** and **مَرْقُبٌ** and **مَرْقُبٌ** and **مَسْكِنٌ** and **مَسْكِنٌ** (S, K) from **رَفَقَ**, aor. **يُرْفِقُ**, (S,) and **مَنْبِتٌ** and **مَنْسَكٌ** (S, K) from **نَسَكَ**, aor. **يَنْسِكُ**; (S;) these being with **kesr** (S, K) to the medial radical letter (K) as a sign of their being substs.; but sometimes some of the Arabs pronounce it with fet-h in the subst.: **مَسْكِنٌ** and **مَسْكِنٌ** have been transmitted; and we have heard **المَسْجِدُ** and **المَسْجِدُ**, and **المَنْطِقُ** and **المَنْطِقُ**: and he further says, (S,) fet-h is allowable, (S, K,) in all of these, (S,) even if we have not heard it: but when the verb is of the class of **فَعَلَ** having its aor. of the measure **يَفْعَلُ**, the n. of place [or time] is with **kesr**, and the inf. n. is with fet-h, to distinguish the one from the other; so that you say, **نَزَلَ مَنزَلًا**, meaning **نَزُولًا**, and **هَذَا مَنزَلُهُ**, meaning **دَارُهُ**. (S, K,\*) — [Hence **مَسْجِدٌ جَامِعٌ** A congregational mosque; i. e. a mosque in which a congregation assembles to perform the Friday-prayers.] **المَسْجِدُ الحَرَامُ** [The sacred mosque of Mekkeh]. (Mṣb in art. **حَرَام**.) **المَسْجِدُ الأَقْصَى** The furthest mosque [which is in Jerusalem]. (Mṣb in art. **قَصَو**.) **المَسْجِدُ الخَيْفِ** The mosque of the **خَيْف** [q. v.] in Minè. (S &c. in art. **خَيْف**.) And **المَسْجِدَانِ**

The two mosques; that of Mekkeh and that of El-Medeeneh: (S, Mgh:) so in a verse cited in the first paragraph of art. **ثَرَو**. (S.)

**مَسْجِدَةٌ**: see **سَجَادَةٌ**.

سجور

1. **سَجْرَةٌ**, (S, A, Mṣb, K,) aor. **سَجَرَ**, (Mṣb,) inf. n. **سَجْرٌ** (Mṣb, TA) and **سَجُورٌ**; (TA;) and **سَجْرَةٌ**, inf. **تَسْجِيرٌ**; (TA;) He filled it; (S, A, Mṣb, K;) namely, a river, or channel for water; (S, A, K;) and a vessel; as also **سِكْوَةٌ**; (TA;) with water. (S.) You say, **سَجَرَ السَّبِيلَ الأَبْرَارَ** [The torrent filled the wells]. (A.) And **سَجَرَتِ الأَمْطَارُ** The **سَجْرَةٌ** [see its sing. **سَجْرَةٌ**] became filled by the rain. (S.) In the **Ḳur [lxxxi. 6]**, **وَإِذَا الْبِحَارُ سُجِرَتْ**, and others, **سَجِرَتْ**; (Zj;) and Th explains it, and so Zj the former reading, as signifying, **And when the seas shall be filled**: but ISd says that there is no way of understanding this unless it mean **filled with fire**: or it means **and when the seas shall overflow**: or shall meet together and become one sea: (TA;) or **سَجِرَتْ** signifies **shall flow forth, one into another, and thus become one sea**, (Zj, Bd,) and so be filled: (Bd;) and there are other explanations of the above-mentioned words of the **Ḳur**, which see below. — **سَجَرَ الأَمَاءَ فِي حَلْقِهِ** He poured the water into his throat. (K.) **سَجَرَ التَّنُورِ** (S, A, Mṣb, K,) aor. **سَجَرَ**, inf. n. **سَجْرٌ**; (S;) and **سَجْرَةٌ**; (Bd in lxxxi. 6;) or the latter has an intensive signification; (Mgh;) He heated the oven; (S, A, K;) kindled fire in it: (Mṣb;) or filled it with firewood, to heat it: (Mgh Bd;) or he heated it fully with fuel. (TA.) The words of the **Ḳur** quoted above, **وَإِذَا الْبِحَارُ سُجِرَتْ**, are said to signify **And when the seas shall be set on fire**: (El-Ḥasan El-Baṣree:) or shall become without water, (Kaṭádeh,) or shall be dried up, by the kindling of fire therein: (B:) or shall be kindled, and become fire: (Jel:) or shall be mixed together, and dry up, and become fire; (El-Ubbée;) an explanation founded upon the license to employ a homonym in its several significations together: (MF:) or by "sea" is meant hell. (Kaṭab.) You say also, **سَجَرَ الوُقُودِ بِأَلْسِنَةِ السَّجْرَةِ** [He stirred the fuel with the **سَجْرَةِ**]. (A.) **سَجَرَتِ النَّاقَةُ**, (S, A, K,) aor. **سَجَرَ**, (S,) inf. n. **سَجْرٌ** (S, A, K) and **سَجُورٌ**; (S, K;) and **سَجْرَةٌ**, inf. n. **تَسْجِيرٌ**; (A;) † The she-camel prolonged her yearning cry (**سَجْرٌ**, S, A, K) after her young one, (A, A,) and filled her mouth with it. (A.) **سَجْرَةٌ**, inf. n. **سَجْرٌ**; [and **سَجْرَةٌ**, and **سُجُورَةٌ**; (see the pass. part. ns., below;)] He made it [namely hair or the like] to hang down. (TA.) [See also **سَجْرًا**.] **سَجْرَةٌ**; (A, K;) and **سَجْرَةٌ**, (A,) inf. n. **سَجْرٌ**; (TA;) and **سُجُورَةٌ**; (IJ, A, K;) He put a **سَاجُورٌ** upon, or around, his (a dog's) neck: (A:) or he bound him (a dog) with a **سَاجُورٌ**. (K.)

2. **سَجَرَ الأَمَاءَ**, inf. n. **تَسْجِيرٌ**, He opened a way to the water; made it to flow forth, (Aboo-Sa'eed, K,) whithersoever he would. (Aboo-Sa'eed.) — See also 1, throughout.

3. **سَاجِرَةٌ**, (A,) inf. n. **مَسَاجِرَةٌ**, (A, K,) † He acted or associated with him as a friend, or as a true friend; (A, \*K, \*TA;) mixed, or held intercourse, with him: from **سَجَرَتِ النَّاقَةُ**. (A.)

7. **انْسَجِرَ** It (a vessel) became full. (TA.) — [It (hair) hung down. (See the part. n., voce **مَسْجُورٌ**.)] **انْسَجِرَتِ الإِبِلُ** The camels followed one another in a continuous series, or uninterruptedly, in their march, or progress: (S, K, \* [but in some copies of the K, for **السَّيْرُ فِي السَّيْرِ**, is put **أَسْجِرَ**];) or they advanced and hastened; as also **انْسَجِرَ**. (TA.)

Q. Q. 1. **سُجُورَةٌ**: see 1, last two sentences.

**سَجْرٌ** (T, S, M, K, &c.) and **سَجْرَةٌ** (T, M, K) Turbidity, or dinginess: this is the primary signification: and hence, (TA,) † an intermixture of redness in the white of the eye: (S, K;) or redness in the white of the eye: (T;) or redness inclining to whiteness: or redness inclining to blueness: or redness in the black of the eye: or an intermixture, or a tinge, of redness in the black of the eye: or a slight redness mixing with the blackness: or an inclining of the black to redness: or a slight whiteness in the black of the eye: or a dinginess in the interior of the eye, arising from neglecting, or leaving off, the use of collyrium. (TA.)

**سَجْرَةٌ**: see **سَجْرٌ**. — Also [A fall of] rain-water which fills what are called **ثَمَادٌ** [pl. of **ثَمْدٌ**, q. v.]: pl. **سَجْرٌ**. (S.)

**بئرٌ سَجْرٌ** A full well. (TA.)

**سَجُورٌ** Fuel with which an oven (**تَنْوُرٌ**) is heated; (S, A, Mgh, K;) as also **مَسْجُورٌ** (K) and **مَسْجُورَةٌ**. (TA.) [See also **مَسْجُورَةٌ** below.]

† A man's friend, or true or sincere friend: pl. **سَجْرَاءٌ**; (S, A, K;) from **سَجَرَتِ النَّاقَةُ**; because each of two friends yearns towards the other. (A.) — And hence, † A sword. (Ḥam p. 265.)

**سَاجِرٌ** A torrent that fills everything. (TA.) — A place upon which a torrent comes and which it fills: (S, A, K;) a possessive epithet, or of the measure **فَاعِلٌ** in the sense of the measure **مَفْعُولٌ**. (TA.) — See also **مَسْجُورٌ**.

**سَاجُورٌ** A wooden thing, or piece of wood, (S, K,) that is put, (S,) or hung, (K,) upon the neck of a dog: (S, K;) or a collar, (TA,) or ring or collar of iron, (A,) that is put upon the neck of a dog: (A, TA:) [pl. **سَاجُورٌ** or **سَاجِيرٌ**.] One says, **سَاجُورٌ** **فِي أَعْنَاقِهِمْ** or **سَاجِيرٌ** † Upon their necks are iron collars. (A.)

**أَسْجِرَ**, applied to a pool of water left by a torrent (**غُدِيرٌ**), † Having mud unmixed with sand; or having good mud: (S, K;) or † of which the water inclines to a red colour; which is the case when its rain-water is recent, before it has become clear: (TA;) and † rain-water intermixed with turbidity and redness. (A.) — † A man having what is termed **سَجْرٌ** or **سَجْرَةٌ** in the eye or eyes: fem. **سَجْرَاءٌ**. (TA.) — **سَجْرَاءٌ**

† An eye of which the white is intermixed with redness: (S, A, K:) an eye in which is what is termed سَجْر [q. v.]. (TA.) — قَطْرَةٌ سَجْرَاءُ † A turbid drop: (A, TA:) and in like manner نَطْفَةٌ. (TA.)

سَجْرٌ: see سَجُورٌ: and also what here follows.

مَسْجَرَةٌ: see سَجُورٌ. — Also [and app. مَسْجَرٌ] A piece of wood, or stick, with which the fuel in an oven (تَنْوَرٌ) is stirred. (A, L, TA.)

مَسْجُورٌ Filled: (AZ:) applied to the sea in this sense: (S:) or the sea [itself]: (K:) [in the TA, by the omission of اللَّبْنُ and اللَّبَنُ after البَحْرُ, it is made to signify “a sea of which the water is more than it is itself;” a meaning which, as there remarked, is not found in other lexicons:] and مَسْجُورٌ بِالنَّارِ filled with fire: (Alee:) and عَيْنٌ مَسْجُورَةٌ, and مَسْجُورَةٌ, a full eye or source; syn. مَفْعِيَةٌ. (A, TA.) — Milk of which the water is more than it is itself. (Fr, S, K.) — Made to flow forth. (TA.) — Empty. (AZ, Abou-Alee.) Thus it bears two contr. significations. (TA.) — Kindled. (K.) — Still, or quiet; (K;) as also سَاجِرٌ: (TA:) or still, or quiet, and full at the same time. (A'Obeyd, TA.) —

لُؤْلُؤٌ مَسْجُورٌ Pearls strung and hanging down: (A'Obeyd, S, K:) or that have fallen and become scattered from their string: and لُؤْلُؤَةٌ مَسْجُورَةٌ is said to signify a pearl of much brilliancy. (TA.) — شَعْرٌ مَسْجُورٌ, (TA,) and مَسْجَرٌ, and مَسْجُورٌ, (K,) and مَسْجِرٌ, (S, K,) Hair made to hang down; (K;) hanging down. (S, K.) — كَلْبٌ مَسْجُورٌ, (AZ, A,) and مَسْجِرٌ, (A,) and مَسْجُورٌ, (S, A,) A dog having a سَاجِرٌ (q. v.) upon his neck. (AZ, S, A.)

مَسْجَرٌ: see مَسْجُورٌ, in three places. — Also, Dried up; of which the water has sunk into the ground. (TA.)

مَسْجُورٌ: see مَسْجُورٌ, in two places.

مَسْجِرٌ: see مَسْجُورٌ.

سَجِس

1. سَجِسٌ, (S, A, K,) aor. سَجَسَ, (K,) inf. n. سَجَسٌ, (TA,) It (water) became altered, changed in odour, or stinking; syn. تَغَيَّرَ: (IAar, A'Obeyd, S, A, K:) it became turbid, thick, or muddy: (ISK, A, K:) or it became corrupted, and stirred up. (TA.)

2. سَجَسَهُ, inf. n. تَسْجِيسٌ, He made it (namely, water,) turbid, thick, or muddy. (K, TA.)

سَجَسٌ }  
سَجَسٌ } see the next paragraph, in five places.  
سَجَسٌ }

مَاءٌ سَجِسٌ Water that is altered, changed in odour, or stinking; syn. مَتَغَيَّرَ: turbid, thick, or muddy: as also سَجِسٌ, (K, TA,) and سَجَسٌ: (TA:) or corrupted, and stirred up; as also مَسْجِسٌ: or the last signifies made turbid, thick,

or muddy, and stirred up: the [only] form mentioned in the S is سَجَسٌ: but Abou-Sahl says that سَجِسٌ is the form learned by him in reading under Abou-Usameh in the Musannaf; and as to سَجَسٌ, it is only an inf. n. (TA, from a note in the handwriting of Abou-Zekereyà.) — Hence the saying, (TA,) لَا آتِيكَ سَجِسٌ اللَّيَالِي I will not come to thee to the end of nights: (TA:) or ever; (S, K;) as also سَجِسٌ اللَّيَالِي (TA,) and سَجِسٌ الأَوْجِسِ, (S, K,) and سَجِسٌ الأَوْجِسِ, (K,) and سَجِسٌ عَجِسٌ: (S, K:) or while time lasts; as also سَجِسٌ الدَّهْرِ, and سَجِسٌ الأَوْجِسِ: (A:) it is from سَجِسٌ meaning “turbid,” because water thus termed is the last that remains: سَجِسٌ is a corroborative; and سَجِسٌ عَجِسٌ signifies “the last part of the night:” (TA:) or سَجِسٌ اللَّيَالِي means while the nights glide along continuously. (Ham p. 243.)

سَاجِسٌ A ram having much wool: fem. with ة: (A:) or a ram having white wool, good for tugging, or covering, and of excellent breed. (K, TA.) And Certain sheep [i. e. a breed of sheep] belonging to the Benoo-Teghlîb, (K, TA,) in El-Jezeerah. (TA.)

سَجِسٌ: see سَجِسٌ.

سَجَع

1. سَجَعٌ, aor. سَجَعْتُ, inf. n. سَجَعٌ, He pursued an even, uniform course; he pursued an even course, following one order: this is the primary signification. (TA.) [It seems to be properly intrans.; but is sometimes used as a trans. verb, لِي or إِلَى being perhaps understood; as in the following phrase;] سَجَعْتُ ذَلِكَ السَّجْعَ He pursued, or aimed at, that object of pursuit or aim; (K, TA;) occurring in a trad. (TA.) — And It was even and uniform, one part thereof being like another. (TA.) — [Hence,] سَجَعَتِ الْحَمَامَةُ, (IDrd, S, Mṣb, K,) aor. سَجَعَتْ, (Mṣb, K,) inf. n. سَجَعٌ, (Mbr, TA,) and quasi-inf. n. سَجَعٌ, (TA,) The pigeon continued its cry uninterruptedly in one uniform way or manner; or called, and prolonged its voice or cry, modulating it sweetly: (Mbr, in the “Kâmil;” and TA:) or cooed: or reiterated its voice or cry: syn. رَدَّدَتْ: (S, Mṣb:) and صَوَّتَتْ: (Mṣb:) or هَدَّرَتْ: (IDrd, K.) It is said in a prov., لَا صَوْتَهَا. (IDrd, K.) It is said in a prov., لَا آتِيكَ مَا سَجَعَتِ الْحَمَامُ [I will not come to thee as long as the pigeon cooes;] meaning I will never come to thee. (Lh.) — You say also, سَجَعَتِ الشَّامَةَ, (S, TA,) inf. n. سَجَعٌ, (TA,) The she-camel prolonged her yearning cry in one uniform manner. (S, TA.) — And سَجَعَتِ القَوْسُ † The bow prolonged its twang in one uniform manner, monotonously. (TA.) — And hence by way of comparison to the سَجَعُ of the pigeon, سَجَعٌ كَلَامُهُ † He (a man) made his speech, or language, [to be rhyming prose, i. e.,] to have فَوَاصِلُ like the rhymes of verse, without its being measured. (Mṣb.) And سَجَعٌ [alone], (S, K,) aor. سَجَعْتُ, (K,) inf. n. سَجَعٌ; (S, TA;) and سَجَعٌ, inf. n. سَجَعٌ;

(S, TA;) † He (a man, S) spoke, or uttered, [or composed,] (S, K, TA,) rhyming speech or language, (S,) [i. e., rhyming prose, i. e.,] speech, or language, having فَوَاصِلُ (K, TA) like the فَوَاصِلُ of verse, without measure: as is said in a description of Sijistân, وَمَرْمَرًا \* وَصَبًا بَطَلًا \* وَإِنْ قَلُّوا ضَاعُوا \* دَقَلٌ \* إِنَّ كَثْرَ الْجَيْشِ بِهَا جَاعُوا \* وَإِنْ قَلُّوا ضَاعُوا \* [Its water is such as scantily distils, in interrupted drops, from mountains or rocks, and its robber is a man of courage, and its dates are of the worst kind: if the army be numerous in it, they hunger; and if they be few, they perish]: so says Lth. (TA.) You say also, سَجَعٌ بِالشَّيْءِ, meaning † He uttered the thing in the manner above described. (TA.) [See also سَجَعٌ, below.]

2: see the preceding paragraph.

سَجَعٌ; [originally inf. n. of سَجَعٌ, q. v.]; (S, Mṣb, K, &c.) or, as some say, سَجَعٌ, but the former is that which commonly obtains, the latter being said to be a subst. like ذَبْحٌ meaning “what is slaughtered,” unknown, however, in the lexicons, and probably one of the instances of the elicitions of the foreigners, (MF, TA,) the object of him who says that it is سَجَعٌ being app. to make a distinction between the simple subst. and the inf. n., as in the case of the simple subst. and the inf. n. of سَجَعٌ said of the pigeon; [see سَجَعَتِ الْحَمَامَةُ;] (TA;) and سَجَعَةٌ; (S, K;) † Rhyming speech or language; (S, K, TA;) [i. e. rhyming prose; i. e.] speech, or language, having فَوَاصِلُ like the rhymes of verse, without being measured; so called as being likened to the سَجَعُ of the pigeon; (Mṣb;) or because of its uniformity, (TA,) and the mutual resemblance and agreement of the words which end its clauses: (IJ, TA:) or a consecution [of clauses] of speech or language, with one رَوِيٌّ [which is the principal, or only, rhyme-letter]: (Jm, K:\*) or it consists in the agreement of the endings of words [or clauses], in a certain order, like the agreement of the rhymes (قَوَافٍ) [of verses]: (Mbr, in the “Kâmil;” TA:) each clause ends with a quiescent letter; and consists of at least two words: (Kull p. 208:) [see an ex. in the first paragraph of this art.:] you say also سَجَعٌ كَلَامٌ مُسَجَّعٌ (S) and سَجَعٌ كَلَامٌ مُسَجَّعٌ, meaning the same as سَجَعٌ: (TA:) the pl. of سَجَعٌ is أَسْجَاعٌ (S, K) and, accord. to IJ, سَجُوعٌ, but ISd says, I know not whether he have related this from another or coined it, (TA,) and أَسَاجِيعٌ, (S,) or this last is pl. of أَسْجُوعَةٌ (K) [and is also a pl. pl., i. e. pl. of أَسْجَاعٌ, like as أَزَاهِيرٌ is pl. of أَزْهَارٌ which is pl. of زَهْرٌ, and many similar instances might be added, such instances being numerous app. because أَفْعَالٌ is properly a measure of a pl. of paucity]. السَّجْعُ المَطْرُفُ is That [rhyming prose] in which the two words [that end two corresponding clauses] agree in the letter of the سَجَعٌ but not in measure; as الأَمْرُ and التَّمَرُّ: and السَّجْعُ المِتَوَازِي is that in which the measure is observed in the two words as well as the letter of the



سَجْعٌ; as الْقَسْرُ and الْقَسْرُ. (KT.) It is said in a trad., that Moḥammad forbade سَجْعٌ in prayer: [but many of the forms of prayer which he himself prescribed, and many others commonly used by Muslims in every age to the present time, are سَجْعٌ, and the Kur-án is a composition of the same kind, though some do not allow this term to be applied to it, because سَجْعٌ is a highly artificial style of prose-language, characterized by a kind of rhythm as well as rhyme, and it is obviously not proper to ascribe such artificial language to God, nor is it proper to use it in prayer, wherefore] Az says that سَجْعٌ is disapproved in prayer because it resembles the language of the diviners, or soothsayers, but that other kinds of rhyming styles are allowable in رَسَائِلُ and حُطْبٌ. (TA.) He is also related to have said, إِيَّاكُمْ وَسَجْعَ الْكُهَّانِ [Avoid ye the rhyming prose of the diviners, or soothsayers]. (TA.) One says also, بَيْنَهُمْ أَسْجُوعَةٌ [Between them is a discourse, or colloquy, oral or written, in rhyming prose]. (§.)

سَجْعٌ: see سَجَعَتِ الْحَمَامَةُ — and see سَجْعٌ.

سَجُوعٌ }  
سَجَاعٌ } see سَجَاعٌ.  
سَجَاعَةٌ }

سَاجِعٌ Pursuing [an even, uniform, course, or] a direct, or right, course, (AZ, S, K, TA,) in going, or journeying, (AZ, S, TA,) [and] † in speech, &c. (K, TA.) Dhu-r-Rummeh says,

• قَطَعْتُ بِهَا أَرْضًا تَرَى وَجْهَ رَحِيْبِهَا •  
• إِذَا مَا عَلَوْهَا مُكْنَفًا غَيْرَ سَاجِعِ •

i. e. [I traversed, or have traversed, with her a land in which thou wouldst see the face of every one of the company of travellers riding over it, when they get upon it,] جَائِرًا غَيْرَ قَاصِدٍ [turning aside from the right course, (or rather turned aside, unless, which is not improbable, the right reading be مُكْنَفًا,) not direct], (AZ, S, TA,) or not direct towards one point: (TA:) but in the O we find, as on the authority of AZ, غَيْرَ سَاجِعِ [which is evidently a mistranscription; the right reading being غَيْرَ مُكْنَفٍ, or the like]. (TA.) — [Hence,] A face justly proportioned; [symmetrical;] well, or beautifully, formed. (K.) — [Hence also,] حَمَامَةٌ سَاجِعَةٌ, and سَجُوعٌ (K,) without ة, (TA,) [A pigeon continuing its cry uninterruptedly in one uniform way or manner; or calling, and prolonging its voice or cry, modulating it sweetly: or cooing: (see 1:) or] reiterating its voice or cry: pl. [of the former or of both] سَوَاجِعٌ and [of the former] سَوَاجِعٌ. (K.) — And نَاقَةٌ سَاجِعَةٌ A she-camel prolonging her yearning cry in one uniform manner: (TA:) or quavering, and prolonging her voice, [in the copies of the K مُطْرَبَةٌ, but correctly مُطْرَبَةٌ,] in her yearning cry: (K:) or tall; (AA, K;) but Az says, I have not heard this on any authority

beside that of AA. (TA.) — [And hence,] سَاجِعٌ also signifies † [A rhyming-proser, or rhyming-prosaist;] one who speaks, or utters, [or composes,] سَجْعٌ: and in like manner, [سَجَاعٌ (mentioned by Golius, and by Freytag as on the authority of the K, in no copy of which do I find it,) meaning one who speaks, or utters, or composes, سَجْعٌ much: and] † سَجَاعَةٌ [meaning one who does so very much: the three epithets being similar to رَاجِزٌ and رَجَازٌ and رَجَازَةٌ]. (K, TA.)

أَسْجُوعَةٌ: see سَجْعٌ, in three places.

مَسْجِعٌ A place, or an object, [to which latter it is applied in a phrase mentioned in the second sentence of this art.,] of pursuit or aim; syn. مَقْصِدٌ. (K.)

مَسْجِعٌ }  
مَسْجُوعٌ } see سَجْعٌ.

سَجَفٌ

1. سَجَفَ الْبَيْتَ: see 2. — سَجِفَتْ, aor. =, inf. n. سَجِفٌ, She (a woman) was, or became, slender in the waist: and lank in the belly. (TK.) [See also سَجِفٌ, below.]

2. سَجَفَ الْبَيْتَ, (K,) inf. n. تَسْجِيفٌ, (TA,) He let down the curtain (السَّجْفُ) upon [the entrance of] the tent, or chamber; as also † سَجَفَهُ, and † اسْجَفَهُ: (K, TA:) accord. to the T, تَسْجِيفٌ signifies the letting down of the سَجْفَانِ [or two separate halves, that hang side by side, of a curtain]: accord. to the M, the letting down of the curtain. (TA. [See also what next follows.]

4. اسْجَفَ السُّتْرَ He let down the curtain. (S, K, TA.) — [Hence,] اسْجَفَ اللَّيْلَ † i. q. أَسَدَفَ, (S, K, TA,) i. e. The night became dark. (TA.) — See also 2.

سَجْفٌ: see the next paragraph.

سَجْفٌ and سَجِفٌ [of which the former is the more common] A curtain; a veil; or a thing that veils, conceals, hides, covers, or protects; (S, K;) as also † سَجَافٌ, and † سَجَافَةٌ: (TA:) or a pair of curtains having an opening between them: (IDrd, K:) or each half of a pair of curtains, (Lth, K, TA,) divided in the midst, (Lth, TA,) by which any door, or entrance, is veiled; (Lth, K, TA;) as also † سَجَافٌ: (K, TA:) this last is not a pl. of سَجِفٌ: (TA:) thus السَّجْفَانِ signifies the two separate halves [that hang side by side, so as to meet together,] of the curtain of a tent, (Lth, S, TA,) in the fore part thereof: (S:) so in a verse of En-Nábigah Edh-Dhubyánee cited in the second paragraph of art. رفع: (S, TA:) the pl. of سَجِفٌ and سَجْفٌ is سَجَافٌ and سَجُوفٌ; and the pl. of † سَجَافٌ is سَجِيفٌ. (TA.) [Hence] one says, أَرَحَى اللَّيْلَ † The night let down its curtains. (TA.) — سَجِفٌ also signifies The part that is behind a door or an entrance. (O, TA.)

سَجْفٌ Slenderness of the waist: and lankness of the belly. (K.) One says فِي خَصْرِهِ سَجْفٌ In his waist is slenderness: and فِي بَطْنِهِ سَجْفٌ In his belly is lankness. (TA.) [See also سَجِفَتْ, in the first paragraph.]

سَجْفَةٌ A period (سَاعَةٌ) of the night; (K;) like سُدْفَةٌ. (TA.)

سَجَافٌ: see سَجِفٌ, in three places. — Hence, The thing [i. e. edging, such as a fringe, &c., (thus applied in the present day,)] that is affixed to the borders of a garment, or piece of cloth. (TA.)

سَجَافَةٌ: see سَجِفٌ. — Hence the saying of Umm-Selameh to 'Áishah, وَجَّهَتْ سَجَافَتَهُ i. e. وَجَّهَتْ سَجَافَتَهُ and فَتَّكَتْ سِتْرَهُ (as in the JM in art. وَجَّهَ in explanation of وَجَّهَتْ سَجَافَتَهُ) Thou hast rent open his veil, or covering; both of these explanations meaning the same, as is said in the O and K in art. سَدَفٌ: but it is also related otherwise, i. e. وَجَّهَتْ سَدَافَتَهُ, which has the same meaning. (TA. [See art. سَدَفٌ.]

بَيْتٌ مُسَجَّفٌ [A tent, or chamber,] having a pair of curtains (سَجْفَانٌ) upon its entrance, or door. (Aḡ, TA.) El-Farezdaq applies this masc. sing. epithet to a pl. n., saying الْحِجَالُ الْمُسَجَّفَةُ. (TA.)

سَجَلٌ

1. سَجَلَ الْمَاءَ, (S, K,) inf. n. سَجَلٌ, (TA,) He poured out, or forth, the water, (S, K, JM, TA,) continuously. (JM, TA.) — Hence, سَجَلَ الْقُرْآنَ He read, or recited, the Kur-án continuously. (JM. [See also سَجَلٌ.]) — See also 2: — and 4.

2. سَجَلَ, inf. n. تَسْجِيلٌ, (S, Mṣb, K,) said of a judge, (S,) or kádee, (Mṣb,) He wrote a سَجَلٌ [q. v.]: (S, K:) or he decided judicially, and recorded his sentence in the سَجَلِ: (Mṣb:) and Mṣr says that † سَجَالٌ may be syn. with تَسْجِيلٌ, signifying the writing of سَجَلَاتٍ [pl. of سَجَلٌ], though not found by him in the lexicons: (Ḥar p. 478:) [but I have found it, for Sgh says,] the سَجَالِ of the kádee and his تَسْجِيلِ are one [in meaning]. (O.) You say, سَجَلَ بِهِ He decided it judicially, [and recorded it in the سَجَلِ;] or he decreed it decisively; so expl. by the Shereef: or, as in the 'Ináyeh, he established it and recorded it [in the سَجَلِ]. (TA.) And سَجَلَ الْقَاضِي سَجَلَ لِفُلَانٍ بِمَالِهِ The hādee secured to such a one his property [by a judicial decision recorded in the سَجَلِ]. (TA.) And سَجَلَ عَلَيْهِ الْقَاضِي [The hādee decided judicially against him, and recorded his sentence in the سَجَلِ]. (Mgh.) — And سَجَلَ عَلَيْهِ بِكَذِّا He rendered him notorious by reason of such a thing, and stigmatized him with it. (Z, TA.) — And سَجَلَ بِهِ He threw it from above; as also † سَجَلَ, inf. n. سَجَلٌ. (K.) — And سَجَلَ, inf. n. as above, He (a man, TA) became affected with carnal appetite. (K.)

3. ساجله, (K,) inf. n. مُسَاجَلَةٌ, (S, IB, TA,) [and app. سَجَالٌ also, (see سَجَلٌ)] *He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; (S, IB,\* K;) doing like as he did; (S, IB;) originally in the drawing of water; (S,\* IB;) each of them bringing forth in his سَجَل [or bucket] the like of what the other brought forth [or endeavouring to do so]; the one, of them, that desisted being overcome: (IB:) and also, † in running: or in watering. (S.)* Hence, فُلَانٌ يُسَاجِلُ فُلَانًا † *Such a one vies with such a one, each of them producing, [of the evidences] of nobility, the like of what the other produces; the one, of them, that desists being overcome. (IB.)* El-Faql Ibn-'Abbás Ibn-'Othbe Ibn-Abee-Lahab says,

• مَنْ يُسَاجِلُنِي يُسَاجِلُ مَا جِدَا

• يَمَلَأُ الدَّلْوُ إِلَى عَقْدِ الكَرْبِ

[*He who contends for superiority with me contends for superiority with one possessing glory, who fills the bucket to the tying of the rope that is attached to the middle of its cross-bars*]; and hence the saying, الحَرْبُ سَجَالٌ. (S. [See سَجَلٌ.]])

4. اسجله *He gave him a bucketful (سَجَلًا) or two bucketfuls (سَجَلَيْنِ): (K:) or, as some say, † he gave him much. (TA.)* — And اسجل *He filled the watering-trough, or tank; (S, K;) as also † سَجَلَهُ. (JM.)* — أُسْجِلَتِ البَيْهَمَةُ *The beast was sent forth, or set loose or free, with its mother. (TA.)* It is said in a trad., لَا تُسْجِلُوا أَنْعَامَكُمْ, meaning *Set not loose your cattle in men's fields of seed-produce. (TA.)*

— And you say, اسجل الناس *He left, or left alone, the people. (K.)* — And اسجل لهم الأمر *† He made the affair free, or allowable, to them. (K.)* — And أُسْجِلَتِ الكلام *† I made the speech, or language, to be unrestricted. (S.)* — اسجل *He (a man, TA) abounded in goodness, (K, TA,) and beneficence, and gifts to men. (TA.)* — أُسْجِلْتُ *للرجل, inf. n. اسْجَالٌ, I wrote a writing for the man. (Msb.)* — See also 2.

6. تساجلوا *They vied, competed, or contended for superiority, one with another; emulated, or rivalled, one another; or imitated one another; [originally, in the drawing of water: and hence, † in other things: (see 3:)] (S, TA:) and هَبَا يَتَسَاجِلَانِ *They two vie, &c., each with the other. (K.)**

7. انسجل *It (water) poured out, or forth; or became poured out, or forth; (S, K;) [app., continuously: see 1.]*

سَجَلٌ *A full bucket: so accord. to Az and El-Farábee and others: (MS:) or a bucket containing water, whether little or much: such as is empty is not called سَجَلٌ nor ذَنْوَبٌ: (S:) or a great bucket: (Msb: [see also سَجِيلٌ:]) or a great bucket that is full (K, TA) of water: (TA:) and a bucketful; the quantity that fills a bucket: (K:) it is of the masc. gender [though دَلْوٌ (the most common word for "a bucket") is generally fem.]: (S, K:) pl. سَجَالٌ. (S.) — And [hence,] † *A share, or portion; (Msb:) like دَلَاةٌ [which**

likewise originally signifies "a bucket"]. (S in art. دَلْو.) [See also سَجِيلٌ.] And hence is derived the saying, الحَرْبُ سَجَالٌ, [as though meaning † *War is an affair of shares, or portions;*] i. e. *the victory in war is shared by turns among the people [engaged therein]: (Msb:) [but it is implied in the S that it is from المُسَاجَلَةُ, and that سَجَالٌ is here an inf. n. like مُسَاجَلَةٌ, agreeably with analogy; and if so, the saying may be rendered war is a contention for superiority: (see 3:)] or the saying الحَرْبُ بَيْنَهُمْ سَجَالٌ means † [War between them consists of portions, in such a manner that] a سَجَلٌ [or portion] thereof is against these, and another is against these: (K:) originating from the act of two men drawing water with two buckets from a well, each of them having [in his turn] a full bucket. (TA.)*

You say also, اَعْطَاهُ سَجَلَةً مِنْ كَذَا † *He gave him his share, or portion, of such a thing; like as one says, ذَنْوَبُهُ. (Har p. 19.)* The phrase سَجَلٌ لَيْسَ مِنَ الْمَجْدِ سَجَلٌ سَجِيلٌ (K,\* TA) has an intensive signification; (K, TA;) [the saying app. meaning † *They have, of glory, a large share.*] — Hence likewise, metaphorically applied to signify † *A gift: one says جَوَادٌ عَظِيمُ السَّجَلِ † [A bountiful man who is large in gift]. (Har ibid. [The first word in this saying is there written جَوَادٌ.] One says also, لَهُ بِرٌّ فَانْفُصَ السَّجَالِ † [He has overflowing goodness or beneficence]. (TA.) — Also † A bountiful man. (Abu-l-'Omeythil, K.) — And † A great udder: pl. سَجَالٌ and سَجُولٌ. (K.) — See also سَجَلٌ, in two places.*

سَجَلٌ: see the next paragraph.

سَجَلٌ *A writing; or paper, or piece of skin, written upon; (K,\* TA;) as also سَجَلٌ (TA) and سَجَلٌ (K, TA) [and سَجَلٌ, as appears from what follows]: or a طَوْمَارٌ [meaning a roll, or scroll, or the like,] for writing upon or written upon: (Bd in xxi. 104:) and a written statement of a contract and the like; (K, TA;) i. e. (TA) i. q. صَدَقٌ: (S, TA:) [but see this word, which has also other meanings, and among them that here following, which is the most common meaning of سَجَلٌ:] the record of a *hādee*, or judge, in which his sentence is written; (Msb;) a judicial record: (Mgh:) [see also مَحْضَرٌ:] pl. سَجَلَاتٌ. (Msb, K.) كَطَقِ السَّجَلِ لِلْكِتَابِ, in the *Kur* xxi. 104, means *Like the folding of the طَوْمَارِ [expl. above] for the purpose of writing [thereon]: or for what is to be written: (Bd:) or upon what is written; (Bd,\* Jel;) i. e., upon the written record [of the works] of the son of Adam at his death: (Jel:) or السَّجَلِ here has the third of the meanings here following: (Bd, Jel:) or the second thereof. (Bd.) — And A writer, or scribe: (K:) and so some explain it in the verse above cited. (TA.) — And السَّجَلُ A certain scribe of the Prophet. (K.) — And A certain angel, (K,) who folds the written statements of [men's] works. (Bd ubi suprā.) — And, without**

the article, *A man*, in the Abyssinian language. (K.) In the verse cited above, I 'Ab read السَّجَلِ, and explained it as meaning *A certain man*: but it is also said to mean *a certain angel*: and another reading is السَّجَلِ, a dial. var. mentioned above. (TA.)

السَّجَالُ a name for *The ewe*. (Ibn-'Abbád, O.) — And سَجَالٌ سَجَالٌ [i. e. سَجَالٌ سَجَالٌ, so in my MS. copy of the K, but in the CK سَجَالٌ سَجَالٌ] is *A call to the ewe to be milked*. (Ibn-'Abbád, O, K.)

سَجُولٌ *A she-goat abounding in milk: thus correctly, as in the O: in the copies of the K, in the place of عَيْنٌ is put عَيْنٌ [making the meaning to be a spring abounding in water or an eye abounding in tears]. (TA.)*

سَجِيلٌ, applied to a bucket (دَلْو), *Large, or big; as also with ة: (K:) or سَجِيلَةٌ [alone, i. e. as a subst., rendered such by the affix ة,] signifies a large, or big, bucket. (S.)* — And, applied to an udder (ضَرْع), *Long: (S:) or pendent and wide; as also † أُسْجِلٌ: (K:) or this latter, applied to an udder, but only of a sheep or goat, wide, flaccid, and tossing about; striking the animal's hind legs, from behind. (ISH, TA.)* — And, with ة, applied to a testicle (خُصِيَّة), *Flaccid and wide in the scrotum. (K.)* — See also سَجَلٌ. — Also *Hard, and strong. (K.)* — And *A share, or portion: (K:) IAar says, it is of the measure فَعِيلٌ from سَجَلٌ meaning "a full bucket" [and likewise "a share, or portion"]; but, he adds, it does not please me. (TA.)*

سَجَالَةٌ, in a testicle, *Flaccidity and wideness in the scrotum. (K.)*

سَجِيلَةٌ: see سَجِيلٌ.

سَجِيلٌ *Stones like lumps of dry, or tough, clay: arabicized from سَنَكٌ وَكَلٌ; (K, TA;) which are Pers. words, meaning "stone and clay;" the conjunction falling out in the arabicizing: (TA:) or baked clay: (Jel in xi. 84 and xv. 74 and cv. 4:) or stones (S, K) of clay (S) baked by the fire of Hell, whereon were inscribed the names of the people [for whom they were destined]: (S, K:) so in the *Kur*; as is indicated therein, in li. 33 and 34: (S:) or مِنْ سَجِيلٍ in the *Kur* means مِنْ سَجَلٍ, i. e. of what had been written [or decreed] for them, that they should be punished therewith; and سَجِيلٌ means the same as سَجِينٌ, mentioned and expl. in the *Kur* lxxxiii. 8 and 9: (K:) AO says that مِنْ سَجِيلٍ means many and hard; and that سَجِينٌ is syn. with سَجِيلٌ in this sense: (TA:) it is also said to be from سَجِينٌ meaning Hell; the ن being changed into ج: (Bd in xi. 84:) also, to be from أُسْجِلْتُهُ meaning "I sent forth him or it:" or from أُسْجِلْتُ meaning "I gave;" and to be from السَّجَلِ. (TA.) — Also i. q. دَائِمٌ; and so سَجِينٌ [q. v.]. (L in art. سَجِن.)*

سَجَنَجَلٌ *A mirror: (S, K:) or a Chinese mirror: (MA:) [said to be] a Greek word (رُومِي),*

(S, K,) arabicized: (S:) and some say زَجَجَل. (Az, TA.) [Pl., accord. to Freytag, سَجَل.] — And † Pieces such as are termed سَبَائِك, of silver; (K,\* TA;) as being likened to the mirror. (TA.) — And Gold. (K.) — And Saffron. (K.)

أَسَجَل: see سَجِيل. — سَجَلَةٌ, [the fem.,] applied to a she-camel, (S, K,) means † Long in the udder: (S:) or big in the udder: pl. سَجَل. (K.) — And, applied to a woman, † Big in the posteriors: (K:) pl. as above. (TA.)

مُسَجَّل Allowed, or made allowable, to every one; (S, K;) not denied to any one. (S.) — Mohammad Ibn-El-Hanafeeyeh said, in explaining the words of the Kur [lv. 60], هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ [Shall the recompense of doing good be other than doing good?], هِيَ مُسَجَّلَةٌ لِلْبِرِّ وَالْفَاجِرِ, meaning † It is unrestricted in its relation to the righteous and the unrighteous: a righteous person is not made to be conditionally intended thereby, exclusively of an unrighteous. (Aḡ, S, TA.) — And one says, فَعَلْنَا وَالْقَدْرُ مُسَجَّلٌ [We did it when fortune was unrestricted], i. e., when no one feared any one. (K.)

## سجر

1. سَجَرَ الدَّمْعَ, (S, K, JM,) aor. 2, (JM,) inf. n. سَجُورٌ and سَجَارٌ; (S, K;) and † انسجر; (S, JM;) The tears flowed: (JM:) or poured forth; (TA in explanation of the latter verb;) and so the latter verb said of water. (TA.) — And سَجَرَ عَنِ الْأَمْرِ † He held back from the thing, or affair, delaying to do it; (A, K, TA;) and shrank from it. (A, TA.) — سَجَّهَتِ الْعَيْنُ سَجْرًا, (S, K,\* aor. 2 and - inf. n. سَجْرٌ and سَجُورٌ and سَجَمَانٌ, The eye shed its tears in drops: or shed its tears, little or much: (K:) or poured forth its tears. (TA.) And in like manner, سَجَّهَتِ السَّحَابَةُ الْهَاءَ † The cloud poured forth the water, (K, TA,) little or much: (K:) and السَّحَابَةُ اسْجَمَتْ † The cloud rained continually; as also اسْجَمَتِ: (IAḡr, TA:) and اسْجَمَتِ السَّمَاءُ The sky poured forth [rain]; as also اسْجَمَتِ السَّمَاءُ. (S.) And سَجَّهَهُ [He poured it forth, app. meaning either دَمْعَهُ or الْهَاءَ]; and [so] † اسْجَمَهُ; and [app. in an intensive sense] † سَجَّهَهُ, inf. n. سَجْمٌ and تَسْجِمٌ. (K: omitted in the TA.)

2: see the last sentence above.

4: see 1, last two sentences.

7: see 1, first sentence. — انسجر الكلامُ † The language was, or became, rightly, or regularly, ordered, arranged, or disposed. (TA.)

سَجُورٌ and سَجَارٌ and دَمْعٌ سَجْرٌ (TA) [are instances of inf. ns. used as epithets, (as is said in the TA of the first and second, to which the third is obviously similar,) meaning Tears flowing, or pouring forth: or the first may be more correctly rendered tears shed in drops, or simply shed, or poured forth].

سَجْرٌ Tears: (K:) or flowing tears. (TA.) — And Water: (so in copies of the K;) i. e. the

water of the sky: (TA:) or water that is apparent, or manifest. (CK.) — Also The leaves of the [tree called] خَلَّاف [q. v.]; (K;) to which broad and long arrow-heads are likened. (TA.)

سَجْرٌ an inf. n. used as an epithet: see سَجْرٌ. (TA.)

عَيْنٌ سَجُورٌ [An eye shedding many tears]. (S, TA.) — And سَحَابٌ سَجُورٌ † [Clouds pouring forth much rain; like سَجَارٌ]. (TA.) — And نَائِقَةٌ سَجُورٌ † A she-camel yielding much milk: (A, TA:) or that parts her hind legs on being milked, and raises her head: (K, TA: [in the CK, سَطَعَتْ is erroneously put for سَطَعَتْ:] as also † مَسْجَارٌ. (K.) — رَجُلٌ سَجُورٌ عَنِ الْمَكَارِمِ † A man who shrinks from generous actions. (TA.)

سَجُورٌ: see سَجْرٌ. [As it is originally an inf. n., used as an epithet,] you say also أَعْيُنٌ سَجُورٌ † Eyes shedding tears in drops, or simply shedding tears, or pouring forth tears; i. q. سَوَاجِرٌ [pl. of † سَاجِرَةٌ fem. of † سَاجِرٌ, of which last, accord. to Freytag, سَجْرٌ is a pl.]. (TA.)

سَحَابٌ سَجَارٌ † Clouds pouring forth much rain. (TA. [See also سَجُورٌ.])

سَاجِرٌ; and its fem., with ة: see سَجُورٌ.

سَاجُورٌ A certain dye. (K.)

أَسْجِرٌ A camel that does not utter the grumbling cry termed رَغَاءٌ: (S, TA:) or that does not bray clearly: (TA:) i. q. أَسْجِرٌ. (K.)

مَسْجَارٌ: see سَجُورٌ.

أَرْضٌ مَسْجُورَةٌ † Land watered by rain. (S, TA.)

## سجن

1. سَجَّنَهُ, (S, Mḡb, K,) aor. 2, inf. n. سَجْنٌ, (S, Mḡb,) He imprisoned him. (S, Mḡb, K.) — [Hence,] it is said in a trad., مَا شَيْءٌ أَحَقُّ بِطُولِ السَّجْنِ مِنْ لِسَانٍ † [There is not anything more deserving of long restraint than a tongue]. (L.) — And سَجَّنَ الْهَرَمَ † He secreted anxiety; did not reveal it. (L, K.) A poet says,

• وَلَا تَسْجَنَّ الْهَرَمَ إِنْ لَسَجْنِهِ •  
• عَنَاءٌ وَحَمْلُهُ الْمَهَارَى التَّوَاجِيَا •

† [And by no means secrete thou anxiety: verily to the secreting thereof pertains embarrassment: but load with it fleet camels of Mahreh]. (L.)

2. سَجَّنَهُ, inf. n. تَسْجِينٌ, i. q. شَقَّقَهُ [He cut it, or divided it, lengthwise; clave it; split it; &c.]. (K.) — And سَجَّنَ التَّنَخُلَ He made the palm-trees to be such as are termed سَلْتِينَ [or سَجِينٌ; i. e. he dug at their feet trenches to conduct the water to them when it did not reach to them]. (K.)

سَجْنٌ A prison; (S, L, Mḡb, K;) as also سَجِينٌ: (L:) pl. of the former سَجُونٌ. (Mḡh, Mḡb.)

سَجِينٌ is sym. with مُسْجُونٌ [Imprisoned]; pl. سَجِينَةٌ and سَجِينِي: and is applied to a female likewise, as also سَجِينَةٌ; pl. سَجِينٌ and سَجَائِنٌ. (K.)

سَجَانٌ The keeper of a prison. (K.)

سَجِينٌ: see سَجْنٌ. — [In the Kur lxxxiii. 7.] A certain place in which is the record [of the deeds] of the wicked; (S, L, K;) or, as I'Ab says, in which are their registers: AO says, it is of the measure فَعِيلٌ from السَّجْنُ, like السَّيْقُ from الفَيْقُ: (S, L:) or a certain valley in Hell: or a certain stone, [or rock,] (L, K,) beneath, (L,) or in, (K,) the seventh earth: (L, K:) [these explanations are given by those who hold that مَا سَجِينٌ in the next verse is for مَا كِتَابٌ سَجِينٌ:] or it there means a register comprising the deeds of the wicked, (Bḡ, Jel,\*) of the jinn, or genii, and of mankind, (Bḡ,) or of the devils and the unbelievers: (Jel:) or مَا سَجِينٌ in the next verse is for مَا كِتَابٌ سَجِينٌ, and the meaning is the place, (Bḡ, Jel,) which is beneath the seventh earth, the abode of Iblees and his forces: (Jel:) IAth says, it occurs in a trad. with the article ال; and without that article it is a proper name for the fire [of Hell], and hence the mention of it in the Kur lxxxiii. 7. (L.) [See also سَجِيلٌ.] — Also Anything hard: (L:) and hard, vehement, or severe; (S, L, K;) applied to a beating. (S, L.) — And Continuing, lasting, or everlasting; syn. دَائِمٌ; (L, K;) as also سَجِيلٌ: so accord. to El-Muarriz. (L. [See, again, سَجِيلٌ.]) — And i. q. عَلَانِيَةٌ: (L, K:) so in the saying, عَمِلَ ذَلِكَ سَجِينًا [He did that openly, or publicly]. (L.) — Also Palm-trees (تَنَخُلٌ) such as are termed سَلْتِينَ (Aḡ, L, K) in the dial. of the people of El-Bahreyn; (Aḡ, L;) [app. meaning that the latter word is of that dial.; for it is said that] the Arabs [app. the Arabs in general] say سَجِينٌ in the place of سَلْتِينَ, which is not Arabic: (L:) the palm-trees thus termed are such as have trenches dug at their feet to conduct the water to them when it has not reached to them. (L, and K in art. سَلْتَن.)

سَاجُونٌ Iron such as is termed أُنَيْثُ [i. e. female, meaning soft]. (L.)

[مَسْجِنَةٌ, accord. to Freytag, The act of imprisoning: but it seems rather to be a word of the class of مَبْخَلَةٌ and مَجْبِنَةٌ &c., and to signify a cause of imprisonment.]

سَجِينٌ: see سَجُونٌ.

## سجو

1. سَجَا, (S, Mḡb, K, &c.) aor. يَسْجُو, (S, Mḡb,) inf. n. سَجُوءٌ (S, K, TA) and سَجُوءٌ, (TA,) said of the night, (Fr, IAḡr, Mḡb, TA,) &c., (TA,) It was, or became, silent, quiet, or still: (Fr, IAḡr, S, K, TA:) and dark: (Fr, TA:) or its darkness became extended: (IAḡr, TA:) or it covered, or concealed, by its darkness. (Mḡb, TA.) وَاللَّيْلِ إِذَا سَجَا, in the Kur [xciii. 2], means And the night when it becomes still, silent, or quiet:



fat; then شَتُون; then سَمِين; then سَاح; and then مَترُطِم, which means fat in the utmost degree: (Abou-Ma'add El-Kilábee, TA:) pl. سَاح, (Th, S, L,) thus in the handwriting of J, and mentioned by Abou-Mis-hal, (TA,) or سَاح (IKtt, K) and سَاح, which is extr. [in form]. (K.) And نَحَرَ سَاح + Fat flesh-meat; as though, by reason of its fatness, it poured forth grease. (As, S, TA.)

فَرَسٌ مَسِجٌ † A swift horse; (Kz, K, TA;) as though it poured forth running; (S, Kz, TA;) likened to rain in swiftness. (TA.)

سَح: طَعْنَةٌ مَسْحَةٌ: see سَح.

## سحب

1. سَحَبَهُ (S, A, Mṣb, K,) aor. ٤, (Mṣb, K,) inf. n. سَحَب, (Mṣb, TA,) He dragged it, or drew it along, (S, A, Mṣb, K,) namely, his ذَيْل [or skirt], (S,) or a thing, such as a garment &c., (TA,) upon the ground. (Mṣb, K, TA.) One says of a woman, تَسَحَبُ ذَيْلَهَا [She drags, or draws along, her skirt upon the ground]. (TA.) And سَحَبَتِ الرِّيحُ التُّرَابَ [The wind drew along the dust upon the ground]. (TA.) — [Hence,] سَحَبَتِ الرِّيحُ أَذْيَانَهَا † [The winds dragged their skirts upon the ground; i. e., blew so as to efface the traces upon the ground]. (A: in the TA, (الرياح).) And اسْحَبْ ذَيْلَكَ عَلَى مَا كَانَ مِنِّي الرِّيحُ † [Drag thy skirt over that which has proceeded from me; i. e. efface what has proceeded from me, as when a person dragging his skirt effaces the traces upon the sand or dust over which he walks]. (A, TA.) And مَا اسْتَبَقَى رَجُلٌ وَدَّ صَاحِبِهِ † [A man has not preserved, or kept alive, the love, or affection, of his companion with anything that is in its effect like his dragging the skirt over his vices, or faults]. (A, TA.) — [Hence likewise, as will be shown by what next follows,] سَحَبَ, aor. ٤, (K, TA,) inf. n. as above, (S, TA,) means also † He ate and drank vehemently. (S, K, TA.)

4. اسْحَبْتُ مِنَ الطَّعَامِ وَالشَّرَابِ † I took, or ate and drank, much of the food and beverage; as also تَسَحَبْتُ: because it is the habit of the glutton to draw and appropriate to himself the victuals [and beverages]. (A, TA.)

5: see 4. — تَسَحَبَ عَلَيْهِ † He acted, or behaved, towards him with boldness, or presumptuousness; or did so confiding in his love, or affection: (Az, S, MA, TA:) or with coquettishness, and feigned opposition. (Az, MA, TA.) — تَسَحَبْتُ فِي حَقِّهِ, occurring in a trad. of Sa'eed and [a woman named] Arwā, means † She took his right, or rightful property, by force, and annexed it to her own, and to her land. (TA.)

7. انْسَحَبَ It was, or became, dragged, or drawn along, (S, A, Mṣb, K,) upon the ground: (Mṣb, K:) said of one's skirt, (S,) or of a thing, such as a garment &c. (TA.) — [Hence,]

انْسَحَبَتْ فِيهَا ذَلَالُ الرِّيحِ † [The skirts of the wind were, or became, dragged upon it, i. e., upon the ground (الأرض), so as to efface the traces upon it]. (A, TA.)

سَحْبَةٌ i. q. غَشَاوَةٌ [app. as meaning particularly A covering, or film, upon the eye: expl. by Freytag, from the Deewán el-Hudhaleeyeen, as meaning *oculorum caligo*]. (K.) — And Remains of water in a pool left by a torrent; as also سَحَابَةٌ (K, TA:) dim. of the former سَحْبِيَّةٌ. (TA.)

رَجُلٌ سَحْبَانٌ A man who takes, or carries, or sneeps, away everything by which he passes. (K.) — [Golius explains سَحْبَانٌ, as on the authority of Meyd, as meaning A portion of water remaining in a skin or other thing: but I think that this is a mistranscription for سَحْبَةٌ.]

سَحَابٌ [termed in the S and K pl. of سَحَابَةٌ, as also سَحَابٌ and سَحَابٌ], is, accord. to As, [correctly,] a coll. gen. n., used alike as masc. and fem. and sing. and pl.; (MF, TA;) and سَحَابَةٌ is its n. un.; (MF, Mṣb, TA;) and سَحَابٌ is pl. of سَحَابٌ or of سَحَابَةٌ; (L, Mṣb, MF, TA;) it may be pl. of either of these; (L, MF, TA;) and سَحَابٌ is pl. of سَحَابَةٌ absolutely, and of سَحَابٌ when used as fem.: (MF, TA:) it signifies Clouds [or a collection of clouds]; (S, K, KL, TA, &c.) and [clouds] from which the rain comes: (TA:) so called because drawn along in the air; (Mṣb, TA;) or because they draw along one another; or because the winds draw them along; (TA;) or because they draw along their fringes. (TA in art. حَبُو.) One says, مَطَرْتَهُمْ السَّحَابَةُ [The cloud rained upon them]. (A.) — [Hence,] أَقْبَتُ عِنْدَهُ سَحَابَةٌ نَهَارِي † I remained at his abode the whole of my day: originally said in relation to a cloudy day; and then proverbially used in relation to any day. (A, TA.) And مَا زِلْتُ أَفْعَلُهُ سَحَابَةٌ يَوْمِي † I ceased not to do it the whole of my day. (K, TA.) — ماءُ السَّحَابِ [properly The water of the clouds] is a term for † wine. (TA in art. جَفَن.) — السَّحَابُ is a name of † The Prophet's turban; (Mgh, TA:) it was thus called as being likened to the سحاب of the rain because of its being drawn along in the air. (TA.) — Also the name of A sword of Dirar Ibn-El-Khatṭāb. (K.)

سَحَابَةٌ n. un. of سَحَابٌ [q. v.]. (As, Mṣb, &c.)

سَحَابَةٌ: see سَحْبَةٌ.

سَحْبِيَّةٌ dim. of سَحْبَةٌ, q. v. (TA.)

أَسْحَابٌ † A man who eats and drinks much, (S, A,) or vehemently: (K:) Az says that the word known to him in the former sense is اسْحَابٌ, with ت; but that perhaps اسْحَابٌ is allowable. (L, TA.)

مَسْحَبٌ A place of dragging, or drawing along, of a skirt, or garment, &c., upon the ground: pl. مَسْحَابٌ: see Har p. 78.]

## سحت

1. اسْحَتَهُ, [aor. ٤, inf. n. سَحَتٌ,] He extirpated

it, eradicated it, exterminated it, or destroyed it utterly; as also اسْحَتَهُ: (S, K, TA:) both signify he, or it, made it to go, go away, pass away, or depart; made away with it, did away with it, made an end of it, or destroyed it; namely, a man's property: and the latter, he destroyed utterly what he (a man) possessed. (TA.) You say, سَحَتَ الخِتَانُ, inf. n. as above; and اسْحَتَهُ; He performed the circumcision so as to remove the prepuce utterly. (TA.) And سَحَتَ شعْرَهُ He removed his hair utterly in shaving and cutting: (A:) and سَحَتَ رَأْسَهُ, inf. n. as above; and اسْحَتَهُ; He shaved his head so as to remove the hair utterly. (Lh, TA.) And سَحَتَ الشَّعْرَ عَنِ اللِّحْمِ, (aor. as above, K,) He peeled off the fat from the flesh; (S, A, K;) as also سَحَفَهُ. (S.) And سَحَتَ شَيْئًا, aor. and inf. n. as above, He peeled, or peeled off, a thing by little and little. (L, TA.) And سَحَتَ وَجْهَ الأَرْضِ He, or it, effaced the traces, or the like, upon the surface of the earth. (A, TA.) And فَسَحَتْنِي بِعَذَابٍ, in the Kur xx. 64, means Lest He destroy you [by a punishment], (Bd, Jel,) or utterly destroy you; (Bd;) and some read فَسَحَتْنِي, (S, Bd, Jel,) which means the same; (Bd, Jel;) this being of the dial. of Nejd and Temeem; and the former, of the dial. of El-Hijáz: (Bd:) or † lest He harass, or distress, or afflict, you [by a punishment]: (A, TA:) or † lest He pare you [from the surface of the earth thereby]. (TA.) اسْحَتْنَاهُمْ and اسْحَتْنَاهُمْ both signify † We harassed, or distressed, or afflicted, them: and اسْحَتْنَاهُمْ [and اسْحَتْنَاهُمْ], He slaughtered them. (TA.) — See also the next paragraph, in two places.

4: see above, in six places. — [Hence,] اسْحَتُ, said of a man, † His property went away. (Lh, TA.) — اسْحَتَ He gained, or earned, what is termed سَحْتٌ [i. e. gain that was unlawful, &c.]; (S, A, K;) as also سَحَتَ: (K:) or he earned little. (Mṣb.) You say, اسْحَتَ فِي تِجَارَتِهِ He earned such gain in his traffic; (S, A;) as also سَحَتَ فِيهَا: (TA:) or he earned little therein; and so اسْحَتَ تِجَارَتَهُ. (Mṣb.) And اسْحَتَتْ تِجَارَتُهُ His traffic was, or became, disapproved, abominable, or foul, and unlawful. (K.)

سَحْتٌ inf. n. of 1 [q. v.]. (L, TA.) — Also † Vehemence of eating and drinking. (TA.) — And † Punishment, castigation, or chastisement. (TA.) — سَحْتٌ, (K,) [as also سَحْتٌ, q. v.,] and سَادِقٌ, i. q. سَادِقٌ, (TA,) [and سَحْتٌ,] i. q. سَادِقٌ, [i. e. † Vehement, or intense, cold: see سَحْتٌ &c.]. (K.) — See also سَحْتٌ: — and مَسْحُوتٌ: — and see the paragraph here following, in two places.

سَحْتٌ (S, A, Mṣb, K) and سَحْتٌ (S, Mṣb, K,) the former a contraction of the latter, (Mṣb,) A thing that is forbidden, prohibited, or unlawful; (S, A, K;) and (so in the A, but in the K "or") what is disapproved, abominable, or foul, of gains, (A, K, TA,) that occasions disgrace (K, TA) and bad repute; as the price of a dog, and of wine, and of a pig; (TA;) any pro-



erty that is forbidden, not lawful to be gained (Msb, TA) nor to be eaten; (Msb;) anything forbidden, or unlawful, and of bad repute: sometimes it means what is disapproved; and sometimes, what is unlawful; the context showing in which sense it is used: and it is also applied to signify a bribe that is given to a judge or the like: so called because it cuts off blessing: (TA:) in the Qur v. 46, some read **للسُّعْتِ**; and some, **للسُّعْتِ**; (Bd, TA;) and it has also been read as the inf. n., **للسُّعْتِ**: (Bd:) the pl. is **أَسْعَاتٌ**. (K.) — Also *Little, or small, in quantity or number; paltry, mean, or inconsiderable.* (Msb.) — **سَعَتْ** or **سَعَتْ** (accord. to different copies of the K [the former the better known]) *His property may be taken and destroyed with impunity: and in like manner, سَعَتْ دَمُهُ* His blood may be shed with impunity. (K, TA.) — See also **مَسْعُوتٌ**.

**سَعَتْ**: see the next preceding paragraph.

**سَعْتِي**: see what next follows.

**سَعْتِي** An old and worn-out garment or piece of cloth; as also **سَعْتٌ** and **سَعْتِي**. (K.) — [A mess of] **سَوِيْقٌ** [or meal of parched barley, &c.,] having little grease or gravy [mixed with it]; as also **سَعْتِي**; (K;) the latter a dial. var. of **سَعْتِي** [q. v.]. (TA.) — And A desert (مَعَاذَةٌ) of which the earth is soft. (K.)

**سَعْتِي**: see the next preceding paragraph.

**سَعْتِي**: see **مَسْعُوتٌ**, in two places. — **سَعَابَةٌ**

**سَعَابَةٌ** A cloud that carries away, or sweeps away, that by which it passes. (TA.)

**سَعَابَةٌ** and **عَامَرٌ أَسْعَاتٌ**, † A year, and a land, in which is no pasture. (K.)

**أَسْعَاتٌ**: } see the following paragraph.  
**مَسْعَاتٌ**: }

**مَسْعُوتٌ** † Property (مَالٌ) made to go away, or depart; made away with, made an end of, or destroyed; as also **مَسْعَاتٌ**, (S, K,) as in a verse cited voce **مَجْلَفٌ**, (S,) and **سَعْتٌ** and **سَعْتِي**. (K.) — † A man who eats and drinks vehemently; as also **سَعْتٌ** and **سَعْتِي**: (TA in the present art. :) and **سَعْتِي** signifies [the same, or] a man who eats and drinks much. (Az, TA voce **أَسْعَاتٌ**, q. v.) And **مَسْعُوتٌ الجَوْفِ** † A man (S) who does not become satiated: (S, K:) having a capacious belly, (K, TA,) and who does not become satiated with food: (TA:) and as some say, hungry: (TA:) and one who suffers much from indigestion. (K, TA.) And **مَسْعُوتٌ المِعْدَةِ** † A man having a greedy, or gluttonous, stomach. (A, TA.)

سج

1. **سَجَّهَ**, (S, A, K, TA,) aor. =, (K, TA,) inf. n. **سَجَجَ**, (TA,) *He abraded, or otherwise removed, its outer integument, or superficial part;* (S, A, K, TA;) relating to one's skin: (S, A, TA:) and *he scratched him; or wounded him in the outer*

skin: also *he rubbed it, namely, a thing, with another thing, so as to abrade, or remove, its superficial part: and it, namely, a thing, hitting another thing, abraded from it a little of its superficial part; as when a thing hits the solid hoof previously to [that state of attenuation and abrasion which is termed] الوَجَى*. (TA.) You say, **سَجَّجْتُ جِلْدَهُ** I abraded, or removed, the outer integument [i. e. the cuticle] of his skin. (S.) And **أَصَابَهُ شَيْءٌ فَسَجَّجَ وَجْهَهُ** [A thing hit him, and abraded the cuticle of his face]. (S.) And **سَجَّجَ العُودَ بِالْمِبْرَدِ** He abraded the outer part of the wood, or piece of wood, or stick, with the file. (TA.) And **يَسْجَجُ الأَرْضَ بِخَفِّهِ**, referring to a camel, (S, K, TA,) *He pares the surface of the ground with his foot, so that he is not slow in becoming attenuated and abraded in the sole.* (TA.) And **سَجَّجَتِ الرِّياحُ الأَرْضَ** [The winds pared the surface of the earth, removing the dust and pebbles: like **سَجَّجَتْ**]. (A.) — Also *He bit him so as to make a mark, or marks, upon him; [or so as to lacerate his skin;] used especially in relation to wild asses; and so **سَجَّجَهُ**, [but in an intensive sense, i. e. he so bit him much, or many times, (see **مَسْجَجٌ**)] inf. n. **تَسْجِجٌ** and **مَسْجَجٌ** [of which latter see an ex. in the next paragraph]. (TA.) — **سَجَّجَ** also signifies *The combing gently upon the skin of the head: (K, TA:) [combing the hair with a gentle pressure upon the skin of the head:] one says, **سَجَّجَ شَعْرَهُ بِالْمِسْطِ**, inf. n. **سَجَجَ**, *He combed his hair [pressing the comb] gently [upon the skin of his head].* (TA.) — And *The going quickly [as though paring the surface of the earth with the feet, or making marks upon it].* (O, K.) You say, **مَرَّ بِسَجَجٍ** He passed along going quickly: and [so] **يَسْجَجُ السَّيْرَ**. (O, TA.) — And *A running of beasts falling short of such as is vehement.* (K.) — And [hence, app.,] **سَجَجَ الأَيْمَانَ**, (TA,) aor. as above, (K, TA,) † *He made the oaths to follow one another with little, or no, interruption.* (K, TA.) — See also 7.**

2. **سَجَّجَهُ**, (S, K,) inf. n. **تَسْجِجٌ** and **مَسْجَجٌ**, [of which latter, see an ex. in what follows,] (TA,) *He abraded, or otherwise removed, its outer integument, or superficial part, much, or often.* (S, K.) — See also 1. An ex. of the latter inf. n. occurs in the following hemistich of the "Jeemeeyeh" of El-'Ajjáj:

جَابًا تَرَى بِلَيْتِهِ مَسْجَجًا \*  
[A bulky, or strong, wild ass, in the side of whose neck thou seest much biting, or lacerating of the skin, that has made marks upon it]: thus heard by AHát from the mouth of AZ, and thus recited by the former to Aṣ, who disallowed it, and said, **تَلَيْلُهُ** [i. e. whose neck, or cheek, thou seest to be much bitten, &c., instead of **بِلَيْتِهِ**], but abstained from objecting after AHát had adduced other ex. [of similar inf. ns.], and among them the saying in the Qur [xxxiv. 18], **وَمَزَّقْنَاهُمْ كُلَّ مِمْرَةٍ**: Az says that **مَسْجَجًا** is here made an inf. n., like **تَسْجِجًا**. (TA.)

5. **تَسَجَّجَ** *It had its outer integument, or superficial part, abraded, or otherwise removed, much, or often:* (S, K:) said of the skin [&c.]. (S.)

7. **انْسَجَجَ** *It had its outer integument, or superficial part, abraded, or otherwise removed:* (S, K:) said of the skin: (S:) [and it seems from the phrase **سَجَّجَ الفَخِذَيْنِ** occurring in the O and K in art. **بَدَحَ**, that **سَجَّجَ**, inf. n. **سَجَجَ**, may signify the same: but **سَجَّجَ** may there be a mistranscription for **انْسَجَجَ**.] One says, **انْسَجَجَ جِلْدُهُ مِنْ شَيْءٍ مَرَّ بِهِ** His skin had its cuticle abraded in consequence of a thing that passed by him. (TA.)

**سَجَّجَ** inf. n. of **سَجَجَ**. (TA.) — And [hence, *Dysentery, or the like; because attended by abrasion, or excoriation, of the colon;] a certain disease of the bowels; (PŞ;) an abrading disease in the belly.* (TA.) You say, **بِهِ سَجَجٌ** (S) i. e. *In him is the disease above mentioned.* (PŞ.)

**سَجَّجَ**: see **سَجَّجَ**.

**سَجَّجَ** *Having its outer integument, or superficial part, abraded, or otherwise removed; as also **مَسْجُوجٌ**.* (TA.)

**سَجَّجَ** A camel that pares the surface of the ground with his foot, (S, K, TA,) so that he is not slow in becoming attenuated and abraded in the sole. (TA.) — Also † *A man who makes oaths to follow one another with little, or no, interruption:* (TA:) and so **مَسْجَجٌ** and **سَجَّجٌ** applied to a woman. (K, TA.) And **حَلَفَ سَجَّجٌ** † *A swearing in which the oaths are made so to follow one another.* (TA.)

[**سَجَّجَ** act. part. n. of **سَجَجَ**: fem. with ة: pl. **سَوَاجِجٌ**. Hence,] **رِيَّاحٌ سَوَاجِجٌ** [Winds paring, or that pare, the surface of the earth, removing the dust and pebbles]. (A, TA.)

**مَسْجَجٌ** A place of abrasion, &c.: pl. **مَسَاجِجٌ**. — Hence,] one says, of an ass, (A,) i. e. a wild ass, (TA,) **عَلَيْهِ المَسَاجِجُ** Upon him are the marks, or scars, of the biting of other asses. (A, TA.)

**مَسْجَجٌ** The [instrument called] مِبْرَاةٌ with which one pares, or shapes, wood. (O, K.) — [And hence, app., A rain that is as though it pared the surface of the earth. Accord. to Freytag, **مَسْجَجٌ** occurs in this sense in the Deewán of Jereer: pl. **مَسَاجِجٌ**: but the correct word is evidently **مَسْجَجٌ**.] — Also, and **مَسْجَجٌ**, (O, K, TA,) *A wild ass that bites [other asses] much, or frequently:* (TA:) [or each signifies, though not so expl. in the TA,] an ass [i. e. a wild ass] that runs a pace falling short of such as is vehement. (O, K.)

**مَسْجَجٌ** An ass [i. e. a wild ass] much bitten. (S, A, K.) — [See also 2.]

سَحَّاجٌ : see مَسْحَجٌ — and see also سَحَّاجٌ.  
مَسْحُوجٌ : see مَسْحَجٌ.

## سحر

1. سَحَرَهُ *He, or it, hit, or hurt, his سَحْر* [lungs, &c.], (Mgh, TA,) or *his سَحْرَة* [i. e. heart]. (TA.) — And the same, aor. *سَحَر*, inf. n. *يَسْحَرُ*, (T, TA,) [said to be] the only instance of a pret. and aor. and inf. n. of these measures except the verb *فَعَلَ*, aor. *يَفْعَلُ*, inf. n. *فَعَلٌ*, (MF,) † *He turned it, (T,) or him, (TA,) عَنْ وَجْهِهِ* [from its, or his, course, or way, or manner of being]: and hence other significations here following. (T, TA.) [Accord. to the T, this seems to be proper; but accord. to the A, tropical.] In this sense the verb is used in the *Qur* xxiii. 91. (Fr.) The Arabs say to a man, *مَا سَحَرَكَ عَنْ وَجْهِ كَذَا وَكَذَا*, † *What has turned thee from such and such a course?* (Yoo.) *أَفَكَ* and *سَحَر* are syn. [as meaning † *He was turned from his course &c.*]. (TA.) — And † *He turned him from hatred to love.* (TA.) — Hence, (TA,) aor. and inf. n. as above, (T, S, TA,) and inf. n. also *سَحَّرَهُ*, (KL, TA,) † *He enchanted, or fascinated, him, or it; (S, \* K, \* KL, PS;)* and so *سَحَرَهُ* (MA, TA) [in an intensive or a frequentative sense, meaning *he enchanted, or fascinated, him, or it, much, or (as shown by an explanation of its pass. part. n.) time after time*]: and *سَحَّرَ عَيْنَهُ* *He enchanted, or fascinated, his eye.* (MA.) You say, *سَحَّرَ الشَّيْءَ عَنْ وَجْهِهِ*, meaning † *He (an enchanter, سَاحِرٌ) apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true, or real; causing the thing to be imagined different from what it really was.* (T, TA.) [See *سَحَّرَ*, below.] And *الْمَرْأَةُ تَسْحَرُ النَّاسَ بِعَيْنِهَا* † [The woman enchants, or fascinates, men by her eye]. (A.) And *سَحَرَهُ بِكَلَامِهِ* † *He caused him, or enticed him, to incline to him by his soft, or elegant, speech, and by the beauty of its composition.* (Msb.) — † *He deceived, deluded, beguiled, circumvented, or outwitted, him; (S, Mgh, K; \*)* as also *سَحَرَهُ*, [but app. in an intensive or a frequentative sense,] (K, TA,) inf. n. *تَسْحِيرٌ*. (TA.) [Accord. to the Mgh, the former verb in this sense seems to be derived from the same verb in the first of the senses expl. in this art.] — And in like manner, † *He diverted him [with a thing], as one diverts a child with food, that he may be contented, and not want milk; syn. عَلَّنَهُ; as also سَحَرَهُ*, inf. n. *تَسْحِيرٌ*. (S, TA.) One says, *سَحَّرَهُ بِالطَّعَامِ وَالشَّرَابِ*, and *سَحَرَهُ*, † *He fed him, and diverted him [from the feeling of want], with meat and drink.* (TA.) — And *سَحَرْتُ الْفِضَّةَ* † *I gilded the silver.* (Ham p. 601.) — *سَحَر* is also syn. with *فَسَادَ* [as quasi-inf. n. of *أَفْسَدَ*, as is indicated in the TA; thus signifying The act of corrupting, marring, spoiling, &c.: see the pass. part. n. *مَسْحُورٌ*]. (TA.) [Hence,] one says, *سَحَّرَ الطِّينَ* and *التُّرَابَ*, † *The rain spoiled the clay, and the earth, or dust, so*

that it was not fit for use. (TA.) — And one says of the adhesion of the lungs to the side by reason of thirst, *يَسْحَرُ أَلْبَانَ الْغَنَمِ*, meaning † *It causes the milk of the sheep, or goats, to descend before bringing forth.* (TA.) — *سَحَر* also signifies *He went, or removed, to a distance, or far away; syn. تَبَاعَدَ; (T, K;)* said of a man. (T, TA.) — *سَحَر*, aor. *سَحَر*, † *He went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise; syn. بَكَرَ.* (O, K.) [See also 4.]

2. *تَسْحِيرٌ*, inf. n. *تَسْحِيرٌ*: see 1, in four places. — Also † *He fed another, or others, with the food, or meal, called the سَحُورُ*: (M, Mgh, TA:) or *سَحْرُهُ* signifies *he gave to them the meal so called.* (Mgh.)

4. *أَسْحَرُ* † *He was, or became, in the time called the سَحْر*; (S, A, K;) as also *أَسْحَرُ*. (TA.) And † *He went, or journeyed, in the time so called: (S, K, TA:) or he rose to go, or journey, in that time; and so أَسْحَرُ: (TA:) or this latter signifies he went forth in that time.* (A.) [See also 1, last sentence.]

5. *تَسْحَرُ السَّحُورَ* (A, Mgh, Msb) and *تَسْحَرُ* (Az, TA) † *He ate the food, or meal, [or drank the draught of milk,] called the سَحُورُ*. (Az, A, Mgh, Msb, TA.) — And *تَسْحَرُ بِهِ* † *He ate it, (S, \* K, \* TA,) namely, food, or سَوِيْقٌ [q. v.], [or drank it, namely, milk,] at the time called the سَحْر*. (TA.)

8. *أَسْحَرُ*: see 4, in two places. — Also † *He (a cock) crowed at the time called the سَحْر*: (S, K;) and *he (a bird) sang, warbled, or uttered his voice, at that time.* (TA.)

*سَحَرٌ*, and *سَحْرٌ*, (S, Mgh, Msb, K,) sometimes thus because of the faucial letter, (S,) and *سَحْرٌ*, (S, Msb, K,) and, accord. to El-Khafajee, in the 'Ináyah, *سَحْرٌ*, but this is not mentioned by any other, and therefore requires confirmation, (TA.) The lungs, or lights: (S, A, Mgh, Msb, K;) or *what adheres to the gullet and the wind-pipe, of [the contents of] the upper part of the belly: or all that hangs to the gullet, consisting of the heart and liver and lungs: (Msb, TA:) and the part of the exterior of the body corresponding to the place of the lungs: (Mgh, TA:\*)* and *سَحْرٌ* signifies also the liver; and the core, or black or inner part, (سَوَادٌ,) and sides, or regions, of the heart: (TA.) and *سَحْرٌ*, the heart; (El-Jarmee, K;) as also *سَحْرَةٌ*: (TA:) the pl. (of *سَحْرٌ*, S, Msb) is *سَحُورٌ*, and (of *سَحْرٌ*, S, Msb, and of *سَحْرٌ*, Msb) *أَسْحَارٌ*. (S, Msb, K.) — Hence, *أَسْحَرَتْ سَحْرَهُ*, (S, A, K,) and *أَسْحَرَتْ مَسَاحِرَهُ*, (A, K,) † *His lungs became inflated, or swollen, by reason of timidity and cowardice: (A:) said of a coward: (S:) and of one who has exceeded his due bounds: Lth says that, when repletion arises in a man, one says سَحَرَهُ*, and that the meaning is, [as given also in the K,] *he exceeded his due bounds: but Az says that this is a mistake, and that this phrase is only said of a coward, whose inside is filled with fear, and whose lungs are inflated, or swollen, so that the*

heart is raised to the gullet: and of the same kind is the phrase in the *Qur* [xxxiii. 10] *وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ*. (TA.) — And *الْمَقْطَعَةُ الْأَسْحَارِ*, and *السَّحُورُ*, † [She that has her lungs burst asunder], an appellation given to the *أَرْثَبُ* [i. e. hare, or female hare], (S, K,) or to the *سَوِيْقُ*, (TA in art. *قَطْعٌ*), by way of good omen, meaning that her lungs will burst asunder; like *الْمَقْطَعَةُ التَّيَاطُ*: (S:) and some (of those of later times, S) say *الْمَقْطَعَةُ*, with *كسر* to the ط; (S, K;) as though, by her speed and vehemence of running, she would burst asunder her lungs; (S;) or because she bursts the lungs of the dogs by the vehemence of her running, and the lungs of him who pursues her. (ISH, Sgh.) — And *أَسْحَرْتُ مِنْهُ سَحْرِي* † *I despaired of him, or it.* (A, K.) And *أَنَا مِنْهُ غَيْرُ صَرِيرٍ سَحْرِي* † *I am not in despair of him, or it.* (A, B.) *صَرِيرٌ سَحْرِي* is also expl. as signifying † *Having his hope cut off: and † anything despaired of.* (TA.) And *سَحْرَةُ صَرِيرٍ* means † *His hope was cut off.* (TA.) — Also The scar of a gall on the back of a camel, (K, TA,) when it has healed, and the place thereof has become white. (TA.) — And The upper, or highest, part of a valley. (TA.) — See also *سَحَارَةٌ*. — And see *سَحَر*, in two places.

سحر: see the next preceding paragraph, in three places.

سحر: see سحر, first sentence. — [Also] an inf. n. of *سَحَرَهُ*, meaning † *The turning a thing from its proper manner of being to another manner: (T, TA: [accord. to the T, this seems to be proper; but accord. to the A, tropical:] and hence, (T, TA,) † enchantment, or fascination: (T, \* S, \* MA, KL, PS:)* for when the enchanter (السَّاحِرُ) makes what is false to appear in the form of truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner of being: (T, TA:) the producing what is false in the form of truth: (IF, Msb:) or, in the common conventional language of the law, any event of which the cause is hidden, and which is imagined to be different from what it really is: and embellishment by falsification, and deceit: (Fakhr-ed-Deen, Msb:) or a performance in which one allies himself to the devil, and which is effected by his aid: (TA:) i. q. *أَخَذَهُ* [meaning a kind of enchantment, or fascination, which captivates the eye and the like, and by which enchantresses withhold their husbands from other women]: (S:) and anything of which the way of proceeding or operation (مَأْخِذُهُ) is subtle: (S, K:) accord. to Ibn-Abee-'Áisheh, *سَحْرٌ* is thus called by the Arabs because it changes health, or soundness, to disease: (Sh:) [and in like manner it is said to change hatred to love: (see I:)] pl. *أَسْحَارٌ* and *سَحُورٌ*. (TA.) — Also † *Skilful eloquence: (TA:) or used absolutely, it is applied to that for which the agent is blamed: and when restricted, to that which is praiseworthy.* (Msb.) Thus it is in the saying of Moḥammad, *إِنَّ مِنَ الْبَيِّنِ لِسَحْرًا*

‡ [Verily there is a kind of eloquence that is enchantment]: because the speaker propounds an obscure matter, and discloses its true meaning by the beauty of his eloquence, inclining the hearts [of his hearers] in like manner as they are inclined by سحر: or because there is in eloquence a novelty and strangeness of composition which attracts the hearer and brings him to such a pass as almost diverts him from other things; therefore it is likened to سحر properly so called: and it is said to be السحر الحلال [or lawful enchantment]. (Mṣb.) The saying of Moḥammad mentioned above was uttered on the following occasion: Keys Ibn-'Āsim El-Minkaree and Ez-Zibriḳān Ibn-Bedr and 'Amr Ibn-El-Ahtam came to the Prophet, who asked 'Amr respecting Ez-Zibriḳān; whereupon he spoke well of him: but Ez-Zibriḳān was not content with this, and said, "By God, O apostle of God, he knows that I am more excellent than he has said; but he envies the place that I have in thine estimation:" and thereupon 'Amr spoke ill of him; and then said, "By God, I did not lie of him in the first saying nor in the other; but he pleased me, and I spoke as pleased; then he angered me, and I spoke as angered:" then Moḥammad uttered the above-mentioned words. (TA.) Their meaning is, but God knows best, he praises the man, speaking truth respecting him, so as to turn the hearts of the hearers to him, (K,) or to what he says; (TA;) and he dispraises him, speaking truth respecting him, so as to turn their hearts also to him, (K,) or to what he says after. (TA.) A'Obeyd says nearly the same. Or, as some say, the meaning is, that there is an eloquence that is sinful like سحر. (TA.) — Also † Skill; science: Moḥammad said, مَنْ تَعَلَّمَ بَابًا مِنَ النُّجُومِ فَقَدْ تَعَلَّمَ بَابًا مِنَ السَّحْرِ † [He who learneth a process of the science of the stars (meaning astrology or astronomy) learneth a process of enchantment], which may mean that the science of the stars is forbidden to be learned, like the science of enchantment, and that the learning of it is an act of infidelity: or it may mean that it is skill, and science; referring to what is acquired thereof by way of calculation; as the knowledge of eclipses of the sun or moon, and the like. (ISd, TA.) — Also † Food; aliment; nutriment: so called because its effect is subtle. (TA.) — غَيْثٌ ذُو سَحْرِ means † Superabundant rain. (TA.)

سحر: see سحر, in two places. — Also, (S, A, Mgh, Mṣb, K, &c.,) and سحر, (TA,) and سحر, (Mṣb,) and سحر, and سحر, (K,); The time a little before daybreak: (S, K:) or [simply] before daybreak: (Mṣb:) or the last part of the night: (Lth, Mgh:) or the last sixth of the night: (Mgh:) the pl. of سحر (Mṣb) and of سحر (TA) and of سحر, (Mṣb,) is أسحار: (Mṣb, K, TA:) the سحر is thus met. called because it is the time of the departure of the night and the coming of the day; so that it is the مَتَنَسُّس [lit. the "time of the breathing," by which is meant the "shining forth,"] of the dawn: (A:) there are two times of which each is thus called; one, which is [specially] called السحر الأعلى, [or the earlier

سحر,] (A, Mgh,) is before daybreak; (Mgh;) or a little before daybreak: (A:) and the other, at daybreak: (A, Mgh:) like as one says "the false dawn" and "the true:" (A:) the earlier سحر is also called سحر: (S, K:) or the سحر is the same as the سحر: or it is the last third of the night, to daybreak. (TA.) Using سحر indeterminately, you make it perfectly decl., and say, أَتَيْتُهُ بِسَحْرٍ [I came to him a little before daybreak], agreeably with the phrase in the Kur liv. 34; (S;) and in like manner, بِسَحْرَةٍ [in the earlier سحر]: (S, K:) you also say سحرًا, and مَا زَالَ سَحْرًا مِنَ الْأَسْحَارِ: and زَالَ عِنْدَنَا مِنْذُ السَّحْرِ [He ceased not to be with us, or at our abode, from a little before daybreak]: and بَاعَلَى سَحْرَيْنِ, and لَقِيْتَهُ بِالسَّحْرِ الْأَعْلَى, (TA,) and بَاعَلَى السَّحْرَيْنِ, (A, TA,) [I met him in the earlier سحر]; but بَاعَلَى سَحْرٍ, a phrase used by El-'Ajjāj, is erroneous: (TA:) and لَقِيْتَهُ سَحْرِي هَذِهِ اللَّيْلَةَ and لَقِيْتَهُ سَحْرِي هَذَا [I met him in the time a little before daybreak of this last night]. (TA.) When, by سحر alone, you mean the سحر of the night immediately preceding, you say, لَقِيْتَهُ سَحْرِي هَذَا [I met him a little before daybreak this last night, O thou man], (S, K,) making it imperfectly decl. because it is altered from السحر, (S,) or because it is for السحر; (TA;) and it is thus determinate by itself, (S, K,) without its being prefixed to another noun and without ال: (S:) and in the same sense you say سحر: (TA:) and you say, سِرُّ عَلَى فَرَسِكَ سَحْرِي هَذَا [Go thou on thy horse a little before daybreak this night, O youth: so in the TA; but in two copies of the S, for سِرُّ I find سحر]: you do not make it to terminate with ḍamm, [like قَبْلُ and بَعْدُ &c.,] because it is an adv. n. which, in a place where it is fitting to be such, may not be used otherwise than as such: (S:) and [in like manner] you say, لَقِيْتَهُ سَحْرِي هَذَا [I met him in the earlier سحر of this last night, O thou man]. (TA.) If you make سحر the proper name of a man, it is perfectly decl.: and so is the dim.; for it is not of the measure of a noun made to deviate from its original form, like أَخْر: you say, سِرُّ عَلَى فَرَسِكَ سَحْرِي هَذَا [Go thou on thy horse a very little before daybreak: so in the TA; but here again, in two copies of the S, for سِرُّ I find سحر]: you do not make it to terminate with ḍamm, [like قَبْلُ &c.,] because its being made of the dim. form does not bring it into the class of adv. ns. which may also be used as nouns absolutely, though it does bring it into the class of nouns which are perfectly declinable. (S, TA.) — سحر also signifies † Whiteness over-spreading blackness; (K;) like سحر; except that the former is mostly used in relation to the time so called, of daybreak; and the latter, in relation to colours, as when one says حَمَارٌ أَسْحَرُ; (TA;) and سحر signifies the same; (TA;) i. q. سحر. (K.) — And † The extremity (T, A, K) of a desert, (T,) and of the earth or a land, (A,)

or of anything: (K:) from the time of night so called: (A:) pl. أسحار. (T, A, K.)

سحر: see سحر.

سحر: see سحر, first sentence, in two places.

سحر: see سحر: — and سحر, in five places.

سحر and سحر: see سحر; each in two places.

سحر A meal, or food, (Mgh, Mṣb, TA,) or [particularly] سويق [generally meaning meal of parched barley], that is eaten at the time called the سحر; (S, Mgh, Mṣb, K, TA;) or a draught of milk that is drunk at that time. (TA.) It is repeatedly mentioned in trads. [relating to Ramaḍān, when the Muslim is required to be exact in the time of this meal], and mostly as above; but some say that it is correctly [in these cases] with ḍamm, [i. e. سحر, which see below,] because the blessing and recompense have respect to the action, and not to the food. (TA.)

سحر, an inf. n. [without a verb properly belonging to it, or rather a quasi-inf. n., for its verb is تَسحر], (TA,) The act of eating the meal, or food, [or drinking the draught of milk,] called the سحر [q. v.]. (Mṣb, TA.)

سحر: see مسحر. — Also A man having his lungs (سحر) ruptured; and so سحر. (TA.) — And Having a complaint of the belly, (K, TA,) from pain of the lungs. (TA.) — And A horse large in the belly, (K,) or in the جوف [which often means the chest]. (TA.) — [And An arrow wounding the lungs: so accord. to Freytag in the "Deewān el-Hudhaleeyeen."]

سحر: see سحر, in the latter half of the paragraph.

سحارة The parts, of a sheep or goat, that the butcher plucks out (K, TA) and throws away, (TA,) consisting of the lungs, or lights, (سحر,) and the windpipe, (K, TA,) and the appendages of these. (TA.)

سحار: see سحر, in two places.

سحارة † A certain plaything of children; (A, K, TA;) having a string attached to it; (A;) which, when extended in one direction, turns out to be of one colour; and when extended in another direction, turns out to be of another colour: (A, TA;) it is also called سحر: and whatever resembles it is called by the former appellation: so says Lth. (TA.)

ساحر † [An enchanter;] a man who practices سحر; as also سحار [in an intensive sense, or denoting habit or frequency]: pl. of the former سحر and سحار; and of † the latter, سحارون only, for it has no broken pl. (TA.) [Hence,] one says, لَهَا عَيْنٌ سَاحِرَةٌ † [She has an enchanting, or a fascinating, eye], and عَيُونٌ سَاحِرَةٌ [enchanting, or fascinating, eyes]. (A, TA.) And أَرْضٌ سَاحِرَةٌ † [A land of delusive mirage]. (A, TA.) — And † Knowing, skilful, or intelligent. (S, TA.)

سَحْرٌ, of which the pl. occurs in the Kur xxvi. 153 and 185, means *Having سَحْر* or *سَحْر* [i. e. lungs]; (Bd, TA;) or *created with سَحْر* [or lungs]; (S;) i. e. a human being: (Bd:) or *diverted [from want] with food and drink*: (S,\* TA:) and this seems to be implied by the explanation in the K; which is *hollow*; from Fr: (TA:) or *enchanted time after time, so that his intellect is disordered, or rendered unsound*: (A, TA:) or *enchanted much, so that his reason is overcome*: (Bd, Jel:) [see also مَسْحُورٌ:] or *deceived, deluded, beguiled, circumvented, or outwitted*. (TA.)

مَسْحُورٌ *Having his lungs (سَحْرَةٌ), or his heart (سَحْرَةٌ), hit, or hurt*; as also *سَحِيرٌ* [q. v.]. (TA.) — [† *Enchanted, or fascinated*.] — † *Deprived of his reason or intellect; corrupted or disordered [in his intellect]*. (IAgr, Sh.) [See also مَسْحُورٌ.] — † *Food (طَعَامٌ) marred, or spoilt, (K, TA,) in the making thereof*. (TA.) † *Herbage marred, or spoilt*. (TA.) † *A place marred, or spoilt, by much rain, or by scantiness of herbage*. (K.) The fem., with ة, accord. to Az, signifies † *Land (أَرْضٌ) marred, or spoilt, by superabundant rain, or by scantiness of herbage*: accord. to ISh, † *land in which is little milk*; i. e. [because] *without herbage*: accord. to Z, [in the A,] † *land that produces no herbage*. (TA.) — And the fem., applied to a she-goat, † *Having little milk*: (A, TA:) or *large in her udder, but having little milk*. (Ham p. 26.)

مَسَاحِرٌ: see سَحْرٌ, second sentence.

## سحف

1. سَحَفَهُ (S, K, TA,) aor. ʿ, (K, TA,) inf. n. سَحْفٌ, (S, TA,) *He pared it, or peeled it off*; (S, K, TA;) namely, a thing; (TA;) and [particularly] the fat from the back (S, K) of the sheep or goat, (S, TA,) not of the she-camel, as is indicated by the context in the K, (TA,) by reason of its abundance, after which he roasted it, (S, TA,) i. e., accord. to the S, the fat, but correctly the sheep or goat: (TA:) so says ISk. (S, TA.) — And سَحَفَهُ (Lth, TA,) inf. n. as above, (Lth, K, TA,) *He removed it, or stripped it off, namely, hair from skin, so that none of it remained*. (Lth, K, TA.) — Hence, (TA,) سَحَفَتِ الإِبِلُ † *The camels ate what they would*. (K, TA.) — And سَحَفَتِ الرِّيحُ السَّحَابَ † *The wind removed the clouds*; (Lth, K;) as also سَحَفَتَهُ (Zj, K, TA: in the CK اسْتَحَفَّتَهُ.) — سَحَفَ رَأْسَهُ (S, K,) inf. n. as above, (TA,) *He shaved his head (S, K, TA) so as to remove the hair utterly*. (TA.) — سَحَفَ الشَّيْءَ, and النَّخْلَةَ وَغَيْرَهَا (K,) aor. and inf. n. as above, (TA,) *He burned the thing, and the palm-tree &c.*; (K, TA;) in the case of the palm-tree, by kindling fire at the stumps of the branches, being unable to strip them off. (Abou-Nasr, TA.) — And سَحَفَهُ *He (i. e. God) caused him to be affected with سَحَافٌ, i. e. consumption, or ulceration of the lungs*. (TA.)

4. اسْحَفَ *He sold the fat termed سَحْفَةٌ*. (K.) — See also 1.

سَحْفٌ *Fat, as a subst.: pl. سَحَافٌ*. (TA.)

An Arab of the desert said, *أَتُونَا بِصَحَافٍ فِيهَا لَحَامٌ وَسَحَافٌ* *They brought us bowls in which were sorts of flesh-meat and of fat*. (IAgr, K,\* TA.)

سَحْفَةٌ *A piece, or portion, of fat*; in a general sense: (TA:) or *the portion of fat that is upon the back, (S, K, TA,) sticking to the skin, in the part between the two shoulder-blades, extending to the haunches*: so says ISk: (S, TA:) or *that is upon the two sides and the back*: and it is never but from fatness: accord. to IKh, it is in all beasts except the camel: ISd says that, accord. to some, it is in the camel [also]. (TA.) — And [the dual] سَحْفَتَانِ *The two sides of the tuft of hair that is between the lower lip and the chin*: (Abou-Sa'eed, K:) pl. سَحَفَاتٌ. (TA.) — See also سَحِيفٌ. — [Freytag makes it to be also syn. with سَحْفٌ, as on the authority of the K, in which I do not find it in this sense.]

سَحْفَةٌ: see what next follows.

سَحْفِيَّةٌ (in which the ن is augmentative, TA) *A man having the head shaven*; (IB, K, TA;) as also سَحْفَةٌ. (IB, TA.) — And with the article ال, *What one has shaven off*: thus it is sometimes a subst.; and sometimes, [i. e. in the former sense,] an epithet. (IB, TA.) — Also *A certain beast, or creeping thing*: (Seer, TA:) [SM says,] I think it is the سَحْفِيَّةُ [or tortoise]. (TA.)

سُحَافٌ *Consumption; or ulceration of the lungs*; syn. سِلٌّ. (S, K.)

سَحُوفٌ *A bucket (دَوْبُو) that takes, and bears away, the water that is in a well*. (Seer, K.) — Also, applied to a she-camel, *Of which the fat has gone away*. (ISd, TA.) — And, applied to a sheep or goat, or to a ewe or she-goat, (سَاةٌ) *Having a portion of fat such as is termed سَحْفَةٌ, or two such portions of fat*; as also سَحُوفٌ: (TA:) or, so applied, (S,) and applied to a she-camel, (S, K,) and to a he-camel, (K,) *having abundance of سَحَافٌ*, (S,\* K, TA,) pl. of سَحِيفَةٌ [q. v.]; or *having abundance of the fat termed سَحْفَةٌ*. (TA.) — Also *A she-camel long in the teats*. (IDrd, K.) — And *A she-camel narrow in the orifices of the teats*. (IDrd, K.) — And *A she-camel that drags her feet, or the extremities of her feet, upon the ground, in going along*; (K, TA;) so say some; i. e., by reason of fatigue: a dial. var. of زَحُوفٌ. (TA.) — And *A sheep, or ewe, thin in the wool of the belly*. (K.) — In the K, three other meanings are erroneously assigned to this word; one of them belonging to سَحِيفَةٌ, and each of the others to سَحِيفٌ. (TA.)

سَحِيفٌ (ISk, S, Sgh, TA,) accord. to the context in the K سَحُوفٌ, which is wrong, in this and the next sense, (TA,) *The sound of the mill when one grinds*. (ISk, S, Sgh, K,\* TA.) And *The sound of the streaming of milk from the udder*; (O, K,\* TA;) as also سَحْفَةٌ. (K,\* TA.)

سَحِيفَةٌ *The fat called سَحْفَةٌ that one has pared off from the back of a sheep or goat*. (ISk, S.)

— And sing. of سَحَافٌ, (Lth, TA,) which signifies *The layers of fat between the layers [of flesh] of the flanks: and similar wide portions of fat that are seen adhering to the skin*. (Lth, K, TA.) — Also *A rain (مَطْرَةٌ) that sweeps away that along which it passes*: (S, O, L, TA:) in the K, by the omission of كَسْفِيَّةٌ, this meaning is erroneously assigned to سَحُوفٌ: accord. to As, *a sharp rain, that sweeps away everything*: and سَحِيفَةٌ, with ق, a vehement rain, consisting of large drops, but of little width: pls. سَحَافٌ and سَحَافَاتٌ. (TA.)

أَسْحُوفٌ: see سَحُوفٌ. — أَسْحُوفُ الإِحَالِيلِ (K,) mentioned by ISh, on the authority of Abou-Aslam, (TA,) and أَسْحُوفُ الإِحَالِيلِ (K,) thus accord. to Sb, (TA,) *A she-camel wide in the orifices of the teats*: (Abou-Aslam, K:) or *having much milk, the streaming of which causes a sound to be heard*. (Abou-Málik, K,\* TA.)

مَسْحَفٌ *The mark, or track, of a serpent, upon the ground*; (Ibn-'Abbád, K;) as also مَزْحَفٌ. (TA.)

أَرْضٌ مُسْحَفَةٌ, with fet-ḥ [to the ح, or perhaps to the م and ح], *A land of which the herbage is thin [or scanty]*: mentioned in the K in art. مَسْحَفٌ, as being [written مُسْحَفَةٌ] like مَسْحَفَةٌ. (TA.)

مَسْحَفَةٌ *A thing with which flesh, or flesh-meat, is pared*. (Ibn-'Abbád, K.)

مَسْحُوفٌ *A man affected with سُحَافٌ, i. e. consumption, or ulceration of the lungs*; (S;) syn. مَسْلُوفٌ. (K.)

## سحق

1. سَحَقَهُ (S, Mgh, Mṣb, K,) aor. ʿ, (Mṣb, K,) inf. n. سَحَقٌ, (Mṣb,) *He bruised, brayed, or pounded, it*; syn. دَقَّهُ; (Mgh, K;) namely, a thing, (S, TA,) or medicine: (Mgh, Mṣb:) or i. q. سَهَكَ [app. as meaning *he bruised, brayed, or pounded, it coarsely*; but see this latter verb]: (S, K:) or it signifies [he did so in a degree] *less than what is meant by دَقَّهُ*: (Lth, K:) or [he powdered, or pulverized, it; i. e.] *he bruised, brayed, or pounded, it finely*: or *he bruised, brayed, or pounded, it time after time*. (TA.) — [Hence,] سَحَقَتِ الرِّيحُ الأَرْضَ (K,) aor. and inf. n. as above, (TA,) † *The wind effaced the traces of the ground, (K, TA,) and carried away the broken particles [that were upon it]*: (M, TA:) or *passed along as though it were bruising, or braying, or pounding, (كَأَنَّهَا تَسْحَقُ) the dust*: (O, K:) or *pared, or abraded, the surface of the earth by its vehement blowing*; as also سَهَقَتْهَا [q. v.]. (T, A, TA.) — And سَحَقَهُ (K, TA,) aor. and inf. n. as above, (TA,) † *He wore it out*; namely, a garment. (K, TA.) And سَحَقَهُ مَرَّةً † *The course of time rendered it (a garment) thin and worn out*. (O, TA.) And سَحَقَهُ البِلَابُ † *[Wear wasted it]*; namely, a garment. (TA.) — Also *He, or it, rendered it soft, or*

smooth; namely, a hard thing. (K.) — And † *He destroyed it*; and so *أسحقه*. (Har p. 257-8.) — *سحق القملة* *He killed the louse.* (K.) — *سحق رأسه* *He shaved his head.* (K.) — *سحقت العين دمعها* *The eye spent its tears*; (K, TA;) *shed them, or let them fall.* (TA.) — See also 4. = *سحق*, aor. ء, inf. n. *سحوقه*, † *It (a garment) was, or became, old, and worn out*; (K;) [and so, app., *سحق*, inf. n. *سحق*, accord. to a usage of this noun, in the Deewán el-Hudhaleeyeen, mentioned by Freytag, and agreeably with the phrase *ثوب سحق*, mentioned below;] as also *أسحق*, (Yaakooob, S, Mṣb, K,) inf. n. *أسحاق*. (Mṣb.) = *سحق*, (S, Mṣb, K,) aor. ء; and *سحق*, aor. ء; (K;) inf. n. *سحق* (S, Mṣb, K) [and app. *سحق* also]; *It (a thing, S, or a place, Mṣb) was, or became, distant, or remote*; (S, Mṣb, K;) as also *أسحق*, and *انسحق*. (TA.) *سحق* and *سحق* are both syn. with *بعد*. (S, K.) One says, *سحقا له*, (S, Mṣb,) a form of imprecation, (Mṣb,) meaning *May God alienate him, or estrange him, from good, or prosperity! or curse him!* i. e. may he not be pitied with respect to that which has befallen him! like *بعدا له*: the most approved way is to put the noun thus in the accus. case as an inf. n.; but the tribe of Temeem say, *بعد له*, and *سحق*. (TA in art. بعد.) — *سحقت النخلة* *The palm-tree became tall*: (K:) or *tall with smoothness [of its trunk]*. (TA.) = *سحقت الدابة*, [inf. n. *سحق*], *The beast ran vehemently: or ran a pace above that termed مشى and below that termed حضر* (K, TA,) agreeably with what is said in explanation of *السحق* in the S: or *below that termed حضر and above that termed سحج*. (TA.)

3. *مساخقة النساء* [meaning † *The mutual act, of women, indicated by the epithet سحاق* (q. v.), as also *تسحق*], is post-classical: (T, TA:) such it is said to be. (Mgh.)

4. *أسحقه*: see 1. — Said of God, (S, TA,) *He removed him far away, or alienated him, or estranged him, in a general sense, or from good, or prosperity*; syn. *أبعده*; (S, O, K, TA; [accord. to the CK *أسحقه*, which is wrong;]) as also *أسحقه*: or, *from his mercy*. (TA.) = *أسحق* as intrans.: see 1, in two places. — Also, [in the CK, erroneously, *انسحق*], said of a camel's foot, *It was, or became, smooth, with a degree of hardness*; syn. *مورن*. (ISk, S, O, K.) — And said of an udder, *It lost its milk, and became wasted, and clave to the belly*: (ISk, S, O, K:) or *it dried up*: (Aṣ, TA:) or *it went away; and wasted*. (A'Obeyd, TA.) — And *اسحقت الدلو* *The bucket became empty of what was in it.* (TA.)

6. *تسحق* The act of *rubbing together*. (KL.) See also 3.

7. *انسحق* [It was, or became, bruised, brayed, or pounded: &c.:] quasi-pass. of *سحقه* as expl. in the first sentence of this art. (S, O, K.) — Said of a garment, *It was, or became, [worn out; or thin and worn out; (see 1;) or] threadbare,*

or *napless, while new.* (TA.) — And [said of a place,] *It was wide, or ample.* (O, K.) — See also 1. — *انسحق الدمع* *The tears were shed.* (TA.)

*سحق* An old and worn-out garment, (S, Mgh, O, Mṣb, K,) that has become thin, (O,) and threadbare; (Ham p. 591;) also used as a prefixed noun, (Mgh, Mṣb,) so that you say *سحق ثوب* [meaning as above], (Mgh,) and *سحق برود* [an old and worn-out برود], and *سحق عمامة* [an old and worn-out turban]: (Mgh, Mṣb:) and one says *سحق ثوب*, [using it as an epithet,] (O, TA,) and *ثوب سحق*, (Har p. 258, [but for this I have found no other authority, and it may be a mistranscription,]) and *ثوب منسحق* likewise signifies an old and worn-out garment: (TA:) *سحق* applied to a garment is an inf. n. used as a subst.: (O, TA:) the pl. is *سحوق*. (TA.) Hence one says *سحق درهم*, meaning † *A [bad] dirhem [or] such as is termed زائف*. (Mgh.) — Also *A pastor's bag (كنف)*: so in a verse cited voce *سحق*. (S in art. خف.) — And † *Thin clouds*: (K:) likened to an old and worn-out garment. (TA.) — And *The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white*: (TA:) [like *سائق* and *سائق*].

*سحق*: see the next preceding paragraph.

[*سحقة* Baldness: of the dial. of El-Yemen. (Freytag, from IDrd.)]

*سحوق* Tall; applied to a palm-tree; (S, Mṣb, K;) as also *سحوق*; (S;) and to a he-ass and to a she-ass; (S, K;) and by some, metaphorically, to a woman; (TA;) and *سحوق* signifies the same, (K,) applied to a man; (TA;) and *سحوق* long in respect of the legs: (IB:) or *سحوق* applied to a palm-tree signifies tall so that its fruit is far above the gatherer; Aṣ says, I know not whether that be with a bending: or, accord. to Sh, so applied, *smooth and tall, having no stumps of the branches remaining [upon the trunk]*; and to such the neck of a horse is likened by a poet: and applied to a he-ass and to a she-ass, *tall, and advanced in age*: (TA:) pl. *سحوق*, (S, O, Mṣb,) like *وسل*, (Mṣb,) or *سحق*. (So in the K.) One says also *جنة سحق*, meaning *A garden of tall palm-trees.* (TA.)

*سحيق* Bruised, brayed, or pounded: (Mgh:) [&c.: (see 1, first sentence:)] i. q. *سحوق*: (O:) applied to musk; (Mgh, O;) and to saffron. (Mgh in art. ووس.) — And *Distant; remote*; (S, Mṣb, K;) applied to a thing, (S,) or to a place; (Mṣb, K;) as also *أسحق*; (IB, TA;) and *سحق* in the same sense, applied to a place, is allowed in poetry. (TA.) One says, *إنه لبعيد سحيق* [app. meaning *Verily he, or it, is very distant or remote*]. (TA.)

*سحيفة* A great rain that sweeps away that

along which it passes: (K:) or, accord. to Aṣ, *سحيفة*, with *ف*, has this meaning; and the former word signifies a vehement rain, consisting of large drops, (TA in the present art.,) but of little width: pls. *سحائق* and *سحائف*. (TA in art. سحف.)

*سحاق* [Fricatrix; *qua conflitu libidinem alterius explet*: (Golius, from Meyd:)] an epithet of evil import, applied to a woman: (O, K:) pl. *سحاقات*: of such it is said that they are cursed by God. (Mgh.)

*سحق*: see *سحيق*. — You say also *سحق*, meaning *Great distance or remoteness.* (TA.)

*سحوق*: see *سحوق*, in two places.

*أسحق*: see *سحيق*. — [Also *Bald*: of the dial. of El-Yemen. (Freytag, from IDrd.)]

*مسحق* An instrument with which one bruises, brays, or pounds: &c.: (*يسحق به*): [see 1, first sentence.] (TA.)

*مسحوق*: see *سحيق*.

*منسحق*: see *سحيق*. — Also *Wide, or ample.* (TA.) — *دمع منسحق* *Tears pouring forth*; syn. *مندفق*: (Lth, Az, TA:) in the K, *مندفع*: (TA:) pl. *مساحيق*, which is extr.; (K;) like *مكاسير*, pl. *مُنكيسر*. (TA.)

سحل

1. *سحل*, aor. ء, (K,) inf. n. *سحل*, (S, TA,) *He pared it; peeled it; or stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part: or he pared, peeled, or stripped, it off*: (S, K, TA:) this is the primary signification: (S:) and *he filed it.* (TA.) It is said in a trad., *فجعلت تسحلبا له*, i. e. *And she betook herself to paring off from it the flesh that was upon it for him*: or, as some relate it, *تسحلبا*, which means the same. (TA.) — [Hence,] *الرياح تسحل الأرض* † *The winds strip off what is upon the earth*, (K, TA,) or *the surface of the earth.* (TA: and the like is said in the S.) — And *سحلته مائة سوط*, (S, K,) inf. n. as above, (TA,) † *He struck him a hundred lashes, or strokes of a whip*, (S, K, TA,) and *pared off his skin*, (TA,) or *as though he pared off his skin.* (S.) — And *سحل فلان* † *Such a one reviled [another], and blamed [him: like as you say, قشر باللسان*. (K.) [See *مسحل* as meaning “a tongue.”] One says, *وجد الناس يسحلونه* † *He found the people reviling him*, (K, TA,) and *blaming him, and speaking evil of him behind his back, or in his absence, or otherwise.* (TA.) — *سحلت الشيء*: i. q. *سحقته* [I bruised, brayed, or pounded, the thing: or pulverized it: &c.]. (S.) — *سحل الثياب* *He washed the clothes, [beating them in doing so,] and removed [or rubbed off] from them the soils.* (TA.) — *سحلت الدراهم* *I made the pieces of money smooth.* (S.) Accord. to ISk,



*I poured out, or forth, the pieces of money; as though I rubbed them, one against another.* (S.) [Or] *سَحَلَ الدَّرَاهِمَ*, aor. as above, (K,) and so the inf. n., (TA,) i. q. *اتَّقَدَّمَا* [which signifies *He picked the pieces of money, separating the good from the bad; or examined them to do so: and also he received the pieces of money*]. (K.) And *سَحَلْتُ مائةَ دِرْهَمٍ* *I paid him a hundred dirhems in ready money.* (S.) [Or] *سَحَلَ الْغَرِيمَ مائةَ دِرْهَمٍ* *He paid the creditor a hundred dirhems in ready money.* (K.) = *سَحَلَ الثَّوْبَ*, (K,) aor. and inf. n. as above, (TA,) *He wove the garment, or piece of cloth, of spun thread not formed of two twists:* (K:) or *he wove it without having twisted its warp* [i. e. *without having made its warp to consist of threads of two twists*]. (TA.) — And *سَحَلْتُ الْحَبْلَ* *I formed the rope of a single twist;* (S, TA;) and accord. to some, one says also *سَحَلْتُهُ*, but the former is the chaste expression. (TA.) [Hence,] *سَحَلْتُ مَرِيضَةَ فُلَانٍ* is said of one whose strength has become weakened; meaning *† His well-twisted rope, or rope of two twists, has become a rope of a single twist.* (TA.) — *سَحَلَ الْقِرَاءَةَ*, inf. n. *سَحَلٌ*, *He performed the reading, or recitation, in consecutive portions, continuously:* and some relate it with *ج* [i. e. *سَحَلٌ*]: *سَحَلٌ* is *syn. with سَوَدٌ*, signifying the making [a thing] to be consecutive in its parts, or portions. (TA.) — *بَاتَتِ السَّمَاءُ تُسَحَلُ لَيْلَتَهَا* *† The sky continued pouring forth water that night:* (As, S, TA:) inf. n. as above. (TA.) — And *سَحَلَتِ الْعَيْنُ*, (K,) aor. as above, (TA,) inf. n. *سَحَلٌ* and *سَحُولٌ*, *† The eye wept;* (K;) *poured forth tears.* (TA.) = *سَحَلٌ*, aor. = (S, K) and =, (K,) inf. n. *سَحِيلٌ* and *سَحَالٌ*, (S, \*K, [the latter inf. n. erroneously written in the CK]) *He (an ass) made a rolling sound in his chest; whence the ass of the desert is called* *سَحِيلٌ*: (S: [see also *سَحِيلٌ* below:]) *he (a mule, K, and an ass, TA) brayed.* (K, TA.)

3. *سَحَلُوا*, (S, K,) inf. n. *سَحَالَةٌ*, (TA,) *† They took, (S,) or came, (K,) to the ساحل [or shore, &c., of the sea].* (S, K, TA.) Hence, in a trad. respecting Bedr, *فَسَحَلَ بِالْبَعِيرِ* *And he brought the caravan to the ساحل of the sea.* (TA.) = *سَحَلْتُ*, inf. n. *سَحَالٌ* and *سَحَالَةٌ*, *He contends, disputes, or litigates, with him.* (TA.)

4. *سَحَلَ فُلَانًا* *† He found the people reviling such a one, (K, TA,) and blaming him, and speaking evil of him behind his back, or in his absence, or otherwise.* (TA.) = See also 1, in the latter half of the paragraph.

7. *انْسَحَلَ* *It became pared, or peeled; or had its outer covering or integument, or its superficial part, stripped off, scraped off, rubbed off, abraded, or otherwise removed: or it became pared, peeled, or stripped, off.* (K.) It is said, in this sense, of the surface of the earth [as meaning *† It was stripped of what was upon it by the wind: see 1, third sentence*]. (TA.) — *انْسَحَلَتِ الدَّرَاهِمُ* *The*

*pieces of money became smooth.* (S.) = *It poured out, or forth; or became poured out, or forth.* (TA.) — *انْسَحَلَتِ النَّاقَةُ* *† The she-camel was, or became, quick, or swift, in her going, or pace.* (As, TA.) — *انْسَحَلَ بِالْكَلَامِ* *† He (an orator, S, TA) ran on with speech: (S, K, TA:) or was fluent, and diffuse, or without pause, or hesitation, therein.* (TA.)

*سَحَلٌ* *A white garment or piece of cloth:* (Msb:) or *a white, thin garment or piece of cloth:* (TA:) or *a white garment or piece of cloth, of cotton, (S, K,) of those of El-Yemen:* (S:) pl. [of mult.] *سَحُولٌ* and *سَحَلٌ* (S, Msb, K) and [of pauc.] *أَسْحَالٌ*. (K. [See also *ثِيَابٌ سُحُولِيَّةٌ*, below.]) — And *A garment, or piece of cloth, of which the spun thread is not composed of two twists; as also* *سَحِيلٌ*: (K:) or, as some say, the latter is not applied to a garment, or piece of cloth; but to thread, in a sense expl. below: (TA:) or, accord. to Aboo-Nagr, it (the latter) is applied also to a garment, or piece of cloth, of which the spun thread is a single yarn: the *مَبْرَمٌ* is that of which the spun thread is twisted of two yarns: and the *مَتَامٌ* is that of which the warp and the woof are each of two yarns. (S, TA.) — Also, (K,) or *سَحِيلٌ*, (S,) or both, (TA,) *A rope that is of a single strand;* (K, TA;) or the latter, a rope that is twisted of one twist, like as the tailor twists his thread: the *مَبْرَمٌ* is that which is composed of two twists twisted together into one: (Aboo-Nagr, S, TA:) such a rope is also termed *سَحُولٌ*; but not *سَحِيلٌ*, for the sake of [analogy to] *مَبْرَمٌ*; (S, TA;) or the latter epithet is sometimes applied to it: (S, TA: [see also *سَحِيلٌ*]:) *سَحِيلٌ* likewise signifies thread not twisted; (Aboo-Nagr, S, TA;) or spun thread not composed of two twists. (TA.) = Also *Ready money:* (S, TA:) an inf. n. used as a subst. [properly so termed]. (TA.)

*سَحَالٌ*: see *سَحِيلٌ*.

*سَحَالٌ*: see *سَحِيلٌ*.

*سَحُولٌ* *One who beats and washes and whitens clothes: hence, accord. to some, ثِيَابٌ سُحُولِيَّةٌ* [q. v.]. (TA.)

*سَحِيلٌ*: see *سَحَلٌ*, in three places. = Also, and *سَحَالٌ*, [both mentioned above as inf. ns., (see 1, last sentence,)] *The rolling sound in the chest of the ass: (S, K:) or the former, [and probably the latter also,] the most vehement braying of the wild ass.* (TA.)

*سَحَالَةٌ* *Filings of gold and of silver (S, K) and the like, (S,) or of anything.* (TA.) — *The husks of wheat and of barley and the like (K, TA) when stripped off therefrom, and so of other grains, as rice and [the species of millet called] دُخْنٌ*: accord. to Az, the particles that fall off of rice and of millet (ذُرَّةٌ) in the process of bruising, or braying, or pounding, like bran. (TA.) — And [hence,] *† The refuse, or lowest or basest or meanest sort, of a people or party of men.* (IqAr, K, TA.)

*ثِيَابٌ سُحُولِيَّةٌ* *Certain garments, or pieces of cloth, (S, Mgh, Msb, K, TA,) of cotton, (S, TA,) white, (Mgh, TA,) so called in relation to سَحُولٌ, (S, Mgh, Msb,) a place, (S, K,) or town, (Mgh, Msb,) of El-Yemen, (S, Mgh, Msb, K,) where they are woven, (K,) or whence they are brought: (Msb:) some say سَحُولِيَّةٌ, with damm; (Mgh, Msb, TA;) so say Az and El-Kutabee; (Mgh;) a rel. n. from سَحُولٌ, pl. of سَحَلٌ, (Mgh, Msb, \*TA,) meaning “a white garment or piece of cloth (Mgh, TA) of cotton;” (TA;) but this is [said to be] a mistake; (Msb;) or it is allowable because سَحُولٌ sometimes occurs as the measure of a sing., to which this pl. is likened; as is said in the O: (TA:) or the former appellation is applied, as some say, to garments, or pieces of cloth, beaten and washed and whitened; so called in relation to سَحُولٌ meaning “one who beats and washes and whitens clothes.” (TA.)*

*سَاحِلٌ* *† A shore of a sea or great river (S, Msb, K, TA) [and] of a river (نَهْرٌ) like جَدٌّ; (Mgh in art. جَد;) [generally, a sea-shore, sea-coast, or seaboard;] and a tract of cultivated land, with towns or villages, adjacent to a sea or great river: (K:) a reversed word, (IDrd, S, K,) by rule مَسْحُولٌ, (IDrd, K,) of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, (TA,) because the water abrades it, (IDrd, S, K, TA,) or comes upon it: (TA:) or [it is a possessive epithet, like تَامِرٌ and لَابِنٌ] meaning *having abrading water (ذُو سَاحِلٍ مِنَ الْمَاءِ)* when the tide flows and ebbs and so sweeps away what is upon it. (K.) And *The side (سَيْفٌ) of a valley.* (K in art. سَيْف.) Pl. *سَوَاحِلٌ*. (Msb.)*

*إِسْحَالٌ* *A kind of trees, (AHn, S, K,) resembling the [species of tamarisk called] أُنْثَلٌ, and growing in the places where the [trees called] أَرَاكٌ grow, in plain, or soft, tracts: (AHn, TA:) its twigs are used for cleaning the teeth: (AHn, K, \*TA:) and Imra-el-Kays likens the fingers of a woman to tooth-sticks (مَسَاوِيكٌ) thereof. (S, TA. [See EM p. 30.]) It is [said to be] a word that has no parallel in form except إِجْرَدٌ and إِجْرَدٌ and إِبْرَمٌ and إِثْمِدٌ. (TA.)*

*أَسْحَالٌ* [a pl. of which the sing. is not mentioned] *Water-courses, or places in which water flows.* (Ibn-'Abbád, K.)

*سَحَلٌ*: see *سَحَلٌ*.

*مَسْحَلٌ* *An implement for cutting, heaving, or paring, (Lth, K, TA,) of wood. (Lth, TA.) — A file. (S, K.) — [Hence,] † The tongue, in an absolute sense: (K, TA:) [see مَبْرَدٌ: or as being an instrument of reviling,] from سَحَلَ “he reviled.” (TA.) J explains *السَّحْلُ* as meaning *اللِّسَانُ الْخَطِيبُ*, (K, TA,) and MF defends this as meaning *The tongue that speaks well: (TA:) [and it is said in the Ham p. 683 to signify اللِّسَانُ الَّذِي لَا يَتَأْتِي لِلْكَلَامِ*, app. meaning *the tongue that does not prepare itself for speech; i. e. the ready tongue:]* but [F says that] the right reading is *اللِّسَانُ وَالْخَطِيبُ* [i. e.] —*

**سَحْل** also signifies i. q. **عَطِيبٌ** + [A speaker, an orator, or a preacher; or a good speaker &c.]: and an eloquent **عَطِيبٌ**; (K, TA;) one who scarcely, or never, stops short in his speech; excelling such as is termed **مُصَفِّعٌ**. (TA.) — + One who is skilled in the reading, or reciting, of the *Kur-án*: (K:) from **سَحْلٌ** meaning the "making" [a thing] "to be consecutive in its parts, or portions;" and the "pouring forth" [water &c.]. (TA.) — A copious rain: (K:) from **سَحْلٌ** meaning the act of "pouring forth." (TA.) — A water-spout (**مِيزَابٌ**) of which the water is not to be withstood [so I render **يُطَاقُ مَاءُهُ**, app. meaning, that pours forth its water with such violence that no obstruction will resist it]. (O, K.) — The mouth of a **مِزَابَةٍ** [or leathern water-bag]. (O, K.) — A brisk, lively, sprightly, or active, waterer, or cup-bearer. (O, K.) — Extreme (**نَهَائَةٌ**) in bounty, or munificence. (O, K.) — A courageous man, who acts, (**يَعْمَلُ**, so in the M and K, TA,) or charges, or makes an assault or attack, (**يَحْمِلُ**, so in the O, TA,) alone, or by himself. (M, O, K.) — The flogger who inflicts the castigations appointed by the law (O, K) before, or in the presence of, the *Sultán*. (O.) — I. q. **لِجَامٌ** [as meaning The bridle, or headstall and reins with the bit and other appertenances]; as also **سَحَالٌ**; (K;) like as you say **مِنْطَقٌ** and **نِطَاقٌ**, and **مِزْرٌ** and **إِزَارٌ**: (TA:) or its **فَأْسٌ**; (K;) which is the piece of iron that stands up in the mouth [from the middle of the bit-mouth]; as IDrd says in the "Book of the Saddle and Bridle:" (TA:) and two rings, (K, TA,) one of which is inserted into the other, (TA,) at the two extremities of the **شَكِيمِ** of the bridle, (K, TA,) which is [generally applied to the bit-mouth, but is here said by SM to be] the piece of iron that is beneath the lower lip: or, accord. to IDrd, the **مَسْحَلٌ** of the bridle is a piece of iron which is beneath the lower jaw; and the **فَأْسٌ** is the piece of iron that stands up in the **شَكِيمَةِ**; and the **شَكِيمَةُ** is the piece of iron that lies crosswise in the mouth: and the pl. is **مَسَاحِلٌ**: (TA:) or the **مَسْحَلَانِ** are two rings at the two extremities of the **شَكِيمِ** [or bit-mouth] of the bridle, one of which is inserted into the other [so that they occupy the place of our curb-chain]: (S:) they are [also said to be] the **خَدَانِ** [lit. two cheeks] of the bridle: (TA:) the **مَسْحَلٌ** is beneath the part in which is the bridle, and upon it flow the foam and blood of the horse. (Az, TA voce **قَيْقَبٌ**. [See also **لِجَامٌ** and **فَأْسٌ**.]) One says of a horse when exerting himself, and being quick, in his going, and thrusting forward therein his head, **رَكِبَ مَسْحَلَهُ** [He bore upon his bridle, &c.]. (O, TA.) And hence, (TA,) this phrase means [also] + He (a man, TA) followed his error, not desisting from it: (K, TA:) **مَسْحَلٌ** signifying + error: (K:) and [in like manner] **طَعَنَ فِي مَسْحَلِ ضَلَاتِهِ** means + He hastened, and strove in his error. (TA.) Also, the former of these two phrases, + He resolved, or determined, upon

the [or his] affair, and strove, or exerted himself therein: (O, TA:) [for] **مَسْحَلٌ** signifies also + decisive resolution or determination. (O, K, TA.) And + He went on with energy in his discourse, sermon, speech, oration, or harangue: (S, TA:) and so in his poetry. (A, TA.) — Also, [from the same word as meaning the "bridle," or "headstall &c.,"] + The side of the beard: [like as it is called **عَدَارٌ** because it is in the place corresponding to that of the **عَدَارِ** of a horse or the like: (**جَانِبٌ** in the CK is a mistake for **جَانِبٌ**)] or the lower part of each **عَدَارِ** [or side of the beard], to the fore part of the beard; both together being called **مَسْحَلَانِ**: (K, TA: [أَسْفَلُ:] in the CK is a mistake for **أَسْفَلُ**)] or the place of the **عَدَارِ**: (Az, TA:) or the temple; **مَسْحَلَانِ** meaning the two temples: (TA:) and (K) the **عَارِضِ** [or side of the cheek] of a man. (Ibn-'Abbád, O, K.) One says, **شَابَ مَسْحَلَهُ**, meaning + The side of his beard became white, or hoary. (TA.) — A clean (O, K, TA) thin (TA) garment, or piece of cloth, of cotton. (O, K, TA. [See also **سَحْلٌ**.]) — A rope, (K,) or string, or thread, (M, TA,) that is twisted alone: (K:) if with another, [i. e. with another strand,] it is termed **مُيَرَّمٌ**, and **مُغَارٌ**. (TA. [See, again, **سَحْلٌ**.]) — A sieve. (O, K.) — The wild ass: (S, TA:) [because of his braying:] see 1, last sentence: an epithet in which the quality of a subst. predominates. (TA.) — A brisk, lively, sprightly, or active, ass. (O.) — A low, vile, mean, or sordid, man. (O, TA.) — A devil. (O, TA.) — The name of *The تابعة* (S, O) or [familiar] jinnie or genie (K) of [the poet] *El-Aashá*. (S, O, K. [In the K it is implied that it is with the article **ال**: but accord. to the S and O and TA, it is without **ال**.])

**مَسْحَلَةٌ** A ball of spun thread. (AA, TA.)

**مَسْحُولٌ** [Pared, peeled, &c.: see 1. — And hence, because abraded by the feet of men and beasts,] A road. (TA in art. **رُفَعٌ**.) — And An even, wide place. (O, K.) — See also **سَحْلٌ**. — As an epithet applied to a man, Small and contemptible. (O, K.) — And the name of A camel belonging to [the poet] *El-Ajjáj*. (O, K.)

سحر

1. **سَحِمَرٌ**, aor. **سَحِمَرٌ**, inf. n. **سَحِمَرٌ**; and **سَحِمَرٌ**; He, or it, was, or became, black. (Msb.)
2. **سَحِمَرُوا وَجْهَهُ** They blackened his face; syn. **سَحِمَرُوهُ**; as also **سَحِمَرُوهُ**. (A, TA.)
3. **سَحِمَرَتِ السَّمَاءُ** The sky poured forth its water: (K:) mentioned as on the authority of IAqr: but it has been mentioned before, on his authority, as with **ج**. (TA.)
4. **سَحِمَرٌ**: see **سَحْمَةٌ**. — A sort of tree; (S, K;) like **سَحْمَةٌ**: (S:) the latter also signifies a sort of tree; (K:) the former is said by ISk to be a certain plant: and by AHn, to be a plant that grows like the **نَصِيٌّ** and **صَلْبَانٌ** and **عَنْكَبٌ**, except that it is taller; the **سَحْمَةُ** [i. e. the single plant of this species] being sometimes as tall as a man,

and larger. (TA.) — Also Iron: (IAqr, K:) n. un. with **ة**; meaning a lump, or piece, of iron. (IAqr, TA.)

**سَحْمَرٌ** [a pl. of which the sing. is not mentioned,] The blacksmith's hammers. (IAqr, K.)

**سَحْمَةٌ** Blackness; (S, Msb, K;) as also **سَحْمَرٌ**, [mentioned above as inf. n. of **سَحِمَرٌ**,] and **سَحْمَارٌ**; (K;) like **سَحْمَةٌ** and **سَحْمَرٌ**: (TA in art. **سَحْمَرٌ**;) a blackness like the colour of the crow to which the epithet **سَحْمَرٌ** is applied. (Lth, TA.)

**سَحْمَارٌ**: see the next preceding paragraph.

**سَحْمِيرٌ**: see the next following paragraph.

**أَسْحَمٌ** Black; (S, Msb, K;) like **أَسْحَمٌ**; (TA in art. **سَحْمَرٌ**;) applied to the crow; see **سَحْمَةٌ**: (Lth, TA:) fem. **سَحْمَاءٌ**; (Msb, TA;) applied to a plant of that colour; (ISk, TA;) and particularly to the **نَصِيٌّ** when it is of that colour, and thus applied as an intensive epithet; and to a woman in the same sense: (TA:) and **إِسْحَمَانٌ** signifies anything black (ISd, K) accord. to some; but this is a mistake, for it is only **أَسْحَمٌ**. (ISd, TA.) — [Hence,] **الأَسْحَمُ** is the name of A certain idol, (K, TA,) which was black. (TA.) — And **The night**. (TA.) — [Hence likewise,] **أَسْحَمٌ** signifies also Clouds (**سَحَابٌ**): (S, K:) or, as some say, black clouds: and **سَحْمَاءٌ** signifies a black cloud. (TA.) — Also Blood into which are dipped the hands of persons swearing, one to another; (K;) or blood into which the hand is dipped on the occasion of swearing with another or others: said to have this meaning in the saying of *El-Aashá*,

•      رَضِيَ لِبَانِ تَدِي أَمْرٍ تَحَالَفًا      •  
•      بِأَسْحَمِ دَاجٍ عَوْضٌ لَا تَتَفَرَّقُ      •

[Two foster-brothers by the sucking of the breast of one mother swore together, by dark blood into which they dipped their hands, that you, or they, i. e. a tribe (**قَبِيلَةٌ**) or a company of men (**جَمَاعَةٌ**), for, without the context, the meaning is doubtful, should not ever become separated]: or it has here one, or another, of three meanings here following. (S.) — The womb. (S.) — The nipple of a woman's breast: (K:) or the blackness of the nipple of a woman's breast. (S.) — A skin such as is termed **زُقٌّ**, for wine: (S, K:) because of its blackness: and **سَحْمِيرٌ** also signifies a **زُقٌّ**. (TA.) — Also A horn: (S, K:) thus in the saying of *Zuheyr*,

•      وَتَذْبِيبِهَا عَنْهُ بِأَسْحَمِ مَذُودٍ      •

[And the frequent repelling of her, or them, from him with a horn; so that **مَذُودٌ** is merely an explicative adjunct, for it also means a horn, or it may be rendered here an instrument for repelling]: (S, TA:) or **أَسْحَمٌ** is here an epithet, and] the meaning is, with a black horn. (TA.) Another poet uses the phrase **تَذْبُ بِسَحْمَاوَيْنِ**, [so in the TA, app. a mistranscription for **تَذْبُ**,] i. e., [reading **تَذْبُ**, She repels] with a pair of horns; using the fem. as meaning **بِصِيصَتَيْنِ**;

as though he said بِصِيصَتَيْنِ سَحَابَيْنِ [with two black horns]. (IAar, TA.) — The fem., السَّحَابَةُ, also signifies *The دبر* [here meaning anus]: (K:) because of its colour. (TA.) — For another signification of the fem., see سَحَر.

أَسْحَابُ *Of the colour termed أَدَمَةٌ [here app. meaning tanniness] in an intense degree.* (TA.) — Also *A sort of tree.* (M, K.) A poet uses the phrase الأَسْحَابُ الأَسْحَابُ [The black, or dark, اسحمان]. (M, TA.)

إِسْحَابٌ: see أَسْحَرُ, first sentence.

## سحن

1. سَحَنَ, (S, L, K,) aor. سَحَنُ, (K,) inf. n. سَحْنٌ, (L,) *He broke a stone.* (S, L, K.) And *He crushed, bruised, brayed, or pounded, a thing.* (L.) — Also *He rubbed [in the CK ذلك is erroneously put for ذلك] a piece of wood so as to make it smooth, (L, K,) with an instrument called مِسْحَنٌ, without taking anything from it.* (L.)

3. سَاحَنَ الْهَيْالَ: see 5. — The inf. n. مَسَاحَنَةٌ signifies also *The meeting [another] face to face.* (L, K.) — And you say, سَاحَنْتُكَ, (L,) inf. n. مَسَاحَنَةٌ, (S, L, K,) *I mixed with thee in familiar, or social, intercourse:* (L:) and *did so in a good manner.* (S, L, K.) And سَاحَنَهُ الشَّيْءَ *He joined, or took part, with him in the thing.* (L.)

5. تَسَحَّنَ الْهَيْالَ *He looked at the سَحْنَاءُ [or aspect &c.] of the مال [i. e. cattle, or other property]; as also سَاحَنَهُ.* (L, K.) You say, تَسَحَّنْتُ الْهَيْالَ فَرَأَيْتُ سَحْنَاءَهُ حَسَنَةً *[I looked at the aspect of the cattle, or other property, and saw the aspect thereof to be goodly].* (S, L.)

سَحْنٌ *A numerous congregation:* so in the phrase يَوْمَ سَحْنٍ *[A day of a numerous congregation].* (K.)

قَنْفٌ *Quarter, shelter, or protection; syn. قَنْفٌ:* so in the saying, هُوَ فِي سَحْنِهِ *[He is in his quarter or shelter or protection].* (K.)

سَحْنَةٌ and سَحْنَةٌ, (L, K,) or the latter, and, as sometimes pronounced, سَحْنَةٌ, (S,) and سَحْنَاءٌ and سَحْنَاءٌ, (S, L, K,) pronounced سَحْنَاءٌ by Fr, the only person heard by A'Obeyd to pronounce it thus, and said by Ibn-Keysán to be thus pronounced because of the faucial letter, (S, L,) but سَحْنَاءٌ is better, (L.) *Aspect, appearance, or external state or condition:* (S, L, K:) and *simply state, or condition:* (L:) and *colour:* and *softness, or smoothness, of the external skin:* and *i. q. نَعْمَةٌ [as meaning softness, or delicateness: in the CK, النَعْمَةُ is erroneously put for النَعْمَةُ].* (L, K.) You say, إِنَّهُ لَحَسَنُ السَّحْنَةِ (L) and سَحْنَاءُ السَّحْنَةِ (S, L) *[Verily he is goodly in aspect, &c.]:* and هُوَ لَوْ أَنَّ قَوْمًا حَسَنَ سَحْنَتِهِمْ *[These are a people, or party, whose aspect, &c., is goodly].* (S, L.) And سَحْنَةٌ is also expl. as signifying *The beauty of the hair, and of the complexion, and of the external skin, of a man.* (L.) And it occurs in a trad. as meaning *The external skin*

*of the face;* and is sometimes pronounced سَحْنَةٌ, and is also called the سَحْنَاءُ. (L.)

سَحْنَةٌ: see what next precedes.

سَحْنَةٌ: see سَحْنَةٌ, in two places.

سَحْنَاءُ and سَحْنَاءُ: see سَحْنَةٌ; the former in four places.

مُسْحَنٌ *A horse goodly in condition; as in the saying, جَاءَ الْفَرَسُ مُسْحَنًا [The horse came goodly in condition]:* fem. with ة: (L, K:) you say قَوْسٌ مُسْحَنَةٌ, (L,) or مُسْحَنَةٌ, (S, [so in my copies,]) *a mare goodly in condition and in aspect, (L,) or goodly in aspect.* (S.)

مِسْحَنٌ *An instrument with which wood is rubbed so as to make it smooth without taking anything from it.* (L.)

مِسْحَنَةٌ *A thing with which stones are broken.* (S, L, K.) *I. q. صَلَاةٌ [i. e. A stone such as fills the hand: or a stone with which, or on which, one brays, or powders, perfumes or other things].* (L, K.) [In the CK, الصَّلَاةُ is erroneously put for الصَّلَاةُ or its var. الصَّلَاةُ.] *A thing with which gold is rubbed so that it becomes smooth and glistening.* (Skr pp. 154 and 155.) And its pl. مَسَاحِنٌ is said to signify *Stones with which are crushed, or brayed, the stones of [i. e. containing] silver.* (Skr, L.) And *Mill-stones with which one grinds.* (Skr.) And *Thin stones with which iron is made thin, (L, K, [in the former of which مِسْحَنٌ is erroneously put for مِسْحَنٌ]) like [as is done with] the مِسْحَنُ.* (L.) And *Stones of [i. e. containing] gold and silver:* (Skr, K:) so says Ibn-Hābeeb. (Skr.)

مُسْحَنٌ: قَوْسٌ مُسْحَنَةٌ.

## سحى and سحو

1. سَحَا الطَّيْنَ, (K,) first pers. سَحَوْتُ, (S, Mṣb) and سَحَيْتُ, (S,) aor. يَسْحُو, (S, Mṣb, K,) and يَسْحَى, and يَسْحَى, (S, K,) inf. n. سَحْوٌ, (Mṣb, TA) and سَحَى, (K, TA,) *He scraped off, (S, K,) or cleared away, (Mṣb, K,) [the clay, soil, or mud,] عَنْ وَجْهِ الْأَرْضِ, [from the surface of the earth], (S, Mṣb,) with the مِسْحَاةُ [q. v.].* (Mṣb.) — سَحَا الْجَمْرَ *He cleared, or swept, away the live, or burning, coals:* (K:) ISd says, I think that Lh has mentioned this; but the verb well known in this sense is with سَح. (TA. [See سَحَا.]) — سَحَا الشَّعْرَ عَنِ الْإِهَابِ, inf. n. سَحْوٌ, *He scraped, or pared, off the fat from the skin, or hide.* (TA.) It is said in a trad., as some relate it, تَسَحَلَهَا, or, as others relate it, تَسَحَلَهَا, both meaning the same, i. e. *And she betook herself to paring, or stripping, off from it the flesh that was upon it.* (TA in art. سَحَل.) And سَحَى اللِّحْمَ signifies *He pared, or stripped, off the flesh.* (TA.) — سَحَا الشَّعْرَ, (K,) aor. سَحَى, and يَسْحَى, inf. n. [app. سَحْوٌ and] سَحَى, (TA,) *He shaved off the hair; as also سَحَاهُ.*

(K.) — سَحَوْتُ الْقُرْطَاسَ, and سَحَيْتُهُ, aor. سَحَى, *I scraped off, or otherwise removed, the superficial part of the paper.* (S.) [And] سَحَا مِنَ الْقُرْطَاسِ *He took a little from the paper.* (K, TA. [See سَحَاةٌ, second sentence.]) — سَحَا, (K,) first pers. سَحَوْتُ and سَحَيْتُ, (S,) aor. يَسْحُو and يَسْحَى, (TA,) *He bound the writing (S, K) with a سَحَاةٌ (K) or with the سَحَا [q. v.];* (S;) and so سَحَاهُ, (K,) inf. n. تَسْحِيَةٌ; (TA;) and سَحَاهُ; (K;) as in the M. (TA.)

2: see the next preceding sentence.

4. أُسْحِيَةٌ *He (a man S) had many أُسْحِيَةٌ [pl. of سَحَاةٌ, (q. v.), n. un. of سَحَاةٌ].* (S, K.) — See also 1, last sentence.

7. اِنْسَحَى *It was, or became, pared; or pared off.* (TA.)

8: see 1, in two places.

سَحَا: see the next paragraph, in two places.

سَحَاةٌ *The قَشْرُ [or covering, integument, peel, or the like,] of anything: pl. [or rather coll. gen. n.] سَحَاةٌ. (S.) See also سَحَاةٌ. — A certain thorny tree; (K, TA;) the fruit thereof is white: it is a herb in the spring-season, as long as it remains green: when it dries up in the hot season, it is a tree. (TA.) — A bat: (Ish, S, K:) pl. سَحَاةٌ; (K;) or [rather] it is the n. un. of سَحَا, which is syn. with حَقَاشٌ [used as a gen. n.]: (Ish, S:) and سَحَاةٌ is a dial. var. of سَحَا used in this sense, accord. to Az. (TA.) — I. q. سَاحَةٌ [i. e. The court, or open area, of a house]: (S, K:) formed from the latter word by transposition: (TA:) one says, لَا أَرَىكَ بِسَحَايَ [I will assuredly not see thee in my quarter, or tract, and my court]. (S.) And I. q. نَاحِيَةٌ [A side, region, quarter, or tract, &c.]. (K.)*

سَحَاةٌ: see سَحَاةٌ, in two places. — Also A certain plant, (S, K,) having thorns, (K,) and having a blossom of a red hue inclining to whiteness, called the بهرنه [app. a mistranscription for بهرمه]: (TA:) the bees feed upon it, (S, K,) and their honey in consequence thereof becomes sweet (S, K\*) in the utmost degree. (K.) — See also سَحَاةٌ.

سَحَاةٌ, of a writing, (S, K, TA, [in the CK and in my MS. copy of the K, written, سَحَاةٌ,]) and سَحَاةٌ, (TA,) or [rather] the former is the n. un. of the latter, (S,) *A certain thing with which a writing is bound; (S, K, TA;) called in Pers. مَبْرُ نَامَهُ, (PS,) or بَنْدِ نَامَهُ, (Adillet el-Asmā of Meyd, cited by Golius;) and in Turkish نَامَهُ بَاغِي; (Mirḳāt el-Loghah, cited by the same;)* [a sealed strip of paper with which a letter, or the like, is bound:] the letter of a kádee to another kádee is perforated for the سَحَاةٌ, and is then sealed [upon this strip:] (Mgh in art. حَزْمَر:) pl. أُسْحِيَةٌ. (S.) [The same seems to be meant by what here follows:] سَحَاةٌ الْقُرْطَاسِ, (K, TA,) with ة, (TA,) and سَحَاؤُهُ, (K, TA,) with و [and ة],

(TA,) or **سَحَاتَهُ**, (so in the CK,) or this last also, like **حَصَاة**, is a dial. var. of the first, (TA,) and **سَحَايَتُهُ**, (K, TA, [in the CK written with fet-h to the س, but it is]) like **كِتَابَةٌ**, with **ي**, (TA,) *What is taken from paper; (K;) the small portion [or strip, app.,] that is taken from paper: (TA:) pl. أُسْحِيَّة [as above]. (K.)* — Also, (S, M,) or **سَحَايَةٌ**, (K,) *A portion (K) of cloud. (S, K.) One says, مَا فِي السَّمَاءِ سَحَاةٌ سَحَاةٌ [There is not in the sky a portion of cloud]. (S.)* — **السَّحَاةُ** [in the CK **السَّحَاةُ**] also signifies **أَمْرُ الرَّأْسِ** [q. v.], (K, TA,) [app. here meaning *The meninx; for SM adds, in which is the brain; (TA;) as also سَحَايَةٌ, with kesr [to the س]. (K.)*

**سَحَايَةٌ**, (K, TA,) [in the CK **سَحَايَةٌ**, but it is] with kesr, (TA,) *Anything that is pared, or peeled, from a thing. (K, TA.)* — See also **سَحَاةٌ**, in three places. — Also *The art, or craft, of making the kind of implement called مِسْحَاةٌ: (K, TA:) in this sense, likewise, with kesr, agreeably with analogy. (TA.)*

**سَحَاةٌ** *A maker of the kind of implement called مِسْحَاةٌ. (T, K.)*

**سَاحٍ**, applied to a [lizard of the species called] **سِحَاةٌ**, *That feeds upon the plant called سِحَاةٌ. (S.)*

**سَاحِيَةٌ**, (S, K,) [from **سَاحٍ**,] the **ة** denoting intensiveness, (TA,) *A torrent that carries away everything; (K;) that pares and sweeps away everything. (TA.)* — And *A rain that falls with vehemence, (S, K,) paring the surface of the earth. (S.)*

**أُسْحِيَّةٌ** (with damm, TA) *Any integument of skin upon the portions of flesh that are on bones. (Az, K.)*

**أُسْحَوَانٌ**, with damm, (S, K,) *A man (S) that eats much. (S, K.)* — And (K) *Beautiful, or comely, (K,) so expl. by AO, (TA,) [and] tall, (K,) thus expl. by Fr, likewise applied to a man. (TA.)*

**مِسْحَاةٌ** *A shovel, or spade, of iron; (MA, PS;) an implement (S, Mṣb, K) like the مِجْرَفَةُ, except that it is of iron, (S, Mṣb,) with which clay, soil, or mud, is cleared away (Mṣb, K) from the surface of the earth: (Mṣb:) a مِسْحَاةٌ [for digging, i. e. a spade,] has a cross piece of wood upon which the digger presses his foot: (K, voce عِزْرُ:) and there is a curved kind, [app. a sort of hoe,] such as is called in Pers. كَنْدُ: (S:) pl. مَسَاحٍ. (S, Mṣb.) Ru-beh likens the toes, or extremities of the fore parts of the hoofs, of horses, to مَسَاحٍ; because with them they pare the ground: so in the T: or, accord. to the M, he likens thereto the hoofs of asses. (TA.) — **مِسْحَاةُ النَّارِ** means [The fire-shovel;] a thing with which the fire is stirred. (TA voce مِجْرَاتُ.)*

سخب

1. **صَخْبٌ** [inf. n. of **سَخِبَ**] i. q. **سَخِبٌ** [inf. n. of **سَخِبَ**], (A, K,) signifying *The raising a loud cry, or a clamour: (TA:) or it [is used as a subst., and] signifies a confusion of sounds. (Mgh, MF, TA.)* The substitution of **س** for **ص** is allowable in every word containing **خ**: [for instance,] in a trad. [cited voce **خُشْبٌ**, q. v., as some relate it], the hypocrites are described as **خُشِبَ بِاللَّيْلِ سَخِبَ بِالنَّهَارِ**. (TA.)

**سَخَابٌ** *A necklace (قِلَادَةٌ) made of [the composition termed] سَكٌ and of other things, without any jewels: (S:) or a قِلَادَةٌ of cloves and سَكٌ and مَحَلَبٌ [q. v.], without jewels, (A, K, TA,) and without pearls: and likewise, of gold: and of silver: or, accord. to Az, it is, with the Arabs, any قِلَادَةٌ, whether with jewels or without: accord. to IATH, a string on which are strung beads, worn by boys and by girls: (TA:) it is thus called because of the sound of its beads when in motion: (MF, TA:) pl. سَخِبٌ. (S, K.) [Hence] one says, وَجَدْتُكَ وَارِثَ السَّخَابِ [I have found thee to be the inheritor of the سَخَاب], meaning, †like the boy that has no knowledge. (A, TA.)*

سخبير

**سَخْبِيرٌ** *A certain kind of trees, (S, K,) the heads of which, when it grows tall, bend and hang down; [a coll. gen. n.]; n. un. with **ة**: (TA:) it resembles the إِذْخِرُ; (K;) or it is like the نُجَامُ [or panic grass], and has a [root such as is termed] جُرْثُومَةٌ; its branches, or twigs, are, in abundance, like the كِرَاثُ [app. كِرَاثُ, a certain large tree, growing on the mountains]; and its fruits resemble brooms of reeds, or are more slender: (AHn:) serpents make their abodes at its roots. (TA.) It is related in a trad. of Ibn-Ez-Zubeyr, that he said to Mo'awiyeh, لَا تُطْرُقُ إِطْرَاقَ الْأَنْعَوَانِ [Do not thou look down upon the ground like as does the male viper at the roots of the sakhbar]; meaning †do not thou affect heedlessness of the state in which we are, or of the affair in which we are engaged. (TA.) One says also, رَكِبَ فُلَانٌ السَّخْبِيرَ, meaning, †Such a one acted perfidiously, treacherously, or unfaithfully. (S.) And a poet says,*

وَالغَدْرُ يَنْبِتُ فِي أُصُولِ السَّخْبِيرِ

†[And perfidy grows at the roots of the sakhbar]: (S:) [because the viper lives there: or] the poet means, that the people of whom he speaks dwelt in places where the sakhbar grew; and they are thought to have been of the tribe of Hudheyl: IB says that he likens the perfidious to this tree because, when it is full-grown, its head hangs down, not remaining erect; and that he means, ye do not remain faithful, like as this tree does not remain in one state. (TA.)

سخت

**سَخْتٌ**, (S, K,) originally Pers., (TA,) *Vehement, or intense; (S, K;) as also سَخِيْتُ (K)*

and **سَخِيْتُ**. (S, K.) One says, هَذَا حَرٌّ سَخْتٌ, (Lh, S,) or **سَخْتٌ لَخْتٌ**, (TA,) *This is vehement, or intense, heat; a phrase well known in the language of the Arabs, who use certain Pers., or foreign, words, as, for instance, مِسْجِحٌ بِلَاسٍ. (Lh, S, TA. [See also سَخْتٌ.])* And **كَدْبٌ** **سَخِيْتُ** *Vehement swearing. (S.)* And **كَدْبٌ** **سَخِيْتُ** *A vehement lie: and a pure, or an unmixed, lie. (TA.)* — Also, from the Pers., *Anything hard and thin or fine. (TA.)*

**سَخِيْتُ**: see the preceding paragraph: — and that here following.

**سَخِيْتُ**: see the first paragraph, in three places. — Also *Dust rising very high: (S, K:) and سَخِيْتُ likewise signifies [the same, or] dust rising high; (TA in art. شَخْتُ;) as also شَخِيْتُ and شَخِيْتُ and شَخِيْتُ; (K in that art. ;) said to be arabicized words from the Pers. سَخْتُ: (TA in that art. :) and the first (سَخِيْتُ) [and app. the others also], fine dust. (TA in the present art.)* And *Anything fine; as, for instance, flour, or meal. (AA, TA.)* **سَوِيْقٌ** [or meal of parched barley, &c.]: (As, TA:) or **سَوِيْقٌ** *that is not moistened with any seasoning, or savoury admixture: (S:) or سَوِيْقٌ having little grease or gravy [mixed with it]; as also سَخِيْتُ and سَخْتُونَ. (K and TA in the present art. and in art. سَحْت.)* And **سَوِيْقٌ** *خَوَارِي [or white flour]. (As, K.)*

**سَخْتِيَانٌ** and **سَخْتِيَانٌ** (K, TA) and accord. to some **سَخْتِيَانٌ**; the second of which is asserted by the expositors of Bkh to be the most common and most chaste; but Esh-Shiháb [El-Khafájee], in the “Sharh esh-Shifa,” mentions only the form with kesr to the **س** and fet-h and kesr to the **ت**; and Ibn-Et-Tilimsánee mentions only the form with damm to the **س** and fet-h and kesr to the **ت**, adding that it is also written with **ج**; MF, however, deems what this last says to be very strange, and more especially with respect to the word's being written with **ج**, which he affirms to be unknown; (TA;) [Morocco-leather; so in the present day;] *tanned goat's skin; an arabicized word, (K,) from the Pers.: expl. by IATH as jujube-coloured [or dark dull red] skins (جُلُودٌ عَنَابِيَّةٌ); not [such as from their red colour are termed] أَدْمٌ. (TA.)*

**سَخْتِيَانِيٌّ** *A preparer and seller of سَخْتِيَانٌ. (K, TA.)*

سغد

**سُغْدٌ** [The matter contained in the secundines;] *a yellow, thick water [or fluid], that comes forth with the foetus; (S, M, K;) as also سُغْتٌ: (M, TA:) hence, in a trad., the appearance upon the face produced by excitement from remaining awake during the night is termed, by way of comparison, سُغْدٌ upon the face: (S, L:) or blood and water in the membrane that envelops the foetus of a beast: or what comes forth with the membrane that envelops the foetus: said to be*

peculiar to the human species: or common to the human species and beasts: (L:) or the water [or fluid] in that membrane; as also سُخْتُ and نُحْطُ and قَيْ: (IAqr, TA in art. فَعَا:) or [the placenta; i. e.] a thing like the liver, or like the spleen, compact, which is in the membrane that envelops the fetus of a beast: sometimes children play with it: or that membrane itself: and i. q. رَهْلٌ [which is expl. as meaning yellow water in the سَخِد, and it is also the inf. n. of رَهَلَ, q. v.]: and صَخْدٌ is a dial. var. thereof in all its senses, those above mentioned and those following. (L.) — Also The urine of a camel's fetus (فَصِيل) in its mother's belly. (L.) — And † Yellowness in the face [as in the trad. above mentioned]. (L.)

مُسَخَّرٌ † Having the stomach in a heaving state, agitated by a tendency to vomit, or disordered; (K;) yellow, (S, K,) heavy, (S,) and swollen, (S, K,) by disease or by some other cause. (TA.)

سخر

1. سَخَرَ مِنْهُ, (Fr, Akh, S, A, Mṣb, K,) and بِهِ, (AZ, Akh, S, Mṣb, K,) like as one says فَسَخَكَ (Akh, S,) but the former is the more chaste, (En-Nāwawee, TA,) and is that which occurs in the Kur ix. 80, and xi. 40, [&c.] (TA,) and J says that the latter is the worse of the two, (S,) and Fr disallows it absolutely, (TA,) aor. ʿ, (S, Mṣb, K,) inf. n. سَخَرٌ (S, Mṣb, K) and سَخَّرٌ (K) and سَخَّرٌ (S, K) and سَخَّرَةٌ (K) and مَسَخَّرٌ (S, K,) He mocked at, scoffed at, laughed at, derided, or ridiculed, him; (S,\* A, Mṣb, K, &c. ;) as also † استَسَخَرُ: (A,\* K:) and † يَسْتَسَخِرُونَ, in the Kur xxxvii. 14, signifies, accord. to Ibn-Er-Rummānee, they invite one another to mock, scoff, deride, or ridicule. (TA.) — It is said in a trad., وَأَنَا الْبَلَدُ وَأَنَا السُّخْرُ مَنِي وَأَنَا الْبَلَدُ Dost thou mock at me, or deride me, when I am the king? or, as some say, it is tropical, and means, † dost thou put me in a place which I do not regard as my right? so that it seems to denote a species of mockery. (TA.) — And in another trad. it is said, لَا أُسَخِّرُ وَلَا أُسَخَّرُ [I say so, and I do not jest]; meaning I say not aught but the truth. (A,\* TA.) — The words (of the Kur [xi. 40] TA) إِنَّ تَسَخَّرُوا مِنَّا فَإِنَّا نَسَخَّرُهُمْ كَمَا تَسَخَّرُونَ are said to signify If ye deem us ignorant, we also deem you ignorant like as ye deem us ignorant. (K.) — سَخَرَهُ: see 2. — سَخَرَتِ السَّفِينَةُ, aor. ʿ, † The ship had a good wind and voyage; (K;) [as though it made the wind subservient, or submissive, to it; (see 2;)] it obeyed, and ran its course. (TA.)

2. سَخَرَهُ, inf. n. تَسَخِيرٌ, He constrained him, or compelled him, (JK, S, K,) namely, a servant, or a beast, to do what he [the latter] did not desire, (JK, TA,) or to work, without recompense, or hire, or wages, (S, K,) and without price; (TA;) as also † تَسَخَّرَهُ: (S, Mgh,\* K:) and [in like manner,] † سَخَرَهُ, aor. ʿ, inf. n. سَخَرِي and سَخَرِي, he constrained him to do what he did

not desire; compelled him: (K:) or سَخَرَهُ, he made use of him without compensation, (A, Mṣb,) فِي الْعَمَلِ [in work]. (Mṣb.) You say, † تَسَخَّرْتُ دَابَّةً لِفُلَانٍ I rode a beast belonging to such a one without recompense. (TA.) — He brought him under, or into subjection; rendered him subservient, submissive, tractable, or manageable. (S, K.) You say, سَخَّرَ اللَّهُ الْإِبِلَ God hath made the camels subservient, or submissive, and manageable. (Mṣb.) And in the Kur [xiv. 37], it is said, † وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ † And He hath made subservient to you, or submissive for you, the sun and the moon [to run their appointed courses]. (TA.) [as also † تَسَخَّرَ لَهُ] signifies † It (anything) was rendered submissive or manageable or practicable, to him, or prepared or disposed for him agreeably with his desire. (TA.) You say also, سَخَّرَ اللَّهُ السَّفِينَةَ, inf. n. تَسَخِيرٌ, † God made the ship to obey and to run its course; to have a good wind and voyage. (TA.) سَخَّرَهَا عَلَيْهِمْ, in the Kur lxix. 7, means † He sent it upon them by force; namely, the wind: (Jel:) or made it to prevail against them by his power. (Bd.)

5: see 2, in three places.

10: see 1, in two places.

سَخَرَةٌ One who is mocked at, scoffed at, laughed at, derided, or ridiculed; a laughingstock; (S, A, K;) as also † سَخَرِي and سَخَرِي; (Az, A;) which are used as sing., as in the phrase اتَّخَذُوهُ سَخَرِيًا they made him a laughingstock; (A;) and as pl., as in هُمُ لَكَ سَخَرِيًا, and also † سَخَرِيَّةٌ, the former being masc. and the latter fem., they are to thee laughingstocks; the former occurring in the Kur [see xxiii. 112, and xxxviii. 63, and xliii. 31.] with ḍamm and with kesr accord. to different readings. (Az, TA.) — Also One who is constrained, or compelled, to do what he does not desire, or to work, without recompense, or hire, or wages; (JK, S,\* Mgh,\* Mṣb,\* K,\* TA;) applied to a servant, (JK, S, Mṣb,) and to a beast; (JK, Mṣb;) as also † سَخَرِي (Mṣb, K) and سَخَرِي (K;) or the former of these, only, is used in this sense; and the latter, and sometimes the former also, in the sense immediately preceding: (TA:) and سَخَرَةٌ is also used as a pl., (JK, A,) as in the phrase هَؤُلَاءِ سَخَرَةٌ لِلسُّلْطَانِ these are persons made use of without compensation for the Sultān: (JK,\* A:) it also signifies one who employs any person, (K, TA,) or beast, (TA,) that he has subjected, or compelled to obey him, without recompense, or hire, or wages: (K, TA:) [or this is a mistake, and the correct signification is] one who is so employed by him who has subjected him. (L.) — It is also syn. with تَسَخِيرٌ [inf. n. of 2]. (TA in art. سِيع.)

سَخَرَةٌ One who mocks at, scoffs at, laughs at, derides, or ridicules, others, (S, K,) much. (S.) [See also مَسَخَّرَةٌ.]

سَخَرِيَّةٌ and سَخَرِي (T, S, Mṣb, K) and سَخَرِي (T, S, K) Mockery; scoff; derision; ridicule. (T, S, Mṣb, K.) — See also سَخَرَةٌ, in three places.

سَخْرٌ A certain herb, or leguminous plant, (Sgh, K,) in Khurāsān; (K;) accord. to AHn, i. q. سَيْكْرَان [q. v.]. (TA.)

سُفُنٌ سَوَاحِرٌ [pl. of سَفِينَةٌ سَاحِرَةٌ] † Ships obeying, and having a good wind. (S.)

مَسَخَّرَةٌ [An occasion, or a cause, of mockery, scoffing, derision, or ridicule]: pl. مَسَاخِرٌ. (A.) You say رَبُّ مَسَاخِرٍ يَعْذِبُ النَّاسَ مَسَاخِرٍ [Many occasions of mockery, &c., men reckon occasions of boasting, or glorying]. (A.) And هُوَ مَسَخَّرَةٌ [He is a cause of mockery, &c.]. (A.) [See also مَسَخَّرَةٌ.] — Also One who mocks at, scoffs at, laughs at, derides, or ridicules, others. (A.) [See also سَخَرَةٌ.]

مُسَخَّرٌ Any one that is constrained, or compelled, [brought into subjection, or made subservient or submissive,] and managed, unable to free himself from constraint. (TA.) — وَالنَّجُومُ مَسَخَّرَاتٌ بِأَمْرِهِ [in the Kur xvi. 12 means And the stars are made subservient, or submissive,] running their courses. (Az, TA.)

سخط

1. سَخَطَ, aor. ʿ, inf. n. سَخَطٌ (S,\* Mṣb, K\*) [and مَسَخَطٌ, (see سَخَطٌ, below,)] He was, or became, displeased, or discontented; (S,\* K, TA;) as also † تَسَخَطَ; (K, TA;) syns. كَرِهَ and تَكْرَهُ [the latter of which, app. referring particularly to † تَسَخَطَ, properly and generally signifies, when intrans., he expressed, or showed, dislike, displeasure, disapprobation, discontent, or hatred]: (TA:) he was, or became, angry; (S, Mṣb, TA;) and † تَسَخَطَ signifies the same; or he became angered; syn. تَغَضَّبَ. (TA.) You say, سَخَطَ عَلَيْهِ [He was, or became, displeased, or discontented, or angry, with him]. (Kur v. 83.) And سَخَطَهُ He was, or became, displeased, or discontented, with him; as also † تَسَخَطَهُ; both expl. by تَمَرُّ بِهِ يَرُضُ بِهِ (Ham p. 502;) and the latter by تَكْرَهُهُ [which signifies as above, like كَرِهَهُ, and also he expressed, or showed, dislike of it, displeasure with it, disapprobation of it, discontent with it, or hatred of it]; (K, TA;) and تَمَرُّ بِهِ; (TA;) as in the saying, † كَلَّمَا عَمِلْتُ لَهُ عَمَلًا تَسَخَطَهُ [Every time that I did for him a deed, he expressed, or showed, dislike of it, &c.]; and in like manner, † أَعْطَاهُ قَلِيلًا فَتَسَخَطَهُ [He gave him little and he expressed, or showed, dislike of it, &c.]: (TA:) and [hence,] † عَطَاةٌ تَسَخَطَ He deemed his gift little, and it did not stand with him in any stead; expl. by † لَمْ يَقَعْ مِنْهُ اسْتَقْلَالٌ وَلَمْ يَقَعْ مِنْهُ مَوْفَعًا (S, K.) You say also, † اللَّهُ يَسَخَطُ لَكُمْ كَذَا, meaning God forbiddeth you such a thing: or will punish you for such a thing: or it may refer to the desire of punishing for it. (TA.)

4. اسخطه [He displeased, or discontented, him:] he angered him; made him angry. (S, Mṣb, K.)

5: see 1, in seven places.



سُخِطَ (S, Mṣb, K) a subst. from سَخَطَ (Mṣb), *Dislike, displeasure, disapprobation, or discontent*; (TA;) *contr. of رَضِيَ*; (S, K, TA;) as also سَخَطُ (Sgh, K) and سَخَطٌ (S, K) and مَسَخَطٌ (Sgh, K:) [the last two of which are inf. ns.:] *anger*; (Mṣb;) as also سَخَطٌ. (TA.)

سَخَطٌ: see سُخِطَ, in two places.

سَخَطٌ: see سُخِطَ.

سَخِطٌ [Displeased; discontented:] *angry*. (S.)

مَسَخَطٌ: see سُخِطَ.

مَسَخَطَةٌ [A cause, or means, or an occasion, of dislike, displeasure, disapprobation, or discontent: and, of anger: or a cause, &c., of procuring dislike, &c.: pl., app., مَسَاخِطٌ and مَسَاخِطَةٌ. Hence the saying,] *الْبِرُّ مَرْضَاةٌ لِلرَّبِّ مَسَخَطَةٌ لِلشَّيْطَانِ* [Piety is a cause of approbation to the Lord; a cause of disapprobation, or anger, to the devil]. (TA.)

مَسْخُوطٌ *Disliked, disapproved, or hated*: (A, K:) in this sense applied to a gift. (A, TA.) You say also, *هُوَ مَسْخُوطٌ عَلَيْهِ* *He is an object of anger*. (TA.) — [Hence,] *Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape*: [and hence applied by the Arabs in the present day to any idol or other image of ancient workmanship; such being regarded by them as metamorphosed in consequence of having incurred the wrath of God:] and *short*: but thus applied, it is a vulgar term. (TA.)

سَخَفَ

1. سَخَفَ, [aor. ʔ,] inf. n. سَخَافَةٌ (Mgh, Mṣb, TA) and سَخْفٌ, or, accord. to Kh, the former only, (Mṣb,) said of a garment, or piece of cloth, (Mgh, Mṣb, TA.) *It was, or became, thin, flimsy, or unsubstantial*; (Mṣb;) *scanty in the yarn*; (Mgh, Mṣb;) or *thin in texture*. (TA.) And سَخِفَ, (TA,) inf. n. سَخَافَةٌ, said of anything, *It was, or became, thin, slender, or unsubstantial*. (Mṣb, TA.) [See سَخَافَةٌ below, voce سَخْفٌ.] And سَخَفَ, inf. n. سَخْفٌ, (K,) or rather سَخَافَةٌ, accord. to what is said below of a distinction between these two ns., (TA,) said of a skin for water or milk, *It was, or became, unsound, (K, TA,) altered for the worse, old, and worn out*. (TA.) — سَخَفَ, aor. سَخَافَةٌ, [or سَخْفٌ, q. v. infra,] is also said of a man, meaning *He was, or became, slender, or shallow, or weak, in intellect*. (S, K,\*) And it is also said of the intellect, meaning *It was, or became, slender, &c.* (K, TK.)

2. سَخَفَهُ, inf. n. تَسْخِيفٌ, [It rendered him thin, lean, or emaciated,] said of hunger. (A, TA.)

3. سَاخَفَهُ, (S, K,) inf. n. مَسَاخَفَةٌ, (TA,) i. q. حَامَقَهُ [He aided him in his foolishness, or stupidity]. (S, K.) — مَسَاخَفَةٌ signifies [also] *The showing, or making a show of, foolishness or stupidity*. (KL.)

4. اسْخَفَ, inf. n. اِسْخَافٌ, said of a man, *His property became little, or scanty*. (TA.) —

مَا اسْخَفَهُ *How [slender, shallow, weak,] deficient, or defective, is he in intellect!* (Sb, TA.)

[10. اسْتَسَخَفَهُ *He deemed him slender, shallow, or weak, in intellect*: but this is perhaps post-classical.]

سَخْفٌ *Slenderness of the means of subsistence*. (AA, K.) — See also the next paragraph.

سَخْفٌ (AA, JK, S, Mgh, Mṣb, K) and سَخْفٌ (JK, K) and سَخْفَةٌ and سَخَافَةٌ (K) *Slenderness, shallowness, or weakness, of intellect*, (AA, JK, S, Mgh, Mṣb, K,) &c.: (K:) or, as some say, *a lightness [of body] incident to a man when he is hungry*: [but it is not clearly shown whether this refer to all of the foregoing words or only to the last, or last two, of them: (see سَخْفَةٌ, below:)] and some say that سَخْفَةٌ signifies *weakness of intellect*; or *deficiency thereof*: (TA:) or سَخْفٌ is in the intellect; and سَخَافَةٌ is [thinness, &c., (see 1,)] in everything; (Kh, Mṣb, K, TA;) as, for instance, in clouds, and in a skin for water or milk, and in herbage, and in a garment, or piece of cloth, &c. (TA.)

سَخْفَةٌ الْجُوعِ, (S, K,) and سَخْفَتُهُ, (JK, K,) *The thinness, and leanness, or emaciation, consequent upon hunger*. (JK, S, K.) One says, *بِهِ سَخْفَةٌ مِنَ الْجُوعِ* *In him is thinness, &c., consequent upon hunger*. (S, TA.)

سَخْفَةٌ: see سَخْفٌ, in two places: — and see the paragraph here next preceding.

سَخِيفٌ, applied to a garment, or piece of cloth, (JK, Mgh, Mṣb, K, TA.) *Thin, flimsy, or unsubstantial*; (Mṣb;) *scanty in the yarn*; (Mgh, Mṣb;) or *thin in texture*. (JK, TA.) It is also applied to anything, as, for instance, clouds (سَخَابٌ), and herbage, (JK,) in both of these cases meaning *Thin*; (TA;) and to a skin for water or milk [as meaning *unsound, altered for the worse, old, and worn out*; see 1]: (JK:) and to the iron head or blade of an arrow or a spear or the like as meaning *long and broad* [and app. thin]. (AHn, TA.) — Also, applied to a man, *Slender, or shallow, or weak, in intellect*: (JK, S, Mgh, Mṣb, K,\*) and, thus applied, (K,) or سَخِيفُ الْعَقْلِ, (TA,) *lightwitted*; or *light, or unsteady, in intellect*: (K, TA:) from the same epithet applied to a garment, or piece of cloth. (Mgh, Mṣb.)

سَخَافَةٌ: see سَخْفٌ, in two places. [And see also 1, of which it is an inf. n.]

أَرْضٌ مَسْخَفَةٌ *A land in which is little herbage*: (Ish, K:) from سَخِيفٌ as an epithet applied to a garment, or piece of cloth. (TA.) [See also اَرْضٌ مَسْخَفَةٌ, in art. سَخَفَ.]

سَخَلَ

1. سَخَلَهُمْ, aor. ʔ, (K,) inf. n. سَخْلٌ, (TA,) *He drove away, repelled, or banished, them*: (K, TA:) [in the CK, نَقَاهُمْ is erroneously put for نَخَاهُمْ:] and سَخَلَهُمْ signifies the same. (TA.) — And سَخَلَ الشَّيْءَ *He took the thing by deceit*

(K, TA) and by seizure: but not known to Az except on the authority of Lth; and its correctness is doubted by him, unless it be formed by transposition from خَلَسَ, like as they said جَذَبَ and جَبَدَ, and بَضَّ and ضَبَّ. (TA.)

2. سَخَلَتِ التَّنْخَلَةُ, inf. n. تَسْخِيلٌ, *The palm-tree bore dates such as are termed [سَخْلٌ, i. e.] شَيْبٌ*: (S, TA:) so in the dial. of El-Hijáz: (TA:) or *it was weak in its date-stones and its dates: or it shook off its dates*. (K, TA.) — And سَخَلَ (K,) or سَخَلَ التَّنْخَلَةَ, (TA,) said of a man, *He shook the palm-tree in order that its dates might fall off*. (K, TA.) — And سَخَلَهُ, (S,) or سَخَلَهُمْ, inf. n. as above, (K,) *He attributed, or imputed, to him, or them, a vice, fault, or defect*, (S, K, TA,) and *reckoned him, or them, weak*: of the dial. of Hudheyl. (S, TA.)

4. اسْخَلَهُ *It (an affair, or event, TA) kept him, or held him, back; delayed him, or retarded him*. (K, TA.)

سَخْلٌ: see سَخْلَةٌ. — Also † *An infant that is an object of love to his parents*: (IAar, O, TA:) originally, the “offspring of the sheep or goat” [app. as a sing. as well as a coll. gen. n.]. (TA.) — See also سَخْلٌ, in two places.

سَخْلَةٌ *A lamb, or kid, in whatever state it be*; (K;) *male or female*: (TA:) or *a lamb, or kid, when just born; male or female*: (S, M, O, Mṣb, K:) or, accord. to some, peculiarly applied to a lamb; and this is affirmed by 'Iyād and Er-Ráfi'ee: accord. to some, peculiarly to a kid; and so affirms IAth: (TA:) [see also سَخْلٌ, in three places:] pl. سَخْلٌ, (S, O, Mṣb, K,) [or rather this is a coll. gen. n.] like as تَمْرٌ is of تَمْرَةٌ, (Mṣb,) [and is app. also used as a sing., (see the next preceding paragraph,)] and [the pl. properly so termed is] سَخَالٌ (S, O, Mṣb, K) and سَخْلَةٌ, which is extr. [as a pl. form, so much so that Sb holds it to be a quasi-pl. measure, not a broken pl. measure, as is said in the TA voce جِبَاةٌ]. (K.)

سَخْلٌ (Az, S, O, K) and سَخَالٌ, (Az, O, K,) applied to men, *Weak*; (S, O, K;) *bad, vile, or base*; (K;) or *low, ignoble, mean, or sordid*: (Az, O:) a pl. having no sing.: (Az, S, O:) or its sing. is سَخْلٌ: (K, TA: in the CK سَخْلٌ [like the former pl.]:) so says Khálid. (IJ, TA.) — Also سَخْلٌ, (CK,) or سَخْلٌ, (TK,) [in the TA without any syll. signs,] *Anything not completed*. (IJ, K.) — Also the former, (S, O, K,) in the dial. of the people of El-Medeeneh, (S, O,) *The sort of dates termed شَيْبٌ*, (S, O, K,) i. e. of which the stones do not become hard: (TA:) or, accord. to 'Eesà Ibn-'Omar, *dates of which two or three grow together in one place, intermingling*. (O, TA.)

سَخَالَةٌ *Refuse*; syn. نَفَايَةٌ. (JK, O, K, TA: in the CK نَفَايَةٌ.)

سَخَالٌ: see سَخْلٌ.

مَسْخُولٌ *Pronounced to be low, base, vile, mean, or contemptible*: (K:) like مَسْخُونٌ. (TA.) —

Unknown: (S, O, K:) and so مَسْخُولٌ. (O.) A poet says,

وَأَتَتْهُ كَوَاكِبٌ مَسْخُولَةٌ تَرَى فِي السَّمَاءِ وَلَا تُعْلَمُ  
[And ye are stars unknown, that are seen in the sky but not known]: or, as some relate it, مَسْخُولَةٌ. (S, O.)

## سخم

2. تَسْخِمُ وَجْهَهُ, [inf. n. تَسْخِيمٌ,] He blackened his face (S, Mgh, Mṣb, K) with سَخَامٌ, i. e. crock of the cooking-pot, (Mṣb,) or it is from السَخَامُ; (Mgh;) like سَخِمَهُ, (Z, TA,) which is from السَخِيمُ. (Mgh.) 'Omar said of him who bears false witness, يَسْخِمُ وَجْهَهُ [His face shall be blackened]. (TA.) And one says, سَخِمَ اللَّهُ وَجْهَهُ, i. e. May God blacken his face: (S:) [or † may God disgrace him: ] or † may God hate him, or hate him in the utmost degree; and be angry with him. (Mṣb.) — سَخِمَ الْهَاءُ, He heated the water, (IAqr, K, TA,) and made it to boil. (IAqr, TA.) — And سَخِمَ بَصَدْرَهُ, inf. n. as above, † He angered him. (K.) — سَخِمَ اللَّحْمُ, (K,) inf. n. as above, (TA,) The flesh-meat became stinking; (K, TA;) became altered [for the worse]. (TA.)

5. تَسْخِمُ عَلَيْهِ † He became affected with rancour, malevolence, malice, or spite, against him: (K:) or he became angered against him. (TA.)

سَخِمٌ: see what next follows.

سَخِيمَةٌ, (S, TA, [so in both of my copies of the former, erroneously written by Golius and Freytag, in the first of the following senses, سَخِيمَةٌ,] with damm, (TA,) Blackness; (S, TA;) as also سَخِمٌ, (K, TA,) and [سَخِيمَةٌ and سَخِمٌ]. (TA.) — And † Anger. (TA.) See also سَخِيمَةٌ.

سَخَامٌ Crock, or black matter, [that collects upon the outside] of a cooking-pot. (S, Mgh, Mṣb, K.) — And Charcoal: (K:) heard in this sense from a man of Himyer. (Aṣ, TA.) — [Hence,] Black hair. (TA.) And سَخَامٌ لَيْلٌ and سَخَامِيٌّ Black night. (Ḥam p. 38.) — Also Soft feathers beneath the upper feathers of a bird: (K, TA:) n. un. with ة. (TA.) — And Soft to the feel, (K, TA,) and goodly; (TA;) applied to a garment, or piece of cloth; such as [the kind of cloth called] خَزٌّ; and cotton; and the like: (K, TA:) you say ثَوْبٌ سَخَامٌ الْمَسِّ a garment soft to the feel; such as خَزٌّ: and رِيْسٌ سَخَامٌ feathers soft to the feel: and سَخَامٌ قَطْنٌ [cotton soft to the feel]: it is not from the signification of "blackness." (S.) And hence, (S,) سَخَامٌ وَخَمْرٌ Wine that descends smoothly and easily [down the throat]; as also سَخَامِيَّةٌ (S, K) and سَخَامِيٌّ, (K,) or, accord. to 'Alee Ibn-Ḥamzeh, only the former of these two: (TA:) and [in like manner] طَعَامٌ سَخَامٌ food that is soft, or smooth, and easy in descent. (IAqr.)

سَخِمٌ, applied to water, Neither hot nor cold; as also سَخِينٌ. (AA, L in art. سخن.)

سَخِيمَةٌ (S, K) and سَخِيمَةٌ (K) Rancour,

malevolence, malice, or spite; (S, K;) and anger in the soul: (S, TA:) pl. of the former سَخَائِمٌ. (TA.) [See two exs. in the first paragraph of art. سل.] — And the former, by a metonymy, is used as meaning † Excrement, or dung: so in the trad., مَنْ سَكَ سَخِيمَتَهُ فِي طَرِيقِ الْمُسْلِمِينَ, [Whoso voids his excrement in the road, or path, of the Muslims, him God curses]. (TA.)

سَخَامِيٌّ, and سَخَامِيَّةٌ: see سَخَامٌ, in three places.

أَسْخَرٌ Black; (S, K;) like أَسْخَرٌ. (TA.) — [The fem.] سَخِيمَةٌ is said to be applied to wine (خَمْرٌ) as meaning Inclining to blackness: but what has been said above [app. as to the word and the meaning] is more approved. (TA.) — Also, applied to a [stony tract such as is termed] حَرَّةٌ, Of which what is smooth, or soft, or plain, thereof, is intermixed with what is rugged. (K.)

مُسَخِمٌ One in whom is سَخِيمَةٌ, i. e. rancour, malevolence, malice, or spite. (K.)

## سخن

1. سَخِنَ, (JK, S, MA, L, Mṣb, K,) aor. 2; (TA;) and سَخِنَ, (S, MA, L, Mṣb, K,) aor. 2; (TK;) and سَخِنَ, (L, Mṣb, K,) which is of the dial. of Benoo-'Amir, (L,) aor. 2; (TK;) inf. n. سَخُونَةٌ, (JK, S, MA, L, Mṣb, K,) which is of the first [agreeably with analogy] (JK, S, MA) and of the second also, (S,) and سَخِنَةٌ, (JK, L, K,) which is of the first, (JK,) and سَخِنٌ, (MA, L, K,) [accord. to some copies of the K, in which سَخِنٌ is put instead of سَخِينٌ after these three inf. ns., سَخِنٌ,] which is likewise of the first, (MA,) [or of the first and second,] and سَخَانَةٌ, (L, Mṣb, K,) [also of the first accord. to general analogy,] and سَخِنٌ, (K,) [which is of the third verb:] It was, or became, hot, or warm; (JK, S, MA, L, K;) said of water, (JK, S, L, Mṣb,) &c. (S, MA, L, Mṣb.) And سَخِنَتْ النَّارُ, and سَخِنَ الْقَدْرُ, [and سَخِنَتْ,] aor. 2, inf. n. سَخِنٌ and سَخُونَةٌ, [The fire, and the cooking-pot, became hot.] (L.) And سَخِنَتْ الْأَرْضُ and سَخِنَتْ [The ground became hot]. (L.) And سَخِنَتْ عَلَيْهِ الشَّمْسُ [The sun became hot upon him]: in the dial. of Benoo-'Amir سَخِنَتْ. (L.) And سَخِنَ الْيَوْمُ, (L, Mṣb,) and سَخِنَ, aor. 2, and some say سَخِنَ, aor. 2, inf. n. سَخِنٌ and سَخِنٌ, [The day was, or became, hot, or warm.] (L.) And سَخِنَتْ الدَّابَّةُ The beast, being made to run, became hot in its bones, and light, or agile, in its running; [or simply, became hot, or heated; (see EM pp. 172 and 173;)] as also سَخِنَتْ. (L.) And سَخِنَتْ عَلَيْهِ, with kesr, (JK, S, MA, L, K,) and سَخِنَتْ, (JK, L,) or the former only, (L,) inf. n. سَخِينَةٌ (JK, S, MA, L, K, [in the CK, erroneously, سَخِينَةٌ,] and سَخُونٌ (JK, L, K) and سَخِنٌ, (L, K, [accord. to the CK سَخِنٌ, but this is a mistake,]) contr. of قَرَّتْ (S, L, K\*) [i. e.] His eye was, or became, hot, [or heated, or inflamed, by weeping, or by grief or sorrow; or hot] in its tears. (MA.)

2: see the next paragraph.

4. اسْخَنَهُ, (L, Mṣb, K;) inf. n. اسْخَانٌ, (S, L,) He heated it, or warmed it; made it hot, or warm; (S, L, Mṣb, K;) namely, water, (S, L, Mṣb,) &c.; (L, Mṣb;) as also اسْخَنَهُ, (L, Mṣb, K,) inf. n. تَسْخِينٌ. (S, L.) And اسْخَنَ اللَّهُ عَيْنَهُ, (S, L, K,) and اسْخَنَهُ, (L, K,) [God made his eye to become hot, or heated, or inflamed, by weeping, or by grief or sorrow; or, simply,] made him to weep. (S, L, K.)

سَخِنٌ: see سَخِينَةٌ. — [The signification of "calor aquae aliarumve rerum," assigned to it by Freytag as on the authority of J, is a mistake, probably occasioned by a fault in his copy of the S.]

سَخِنٌ an inf. n. of 1 [q. v.]. (MA, L, K.) — Also Hot, or warm; (MA, PS;) i. q. حَارٌّ; (S, MA, Mgh, L, K;) contr. of بَارِدٌ; (JK, L;) an epithet applied to water, (JK, MA, Mgh, L,) &c.; (Mṣb;) as is also (in the same sense, JK, MA, Mgh, L) سَخِينٌ, (JK, S, MA, Mgh, L, Mṣb, K,) and سَخِينٌ, (Mṣb,) and سَخِنٌ, syn. with سَخِينٌ like as مَبْرَمٌ is with مَبْرِمٌ &c., (IAqr, S, L,) or سَخِنٌ, [which is syn. with سَخِينٌ as meaning heated, or warmed,] like مَعْظَمٌ [in measure], (K,) and سَخِينٌ, (L, K,) and سَخَانِيٌّ, which is the only instance of the measure, (S, L, K, [which measure is said in the S to be فَعَاعِيلٌ, but in the K فَعَالِيلٌ,]) and which is also applied to food; (L;) syn. حَارٌّ: (L, K:) or, accord. to AA, سَخِينٌ, applied to water, means neither hot nor cold; as also سَخِينٌ. (L.) And يَوْمٌ سَخِنٌ and سَخِينٌ (S, L, Mṣb, K) and سَخَانٌ or سَخَانٌ, (accord. to different copies of the S,) or both these, (K,) and سَخَانٌ, (L, K, [in the CK and in my MS. copy of the K written سَخَانٌ, which is incorrect, and in like manner سَخَانٌ is there written سَخَانٌ, but this, as well as سَخَانٌ, may be correct, for it appears that سَخَانٌ has سَخَانٌ for its fem. as well as سَخَانَةٌ,]) and سَخَانِيٌّ signifies the same, [i. e. A hot, or warm, day,] or, accord. to IAqr, يَوْمٌ سَخَانِيٌّ signifies a day that is [so hot as to be] hurtful, and painful: (L:) and لَيْلَةٌ سَخِينَةٌ (S, L, Mṣb, K) and سَخَانَةٌ (L, Mṣb, K) and سَخَانَةٌ or سَخَانَةٌ, (S, accord. to different copies,) or both, (K,) and سَخَانَةٌ, (L, K,) [i. e. a hot, or warm, night,] or يَوْمٌ سَخَانٌ signifies a day intensely hot, and لَيْلَةٌ سَخَانٌ [the latter word being fem. of سَخَانٌ] a sultry night, or intensely hot so that it takes away the breath: (JK:) and it is said in a trad. of Mo'awiyeh Ibn-Kurrah, شَرُّ الشِّتَاءِ السَّخِينِ, meaning [The worst of winter is] the hot in which is no cold; in the "Ghareeb" of El-Ḥarbee, سَخِينِ الشِّتَاءِ, expl. as meaning the same, but this is probably a mistranscription. (L.)

سَخِنٌ an inf. n. of 1 [q. v., last sentence]. See also سَخِينَةٌ.

سَخْنَةٌ: see the next paragraph.

سَخْنَةٌ an inf. n. of 1 [q. v.]. (JK, S, &c.) [Hence,] one says, *بَأْتِي لِأَجْدُ فِي نَفْسِي سَخْنَةً* (L, K, \*) as also *سَخْنَةً* (S, L, K, the only form mentioned in the S in this case) and *سَخْنَةً* (L, K) and *سَخْنَةً* and *سَخْنًا*, (K,) or *سَخْنًا*, (JK,) and *سَخْنَةً* (L) and *سَخْنُونَ* (L, K) [and *سَخْنَةً* (in the JK erroneously written *سَخْنَةً*) contr. of *إِبْرَدَةٌ*], meaning [Verily I find, or experience, in myself,] an excess of heat arising from pain: (S, L:) or [simply] heat: or fever. (L, K.) [Hence also,] *سَخْنَةُ الْعَيْنِ* contr. of *قُرْتَبًا* [i. e. it signifies *A hot, or heated, or an inflamed, state of the eye, by reason of weeping, or of grief or sorrow; or heat in the tears of the eye:* see 1, last sentence]. (S, L, K.)

سَخْنَةٌ: see the next preceding paragraph. —

One says also, *عَلَيْكَ بِالْأَمْرِ عِنْدَ سَخْنَتِهِ*, meaning † [Keep thou to the affair] while it is in its first state, before it become cold [i. e. unmanageable, like cold iron]. (L.)

سَخْنَةٌ: see سَخْنَةٌ.

سَخْنَةٌ [as fem. of سَخْنَانُ]: see سَخْنٌ, latter part. — See also سَخْنَةٌ.

سَخْنَانٌ and سَخْنَانٌ and سَخْنَانٌ, and سَخْنَانٌ in two places, and the same with ة: see سَخْنٌ.

سَخْنُونٌ Broth heated, or made hot. (S, L, K.)

سَخْنِينٌ: see سَخْنٌ, in three places. [See also a saying of 'Amr Ibn-Kulthoom cited in the first paragraph of art. سخن and سخنو.] — Also, (K,) or *سَخْنِينُ الْعَيْنِ*, (S, MA, L,) A man whose eye is [hot, or heated, or inflamed, by weeping, or by grief or sorrow; or] hot in its tears. (S, MA, L, \* K, \*) — And *ضَرْبٌ سَخْنِينٌ*, (K,) or *سَخْنِينٌ*, (L,) † A hot, [i. e.] painful, smiting. (L, K.) [Both are probably correct: that the latter is so is shown by what here follows.] Ibn-Mukbil says,

• ضَرْبًا تَرَامَتْ بِهِ الْأَبْطَالُ سَخْنِينًا •

[A smiting which the brave men cast, one at another, burning, or painful: the measure (بسيط) requires us to read the last word thus, with teshdeed to the خ]. (L.)

سَخْنِينَةٌ: see سَخْنِينَةٌ.

سَخْنُونَةٌ an inf. n. of 1 [q. v.]. (JK, S, &c.) See also سَخْنُونَةٌ.

سَخْنِينَةٌ A certain thin food, made of flour; (K,) a kind of food made of flour, thinner than [the kind of gruel called] عَصِيدَةٌ and thicker than [the soup called] حَسَاءٌ; like نَفِيثَةٌ, it is eaten only in a time of straitness, and dearth, and leanness of the cattle; and Kureysh were taunted on account of their eating it; (S, L;) for they ate it much; and were called سَخْنِينَةٌ: accord. to Az, it is also called *سَخْنُونَةٌ*: accord. to AHeyth, on the authority of an Arab of the desert, it is flour thrown upon water or upon milk, and cooked,

and then eaten [with dates (see خَزِيرٌ)], or supped; and this is what is called حَسَاءٌ: [it is said in the Mgh to be the same as حَسَاءٌ:] accord. to others, hot food: or food made of flour and clarified butter: or, of flour and dates, thicker than حَسَاءٌ and thinner than عَصِيدَةٌ. (L.)

سَخْنِينٌ: see سَخْنٌ and سَخْنِينٌ, in two places.

— Also, (L, K,) in the S سَخْنِينٌ, which is a mistake, (K,) *A مَسْحَاة* [or shovel, or spade]: or a curved مَسْحَاة: of the dial. of 'Abd-El-Kays: (S, L:) pl. سَخْنَايِينٌ. (L, K.) [And] The مَرَّة [or shovel, or spade,] with which one works in earth or mud: (JK:) or the handle of the [implement called] مَحْرَاة [q. v.]; (L, K;) i. e., (L,) its مَرَّة, which is also called مَعْرَقٌ. (IAar, L.) And *A knife: or a butcher's knife:* pl. as above. (IAar, L, K.)

سَخْنَايِينٌ: see سَخْنٌ, in three places. Also Rain coming in the intense heat of summer. (JK.)

السَّخْنِينِيْنُ: see سَخْنٌ, last sentence.

سَخْنَانٌ; and its fem., with ة: see سَخْنٌ, in three places.

سَخْنَانَةٌ contr. of *إِبْرَدَةٌ*: (K:) [see the latter word: and] see سَخْنَةٌ.

تَسَخْنَانٌ and تَسَخْنَانٌ: see the next paragraph; the latter, in two places.

تَسَخْنَانِيْنٌ, accord. to Th, (Mgh, L, Msh,) a pl. having no sing., (S, Mgh, L, Msh, K,) like تَعَاثِيْبٌ; (S;) or its sing. is *تَسَخْنَانٌ* and *تَسَخْنَانٌ*, (Mgh, L, Msh, K,) Boots; syn. خَفَافٌ [pl. of خَفٌّ]: (JK, S, Mgh, L, Msh, K:) occurring in a trad., in which it is said, *أَمْرُهُمْ أَنْ يَمْسُحُوا عَلَى الْمَشَاوِذِ وَالتَّسَخْنَانِيْنِ*, (S, L,) [expl. as] meaning [He ordered them to wipe] the turbans and the boots. (L.) [But see what here follows.] —

Also *A kind of thing like the طَبَالِسُ* [pl. of طَبَالِسَانٌ, q. v.]: (K:) Hamzeh El-Iqbalahnee says, *تَسَخْنَانٌ* is an arabicized word from [the Pers.] تَشْكِن [?], the name of a certain kind of head-covering, which the learned men, and the lawyers of the Persians, or the judges of the Magians, exclusively of other persons, used to put upon their heads; and by such as knew not its Pers. original, it has been expl. as meaning a boot. (IAth, L.) — Also i. q. مَرَاجِلٌ [i. e. Cooking-pots, or copper cooking-pots, &c.; pl. of مَرَجَلٌ, q. v.]. (L, K.) [In the CK, المَرَاجِلُ الخِفَافُ is erroneously put for الخِفَافُ وَالمَرَاجِلُ. See also مَسَخْنَةٌ.]

مُسَخْنٌ: see سَخْنٌ, second sentence.

مَسَخْنَةٌ [A cause of heat or warmth]: see an ex. voce مَبْرَدَةٌ [which signifies the contrary].

مَسَخْنَةٌ A cooking-pot (قَدْرٌ, JK, S, L) of the kind called بِرَامِرٌ [pl. of بِرَمَةٌ, q. v.], (L, K,) like the [vessel called] تَوْرٌ [q. v.], (JK, S, L, K,) in

in which food is heated: or accord. to Ish, a small cooking-pot in which one cooks for a child. (L.)

مُسَخْنٌ: see سَخْنٌ, second sentence.

سنى and سخنو

1. سَخَا, aor. يَسْخُو; (S, Msh, K;) and سَخِي, aor. يَسْخِي; (K;) and سَخِي, aor. يَسْخِي; and سَخُو, aor. يَسْخُو; (S, Msh, K;) inf. n. سَخَا; (S, \* M, Msh, \* K, TA,) of the first verb, (M, Msh, \* TA,) and of the second, (TA,) and سَخُو, (M, K, TA,) [in the CK سَخُو,] of the first verb, (M, TA,) or of the last, (TA,) and سَخُو, (M, K, TA,) of the first verb, (M, TA,) or of the third, (TA,) and سَخِي, (Msh, K, TA,) of the third verb, (Msh, TA,) and سَخَاوَةٌ, of the last verb; (S, Msh, TA;) *He was, or became, liberal, bountiful, munificent, or generous; or he affected, or constrained himself, to be generous;* (S, \* Msh, \* K, \* TA;) syn. جَادٌ, and تَكْرَمٌ; (TA;) the inf. ns. signifying جَوْدٌ (S, Msh) and كَرَمٌ (Msh) [or تَكْرَمٌ]. And *سَخَتْ نَفْسُهُ* His mind was, or became, liberal, &c. (Msh.) [Accord. to J,] the saying of 'Amr Ibn-Kulthoom, [relating to wine,]

• إِذَا مَا الْمَاءُ خَالَطَهَا سَخِينًا •

means [When the water mixes with it, and we drink it,] *we are, or become, liberal, or bountiful, with our riches; and the assertion that سَخِينًا is from السُّخُونَةُ, in the accus. case as a denotative of state, is a mistake: (S:) the former is the saying of AA; and the latter, of Aq: but IB says, on the authority of IKtt, that the right explanation is that which J disallows; and Es-Safadee says the like. (TA.) [See also 5.] — [Hence,] *سَخَيْتُ نَفْسِي عَنِ الشَّيْءِ* I left, or relinquished, the thing. (S.) And *سَخَا بِنَفْسِهِ عَنْهُ* He left, or relinquished, it: (TA:) or he held himself far from it; or withdrew his heart from it; as also *سَخَى بِنَفْسِهِ عَنْهُ* and *سَخَى بِنَفْسِهِ عَنْهُ*: (MA:) or *سَخَيْتُ نَفْسِي عَنْ هَذَا الشَّيْءِ* and *سَخَيْتُ بِنَفْسِي عَنْهُ* I left, or relinquished, this thing, and my soul did not strive with me to incline me to it. (JK.) And *سَخَا قَلْبِي عَلَيْكَ* [perhaps a mistranscription for عَنَكَ] I endured with patience the being debarred from thee. (JK.) — سَخَا, (K,) aor. يَسْخُو, inf. n. سَخُو, (TA,) He (a man) rested from his state of motion: (K:) from ISd. (TA.) — سَخَا النَّارَ, aor. يَسْخُو, inf. n. سَخِي; (AA, S, K;) and سَخَاها, aor. يَسْخِي, inf. n. سَخِي; (AA, S;) and سَخَاها, aor. يَسْخِي, inf. n. سَخِي; (Sgh, K;) *He made an opening in the live and extinct coals of the fire which had become collected together after it had been kindled:* (T, S;) or he made a way [or vent] for the fire, beneath the cooking-pot: (M, K:) or سَخَا النَّارَ signifies *فَتَحَ عَيْتَهَا* [i. e. he made an opening in the live coals of the fire, that had become collected together, (as expl. in the TK in art. سخنو,) i. e., that had become compacted; in order that it might burn up well]; as also سَخَاها: or, as some say, he cleared, or swept, away the*

live, or burning, coals of the fire; as also with *سَجِيَّتُ النَّارِ* (TA: [see *سَجَا* :]) and *سَجِيَّتُ النَّارِ*, inf. n. *سَجِيَّتُ النَّارِ*, I opened the heart of the place where the fire was kindled, in order that it might burn up well. (JK.) And one says, *سَجِّ نَارَكَ* meaning *Make thou a place upon which to kindle thy fire.* (S.) — And *سَجَّ الْقِدْرَ*, (K,) aor. *يَسْجُو*, inf. n. *سَجُو*, (TA,) *He made a way [or vent] for the fire beneath the cooking-pot;* (K;) mentioned by ISd, who adds that one says also, *سَجَّ الْجَمْرَ مِنْ تَحْتِ الْقِدْرِ* (TA:) or the former phrase, [and app. the latter also,] *he put aside the live coals from beneath the cooking-pot;* (JK, TA;) as also *سَجَّهَا*. (JK.) — *سَجِيَ*, aor. *يَسْجِي*, inf. n. *سَجَا*, said of a camel, (S, K,) and of a young weaned camel, (S,) *He became affected with a limping, or halting,* (S, K,) *having leaped with a heavy load, in consequence of which a flatus had intervened between the skin and the shoulder-blade:* (S:) the epithet applied to the animal in this case is *سَجِي*, (S, K,) mentioned by Yaʿqoob, (S,) and *سَجِي*, (JK, K,) this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a verb of the measure *فَعَلَ*, with *ḍamm* to the medial radical; (TA;) and the pl. of this latter epithet is *سَجَايَا* and *سَجَاوَى*. (JK.)

2: see above, in four places.

5. *سَجِيَ* *He affected, or constrained himself, to be liberal, bountiful, munificent, or generous, (S, K,) over and above his companions.* (S.)

*سَجُو مِنْ كَلَامٍ* *Somewhat of speech.* (JK.)

*سَج*: see *سَجِيَ* — and see also 1, last sentence.

*سَجِي* *Liberal, bountiful, munificent, or generous;* (S, Mṣb, K;) as also *سَجِي* and *سَجِي*: (Mṣb, TA:) fem. of the first with *ة*: pl. masc. *سَجِيَّاتٌ* and *سَجَوَاتٌ*: and pl. fem. *سَجِيَّاتٌ* and *سَجَايَا*. (K.) — [Hence,] one says, *إِنَّهُ لَسَجِيٌّ عَلَى نَفْسِهِ* [Verily he is content to leave, or relinquish, it]. (TA.) — See also 1, last sentence.

*سَجَا* *A certain plant of the [season called] ربيع:* n. un. with *ة*: (JK:) the latter, of which the former is [said to be] the pl., signifies a certain herb, or leguminous plant, (K, TA,) rising upon a stem, having what resembles in form an ear of wheat, in which are grains like those of the *بَنَبُوتِ* [which is variously explained], and a heart, or kernel, (لُبَابُ) the grain of which is a remedy for wounds: it is also called *سَجَاةٌ*; but the more approved pronunciation is with *س*. (TA in art. *سَجُو*.)

*سَجَوَاتٌ*: see the next paragraph.

*سَجَاوَى* applied to a place, and *سَجَاوِيَّةٌ* applied to a land (أَرْضُ), *Soft in the earth [thereof];* (S, TA;) to which is added in the S, *وهي منسوبة* [and it is a rel. n.]; but in the handwriting of Aboo-Zekereyâ, *وهي مُسْتَوِيَّةٌ* [i. e. and such as is

even, or level]: (TA:) or the former is pl. [or rather coll. gen. n.] of the latter, which signifies *land soft in the earth [thereof]: or wide, or ample:* as also *سَجَوَاتٌ*: (K:) or this last signifies a soft, or plain, and wide, or ample, land: (S:) and its pl. is *سَجَاوَى* and *سَجَاوِي* [or rather *سَجَاوَى*, when indeterminate]: (S, K: [in the former, these two pls. are correctly written with the article *السَّجَاوَى* and *السَّجَاوِي* :]) or, accord. to AA, *سَجَاوِي* signifies *land, or lands,* [for the explanation is ambiguous, app. meaning the latter,] *in which is nothing;* and in like manner *سَجَاوِيَّةٌ* [but app. as a n. un.]: accord. to Aṣ and A'Obeyd, *land;* but correctly *lands:* (TA:) or *width, or wide extent,* (JK, TA,) so some say, (TA,) of a desert, or waterless desert, and *vehement of heat thereof.* (JK.)

*سَجِي*: see *سَجِي*.

*أَسْجِي* [More, and most, liberal, bountiful, munificent, or generous]: see an ex. voce *لَفِظٌ*.

*مَسْجِي النَّارِ* *The place that is widened [or hollowed], in the fire, beneath the cooking-pot, in order that it may be able to burn up well:* and hence, some say, is derived *السَّجَاةُ* meaning *الجُودُ*; because the bosom becomes expanded on the occasion of giving. (TA.)

## سد

1. *سَدَّ*, (S, M, A, Mgh, Mṣb, K,) aor. *سَدَّ*, (S, M, Mṣb, K,) inf. n. *سَدَدٌ*: (S, M, Mgh, Mṣb;) and *سَدَدٌ*; (M;) [but the latter has an intensive signification, or relates to several objects;] *He closed, or closed up, an interstice, or intervening space:* (M:) and *stopped, or stopped up,* (M,) or *repaired, and made firm or strong,* (S, A, K,) a breach, or gap, (S, M, A, Mgh, Mṣb, K,) and the like. (S, Mṣb.) — [Hence one says,] *سَدَّتْ عَلَيْهِ الطَّرِيقُ* [The road, or way, became closed, or stopped, against him]. (K.) And *سَدَّ طَرِيقَهُ مِنْ خَلْفِهِ* [His road, or way, became closed, or stopped, before him and behind him]. (Zj, M.) And *سَدَّ الْأَفَقَ* [It obstructed the horizon]; said of a multitudinous swarm of locusts. (S, A, K.) And *سَدَّ عَلَيَّهِمُ*, and *أَسَدَّ*, *It closed, or obstructed, against them, the horizon;* [the latter being understood;] said of a collection of clouds rising. (M.) And *سَدَّ مَا وَرَاءَهُ* [It barred, or excluded, what was behind it]. (M.) — [Hence also,] *سَدَدْتُ عَلَيْهِ بَابَ الْكَلَامِ* [I closed, or stopped, to him the door of speech; i. e.] *I prevented him from speaking;* as though I closed, or stopped, his mouth. (Mṣb.) And *مَا سَدَدْتُ مَا سَدَدْتُ* [I never stopped the way of speech of an adversary, nor prevented his saying what was in his mind. (Shureyh, Mgh.)

And *مَا سَدَدْتُ عَلَى خَصْمِي قَطُّ* [I never stopped an adversary from speaking; (El-Fāik, Mgh, L;) on the authority of Esh-Shaʿbee: (Mgh:) occurring in a trad. (L.) — And *هُوَ يَسُدُّ مَسَدَّ أَبِيهِ* [He fills up, or supplies, the place of his father]:

and *يَسُدُّونَ مَسَدَّ أَسْلَافِهِمْ* [They fill up, or supply, the place of their ancestors]. (A, TA.) And *يُسَدُّ بِهِ الْحَاجَةُ* [Want is supplied thereby: (M, TA:) [whence the saying,] *وَلَوْ تَصَدَّقُوا بِتَمْرَةٍ فَإِنَّهَا تَسُدُّ مِنَ الْجَائِعِ* [Give ye something as alms, though it be but a date, or a dried date; for it will supply somewhat of the want of the hungry]: a trad. (El-Jāmi' eṣ-Ṣagheer.) And *يُسَدُّ الرَّمَقَ* [It stays, or arrests, the remains of life; as though it stopped the passage of the last breath from the body; or] *it maintains, and preserves, the strength.* (Mṣb in art. *رَمَقٌ*.) — And *سَدَّهُ* [He attributed, or imputed, to him, or he charged him with, or accused him of, a fault; as though he thereby stopped his mouth; (see *سَدَّ*);] as also *سَدَّهُ*. (TA in art. *سَدَّ*.) — *سَدَّ*, aor. *يَسُدُّ*, (S, L, K,) with *kesr*, (S,) inf. n. *سَدَادٌ* and *سَدُوْدٌ*, (L, the former inf. n. expl. in the S and K as signifying *اِسْتِقَامَةٌ*,) said of a spear, and an arrow, (TA,) and a saying, (S,) and an action, (TA,) or a thing [absolutely]; (L;) or *سَدَّ*, [sec. pers. *سَدَدْتُ*,] aor. *يَسُدُّ*, with *fet-ḥ* to the *س*, (A,) inf. n. *سَدَدٌ*, (TK, expl. in the S and K as signifying *اِسْتِقَامَةٌ*, like *سَدَادٌ*, of which it is said in the S to be a contraction,) said of a saying, and an affair; (A;) or *سَدَّ*, aor. *يَسُدُّ* and *يَسُدُّ*, inf. n. *سَدَدٌ*; (MA;) i. q. *صَارَ سَدِيدًا* [i. e. *It was, or became, right, direct, or in a right state; it had, or took, a right direction or tendency; it tended towards the right point or object:* (S, A, L, K, TA:) and [in like manner] *سَدَّ* is *syn. with اِسْتَقَامَ* [which signifies the same]; (S, K;) as also *سَدَّ* and *تَسَدَّدَ*: (TA:) *سَدَّ* said of an affair signifies *it was, or became, rightly ordered or disposed; in a right state.* (Mṣb.) You say, *سَدَّ* and *تَسَدَّدَ* *It was, or became, rightly directed towards it.* (M.) And *سَدَّ سَاعِدُهُ لَهُ* and *تَسَدَّدَ* *His fore arm was, or became, in a right state, or rightly directed,* *عَلَى الرَّمِي* [for shooting]; *syn. اِسْتَقَامَ*. (A.) A poet says, *أَعْلَمُهُ الرِّمَاطُ كُلَّ يَوْمٍ فَلَمَّا أَسَدَّ سَاعِدُهُ رَمَانِي* [I teaching him the art of shooting every day; and when his fore arm became in a right state, he shot me]: Aṣ says that [the reading] *أَسَدَّ*, with *ش*, is not to be regarded. (S, TA.) — And *سَدَّ*, aor. *يَسُدُّ*, with *kesr* to the *س*, (A, Mṣb, TA,) inf. n. *سَدُوْدٌ* (Mṣb) [and app. also, as above, *سَدَادٌ*, q. v. infra], is said of a man, (A, Mṣb, TA,) in like manner meaning *صَارَ سَدِيدًا* [i. e. *He was, or became, in a right state; he had, or took, a right direction or tendency; he tended towards the right point or object:* (A, TA:) or, (Mṣb,) as also *سَدَّ*, (S, K, TA,) *he hit the right thing* (S, Mṣb, K, TA) in his saying (S, Mṣb, TA) and in his action: (Mṣb;) or *سَدَّ* signifies *he said, or did, what was right:* (Mṣb;) or *he sought what was right;* (L, K;) as also *سَدَّ*; (L;) or it has this last meaning also. (S, L.) You say, *إِنَّهُ لَيَسُدُّ فِي الْقَوْلِ* [Verily he hits the right thing in the saying. (S, L.)] And *قَدَّ*

أَسَدَّتْ † مَا شِئْتُ (S, L) is said to a man when he seeks [or has sought] what is right, (S,) meaning *Thou hast sought what is right*; whether the person thus addressed have hit the right thing or not. (L.) One says also, سَدَّ عَلَيْكَ الرَّجُلُ, aor. سَدَّ, inf. n. سَدَّ [app. a mistranscription for سَدَادُ or سُدُودُ], *The man said, or did, what was right [against thee]*: so in the handwriting of Sh. (Az, TA.)

2: see 1, first sentence. — [Hence,] سَدَّرَ مَلَأَهُ [He filled it up]; namely, a vessel, and a watering-trough. (Aboo-Sa'eed, TA in art. حَفَنَ.) — And سَدَّرَ عَلَيْهِمْ كُلَّ شَيْءٍ قَالُوهُ † *He annulled, in opposing them, everything that they said.* (Jábir, as related by Aboo-Adnán: — سَدَّرَهُ (S, A, L, M, K,) inf. n. تَسَدَّرَ, (K,) *He directed it,* (A, L, M, K,) namely, an arrow, (A, M, K,) towards him or it, (A,) or الصَّيْدَ إِلَى الصَّيْدِ towards the game; (M, K;) and سَدَّرَهُ, with ش, is a dial. var. thereof: (Towsheeh, TA:) and [in like manner] his spear; contr. of عَرَضَهُ, (S, M, K,) or عَرَضَهُ. (L.) — And *He taught him the art of shooting.* (TA.) — Also, (M, A, K,) inf. n. as above, (S,) *He directed, accommodated, adapted, or disposed, him (S, M, A, K) to that which was right, of words and of actions:* (S, K: [and the like is implied in the M and A:]) said of God. (M, A.) And you say, سَدَّرَ صَاحِبَكَ *Teach thou thy companion, and direct him to the right course.* (Sh, TA.) — And [hence,] سَدَّرَ مَالَكَ *Act thou well with thy property, or cattle.* (L.) And سَدَّرَ الْإِبِلَ, inf. n. as above, *He gave the camels easy access to every pasturage, and to every place where the ground was soft and spacious.* (L.) — See also 1, near the end of the paragraph.

4: see 1, near the beginning: — and see also the latter half of the same paragraph, in five places.

5: see 1, in the latter half of the paragraph, in three places.

7. انسدَّ, said of an interstice, or intervening space, *It became closed, or closed up*; as also استسدَّ: (M:) and both, said of a breach, or gap, (M, A,) *it became stopped, or stopped up, (M,) or repaired, and made firm or strong.* (A.) or استسدَّتْ and استسدَّتْ signify the same [i. e. *The punctures made in the sewing of the skin became closed*]; (S, K;) expressing a consequence of pouring water into a skin. (S.)

8: see the next preceding paragraph, in two places: — and see also 1, in the latter half of the paragraph, in five places.

سَدَّ and سَدَّرَ *Any building, or construction, with which a place is closed or closed up, or stopped or stopped up:* (M: [see also سَدَادُ:]) a dam: (M, K:) a thing intervening, as a separation, a partition, a fence, a barrier, a rampart, or an obstacle, or obstruction, between two other things: (S, M, K:) and a mountain: (S, M, K: [in the last it seems that this meaning is restricted to the former word; but if restricted to either, it should be to the latter:]) or, as some say, *anything that faces one,* Bk. I.

or is over against one, and bars, or excludes, (سَدَّ,) *what is behind it:* whence goats are said to be سَدَّ يَرَى مِنْ وَرَائِهِ الْفَقْرَ † [a barrier behind which is seen poverty]; meaning that they are not of great utility: (M:) or سَدَّ signifies *what is made by man*; and سَدَّ, *what is created by God,* (Zj, M, M, K,) as a mountain: (M, K:) in the KUR xviii. 92 and 93, and xxxvi. 8, some read with fet-h, and some with damm: (M, TA:) the pl. is أُسْدَادُ, [a pl. of pauc.,] (A, M, K,) or أُسْدَةٌ, [also a pl. of pauc.,] and سُدُودُ, [a pl. of mult.,] the latter of these two agreeable with general analogy, and the former of them anomalous, or, [ISd says,] in my opinion, this (أُسْدَةٌ) is pl. of سَدَادُ. (M.) You say, سَدَّ ضَرْبَ بَيْنَهُمَا and سَدَّ [A barrier, or an obstacle, was set between them two]: and ضَرْبَتِ بَيْنَهُمَا الْأَسْدَادُ [Barriers, or obstacles, were set between them two]. (A.) And سَدَّ ضَرْبَتِ عَلَيْهِ الْأَرْضُ بِالْأَسْدَادِ † [The earth, or land, set barriers, or obstacles, against him]; meaning, *the ways became closed, or stopped, against him, and the courses that he should pursue became obscure to him:* (K: in the CK ضَرْبَتِ:) the sing. of أُسْدَادُ [accord. to general analogy] is سَدَّ. (TA.) — [Hence,] the former (سَدَّ) also signifies, (Fr, S, M, L, K,) or سَدَادُ, (A,) or the former and سَدَادَةٌ, (L,) † *A fault, or defect,* (Fr, S, M, A, &c.,) such as blindness and deafness and dumbness, (S,) or such as closes, or stops, one's mouth, so that he does not speak: (A:) pl. of the first, (S, M, K,) or of the second, (A,) أُسْدَةٌ, [a pl. of pauc.,] (S, M, A, K,) accord. to analogy سُدُودُ, (S, M, K,) or أُسْدُ [which is a pl. of pauc.]. (M.) You say, † مَا بِهِ سَدَادُ † *There is not in him any fault &c.:* and فَلَانَ بَرِيءٌ مِنْ سَدَّ الْأَسْدَةِ † *Such a one is free from faults &c.* (A.) And † مَا بِلْفَلَانِ سَدَادَةٌ † *There is not in such a one a fault that stops his mouth from speaking.* (Aboo-Sa'eed, L.) And † لَمْ تَجْعَلَنَّ لِي سَدَّ بَيْنِي وَبَيْنَكَ الْأَسْدَةَ † *By no means render thou thy bosom contracted so that thou shalt be unable to return an answer, like him who is deaf or dumb.* (S, K.) — See also سَدَّ — سَدَّ [so in the TA, i. e. either سَدَّ or سَدَّ,] also signifies † *A she-camel by which the sportsman conceals himself from the game*; also called دَرِيْعَةٌ and دَرِيْعَةٌ: whence the saying, † رَمَاهُ فِي سَدِّ نَاقَتِهِ † [He shot him, or shot at him, by his she-camel whereby he was concealing himself]. (IAgr, TA.) — And سَدَّ, (M,) or سَدَّ, (O, K,) is also syn. with ظِلٌّ [as meaning † *Shade, or shadow; or cover, or protection.*] (IAgr, M, O, K, TA.) A poet cited by IAgr says,

• قَعَدْتُ لَهُ فِي سَدِّ نَقِيصٍ مُعَوِّدٍ •  
• لِذَلِكَ فِي صَحْرَاءَ جِذْمٍ دَرِيْعَتِهَا •

† [I sat for him, i. e. lay in wait for him, in the shade, or cover, of a camel rendered lean by travel, accustomed to that, in a desert whereof the dry herbage was old]: i. e. I made him a cover, or screen, to me, in order that he might not see me:

and by جِذْمٍ he means "old," because الْجِذْمُ signifies الْأَصْلُ, and there is nothing older than the أَصْلُ; and he uses it as an epithet because it implies the meaning of an epithet. (M.) — سَدَّ also signifies *A thing,* (S, K,) [i. e.] a [basket such as is called] سَلَّةٌ, (M, TA,) made of twigs, (S, M, K,) and having covers (أَطْبَاقُ): (S, K: [but this addition in the S and K seems properly to apply to the pl., as will be shown by what follows:]) pl. سَدَادُ and سُدُودُ: (M, TA:) or, accord. to Lth, سُدُودُ signifies [baskets such as are called] سَلَالٌ, [pl. of سَلَّةٌ,] made of twigs, and having covers (أَطْبَاقُ); one of which is called [not سَدَّ but] سَدَّةٌ: and it is said also on other authority that the سَلَّةُ is called سَدَّةٌ and طَبْلٌ. (L, TA.)

سَدَّ: see the next preceding paragraph, passim. — Also † *A swarm of locusts obstructing the horizon:* (M:) or so جَرَادٌ مِنْ سَدَّ (TA:) and جَرَادٌ † *locusts (S, M, A, K) that have obstructed, (S, K,) or obstructing, (M, A,) the horizon, (S, M, A, K,) by their multitude:* (S, A, K:) in which case, سَدَّ is either a substitute for جَرَادٌ and therefore a substantive, or it is pl. of سُدُودٌ signifying that *which obstructs the horizon* and therefore an epithet. (M.) — And † *A black cloud, (AZ, S, K, TA,) that has risen in any tract of the sky:* (TA:) or a collection of clouds rising, obstructing the horizon: (M:) pl. سُدُودُ: (S, M, K:) [or] † سَدَّ and سَدَّ, but the former is the more approved, signify † *a cloud, or collection of clouds, rising high, and appearing like a mountain.* (M and L in art. صَد.) — And *A valley:* (K:) so called because it becomes closed, or stopped up. (TA.) — And *A valley containing stones and masses of rock, in which water remains for some time, or a long time:* pl. سَدَّةٌ: (S, L, K:) or you say, † أَرْضٌ بِهَا سَدَّةٌ [a land in which are valleys containing stones and masses of rock, &c.]; and the sing. is † سَدَّةٌ. (L.) — And † *The departure [or loss] of sight:* (IAgr, M:) from the same word in the first of the senses expl. in the next preceding paragraph. (M.)

سَدَّ: see سَدَّ.

سَدَّةٌ: see سَدَّ, last sentence.

سَدَّةٌ *A certain disease in the nose, (S, M, L, K,) which stops it up, (M, L,) attacking the passage of the breath, (L,) and preventing respiration;* (S, L;) as also † سَدَادُ. (S, M, L, K.) *A thing that obstructs the passage of the humours, and of the food, in the body.* (KL.) [And *Any obstruction in the body:* pl. سَدَادُ.] — See also سَدَّ, — Also [A vestibule, or porch, for shade and shelter, before the door of a house: this is a common signification of the word, and is app. what is meant by its being said that] the سَدَّةُ is *what is before the door of a house:* (M, A:) or, as some say, a سَقِيْفَةٌ [i. e. roof, or covering, such as projects over the door of a house &c.; or a place roofed over]; (M:) or a عُلَّةٌ [i. e. roof, or cover-



ing, for shade and shelter,] over a door: (Mgh:) or it is [a thing, or place,] like a *صَفَّة* [or *سَقِيْفَة*] before a *بَيْت* [or house, or perhaps here meaning tent]: and a *ظَلَّة* at the door of a house (دار): (AA, TA:) or, accord. to Aboo-Sa'eed, (TA,) in the language of the Arabs [of the desert] it signifies [a space such as is termed] a *فَنَاء* pertaining to a tent of hair-cloth and the like; and those who make it to be like a *صَفَّة*, or like a *سَقِيْفَة*, explain the word accord. to the way in which it is used by the people of the towns and villages: (Msb, TA:) or it signifies the door [itself]: (S, A, Mgh, K:) or it has this meaning also: (Msb:) some thus apply it to the door itself: (A'Obeyd, L:) and the surrounding portico [of the interior court] of the largest, or larger, mosque: (M, TA:) pl. *سَدَد*. (S, L, Msb, K.) You say, *رَأَيْتُهُ قَاعِدًا بَسْدَةً بَابِهِ* [I saw him sitting in the vestibule of his door]: (S, TA:) and *بَسْدَةَ دَارِهِ* [in the vestibule before the door, or at the door, of his house]. (TA.) Abu-d-Dardà said, *مَنْ يَخْشَى سَدَدَ السُّلْطَانِ يَقْرُبُ وَيَقْعُدُ*, (S, L,) or *مَنْ يَأْتِ النَّهْرَ*, i. e. [He who comes to the vestibules, or gates, of the Sultán] experiences returns of recent and old griefs, disquieting him so that he is not able to remain at rest, but stands up and sits down: (Mgh in art. *قَدِمَ*;) this he said when he came to the gate of Mo'awiyeh and did not receive permission to enter. (L.) And it is said in a trad., *الشَّعْثُ الرَّؤُوسِ الَّذِينَ لَا تَفْتَحُ لَهُمُ السُّدُودَ*, (S, A,) meaning *الأبْوَابُ* [i. e. The shaggy, or dishevelled, and dusty, in the heads are those to whom the doors will not be opened]. (A.) — Hence, Umm-Selemeh, addressing 'Aishah, termed her a *سُدَّة*, i. e. a *بَاب* [meaning † A means of communication], between the Prophet and his people. (L, from a trad.) — Also *Palm-sticks*, i. e. palm-branches stripped of their leaves, bound together, [side by side,] upon which one sleeps. (M.)

*سَدَد*: see the next paragraph, in four places: — and see also *سَدِيد*.

*سَدَاد* [an inf. n. of the intrans. verb *سَدَدَ*; as also *سَدَدٌ*]. [Hence,] one says, *إِنَّهُ لَدُو سَدَادٍ* Verily he has a faculty of hitting the right thing, or his object or aim, in speaking, and in the managing or disposing of affairs, and in shooting. (TA.) — [Hence also, as a subst.,] A thing that is right, syn. *صَوَابٌ*, (S, A, Msb, K,) and *قَصْدٌ*, (S,) of what is said and of what is done; (S, A, \*Msb, K;) as also *سَدَدٌ*, (S, A,) which is a contraction of the former. (S.) One says, *قَالَ سَدَادًا مِنَ الْقَوْلِ* He said a right thing [lit. of what is said, i. e., a right saying]; (S, A;) as also *سَدَدًا*. (A.) And *يَضِيبُ السَّدَادَ* He hits the right thing in speech [or action]. (S.) And *هُوَ عَلَى سَدَادٍ مِنْ* [He is following a right course of action in respect of his affair]. (A.) And *أَمْرُ فُلَانٍ يَجْرِي عَلَى السَّدَادِ* The affair of such a one goes on according to that which is right. (S.) — [And hence the saying,] *أَتَتْنَا رِيحٌ مِنْ سَدَادِ أَرْضِهِمْ* † A wind came to us from the direc-

tion of their land. (A, TA.) — It is also used as an epithet, syn. with *سَدِيدٌ*, q. v. (L.) — And *السَّدَادُ* [as though meaning *The right projector*] is a name that was given to a bow belonging to the Prophet, as ominating the hitting of the object aimed at by that which was shot from it. (TA.) — See also *سَدَادٌ*, in three places.

*سَدَادٌ*: see *سُدَّة*, first sentence.

*سَدَادٌ* A thing with which an interstice, or intervening space, is closed, or closed up: (AO, M, L: [see also *سَدٌ*:] ) and a thing with which a breach, or gap, (M, A,) is stopped, or stopped up, (M,) or repaired, and made firm or strong: (A:) pl. *أَسَدَةٌ*. (M.) Primarily, accord. to ISh, (Meyd, in explanation of a prov. mentioned in what follows,) *Somenhat of milk that dries up in the orifice of a she-camel's teat*; (Meyd, K;) because it stops up the passage of the milk. (Meyd.) Also A stopper of a bottle (S, \*Mgh, \*Msb, K, \*TA) &c.: (Msb:) in this sense [as well as in those before mentioned] with *كَسْرٌ* (S, Mgh, Msb, K) only [to the *س*]: and so in the sense next following. (S, K.) A body of horse and foot serving as blockaders of the frontier of a hostile country. (S, K, \*TA.) — *سَدَادٌ مِنْ عَوَزٍ* and *سَدَادٌ*, (ISk, S, M, Msb, K,) but the former is the more chaste, (S,) and it alone is mentioned by most authors in this saying, because it is from *سَدَاد* as meaning the “stopper” of a bottle; (Msb;) and some say that *سَدَادٌ*, with fet-h, is a corruption; (Msb, K;) expressly disallowed by Aq and ISh; (Msb;) a prov.; (Meyd;) meaning † A thing by which want is supplied, (S, M, Msb, K,) and by which life is preserved; accord. to ISh, if incomplete; and accord. to Aq, a thing by which somenhat of the entire wants of one's case is supplied. (Msb.) One says also, *أَصَبْتُ بِسَدَادٍ* and *سَدَادًا* † I attained thereby a thing by which want was supplied; (S, K, \*TA;) or a means of sustaining life. (AO, L.) — See also *سَدٌ*, in two places.

*سَدَدٌ*: see *سَدٌ*.

*سَدِيدٌ*, applied to a spear, *Seldom missing*; and [to the same, and] to an arrow, *that hits the mark*; (TA;) and to a saying, (S, M, L,) as also *سَدَادٌ* (M, L) and *سَدَدٌ*; (L;) and an action; (TA;) and an affair, as also *سَدَدٌ*; (S, A, L;) right, direct, or in a right state; having, or taking, a right direction or tendency; tending towards the right point or object: (S, M, A, L, TA:) and *سَدَدٌ*, applied to speech, signifies the same; (TA;) and true. (K, TA.) — And applied to a man, meaning *Who pursues a right course*; as also *سَدَدٌ*; (M;) and [in an intensive sense] *سَدَادٌ*: (TA:) or, (Msb,) as also *سَدِيدٌ*, (S,) who hits the right thing in his saying (S, Msb) and in his action. (Msb.)

*سَدَادَةٌ*: see *سَدٌ*, in two places.

*سَدَادٌ*: see *سَدِيدٌ*.

*سَادَةٌ* † An eye (*عَيْنٌ*) of which the sight has

gone; (A;) that has become white, and with which one does not see, but which has not yet burst: (Az, A, \*L, K:) or that is open, but does not see strongly: (IAqr, L, K:) pl. *سَدَوْدٌ*, (IAqr, L,) or *سَدَدٌ*. (K.) — Also † An old and weak she-camel. (IAqr, K.)

*سَدَدٌ*: see *سَدِيدٌ*, in two places.

*سَدَدٌ* [properly A place of closing, or stopping, &c.]: see 1, in two places.

*سَدِيدٌ*: see *سَدِيدٌ*.

*مُسَدَّدٌ* Directed; pointed in a right direction. (S, TA.) — And A man directed, accommodated, adapted, or disposed, to that which is right [of words and of actions]; (L;) who does that which is right, (*يَعْمَلُ بِالسَّدَادِ وَالْقَصْدِ*, S, L,) keeping to the right way; in which sense it is related by some with *كَسْرٌ*, *مُسَدَّدٌ*. (L.) [Golius explains it as meaning, on the authority of the S, who executes his affairs with sure and good judgment, and with happy success: and Freytag thus explains *مُسَدَّدٌ*, as from the S.]

*مُسَدَّدٌ*: see the next preceding paragraph, in two places.

### سدج

1. *سَدَجَهُ بِشَيْءٍ*, (O, K,) aor. †, inf. n. *سَدَجٌ*, (TK,) He thought a thing to be in him; (O, K;) i. e. he suspected him of a thing: (TA:) or *سَدَجَ بِشَيْءٍ* he imagined, or thought, a thing. (L.) — See also what next follows, in two places.

5. *تَسَدَجَ*; (S, L, K;) and *سَدَجٌ*, inf. n. *سَدَجٌ*; (L;) He lied, affected lying, or lied purposely; and forged, or fabricated: (S, L, K: [in the CK, *تَخَلَّفَ* is erroneously put for *تَخَلَّقَ*:] ) he forged and uttered false and vain tales: (L:) or *سَدَجَ*, aor. †, signifies [simply] he lied; (O, in the present art. and in art. *سَرَجَ*;) like *سَرَجَ*. (O in art. *سَرَجَ*.) [See also *تَسَرَجَ*.]

7. *انْسَدَجَ* He fell prostrate; fell upon his face; (O, K, TA;) like him who is prostrating himself in prayer: (TA:) [it may perhaps be a mistranscription for *انْسَدَجَ*; which seems to be better known in this sense: but it is said to be] formed by transposition from *انسجد* and [so] *انسجد*. (TA.)

*سَدَاجَةٌ*, used by Ibn-El-Khateeb and others of the people of El-Andalus, [and by post-classical writers of other countries,] as meaning *Easiness, and goodness of nature or disposition, [or rather simplicity, or plainness, of mind or manners,] is from سَادَجٌ, an arabicized word from [the Pers.] سَادَةٌ, signifying, with them, “free in intellect,” and “easy in nature or disposition:” frequent usage occasioned the change of the *د* into *ج*. (TA. [See De Sacy's Chrest. Ar., 2nd ed., ii. 292.]*

*سَدَاجٌ* A great, or habitual, liar, (S, O, L, K,) who will not tell thee truly whence he comes, but will tell thee lyingly. (L.) [See also *سَرَاجٌ*.]

سدر

1. سدر, aor. -, inf. n. سَدْرٌ and سَدْرَةٌ (S, K,) He became dazzled by a thing at which he looked, so that he turned away his face from it: or became confounded, or perplexed, and unable to see his right course: syn. تَحْيِرٌ (K:) and he (a camel) became dazzled by a thing at which he looked, so that he turned away his face from it, by reason of intense heat: (S, \*K:) also, (TA,) or سَدْرٌ بَصْرَهُ (M,) he [app. a man or any animal] was hardly able to see: (M, TA:) or سَدْرٌ بَصْرَهُ he was dazzled, or confounded or perplexed, and did not see well; as also اسْدَرْتُ. (A, TA.) [See also سَدْرٌ, below.] — سَدْرٌ (M, K,) or سَدْرَتٌ (S,) aor. -, inf. n. سَدْرٌ (M,) He, or she, let down, let fall, or made to hang down, his, or her, hair; (S, M, K;) and in like manner, a curtain, or veil, (M,) and a garment; (Lh;) a dial. var. of سَدَلٌ. (S, K,\*) — Also سَدْرٌ, aor. -, inf. n. سَدْرٌ and سَدْرٌ, He rent his garment. (Yaq-koob, M.)

4. اسْدَرْتُ الشَّمْسُ عَيْنَهُ [The sun dazzled his eye, and confused his sight]. (K in art. جهر.)

5. تَسَدَّرَ بِثَوْبِهِ He covered himself with his garment. (AA.)

7. انسدر It (hair, S, M, K, and a curtain or veil, M) hung down; (S, M, K;) a dial. var. of انسدل. (S, K,\*) — انسدر يَعْدُو He was somewhat quick, or made some haste, running: (S, M,\*) or he went down, or downwards, and persevered (A'Obeyd, K) in his running, going quickly. (A'Obeyd.) [In the CK, for يَعْدُو, is put by mistake بَعْدُ.]

Q. Q. 4. اسْدَرْتُ بَصْرَهُ His sight became weak, in the manner described below, voce سَادِرٌ. (S in art. سدر, and M and K in art. سيدر.) It is of the measure افْعَلٌ, from السَدْرُ; (IKt;) the م being augmentative. (S.) See also سَدْرٌ. — اسْدَرْتُ عَيْنَهُ His eye shed tears; accord. to Lh; but this is not known in the classical language. (M in art. سيدر.)

سَدْرٌ [a coll. gen. n., The species of lote-tree called by Linnæus rhamnus spina Christi; and by Forskål, rhamnus nabeca;] the tree, or trees, of which the fruit is called نَبَقٌ and نَبَقٌ: (S, M, Mgh, Msb, K:) sing., (Msb,) or [rather] n. un., (S, M, K,) سَدْرَةٌ: (S, M, Msb, K:) and sometimes سَدْرٌ is used as meaning the smallest or smaller of numbers [generally denoting from three to ten inclusively]: (Ibn-Es-Sarráj, Msb:) AHn says, accord. to Aboo-Ziyád, the سَدْرٌ is of the kind called عَضَاهُ, and is of two species, عِبْرِيٌّ and ضَالٌ: the عِبْرِيٌّ is that which has no thorns except such as do not hurt: the ضَالٌ has thorns [which hurt]: the سَدْرٌ has a broad round leaf: and sometimes people alight and rest beneath a tree of this kind; but the ضَالٌ is small: the best نَبَقٌ that is known in the land of the Arabs is in Hejer (هجر), in a single piece of land which is appropriated to the Sultán alone: it is the sweetest of all in taste and odour: the mouth of him

who eats it, and the garments of him who has it upon him, diffuse an odour like that of perfume: (M, TA:) it is [also] said that the سَدْرٌ is of two species; whereof one grows in the cultivated lands, and its leaves are used in the ablution termed غُسْلٌ, and its fruit is sweet; and the other grows in the desert, and its leaves are not so used, and its fruit is juicy: the زَعْرُورٌ is so described that it may be supposed to be the wild نَبَقٌ: (Msb:) when سَدْرٌ is used absolutely, with relation to the ablution termed غُسْلٌ, it means the ground leaves of the tree so called: (Mgh, \*Msb:) the pl. of سَدْرَةٌ is سَدْرَاتٌ and سَدْرَاتٌ and سَدْرَاتٌ (S, K) and سَدْرٌ (S, M, K) and سَدْرٌ (M, K,) which last is extr. (M.) — سَدْرَةُ الْمُنْتَهَى is said to be The lote-tree in the Seventh Heaven; (Lth, K,\*) beyond which neither angel nor prophet passes, and which shades the water and Paradise: (Lth:) in the Shaheeh it is said to be in the Sixth Heaven: 'Iyád reconciles the two assertions by the supposition that its root is in the Sixth, and that it rises over the Seventh: accord. to IAth, it is in the furthest part of Paradise to which, as its furthest limit, extends the knowledge of ancients and moderns. (MF, TA.)

سَدْرٌ [see 1]. You say, فِي بَصْرِهِ سَدْرٌ, and سَادِرٌ, In his sight is a confusedness, so that he does not see well. (A.) — Some say that it signifies An affection resembling vertigo, common to a voyager upon the sea: or [simply] vertigo. (TA in art. بقل.)

سَدْرٌ Having his eyes dazzled by a thing, so that he turns away his face from it: or in a state of confusion or perplexity, and unable to see his right course: syn. مُتَحْيِرٌ (K:) as also سَادِرٌ: (S, K:) and the former, a camel having his eyes dazzled by a thing, so that he turns away his face from it, by reason of intense heat: (S:) and also one having his eyes dazzled by snow; as well as by intense heat (IAgr.) — عَيْنُهُ سَدْرَةٌ His eye is confused in its vision, or dazzled, so that he cannot see well. (A.) — And سَدْرَةٌ means An old and weak she-camel. (IAgr, TA in art. سد.) — Also سَدْرٌ The sea: (S, M, K:) one of the [proper] names thereof; (S;) occurring only in a poem of Umeiyeh Ibn-Abi-s-Salt: (M:) he says,

\* فَكَأَنَّ بَرْقِعَ وَالْمَلَائِكِ حَوْلَهُ  
\* سَدْرٌ تَوَاكَلَهُ الْقَوَائِمُ أُجْرَدُ

[And as though the first heaven, with the angels around it, were the sea, the winds deserting it, and smooth]: (S, M, TA: [but in the M and TA, for حَوْلَهُ, we find حَوْلَهَا; and in the S, for أُجْرَدُ, we find أُجْرَبُ, which is inconsistent with the rhyme of the poem:]) by القَوَائِمُ he means the winds; and by تَوَاكَلَهُ, [for تَتَوَاكَلَهُ], or rather تَتَرَكُّهُ: he likens the sky to the sea when calm: (TA:) Th quotes thus:

\* وَكَأَنَّ بَرْقِعَ وَالْمَلَائِكِ تَحْتَهَا  
\* سَدْرٌ تَوَاكَلَهُ الْقَوَائِمُ أَرْبَعٌ

and says that the poet likens the angels, with respect to their fear of God, to a man affected

with a vertigo [lit., turning round, though it would seem more appropriate had he said, the poet likens them to a camel so affected, whom his four legs failed: he prefaces this explanation with the words, سَدْرٌ يَدُورُ وَقَوَائِمُ أَرْبَعٌ هُمُ الْمَلَائِكَةُ; to which he or ISd adds, كَيْفَ خَلَقَهُمْ: but (using a common phrase of ISd) I can only say, لَا أَدْرِي كَيْفَ هَذَا; unless there be some omission in the transcription]: (M, TA:) Sgh says that the correct reading is سَدْرٌ, meaning the kind of tree so called, not the sea; and the author of the Námooos adopts his opinion; but MF rejects it: (TA:) some read رَقْعًا [in the place of بَرْقِعَ] and explain it as meaning the seventh heaven. (TA in art. رقع.)

سَدْرِيٌّ One who grinds and sells the leaves of the سَدْرٌ. (TA.) [See also سَدَارٌ.]

سَدَارٌ A thing resembling a [curtain of the kind called] خَدْرٌ: (K:) or resembling a كَلَّةٌ, which is put across a [tent of the kind called] خِبَاءٌ. (M.)

سَدَارٌ A seller of the leaves of the سَدْرٌ. (TA.) [See also سَدْرِيٌّ.]

سَادِرٌ: see سَدْرٌ. — Also Losing his way: you say, إِنَّهُ سَادِرٌ فِي الْغَيِّ Verily he is losing his way, in error. (A.) And أَتَى أَمْرَهُ سَادِرًا i. e. [He entered into, or did, his affair] in a wrong way. (Ham p. 432.) — A man without firmness, or deliberation. (M.) You say, تَكَلَّمَ سَادِرًا He spoke without deliberation. (A.) — A man who cares not for anything, nor minds what he does: (S, \*M, K:) or one who occupies himself with vain or frivolous diversion. (TA.)

سَدْرٌ A cloudiness of the eye; (K:) and weakness of sight: (TA:) and سَادِرٌ [originally pl. of the preceding, app.,] weakness of sight, (S, M, K,) or something appearing to a man by reason of weakness of his sight, (M, K,) on the occasion of, (S, M,) or [arising] from, (K,) intoxication (S, M, K) by drink &c., (M,) and from [or if the reading in the CK be correct this prep. should be omitted] the insensibility arising from drowsiness and vertigo. (S, K.) The م is augmentative. (S: but the word is mentioned in the M and K in art. سيدر.) See also سَدْرٌ. — Also A king: because the eyes become weak, or dazzled, in consequence of looking at him. (K in art. سيدر.)

الْأَسْدَرَانُ The shoulder-joints, (S, M, A, K,) and the sides: (S, K:) or (so in the M, but accord. to the K “and”) two veins (M, K) in the eye, (M,) or in the two eyes: (K:) or beneath the temples. (M.) Hence the saying جَاءَ يَضْرِبُ جَاءَ يَضْرِبُ He came beating (with his hands, TA) his shoulder-joints (S, A, K) and his sides; (S, K;) meaning, the came empty, (S, A, K,) having nothing in his hand, (S,) or having no occupation, (M,) and without having accomplished the object of his desire: (S, K:) and in like manner, أَصْدَرِيَّةٌ (S:) and أَصْدَرِيَّةٌ, 168 \*

(AZ,) and *أَصْدَرِيهِ*, (TA,) and *أَزْدَرِيهِ*, (ISk,) *he came shaking his shoulder-joints*: (AZ:) or *his sides*: meaning as above. (TA.)

*مَسْدُورٌ* Hair [let down, or made to hang down, or] hanging down; like *مَسْدُولٌ*. (TA.)

*مُسْدِرٌ* A dazzled eye. (TA in art. *مَسْدِرٌ*) — A long and direct road. (K ibid.) — And hence, (TA ibid.) † *Right speech or language*. (K and TA ibid.)

سدس

1. *سَدَسُ الْقَوْمِ*, (S, M, Mḡb, K, °) aor. ٤, (S, M, Mḡb,) inf. n. *سَدَسٌ*, (M, Mḡb, TA,) *He took the sixth part of the possessions of the people*. (M, Mḡb, K.) — And *سَدَسُ الْقَوْمِ*, aor. ٤, (S, M, Mḡb, K,) inf. n. *سَدَسٌ*, (Mḡb, TA,) *He was, or became, the sixth of the people*: (M, Mḡb, K:) or *he made them, with himself, six*. (S in art. *ثَلَاثٌ*) And *He made the people, they being fifty-nine, to be sixty with himself*. (A'Obeyd, S in art. *ثَلَاثٌ*.) And *سَدَسٌ* also signifies *He made fifteen to be sixteen*. (T in art. *ثَلَاثٌ*.)

2. *سَدَسَهُ*, inf. n. *تَسْدِسُ*, *He made it six*. (Esh-Sheybānee, and K voce *وَحْدَهُ*.) — *He made it to be six-cornered; six-angled; hexagonal: or six-ribbed*. (Sgh, TA.) — *عِنْدَهَا سَدَسٌ لَأَمْرَاتِهِ*, or *عِنْدَهَا*, *He remained six nights with his wife*: and in like manner the verb is used in relation to any saying or action. (TA voce *سَبَّحَ*.)

4. *اسْدَسُ الْقَوْمِ* *The party of men became six*: (S, M, Mḡb:) also *the party of men became sixty*. (M and L in art. *ثَلَاثٌ*.) — *اسْدَسُ الْبَعِيرِ* *The camel cast the tooth after the رِبَاعِيَّةُ*; (S, Mḡb, K;) *cast the tooth called سَدِسٌ*; (M, A;) *which he does in his eighth year*: (S, IF, A, Mḡb:) and in like manner one says of a sheep or goat. (M.) — *اسْدَسُ الرَّجُلِ* *The man was, or became, one whose camels came to water on the sixth day, counting the day of the next preceding drinking as the first*. (S, °K, °TA.) [See *سَدِسٌ*.]

*سَدِسٌ*: see *سَدَسٌ*.

*سَدِسٌ* is the original form of *سَدَسٌ*, (M, K,) fem. of *سَدَسَةٌ*, which is originally *سَدَسَةٌ*, (M,) [meaning *Six*; for] the dim. [of *سَدَسٌ* is *سَدَسِيَّةٌ*, and that] of *سَدَسَةٌ* is *سَدَسِيَّةٌ*; and the pl. is *أَسْدَاسٌ*. (S in art. *سَدَسٌ*, q. v.) — Also [The drinking of camels on the sixth day, counting the day of the next preceding drinking as the first; as will be seen from what here follows;] the period of the drinking of camels [next] after that called *خَمْسٌ*: or *after six days and five nights*: (M, TA:) or *their being kept from the water five days, and coming to it on the sixth*: (S:) but Sgh says that this is a mistake, and that the correct meaning of the term is, *their being kept from the water four days, and coming to it on the fifth*; and so it is explained in the [A and] K: (TA:) or *their drinking one day, then being kept from the water four days, then coming to it on the fifth day*; so [by the application of the term *سَدِسٌ*] they include in their reckoning the first

day in which the camels drink: (Aboo-Sahh, TA:) or *their remaining in the place of pasture four days [after drinking], then coming to the water on the fifth*: (TA:) pl. *أَسْدَاسٌ*. (M, Sgh, TA.) You say, *وَرَدَتْ إِلَيْهِ سَدَسًا* [His camels came to the water on the sixth day, counting the day of the next preceding drinking as the first]. (S, A, K.) [Hence the saying,] *ضَرَبَ أَخْمَاسًا لِأَسْدَاسٍ* [which see expl. voce *خَمْسٌ*]. (A.) — Also *The sixth young one, or offspring*. (A in art. *ثَلَاثٌ*.)

*سَدِسٌ*: see *سَدِسٌ*, in three places: — and, as an epithet applied to a calf, see *عَضْبٌ*.

*سَدَسٌ* (S, M, A, Mḡb, K) and *سَدِسٌ* (S, Mḡb, K) *A sixth part*; (S, M, A, Mḡb, K;) as also *سَدِسِيَّةٌ*, (S, Mḡb, K,) a form used by some, like as one says *عَشْرٌ* and *عَشِيرٌ*: (S:) pl. *أَسْدَاسٌ*. (M, Mḡb, TA.) — [Hence, app., the saying, *ضَرَبَ خَمْسٌ أَخْمَاسَةً فِي أَسْدَاسِهِ*, which see expl. voce *خَمْسٌ*.]

[*سَدَسٌ* as meaning *Six and six together, or six at a time and six at a time*, seems not to have been heard: see *عَشَارٌ*. But Freytag mentions *سَدَسٌ* as used by El-Mutanebbe for *سِتَّةٌ*.]

*سَدُوسٌ*: see the next paragraph.

*سُدُوسٌ* (Sh, S, M, K) and *سُدُوسٌ* (Sh, M, K,) *As used to say the latter, (S,) A [garment of the kind called] طَيْلَسَانٌ*: (M:) or *a طَيْلَسَانٌ*, (S, M, K,) or *any garment, (Sh,) of the colour termed خُضْرَةٌ* [here app. meaning *a dark, or an ashy, dust-colour*]. (Sh, S, M, K.) — And the former, (K,) or the latter, (M,) *Smoke-black of fat; or lamp-black*; syn. *نَيْلَنْجٌ*. (M, K.)

*سَدِسِيَّةٌ*: see *سَدِسٌ*: — and see *سَدَاسِيَّةٌ*. — Also *The tooth that is before that called the بَازِلٌ*; (S, K;) *after that called the رِبَاعِيَّةُ*; (M, L, TA;) as also *سَدَسٌ*; (S, K;) masc. and fem., because the fem. names of teeth are all with *ة*, except *سَدَسٌ* and *سَدِسِيَّةٌ* and *بَازِلٌ*: (S:) the pl. (of the former, S,) is *سَدَسٌ* and (of the latter, S) *سَدَسِيَّةٌ*. (S, K.) You say, of a camel, *أَقَى سَدِسَةً* [He cast his tooth called the *سَدِسِيَّةُ* and *سَدِسٌ*]. (A.) — And hence, (Mgh,) *A camel, (M, A, Mgh, Mḡb,) and a sheep or goat, (M, TA,) casting his سَدِسِيَّةُ*, (M, A, TA,) or *his tooth that is after the رِبَاعِيَّةُ*; (Mḡb;) i. e., *in the eighth year*; (A, Mgh, Mḡb;) as also *سَدَسٌ*: (A, Mgh, TA:) masc. and fem.: (M, TA:) or *a sheep or goat six years old*: (S, K:) pl. *سَدَسِيَّةٌ*. (M.) A poet, (S,) namely, Manṣoor Ibn-Misjāh, speaking of a fine for homicide, taken from among selected camels, (TA,) says,

*سَدِسِيَّةٌ*: see *سَدِسٌ*: — and see *سَدَاسِيَّةٌ*. — Also *The tooth that is before that called the بَازِلٌ*; (S, K;) *after that called the رِبَاعِيَّةُ*; (M, L, TA;) as also *سَدَسٌ*; (S, K;) masc. and fem., because the fem. names of teeth are all with *ة*, except *سَدَسٌ* and *سَدِسِيَّةٌ* and *بَازِلٌ*: (S:) the pl. (of the former, S,) is *سَدَسٌ* and (of the latter, S) *سَدَسِيَّةٌ*. (S, K.) You say, of a camel, *أَقَى سَدِسَةً* [He cast his tooth called the *سَدِسِيَّةُ* and *سَدِسٌ*]. (A.) — And hence, (Mgh,) *A camel, (M, A, Mgh, Mḡb,) and a sheep or goat, (M, TA,) casting his سَدِسِيَّةُ*, (M, A, TA,) or *his tooth that is after the رِبَاعِيَّةُ*; (Mḡb;) i. e., *in the eighth year*; (A, Mgh, Mḡb;) as also *سَدَسٌ*: (A, Mgh, TA:) masc. and fem.: (M, TA:) or *a sheep or goat six years old*: (S, K:) pl. *سَدَسِيَّةٌ*. (M.) A poet, (S,) namely, Manṣoor Ibn-Misjāh, speaking of a fine for homicide, taken from among selected camels, (TA,) says,

فَطَافَ كَمَا طَافَ الْمَصَدِّقُ وَسَطَهَا  
يُخَيِّرُ مِنْهَا فِي الْبَوَائِلِ وَالشَّدْسِ

[And he went round about, as the collector of the poor-rate went round about, amid them, preferring certain of them, among the nine-year-old and the eight-year-old camels]. (S, TA.) — Also *A sort of measure, or a sort of مَكْوَكٌ*, [in some copies of

the K *ضَرَبَ مِنَ الْمَكَايِيلِ*, and in others and in the O *ضَرَبَ مِنَ الْمَكَايِكِ*,] (O, K,) *with which dates are measured*. (O.) — *سَدِسٌ* in the saying *لَا آتِيكَ سَدِسٌ عَجَبِي* is a dial. var. of *سَجَبِي*, q. v. (S.)

*سَدِسٌ* and *سَدِسَةٌ*: see *سَدِسٌ*.

*سَدَاسِيَّةٌ*, applied to a garment of the kind called *إِزَارٌ*, (S, A, K,) *Six cubits in length*; (A, K;) as also *سَدِسِيَّةٌ*. (S, °A, Mḡb, K.) — Also [as meaning *Six spans in height*, said to be] applied to a slave. (Mḡb in art. *خَمْسٌ*.) [But see *سَدَاسِيَّةٌ*.] — [Also *A word composed of six letters, radical only, or radical and augmentative*.]

*سَادِسٌ* [Sixth]: fem. with *ة*. (S, K, &c.) See also *سَاتٌ*, in art. *سِتٌ*. — *سَادِسٌ عَشْرٌ*, and the fem. *سَادِسَةٌ عَشْرَةٌ*, meaning *Sixteenth*, are subject to the same rules as *ثَالِثٌ عَشْرٌ* and its fem., expl. in art. *ثَلَاثٌ*, q. v.]

*سَدَسٌ*: see art. *سَدَسٌ*.

*سُدُوسٌ* A thing composed of six layers or strata, or of six distinct fascicles or the like. (TA in art. *ثَلَاثٌ*. [See also *مَسْدُوسٌ*, below.]) — [Hexagonal; a hexagon.] — *A verse composed of six feet*. (M.)

*مَسْدُوسٌ* A rope composed of six strands. (M in art. *ثَلَاثٌ*.)

سدغ

*سُدُغٌ* a dial. var. of *سُدُغٌ*, (K,) which is the more common. (TA. [See the latter.])

*مَسْدُغٌ*: see what follows.

*مَسْدُغَةٌ* a dial. var. of *مَسْدُغَةٌ* [q. v.]; (TA;) as also *مَزْدُغَةٌ*; (L and TA in art. *زُدِغٌ*;) and *مَسْدُغٌ* and *مَزْدُغٌ* signify the same [as dial. vars. of *مَسْدُغٌ*]. (TA.)

سدف

2. *سَدَفَهُ*, (M, TA,) inf. n. *تَسْدِفُ*, (TA,) *He cut it in pieces; namely, a camel's hump*. (M, TA.)

4. *اسْدَفَ* *It (the night) became dark*; (S, M, K;) accord. to some, *after the جَنُوعٌ* [app. as meaning *the first part thereof; or about the half; or a great, or the greater, part*]: (M:) or *let down its curtains, and became dark*: and *ازْدَفَ* and *اشْدَفَ* signify the same. (AO, TA.) — And *اسْدَفَ الْقَوْمَ* *The people, or party, entered upon the [period of the night called] سَدْفَةٌ*. (M.) — And *اسْدَفَ* *He slept*; (AA, K, TA;) as also *ازْدَفَ*. (AA, TA.) — And † *His eyes became dark by reason of hunger or age*: (K, TA:) said of a man. (TA.) — Also, said of the daybreak, or dawn, *It shone*: (S, K, TA:) [thus,] as AO says, it has two contr. significations. (TA.) — And *He lighted the lamp*: (K:) or one says, in the dial. of Hawāsin, *أَسْدَفُوا*, i. e. *أَسْرَجُوا* [Light

ye a lamp, or with a lamp]; from السَّرَاجُ: (S, TA:) or one says in that dial., اُسْدَفُوا لَنَا, i. e. اُسْرَجُوا [They lighted for us a lamp, or with a lamp]. (M.) — Also He moved away or aside [in order that the light might enter a place]. (K.) When a man is standing at a door or an entrance, one says to him, اُسْدَفِ, i. e. Move thou away or aside from the door, or entrance, in order that the chamber, or tent, may become light. (AA, TA.) [See also the last sentence of this paragraph.] — [In all of these senses, perhaps excepting one, it is intrans.: in others, trans.] — You say of a woman, اسْدَفَتِ القِنَاعَ, (S, TA,) and الحِجَابَ, (TA,) She let down [the head-covering, and the veil, or curtain]. (S, TA.) — And اسْدَفَ السُّرَّ He raised [the veil, or curtain]. (K.) — One says also, اُسْدَفِ الْبَابَ Open thou the door, or entrance, in order that the chamber, or tent, may become light. (S.)

سَدَفٌ: see سُدْفَةٌ, in three places. — Also The night. (S, TA.) — And The daybreak, or dawn: (AA, S, K:) and the advent thereof: (Fr, S, K:) and the whiteness of day. (TA.) — Also A eve: (Ibn-'Abbád, K:) or such as has a blackness like that of night. (TA.) — And سَدَفٌ سَدَفٌ is A call to the eve to be milked. (K.)

سُدْفَةٌ: see the next paragraph.

سُدْفَةٌ and سُدْفَةٌ i. q. سَدَفٌ, (As, S, M, K,) as meaning The darkness, (As, S, K,) in the dial. of Nejd, (As, S,) or of Temeem; (K:) or as meaning the darkness of night; or, as some say, after the جُنْحُ [which here app. means the first part of the night; or about the half; or a great, or the greater, part]: (M:) and also as meaning the light, (As, S, K, and M in explanation of the first word,) in the dial. of others, (As, S,) or of Keys: (K:) thus having two contr. significations; (S, K:) or the darkness and the light are called by one and the same name because each of them comes upon the other: (K:) or the first, (S, M, K,) and second, (K,) the commingling of the light and the darkness, (S, M, K,) as in the time between the rising of the dawn, (S,) or as in the time between the prayer of the dawn, (M,) and that when the sun becomes white, (S, M,) accord. to some, as is said by A'Obeyd; (S;) or, as 'Omárah says, the first signifies darkness in which is light, of the former part of the night and of the latter part thereof, between the redness after sunset and the darkness and between the dawn and the prayer [of the dawn]; And Az says that this is the correct explanation: (TA:) and the first and second, a portion of the night: (M, K:) or the first, a remaining portion of the night: (Ibn-Habéeb, TA:) or the first of five divisions of the night: (TA in art. خُدْرٌ: see خُدْرَةٌ, voce خُدْرٌ:) and the first, (K, TA,) i. e. with damm, (TA,) or the second, (CK,) as also سَدَفٌ, the blackness of night: (K:) the pl. of the first is سُدْفٌ; as in the saying of 'Alee, كَشَفْتُ عَنْهُمْ سُدْفَ اللَّيْلِ, I removed from over them the darknesses of night: (TA:) and the pl. of سَدَفٌ is اُسْدَافٌ. (M, TA.) You say also, رَأَيْتُ سُدْفَةَ شَخِصِهِ مِنْ بَعْدِ, (M, TA.)

† I saw the blackness of his body, or form, from a distance. (TA.) — Also the first, A door, or an entrance: (M, K:) or its سُدَّةٌ [i. e. vestibule, or porch, &c.]: (K:) and a sort of covering over a door to protect it from the rain. (K, TA.)

سُدْفٌ [a pl. of which the sing. is app. سَدَفٌ, like سُدْفٌ,] The corporeal forms or figures or substances of men or other things which one sees from a distance: (K:) accord. to Sgh, (TA,) correctly with ش: (K, TA:) but the truth is, that they are two dial. vars. (TA.)

سَدَفٌ A camel's hump: (S:) or a camel's hump cut into pieces: (M, TA:) or pieces [or slices] of a camel's hump: (Ham p. 258:) or the fat of a camel's hump: (M, K, and Ham p. 257:) [or a very fat hump of a camel: (Freytag, from the Deewán of Jereer:)] pl. سَدَائِفٌ and سَدَافٌ. (TA.)

سَدَافَةٌ A veil, or covering; a thing that veils, conceals, covers, or protects: whence the saying of Umm-Selemeh to 'Aisheh, (O, K, TA,) when she desired to go forth to El-Basrah, (TA,) أَخَذَتْ وَجْهَهَا. i. e. هَتَكَتِ السُّرَّ i. e. وَجْهَهُ سَدَافَتَهُ [i. e. وَجْهَهُ سَدَافَتَهُ (JM in art. وَجْهَهُ) Thou hast rent open his veil, or covering, meaning the Prophet's, as is shown in the TA]: (O, K, TA:) or thou hast removed his veil, or covering: (O, TA:) or thou hast removed his veil, or covering, from its place, to which thou wast commanded to keep, and hast placed it before thee: (O, K, TA:) but the saying is also related otherwise, i. e. وَجْهَتَهُ سَدَافَتَهُ, mentioned before [in art. سَجَفٌ]. (TA.) One says also, وَجْهَهُ فَلَانَ سَدَافَتَهُ, meaning Such a one quitted his veil, or covering, and came forth from [behind] it. (TA.)

اُسْدَفٌ, as an epithet applied to night, Dark, (M, [as also مُسْدَفٌ,]) or black. (K.)

مُسْدَفٌ Dark: [like اُسْدَفٌ:] and also light: having two contr. significations. (M, TA.) — And Entering upon the [period called] سُدْفَةٌ. (TA.)

سَنَامٌ مُسْدَفٌ A camel's hump cut into pieces [or slices]. (M.)

حِجَابٌ مُسْدَفٌ A veil, or curtain, let down. (TA.)

سَدَل

1. سَدَلَةٌ, aor. ٢, (S, M, Mgh, Mṣb, K,) and ٣, (M, K,) inf. n. سَدَلٌ, (S, M, Mgh, Mṣb,) He let it loose, let it down, lowered it, or let it fall; (S, M, K;) namely, his garment, (S, M,) and hair, (Fr, M, K,) and a veil, or curtain; (M;) and سَدَلَةٌ signifies the same; (Fr, TA;) as also سَدَلٌ; (M, K;) or this latter is a mistake; (Mgh; [but this the author asserts because, he says, he had searched through books without finding it except in the "Nahj-el-Balághah;"] not allowable; (Mṣb;) and the former signifies he let it down, or let it fall, namely, the garment, without drawing together its two sides: (Mgh, Mṣb:) or, as some say, he threw it upon his head,

and let it loose, let it down, or let it fall, upon his shoulders: (Mgh:) and he let it down, or let it fall, namely, hair, not مَعْقُوفٌ [i. e. made recurvate at the extremities], nor tied in knots: (Lth, TA:) and one says also, يَزْدُلُّ ثَوْبَهُ, changing the س into ز. (Sb, M.) The سَدَلٌ that is forbidden in prayer is The letting down one's garment without drawing together its two sides: or the enveloping oneself with his garment, and putting his arms within, and bowing the head and body, and prostrating oneself, in that state; as the Jews used to do; and this applies uniformly to the shirt and other garments: or the putting the middle of the إِزَارٌ [or waist-wrapper] upon the head, and letting fall its two ends upon one's right and left, without making it to be upon his two shoulder-blades. (TA.) سَدَلٌ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ is said in a trad. [as meaning He made the end of his turban to hang down between his two shoulder-blades]. (Mgh.) And one says also, سَدَلٌ شَعْرَهُ عَلَى عَاتِقَيْهِ وَعُنُقِهِ, [meaning He let his hair fall down abundant and long upon his shoulders and his neck,] inf. n. تَسْدِيلٌ. (Ish, TA.) [See its pass. part. n., voce مُنْسَدِلٌ.] — Also, aor. ٢, (M, K,) inf. n. as above, (TA,) He slit it, or rent it; namely, his garment. (M, K.) — And سَدَلٌ فِي الْبِلَادِ, (O, K,) inf. n. as above, (TA,) He went away into the countries, or provinces. (O, K.)

2: see 1, last sentence but two.

4: see 1, first sentence.

5: see the next paragraph.

7. اَسْدَلٌ [and accord. to Freytag تَسْدَلٌ also, but he names no authority for this, and I have not found it in any MS. lexicon, but it is agreeable with analogy as quasi-pass. of 2,] It was let loose, let down, lowered, or let fall; said of hair [&c.]. (MA, KL.) — And اَسْدَلٌ يَعْجُو He was somewhat quick, or made some haste, running; like اَسْدَرٌ; the ٢ and ٣ being app. interchangeable. (Har p. 576.)

Q. Q. 1. سَوْدَلٌ He (a man) had long mustaches, (IAqr, TA,) or he had a long mustache. (As, K.)

سَدَلٌ and سَدَلٌ [the former written in a copy of the M سَدَلٌ, but said in the K to be with damm,] A veil, or curtain: pl. [of mult.] سُدُولٌ and [of pauc.] اُسْدَالٌ (M, K) and اُسْدَلٌ. (K.) In a verse of Homeyd Ibn-Thowr, as it is related by Yaḥkoob, السُدُولُ is used as a sing., because it is of a measure which is [in some instances] that of a sing., such as السُدُوسُ, meaning a sort of garment: but others relate it differently, saying السُدِيلُ, which is correctly a sing. (M.) [See also سِدْنٌ.]

سَدَلٌ A string of gems or jewels: (S:) or a string of pearls or large pearls, reaching to the breast: (M, K:) pl. سُدُولٌ. (S.) — See also سُدَلٌ.

اُسْدَلٌ An inclining. (M, K.) [See اُسْدَلٌ.]

سِدْلِيٌّ, of the measure فِعْلِيٌّ, an arabicized

word, originally, in Pers., سه دله ["three-hearted"], as though it were three chambers in one chamber (كَانَهُ ثَلَاثَةَ بَيْوتٍ فِي بَيْتٍ), like the حَارِيَّ بِكَمِينٍ [i. e., I suppose, "like the garment of El-Heereh with two sleeves;"] app. meaning that it signifies *An oblong chamber with a wide and deep recess on either hand at, or near, one extremity thereof; so that its ground-plan resembles an expanded garment with a pair of very wide sleeves: in the present day, it is commonly applied to a single recess of the kind above mentioned, the floor of which is elevated about half a foot or somewhat more or less above the floor of the main chamber, and which has a mattress and cushions laid against one or two or each of its three sides.* (S.) [Golius explains it, as on the authority of the S, (in which is nothing relating to it but what I have given above,) thus: *Pers. سیدله seu سدره, i. q. سدر.*]

**سَدِيلٌ** The thing [or hanging] that is let down, or suspended, upon the [kind of camel-vehicle for women called] هُودَجٌ: (S, O, K:) pl. [of mult.] **أَسْدَالٌ**: (S, O:) [of pauc.] **سَدَائِلٌ** and **سُدُولٌ** the first of which pls. is expl. by Aṣ as meaning the pieces of cloth with which the هُودَج is covered; as also **سُدُونٌ**. (TA.) — Also A thing [app. a hanging or curtain] that is extended across, or sideways, (يَعْرَضُ), in the space from side to side of the [tent called] حَبَاءُ خَبَاءٍ: and (some say, M) the curtain of the حَجَلَةٌ [or bridal canopy, &c.,] of a woman: (M, K:) pls. as above. (TA.)

**سَدَلٌ**, or **سَمَدَلٌ**, (accord. to different copies of the S,) A certain bird, that eats [the poisonous plant called] بَيْش [generally applied to the common wolf's-bane, *aconitum napellus*]: on the authority of El-Jāhīdh. (S.) [See also art. **سَمَدَلٌ**.]

**سُودِلٌ** The mustache. (S, IAqr, K.) You say, **طَالَ سُودِلُهُ**, (Aṣ, K,) or **سُودِلَاهُ**, (IAqr,) His mustache, or mustaches, became long. (Aṣ, IAqr, K.)

**ذِكْرٌ أَسْدَلٌ** An inclining penis: (M, K:) pl. [by rule **سَدَلٌ**, but it is said to be] **سَدَلٌ**, i. e. like **كُتِبَ**. (K.)

**مُسَدَلٌ** and **مُسَدَلٌ**: see what follows.

**مُسَدَلٌ** Hair let loose, let down, lowered, or let fall: (S:) or lank, or long, and pendent; (M, K;) as also **مُسَدَلٌ**: (TA:) or abundant and long, (Lth, TA,) and so **مُسَدَلٌ**, (ISH, TA,) falling upon the back. (Lth, TA.)

## سدر

1. **سَدِمَ**, (S, M, K,) aor. سَدِمَ, (K,) inf. n. **سَدَمٌ**, (S, M, K,) He repented and grieved: (S:) or he was, or became, affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief. (M, K.) [Hence,] one says, **مَا لَهُ هَمٌّ وَلَا سَدَمٌ إِلَّا ذَاكَ** [He has no object of anxiety nor of repentance and grief except that: or this saying may be from what next follows]. (S.) — **سَدِمَ بِالشَّيْءِ**, aor. and

inf. n. as above, *He desired the thing vehemently, eagerly, greedily, very greedily, or excessively; hankered after it, or coveted it; and he was, or became, devoted, addicted, or attached, to it: (TK:) [but these meanings of the verb are perhaps only inferred from the saying that] **السَّدَمُ** is syn. with **الْحَرُصُ**:*

and **الْتِهَانُ بِالشَّيْءِ**, (M, K, [in the CK **الْتِهَانُ**]) and **مَنْ كَانَتِ الدُّنْيَا هَمَّهُ وَسَدَمَهُ جَعَلَ اللهُ فِقْرَهُ بَيْنَ عَيْنَيْهِ** [To whomsoever the present state of existence is the object of his anxiety and of his eager desire &c., God places his poverty before his eyes]. (TA.) — And **سَدِمَ**, [i. e. **سَدِمَ**, as is indicated by the form of the part. n. **سَدَمٌ**, and by **سَدَمٌ** as an inf. n. used in the sense of that part. n.,] said of water, *It became altered [for the worse] by reason of long standing, and overspread with [the green substance termed] طَحْلِبٌ, and choked with dust and other things that had fallen into it.* (A, TA.) — [And **سَدِمَ** said of a stallion, *He was withheld from covering: so in the Deewān of Jereer, accord. to Freytag: it is said of a stallion-camel: see **سَدِمَ**.] — **سَدِمَ الْمَاءَ طَوَّلَ الْعَهْدَ بِالشَّارِبَةِ** [The length of time that had elapsed since the coming thereto of the drinkers] altered the water [for the worse]. (A, TA.) — And **سَدِمَ الْبَابَ** He shut, or closed, the door; syn. **رَدَّهُ**; (IAqr, M, TA;) in the K, erroneously, **رَدَّمَهُ**: and so **سَطَّمَهُ**. (TA.) — See also **سَدِيمٌ**.*

2. **تَسَدِيرٌ** [inf. n. of **سَدِمَ**] The binding, or closing, the mouth of a camel [with a muzzle; i. e. the muzzling of a camel: see the pass. part. n., below]. (KL.)

4. **أَسَدِمَ**, said of water, *It was prevented from flowing by dust and wind: so in the Deewān of Jereer, accord. to Freytag.*

7. **انْسَدَمَ دَهْرُ الْبَعِيرِ** The galls, or sores, on the back of the camel became healed. (K, TA.)

**سَدِمَ**, as a sing. epithet: see **سَدِمَ**, last sentence. It is also a pl. of **سَدِيمٌ**. (M, TA.)

**سَدِمَ** inf. n. of **سَدِمَ**. (S, M, K.) [See 1, first four sentences.] — See also **سَدِمَ**, in two places.

**سَدِمَ**: see the latter half of the next paragraph.

**سَدِمَ** [is a part. n. of **سَدِمَ**: and is also app. used as an imitative sequent to **سَدِمَ**]. You say [**سَدِمَ** and] **سَادِمٌ** and **سَدَمَانٌ** (M, K, TA) meaning *Repenting and grieving: (TA:) or affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief: (M, K, TA:) and **سَدِمَ نَدِمَ**, in which one is used as an imitative sequent to the other; and **نَادِمٌ سَادِمٌ**, and **نَدَمَانٌ سَدَمَانٌ**, [app. in like manner,] **السَّدَمُ** being seldom used without **النَّدَمُ**: (TA:) or [**نَدِمَ سَدِمَ**, and] **نَادِمٌ سَادِمٌ**, and **نَدَمَانٌ سَدَمَانٌ**; in which one is said to be an imitative sequent to the other: (S:) or, accord. to IAmb, **سَادِمٌ نَادِمٌ** in the phrase **رَجُلٌ سَادِمٌ نَادِمٌ** means, as some say, altered [for the worse] in*

*intellect in consequence of grief; from **سُدْمٌ**, i. e. "water that has become altered [for the worse]:" or, as others say, *grieving, not able to go nor to come.* (TA.) You say also **رَجُلٌ سَدِمٌ** A man affected with wrath, or rage. (S, TA.) — And **عاشقٌ سَدِمٌ** Affected with amorous, or passionate, desire, in a vehement degree. (AO, K.) — And in like manner, (TA,) **فَحْلٌ سَدِمٌ** (S, M, K) and **سَدِمٌ** [which is an inf. n. used as an epithet] and **مُسَدِمٌ** and **مُسَدِمٌ** (M, K) A stallion [camel] excited by lust for the female: (S, M, K:) or one that is sent among the she-camels, and that brays amidst them, and, when they have become excited by lust, is taken forth from them, because what he begets is disesteemed; (M, K, TA;) therefore, when he is excited by lust, he is shackled, and pastures around the dwelling; and if he attacks the she-camels, he is muzzled: (TA:) or one that is in any manner debarred from covering; (K:) or the last two epithets have this last signification. (M.) — And **نَاقَةٌ سَدِيمَةٌ** An old and weak she-camel. (AO, TA.) — **سَدِمٌ** and **سَدِمٌ** and **سُدْمٌ** (M, K) and **سَدِمٌ** (K) and **سَدِيمٌ** (M, TA) and **سُدِيمٌ** and **سَدِيمٌ** (TA) i. q. **مُنْدَقِفٌ** [i. e. *Water filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind:* (M: [in the K and TA, erroneously, **مُنْدَقِفٌ**]) pl. **أَسْدَامٌ** [a pl. of pauc.] and **سَدَامٌ** [a pl. of mult.]; or the sing. and pl. are alike; (M, K;) [i. e.] you say **مَاءٌ أَسْدَامٌ** and **سَدَامٌ**, applying pl. epithets to a sing. noun; (Z, TA;) as well as **سَدَامٌ** (IAmb, TA, and Ham p. 102) and **سَدَامٌ** (IAmb, TA) meaning *waters altered [for the worse]* (IAmb, TA, and Ham ubi supra) in consequence of long standing, and so **سَدِمٌ**: (Ham:) this last is pl. of **سَدِيمٌ**, as also **سَدِمٌ**: (M, TA:) [and each of these two is also used as a sing.; i. e.] you say also **رَكِيَّةٌ سَدِمٌ** and **سَدِمٌ** meaning *a well filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind:* (S, K, TA: [in the CK, **مُنْدَقِفَةٌ** is erroneously put for **مُنْدَقِفَةٌ**]) or *into which varieties of small rubbish, and dust, or small pebbles, whirled round by the wind, have fallen, so that it is nearly choked up:* (Lth, TA:) and **مَاءٌ سَدِمٌ** is expl. as meaning *water that has become altered [for the worse]:* (IAmb, TA:) **مُسَدِمٌ**, also, applied to water, signifies the same as **سَدِمٌ**; (M, K;) and so does **مُسَدِيمٌ**: (TA:) [or **سَدِمٌ** the former of these, so applied, prevented from flowing by dust and wind. (Freytag, from the Deewān of Jereer.)]*

**سَدِمٌ**, as a sing. epithet: see the latter half of the next preceding paragraph, in three places. It is also a pl. of **سَدِيمٌ**. (M, TA.)

**سَدَمَانٌ**: see **سَدِمَ**, second sentence, in three places.

**سَدِيمٌ** and **سُدِيمٌ**: see **سَدِمَ**, in the latter half of the paragraph; the former word, in two places.

**سَدِيمٌ**: see **سَدِمَ**, in the latter half of the para-



graph. = Also *Mist*; syn. *ضباب*: or *such as is thin*. (M, K.) = And i. q. *كثير الذكر* (K) [app. as meaning *Remembering God, or celebrating Him, much, or frequently*: for SM adds], hence the saying,

لَا يَذْكُرُونَ اللَّهَ إِلَّا سَدْمًا

[app. *They remember not, or celebrate not, God, otherwise than doing so much, or frequently*: from which it seems that one says, *سدم* الله, inf. n. *سدم*, meaning *He remembered, or celebrated, God, &c.*] (TA.) = And i. q. *تعَب* [*Fatigue*: but I incline to think that this explanation is a mistranscription]. (TA.)

*سادم*: see *سدم*, second sentence, in four places.

*مسدم*: see *سدم*, in the former half of the paragraph. — Also A camel left to pasture by itself (K, TA) around the dwelling. (TA.) — And A [camel of generous race, such as is termed] *فنيق* having a muzzle put upon his mouth. (S.) — And A camel having galls, or sores, upon his back, and therefore exempted from the saddle until his galls, or sores, have become healed. (K.) = See also *سدم*, last sentence, in two places.

*مسدوم*: see *سدم*, in the former half of the paragraph: = and again in the last sentence. — Also A door shut, or closed. (TA.)

سدى

1. *سدى* (S, L, K,) aor. 2, (S, L,) inf. n. *سدى* and *سدانة*, [or the latter, accord. to the Mgh, seems to be a simple subst.] *He acted as minister, or servant, of the Ka'abah, and [so in the S and L, but in the K "or"] of the temple of idols*; (S, L, K;) and *performed the office of door-keeper, or chamberlain*. (K.) [And *سدنة الكعبة* aor. 2, inf. n. *سدى*, has the former meaning. (Mgh.) A'Obeyd says, (L,) *سدانة الكعبة* signifies *The ministry, or service, of the Ka'abah, (Mgh, L,) and the superintendence thereof, and the opening and locking of its door*. (L.) The *سدانة* and the *لواء* [q. v.] belonged to [the family named] Benoo-'Abd-ed-Dar in the Time of Ignorance, and the Prophet confirmed it to them in El-Islam: (S, L:) [in the first age of El-Islam,] the *سدانة* of the Ka'abah belonged to the sons of 'Othman Ibn-Talhah [of the family of Benoo-'Abd-ed-Dar]. (Mgh.) *السدانة* signifies [also (L)] *الحجابه* [which seems to be properly a subst., meaning *The office of door-keeper, or chamberlain, but here seems, from the context, to be used as an inf. n., meaning the performing that office*]: you say, *سدنة*, aor. as above, [app. meaning *He acted as door-keeper, or chamberlain, to it, namely a temple, or for him*:] (M, L:) or *سدنة*, inf. n. *سدانة*, signifies *he served it, or him*. (MA.) = *سدن ثوبه* (S, L, K,) and *الستور* (S, L,) aor. 2, and 2, (K,) *He (a man, S, L) let down, or lowered, his garment, (S, L, K,) and the curtain, or veil, (S, L,) and الشعر the hair*; like *سدنة* [which is held by some to be the original, the ن being held by them to be a substitute for ل: see *سدن*]. (Fr, TA in art. *سدل*.)

*سدى*: see what next follows, in two places.

*سدى* (L, Mgh,) or *سدن* (so in a copy of the M,) or *سدان* (K,) as also *سدنين* (AA, L, K,) *A curtain, or veil*: (AA, M, L, Mgh, K:) [like *سدل* and *سدل*:] pl. of the first (L) or second (M) [and app. of the last also, like as *اسدال* is pl. of *سدل* or *سدل* and also of *سديل*]; *اسدان*; in which the ن is said by some to be a substitute for ل: (M, L:) or *اسدان* is a dial. var. of *اسدال* signifying the *سدول* of the [kind of camel-vehicles for women called] *هوايج*; (S, L;) [i. e.,] accord. to ISk, it signifies the *pieces of cloth with which the هواج is covered*; (L;) as also *سدون*; (As, TA voce *سديل*;) and its sing. is [*سدين*, like *سديل*, or] *سدن*. (L. [The last word is there thus written, in this instance, with fet-h.]

*سدى*: see the next preceding paragraph.  
*سدان*: see the next preceding paragraph.

*سدن*: see *سدى*. — Also *Fat*, as a subst. (AA, L, K.) — And *Blood*. (K.) — And *Wool*. (K.)

*سدانة* *Ministry, or service*. (Mgh.) [And particularly *The ministry, or service, and superintendence, of a temple of idols*; and afterwards, *of the Ka'abah*: see L.]

*سادن* *A minister, or servant, of the Ka'abah, (S, Mgh, L, Mgh, K,) and [so in the S and L, but in the K "or"] of the temple of idols*; (S, L, K;) and *one who performs the office of door-keeper, or chamberlain*: (K:) pl. *سدنة*: (S, Mgh, L, Mgh, K:) or *سدنة* signifies the *door-keepers, or chamberlains, (حجاب, [pl. of حاجب,]) of the House [of God, i. e. the Ka'abah]; and the intendants of the idols in the Time of Ignorance*; the latter being the primary application: (M, L:) but IB says that there is this difference between the *سادن* and the *حاجب*; that the latter precludes, and his license to do so belongs to another; whereas the *سادن* precludes, and his license to do so belongs to himself. (L.)

سدى and سدو

1. *سدأ بيديه* (M,) or *بيده* (K,) [aor. *يسدو*,] inf. n. *سدو* (S, M, K,) *He stretched forth (S, M, K) his arms or hands, or, as when said of a camel, his fore legs, (M,) or his arm or hand, or his fore leg, (S, K, TA,) إليه [towards him or it], (CK,) or نحو الشيء [towards the thing], like as do camels (كَمَا تَسْدُو الْإِبِلُ) in their going along*; (TA;) as also *استدى* (M, K, TA,) in [some of] the copies of the *اسدى* (K,) but the former is the right. (TA.) You say of a man, *سدأ*, aor. *يسدو*, *He stretched forth his arm, or hand, towards a thing*: and of a camel, *سدأ*, inf. n. *سدو*, *he stretched forth his fore leg in going along*: (Mgh:) or of a she-camel, *سدت*, (S, K,) aor. *تسدو*, inf. n. *سدو* (S,) *she went with wide steps*; (K;) or *she stretched forth her arms in going along, and went with wide steps*:

and *ما أحسن سدو رجلها وأتو يديها* [*How good, or beautiful, is her stretching forth of her hind legs, and her returning of her fore legs in her going!*]. (S.) See also *سدأ* (M,) or *يسدو* (S,) *كذا* (S, M,) *He went, (M,) or he goes, (S,) towards, or in the direction of, such a thing*; (S, M;) said of a man. (S.) — *سدو* also signifies *The going at random, heedlessly, or in a headlong manner, without consideration, or without any certain aim, or object, not obeying a guide to the right course, in journeying*; (S, M;) said in relation to camels and horses. (M.) — Hence, (M,) *سدأ بالجوز* (K,) aor. *يسدو* (TA,) inf. n. *سدو* (M, TA,) *He (a boy, or child,) played with walnuts, (M, K, TA,) throwing them into a hole*; (TA;) a dial. var. of *زدا*; (K;) or, accord. to the T, the latter is of the dial. of children; (TA;) as also *استدى* (M, K, TA,) in [some of] the copies of the K, erroneously, *اسدى*. (TA.) See also *سديت* in art. *دحو*. = See also 5. = *سديت الأرض* *The land was, or became, moistened by much dew, (S, Mgh,) either from the sky or from the ground*. (S.) And *سديت الليلة* *The night was, or became, moist with much dew*. (M, TA.) — *سدى البسر* (S, K,) or *البسج* (M,) inf. n. *سدى* (TA;) and *استدى* (M;) *The dates in the state in which they are termed بسر, or بلسج, [see these words,] were, or became, lax in their ثغاريق [or bases, so as to be easily detached therefrom], (S, M, K,) and moist*. (M.)

2: see 4, first three sentences, in four places. — [Hence,] one says of honey, *يسدته التحل* [*The bees make, prepare, or produce, it*]. (M.) — See 4, again, in two places. = See also 5.

4. *اسدى الثوب* (S, Mgh, K,) and *استاه* (S;) as also *سداه* (K,) inf. n. *تسدية*; (TA;) and *تسداه*; (K;) *He set, or disposed, the warp (السدى) of the garment, or piece of cloth*; (S, Mgh, K, TA;) *he made a warp (سدى) in the garment, or piece of cloth*: (Har p. 241:) or *سداه* means *he did so for another*; and *تسداه*, *he did so for himself*. (M, TA.) [Golius explains *سدى* as signifying also "*Oblivit telam viscosiore aqua, ut cui mistus fuerit panis, quod fit roboris conciliandi ergo*;" as on the authority of the KL; in my copy of which I find only its inf. n., *تسدية*, expl. as meaning the weaver's making a warp in a garment, or piece of cloth (تار در جامه): and Freytag adds, as a signification assigned to the same verb by Jac. Schultens, "*Cirris s. fimbriis ornavit vestem*."] — [Hence,] one says, *هو يسدى الأمور ويبيها* (A in art. *نير*) or *يسدى* (TA in that art.) [meaning *He commences things, or affairs, and completes them*]. And *ألحرم ما أسديت* + *Complete what thou hast commenced (S and K in art. *لحرم*) of beneficence*. (S in that art.) — Hence also, *اسدى بينهم حديثا* i. q. *نسجه* [i. e. *He wove, or composed, or he forged, a discourse between them*]. (M, TA.) — And *أصلح اسدى بينهما* i. q. *أصلح* [i. e. *He effected a*

rectification of affairs, an agreement, a harmony, or a reconciliation, between them two]. (AA, Az, K.) — And *اسدى إليه* † *He did a benefit to him*; as also *سدى*, inf. n. *تسدىة*: (K:) or *اسدى إليه سدى*, and *سده* † *عليه*, (M, TA, [thus in the latter case, عليه, not اليه,]) or *اسدى إليه*, (Msb,) *he did to him, or conferred upon him, a benefit, benefaction, favour, or the like*: (M,\* Msb, TA:) [app. from *اسدى التوب*, and *سده*; and accordingly mentioned in the M in art. *سدى*: or] it is from *سدى* [or rather *سدا*, inf. n. *سدو*,] as meaning “he (a camel) put forward his fore legs in going along;” for he of whom one says *اسداك خيرا* [he did to thee good, like *اسدى إليك خيرا*,] is as though he stretched forth to thee his arm, or hand, therewith, advancing: (Ham p. 696:) you say, *اسدى نعمة*, meaning *اصطنع* [i. e. *he did a benefit, &c.*]. (Idem p. 759.) — You say also, *طلبت أمرا فأسديته* i. e. † [I sought a thing, and] I attained it, or obtained it: [as though meaning I stretched forth my hand to it and reached it:] if you do not attain it, or obtain it, you say, *أعسنته*: (S:) or *أسدا* signifies the *attaining quickly*. (KL. [There expl. by the words *زود درياقتن* for which Golius seems to have found in his copy *زود رفتن*; for he has assigned to *اسدى*, as on the authority of the KL, the meaning of *cito incessit*.]) — *اسدا* also signifies *He left, let alone, or neglected, him, or it*: (K:) *he left him to himself, uncontrolled, (M, Msb,) neither commanded nor forbidden*. (M.) And you say, *أسديت إبلى*, (AZ, T, S,) inf. n. *أسدا*, (AZ, T,) *I left my camels to pasture by themselves*. (AZ, T, S.) — *اسدى البلخ*: see 1, last sentence. — *اسدى التخل*: *The palm-trees had dates such as are termed سد*. (As, T, S, K.)

5. *تسده*: see 4, first sentence, in two places. — Also *He mounted it, or mounted upon it*; (M, K;) *he was, or became, or got, upon it*; (S, M, K;) syn. *ركبه*, (M, K,) and *علاه*: (S, M, K;) namely, a thing. (M.) A poet says, (S, TA,) namely, Imra-el-Keys, (TA,)

• *فلما دنوت تسديتها • فتوبنا نسيت وتوبنا أجز* •  
[And when I drew near, I got upon her, and a garment I forgot, or neglected, and a garment I was dragging upon the ground: *أجز* being for *أجز*]. (S, TA.) And *سدى جاريتة* [or *سدا* (for *أجز*)] meaning as expl. above is mentioned in the M in art. *سدو*, or it may be *سدى* signifies [in like manner] *علاها*. (TA.) — And *He followed him, (K, TA,) and overtook him, (TA.)* — And *He overcame, or overpowered, him; namely, a man, (TA.)* And *He conquered, or mastered, it; namely, an affair. (TA.)*

8. *استدى*: see 1, in two places. — Also, said of a horse, *He sweated*. (K.)

*سدا* inf. n. of *سدا*. (S, M, K.) Hence, *سدا* *خطب* or *يسدو سدو كذا*: see 1. And *خطب* *الأمير فما زال على سدو واحد* i. e. [The prince, or commander, recited an oration, or a harangue,

&c., and ceased not to keep to] one prose-rhyme. (M.)

*سدى* of a garment, or piece of cloth, (S, M, K, &c.) The *warp*; (MA, KL;) *contr. of نحمه*; (S, M, Msb;) i. e. (Msb [in the M “and it is said to mean”]) the *portion* [or *threads*] thereof *extended longitudinally* (M,\* Msb, K\*) *in the weaving*: (Msb:) and it is said to mean the *lower, or lonest, part* thereof: (M: [but this is a strange explanation, which I do not find elsewhere:]) it is [said to be] from *السدو* [inf. n. of *سدا*] signifying “the stretching forth the arm, or hand, or the fore leg, towards a thing:” (Har p. 241: [but it is mentioned in the M as belonging to art. *سدى*; and its dual, mentioned below, requires its being so:]) and *أسدى*, (M, K,) also [and more commonly] written *أسدى*, (K,) signifies the same; (M, K;) as also *سده*: (S, K;) or this last is the n. un. of *سدى*, (M, TA,) having a more special signification, (Msb, TA,) [as though meaning *a warp, or a sort of warp*; or the *س* may be affixed for the purpose of assimilating the word to its *contr. نحمه*, with which it is often coupled:] the dual [of *سدى*] is *سدان*: (S, Msb, TA:) and the pl. is *أسدية* (accord. to the S) or *أسدا*. (Msb.) *مَا أَنْتَ بِنَحْمَةٍ وَلَا سَدَاةٍ*. (Msb.) [lit. *Thou art neither a woof nor a warp*] is said to him who neither harms nor profits. (TA. [See also *ستى*].) — Hence, as being likened thereto, (M, [see 2, second sentence,]) † *Honey in its comb*; syn. *شهد* or *شهد*. (M, K, TA.) — And † *A benefit, benefaction, favour, or the like*. (S, M, K, TA. [See also the next two sentences.]) — The *night-dew*; (S, M, Msb, K;) by means of which seed-produce lives: (S,\* Msb:) or, as some say, *سدى* and *ندى* are syn. [and both applied to *dew in an absolute sense*]: and the pl. is *أسدا*. (M.) — And † *Liberality, bounty, munificence, or generosity*; as being likened thereto; and so *ندى*. (S in art. *ندو* and *ندى*.) [See an ex. in a verse cited voce *رقية*.] — *Green dates, (M, K,) with their شاريخ* [or *fruit-stalks*]; (M;) as also *سدا*; (M, K;) of the dial of El-Yemen: n. un. *سدا* and *سده*, (M, TA,) on the authority of AA, and of Sh also, who says that they are of the dial of El-Medeeneh. (TA.) [See also the last sentence of the next paragraph: and see *سياب*.] — Also sometimes used in the sense of *سدى*. (S, K.) See this latter word.

*سد* [originally *سدى*] *Moist*; applied in this sense to anything. (AHn, M.) — And [particularly] *Moist with dew, [or with night-dew, or with much thereof,] applied to a place. (M.)* And you say *أرض سدية* *A land moist with much night-dew*. (S, Msb.) And *ليلة سدية* *A night moist with much dew*: (M,\* TA:) the epithet [سد] is seldom applied to a day. (M, TA.) — And *بلخ سد* *Dates in the state in which they are termed بلخ*, (S, M, K,) accord. to As, *when they have fallen, (T, TA,) that have become lax in their تفاريق* [or *bases, so as to be easily de-*

tached therefrom], (As, T, S, M, K,) and *moist*: (As, T, M:) one thereof [i. e. a *بلخ*] is termed *سدية*: (As, T, TA:) the *ثفوق* is the *قبع* of the *بسرة* [or *بلخ*]. (TA.) You say also *بسرة* and *بسرة سدية*, which is the same as *سده* [expl. above, voce *سدى*]. (S.)

*سدى* and *سدى*, (S, M, K,) the former the more common, (S, K,) used alike as sing. and pl., (S,\* M, K,) *Left, let alone, or neglected; or left to pasture by itself or by themselves*; (S, M, K;) applied to a camel, (K, TA,) and to camels: (S, K, TA:) you say *ناقة سدى* (TA) and *إبل سدى*: (S, TA:) and *سدى* signifies the same [as a sing. epithet]. (M, K.) *أَيْحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى*, in the Kur [lxxv. 36], means *Doth man think that he is to be left to himself, uncontrolled, neither commanded nor forbidden?* (M.)

*سده*: see *سدى*, in three places: and see also *سد*.

*سدا*: } see *سدى*, last sentence but two.  
*سده*: }

*سدو* A she-camel that stretches forth, and flings out, her fore legs in going along. (M.) [See also *سدا*.]

*السديا الرومان السدوي* The pomegranate of the town near Zebeed. (K.)

*سدا* *Stretching forth the arms, or fore legs, in going along, (M,\* TA,) and wide in step*; (TA;) applied to a camel: (M, TA:) and so *سواد*, [pl. of the fem. *سادية*,] applied to she-camels: (S, K,\* TA:) [see also *سدو*:] or, accord. to the T, the Arabs apply the term *سواد* as a name for the *fore legs of camels*, because of their stretching them forth in going along; and then as a name for the camels themselves. (TA.) And *سدا* signifies also *Good in pace or going*; applied to a camel; and so *زاد*. (TA.) — See also *سدى*. — *السادي* is also used for *السارس*; (S, K, TA;) the *س* being changed into *ي*. (TA.) One says, *جاء فلان ساديا* [Such a one came sixth]. (ISk, S voce *سات*, q. v.)

*أسدى* and *أسدى*: see *سدى*. — The former also signifies *ثوب مسدى* [like *استى*: see this last word, voce *ستى*]. (AHeyth, K.)

*مسدا* A weaver's yarn-beam, or roller; i. e., as expl. by Golius, on the authority of Meyd, the implement on which the weaver rolls the warp.]

السادي: see *مدحاة*, in art. *دحو*.

#### سذب

*سذبة* A bag, or other receptacle, for travelling-provisions or for goods or utensils &c.; syn. *وعاء*. (K.)

*سذاب*, said to be an arabicized word, because [it is asserted that] *س* and *ذ* are not combined in any Arabic word; [and if so, *سذبة* also, men-

tioned above, is arabicized;] but in some of the books on plants it is written with the unpointed **د**; (TA.); *i. q.* **فَيْجَن**, (K,) which is an ancient Greek word, (TA.) [*i. e.* *πύργον*, meaning *Rue*;] a well-known **بَقْل** [or kind of herb], (K,) having properties described in the medical books. (TA.)

**سَدَابِي** *A seller of سَدَاب* [or rue]. (K, \*TA.)

**سَدَج**

**سَدَج** and **سَادَج**, mentioned under this head in the O and K: see art. **سَادَج**.

**سَر**

[1. **سَرَّة**, accord. to the TA, has two contr. significations: for it is there stated that "one says **سَرَرْتُهُ** meaning **كَمَمْتُهُ** and **سَرَرْتُهُ** meaning **أَعْلَنْتُهُ**:" and it is added that "it will occur again soon:" but it does not again occur in that work, nor have I found it in any other lexicon: I therefore think that it is a mistranscription, for **أَسْرَرْتُهُ**, first pers. of **أَسْرَرْتُ**, *q. v.*] = **سَرَّة**, (S, O, Mṣb, K, &c.,) aor. **سَرَرْتُ**, (MS,) inf. n. **سَرَرْتُ** (S, O, K) and **سَرَرْتُ** [which latter, from the explanations of it which will be found below, seems to be generally, if not only, as an inf. n., that of **سَرَرْتُ**] and **سَرَرْتُ** [which is also syn. with **سَرَرْتُ** in the senses assigned to the latter below] and **سَرَرْتُ** and **سَرَرْتُ** [which last may be also an inf. n. of **سَرَرْتُ** expl. by Freytag as syn. with **سَرَرْتُ** in the sense here following, but without an indication of any authority], (O, K,) *He, or it, rejoiced him; gladdened him; or made him happy; syn. أَفْرَحَهُ*: (Mṣb, K:) [or *made him to experience a pleasure, or delight, and dilatation of the heart, of which there was no external sign: see سَرَرْتُ*, below.] And **سَرَرْتُ**, [inf. n. **سَرَرْتُ**, (see above,)] *He rejoiced; was joyful, or glad; or was happy*: (S, \*A, \*K:) [or *he experienced a pleasure, or delight, and dilatation of the heart, of which there was no external sign; accord. to an explanation of سَرَرْتُ*:] you say, **سَرَرْتُ** and **سَرَرْتُ** [He rejoiced, was joyful or glad, or was happy, by reason of him, or it]. (A.) — **سَرَرْتُ**, (K,) aor. as above, (TA.) also signifies *He saluted him with [the offering of what are termed] السَّرَرَّة*, *i. e. the extremities of sweet-smelling plants.* (K.) =

Also **سَرَرْتُ**, (S, M,) aor. as above, inf. n. **سَرَرْتُ**, (S,) or **سَرَرْتُ**, (so in a copy of the M,) *He cut his (a child's) سَرَرْتُ*, or **سَرَرْتُ**, *i. e. navel-string.* (S, M.) And **سَرَرْتُ** *He (a child) had his navel-string cut.* (K.) — And **سَرَرْتُ**, aor. as above, *He pierced him, or thrust him, [with a spear or the like,] in his سَرَرْتُ* [or navel]: a poet says,

\* نَسْرَهُرْ إِنْ هُمْ أَقْبَلُوا \* وَإِنْ أَدْبَرُوا فَهُمْ مَنْ يُسَبُّ \*  
[We pierce them in the navel if they advance; and if they retreat, they are those who are pierced in the podex; يُسَبُّ being for سَبُّ]. (S.) = **سَرَرْتُ**, aor. as above, inf. n. **سَرَرْتُ**, *He put a piece of wood, (M, K,) or a little piece of wood, (S,) in the interior of the زَنْد* [or piece of stick, or

*wood, for producing fire], (M,) or in its extremity, (S, K,) inserting it in its interior, (S,) in order that he might produce fire with it. (S, M, K.) One says, سَرَرْتُ زَنْدَكَ فَإِنَّهُ أَسْرَرْتُ Fill up the interior of thy زَنْد, that it may produce fire, (AHn, M,) for it is [worn] hollow. (S, K.) = سَرَرْتُ, [sec. pers. سَرَرْتُ,] aor. **سَرَرْتُ**, (IAar, Sgh, L, K,) inf. n. **سَرَرْتُ**, remarked upon by MF as extr., [though it is agreeable with a general rule,] said of a man, (TA,) *He had a complaint of the سَرَرْتُ* [or navel]. (IAar, Sgh, L, K.) — Also, aor. and inf. n. as in the next preceding case, said of a camel, *He had the pain, or disorder, termed سَرَرْتُ* [q. v.]. (IAar, M.)*

2: see 1, second sentence. = **سَرَرْتُ** in the phrase **سَرَرْتُ سَرَرْتُ** *I gave him, or caused him to take, a concubine slave, doubly trans., is [said to be] changed to سَرَرْتُ for alleviation of the pronunciation. (Mṣb.) = سَرَرْتُ, inf. n. سَرَرْتُ, said of water, It reached his سَرَرْتُ* [or navel]. (K.)

3. **سَرَرْتُ**, inf. n. **سَرَرْتُ** and **سَرَرْتُ**, (S, M,) [*He spoke, or discoursed, secretly to him or with him;] he acquainted him with a secret. (M.) You say, سَرَرْتُ سَرَرْتُ He spoke secretly to him in his ear. (S, \*K, \*TK.) And سَرَرْتُ كَأَخِي السَّرَرْتُ* occurs in a trad., meaning *He (Moḥammad) used to talk to him ('Omar) in a low voice, like him who is telling a secret. (TA.) — سَرَرْتُ is The selling in which one says, "I will put forth my hand and thou shalt put forth thy hand, and if I produce my signet-ring before thee, it is a sale for such a price; and if thou produce thy signet-ring before me, for such a price:" if they produce together, or do not both produce, they do thus again. (Mgh.)*

4. **سَرَرْتُ**, (S, M, A, Mgh, Mṣb, K,) inf. n. **سَرَرْتُ**; (Mṣb;) [and accord. to the TA **سَرَرْتُ**; but see the first sentence of this art.]; *He concealed it; suppressed it; kept it secret; (S, M, A, Mgh, Mṣb, K;) namely, a story, or the like: (A, Mgh, Mṣb;) and, contr., he manifested it; revealed it; published it; made it known. (S, M, Mṣb, K.) Both of these significations have been assigned to the verb in the phrase وَأَسْرَرُوا التَّدَامَةَ*, in the Kur [x. 55 and xxxiv. 32]: (S:) some say, that the meaning is *They will manifest repentance: Th says, they will conceal it from their chiefs: the former [says IṢd] is the more correct: (M:) the former meaning is also given on the authority of AO; but Sh says, I have not heard it on the authority of any other; and Az says that the lexicologists most strongly disapprove of the saying of AO; and it is said that the meaning is, they, the chiefs of the polytheists, will conceal repentance from the lower class of their people, whom they shall have caused to err; and in like manner say Zj and the [other] expositors. (TA.) In like manner also the two contr. significations are assigned to the verb in the saying of Imra-el-Keys, [in his Mo'allakah,] **سَرَرْتُ مَقْتَلِي**, **لَوْ يُسَرُّونَ** **مَقْتَلِي**, which Aṣ used to quote with **ش**, thus, **سَرَرْتُ** **لَوْ يُسَرُّونَ***

**مَقْتَلِي**, meaning that they might publish, or make known, my slaughter. (S.) You say also, **أَسْرَرْتُ إِلَيْهِ حَدِيثًا** *He revealed unto him a story (S, K) secretly. (TA.)* An ex. occurs in the Kur lxvi. 3. (TA.) And **أَسْرَرْتُ إِلَيْهِ الْمَوَدَّةَ**, and **بِالْمَوَدَّةِ**, *I showed, or manifested, to him love, or affection. (S.)* It is said in the Kur [lx. 1], **تُسَرُّونَ إِيَّاهُمْ بِالْمَوَدَّةِ**, meaning, *Ye reveal to them the news of the Prophet by reason of the love that is between you and them; the objective complement of the verb being suppressed: or المَوَدَّةُ may be an objective complement, the ب being a redundant corroborative, as in أَخَذَ الْخَطَامَ and أَخَذَ بِهِ (Mṣb): and this interpretation is correct; for إِسْرَارٌ to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) — وَأَسْرَرَهُ بِضَاعَةً, in the Kur xii. 19, signifies *And they concealed, or kept secret, his case, making him as an article of merchandise: (Jel:) or they conjectured in their minds that they should obtain, by selling him, merchandise. (TA.)* [See also an ex. voce **بِالْفَاتِحَةِ**, in art. **رَغُو**.] — **أَسْرَرْتُ الْفَاتِحَةَ**, and **بِالْفَاتِحَةِ**, *He recited the Fātiḥah [or First Chapter of the Kur-ān] secretly, or inaudibly: (Mṣb:) or the latter form of expression is a mistake. (Mgh.) — سَرَرْتُ also signifies نَسَبْتُ إِلَى السِّرِّ* [which may mean either *I attributed it to secrecy, or, like many phrases of this kind, by inversion, I attributed to him secrecy, or mystery.*] (Mṣb.)*

5. **سَرَرْتُ** and **سَرَرْتُ**, (M, K,) and **سَرَرْتُ**, (K,) *He took to himself a concubine-slave. (M, \*K, \*TA.)* And **سَرَرْتُ جَارِيَةً**, and **سَرَرْتُهَا**, (S,) and **سَرَرْتُهَا**, (TA,) *I took to myself a girl, or young woman, as a concubine-slave. (S, \*TA.)* **سَرَرْتُهَا** is [said to be] thus changed to **سَرَرْتُهَا**, (T, S, Mṣb,) for alleviation of the pronunciation, (Mṣb,) on account of the three **ر**s following one another, (T,) being like **تَطَلَّتْ** and **تَطَلَّتْ**. (T, \*S.) Lth says that **سَرَرْتُ** is a mistake; but Az says that it is correct. (TA.) **سَرَرْتُ** occurs in a trad., as signifying *He took me to himself as a concubine-slave; but by rule one should say سَرَرْتُ, or **سَرَرْتُ**: as to **سَرَرْتُ**, it [more properly] signifies "He revealed to me his secret." (TA.) — **سَرَرْتُ فَلَانٍ بِنْتِ فَلَانٍ** [as though signifying *Such a one took to himself the daughter of such a one as a concubine-slave*] is said when a man of low birth takes as his wife a woman or girl of high birth because of the abundance of his property and the littleness of hers. (M.)*

6. **سَرَرْتُ** **تَسَرَّرُوا** *They spoke, or discoursed, secretly together; acquainted one another with secrets.* (S, K.) [See also 3.] = **سَرَرْتُ إِلَى ذَلِكَ** † *He experienced pleasure, or delight, at that: as, for instance, at his scratching a part of his body, or pressing, or kneading, it; and at a thing disliked by another person. (A, TA.)* [But I am in some doubt as to the correctness of this, and incline to think that it is a mistake for **سَرَرْتُ**.]

10. **سَرَرْتُ** *He, or it, became concealed; or he,*

or it, concealed himself or itself: (K:) it (a thing, or an affair,) became hidden or concealed or secret: (A, Mṣb:) it (the moon) became concealed (S, M, A, TA) by the light of the sun, (TA,) [i. e. by its proximity to the sun,] for one night, or for two nights. (AO, S.) — استسره He took extraordinary pains in concealing it, or keeping it secret. (TA.) — See also 5, in four places. — استسرنى He revealed to me his secret. (TA.) — See also 1; and see 6, last sentence.

سر A man who rejoices, or gladdens, another; or makes him happy; (S, K;) [and so سار:] fem. سرة; with which سارة is syn. (Lh, M, K.) You say رجل بر سر رجل A man who treats with goodness and affection and gentleness, and rejoices &c., (S, K, TA,) his brethren: (TA:) pl. برون. (S, K.)

سر see سرور: and سر, last sentence but one. — It is also a contraction of سرور, pl. of سرور. (Sb, M.) — Also, and سرور, (S, M, K,) and سرور, (S, K, in the CK سرور.) The navel-string of a child; i. e. the thing that the midwife cuts off from the navel (سرة) of a child; (S, K;) the thing that hangs from the navel (سرة) of a newborn child, and that is cut off: or سرور signifies the part that is cut off thereof, and that goes away: (M:) pl. (of سرور, S, [or سرور or سرور]) أسرة, (Yaḥqoob, S, M, K,) which is extr. (M.) One says, عرفت ذلك قبل أن يقطع سرك [I knew that before thy navel-string was cut]: one should not say سرتك; for the سرة is not cut. (S.) And وندت ثلاثة فى سري واحد She brought forth three [boys] consecutively, or one at the heels of another. (M.) [See also سر, last sentence.]

سر A secret; a thing that is concealed, or suppressed, (S, M, A, Mgh, Mṣb, K,) in the mind; (TA;) as also سرورة: (S, M, A, K:) or the former has the above-mentioned signification, and the latter signifies a secret action, whether good or evil: (Lth:) [and the former, also, a mystery:] pl. of the former, أسرار; (S, M, A, Mgh, Mṣb, K;) and of the latter, سرائر. (S, A, K.) It is said in a prov., ما يوم حليمه بسر [The day of Haleemeh is not a secret]: applied to anything commonly known: alluding to Haleemeh the daughter of El-Hārith the son of Aboo-Shemir El-Ghassanee; for, when her father sent an army to El-Mundhir the son of Má-es-Semà, she took forth for the soldiers some perfume in a vessel (مركن), and perfumed them with it. (S.) [You say also, هو موضع سري He is the depositary of my secret, or secrets.] The words of the Kur [xxxvi. 9] يوم تبنى السرائر signify In the day wherein the secret tenets and intentions shall be tried and revealed: (Jel:) or by السرائر is here meant fasting, and prayer, and alms-giving, and ablution on account of the pollution termed جنابة. (TA.) [See also a verse cited in the third paragraph of art. عرض.] — A thing that is revealed, appears, or is made manifest: thus it has two

contrary significations. (MF.) — السر [for محل السر] + The heart; the mind; the recesses of the mind; the secret thoughts; the soul;] is a syn. of الصمير. (K in art. ضمير. [See also سريرة.]) [لا تتعب سرك] + Weary not thy heart, or mind, is a common modern phrase. And one says, of a deceased holy man, قدس الله سره + May God sanctify his soul. — سر also signifies Secrecy; privacy; contr. of علانية. (S in art. علن.) You say سرا وعلانية [Secretly and openly; or privately and publicly]. (Kur ii. 275, &c.) — Concealment. (S.) — Suppression; contr. of إعلان. (Mṣb.) [So in the phrase تكلم سرا He spoke with a suppressed, or low, voice; softly.] — [One having private knowledge of a thing. You say, فلان سر هذا الأمر] + Such a one has [private] knowledge of this thing. (TA.) — † The penis (T, S, M, K) of a man: (T:) and † the vulva, or external portion of the organs of generation, of a woman. (K.) One says, اتقى السران + The two pudenda met. (A.) — † Concubitus. (AHeyth, S, Mgh, K.) — † Marriage: (M, A, Mṣb, K:) pl. أسرار. (TA.) You say, وأعد لها سرا + He promised her marriage, she promising him the same. (A.) So, accord. to some, in the Kur ii. 235. (TA.) — † Plain declaration of marriage: (K:) i. e., a man's offering himself in marriage to a woman during her عدة: so expl. as occurring in the Kur ubi suprà: (TA:) or a man's demanding a woman in marriage during her عدة. (Mujáhid.) — † Adultery, or fornication: (AHeyth, K:) so, accord. to Aboo-Mijlez and El-Hasan, in the Kur ubi suprà. (TA.) Hence the saying, لا يرجى من ولد السرير + One does not hope for filial piety from the offspring of adultery, or fornication. (TK.) — † Origin; syn. أصل; (M, K;) as in the phrase هو كريم السر كثير البير He is of generous origin, of much filial piety. (TK.) — † The commencement, or first night, of a lunar month: (K, TA:) or its middle; (K;) app. meaning what are called الأيام البيض: (TA:) but Az says, I know it not in this sense. (IAth.) — † The interior of anything; its heart. (K.) Whence سر الشهر and الليل + [The middle of the lunar month and of the night]. (TA.) — The marrow of anything. (TA.) — † The pure, or choice, or best, part of anything. (Fr, M, K.) You say, أعطيتك سره + I gave thee the pure, or choice, or best, part of it. (A.) — † The pure, or genuine, quality of race, or lineage: (S, A, K:) its best quality: (S, K:) and the middle sort thereof; (S;) and of rank, or quality, or the like: (M:) as also سرار and سرارة. (M, K.) One says, هو فى سر قومه + He is of the best [in race or family] of his people: (TA:) or of the middle sort of them. (S.) — † The low, or depressed, part of a valley: (K:) the best, (S, K,) or most fruitful, (Aṣ, M, TA,) part thereof: (Aṣ, S, M, K:) as also سرار (M, K) and سرارة (Aṣ, S, M, K) and سرورة: (M, K:) or the last signifies the middle of a valley: (S:) the pl. of سر is سرور and

سرور (M) and أسرة, like as أفتة is of فن, (S,) or the last is pl. of سرار, like as أقدلة is of قذال; (M;) and that of سرارة is سرار, (S,) or [this is a coll. gen. n., and the pl. is] سرائر: (M:) also سرورة + the middle of a city: and أسرة the middles of meadows. (TA.) And أرض سر + Fruitful, good, land; (M, K;) as also سرارة. (K, TA.) — Also + Goodness; excellence. (Mṣb.) — Also, and سرور, (M, K,) and سرور, (S, M, K,) and سرور, (K,) and سرار, (S, M, K,) A line of the palm of the hand, (M, K,\*) and of the face, (M,) and of the forehead: (S, M, Mgh:) pl. (of سر, TA, or of سرار, S) أسرة, (M, TA,) and (of the same, K, or of سرور, S, Mgh) أسرار; (S, M, Mgh, K;) and pl. pl., [i. e. pl. of أسرار,] أسارير: (S, M, Mgh, K:) this last, accord. to AA, signifies the lines in the forehead, from the shrivelling of the skin; and its sing. is سرور: (TA:) some also apply the pl. أسرة to lines, or streaks, of herbage; as being likened to the lines of the hand and of the face, but this is not of valid authority: (M:) and أسارير (as pl. of أسرار, which is pl. of سرور, TA) also signifies the beauties of the face, and of the cheeks, and of the elevated parts of the cheeks. (K, TA.) — وند له ثلاثة على سري (K, TA.) and على سري واحد (K, TA,) means Three children were born to him, whose navel-strings were cut in a similar manner, without any female among them. (K. [See also سر.])

سرورة The navel; i. e. the place from which the navel-string (سر) has been cut off; (S;) the small cavity, or hollow, of the belly, (M, TA,) in the middle thereof; (TA;) what remains of the سرور: (M:) [see سرور:] pl. سرور [in the CK erroneously سرور] and سرورات. (S, K.) — [Hence,] سرورة الفرس + [The navel of the horse,] the star, of Pegasus, that is in the head of Andromeda. (Kzw.) — [Hence likewise] سرورة also signifies + A perforation in the middle of a jar such as is termed مزملة [q. v.], in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.) — And + The place where the water rests, in the furthest part, of a watering-trough, or tank. (K, TA.) — See also سر, in two places, in the latter part of the paragraph.

سرور a subst. from سارة [like its syn. نجوى from نجاه, signifying Secret discourse, or a secret communication, between two persons or parties]. (M.) — See also سرار الشهر: and سر, last sentence but one: — and سر, in two places. — Also A pain which a camel suffers in his كركرة [or callous projection upon the breast], arising from a gall, or sore: (S, K:) or sores in the hinder part of the كركرة of a camel, nearly penetrating into his inside, but not mortal: or a disease that attacks the horse: (M:) it is said by Lth to be a pain in the navel; but Az and others say that this is a mistake. (TA.) — Also Hol- lowness of a spear-shaft [&c.]. (S, K.) [See أسر.]

سُرور: see سر, last sentence but one: — and سرور. — It is also a pl. of سرير [q. v.]. (S, M, Mṣb, K.)

سر: see سرّار الشّهر: — and سر, last two sentences, in three places: — and سر, in two places. — Also The coats, or coverings, and earth, that are upon truffles; (S, K;) and سرير signifies the same, (TA,) or the sand (K, TA) and earth and coats or coverings (TA) upon truffles: (K, TA:) here, and in some copies of the Takmileh, for كُفّة, is put أكمة: (TA:) or both signify the earth that is upon truffles: (M:) or the former signifies the round clod of earth in which a truffle grows: (Ish, TA:) pl. of the former, (Ish, S,) and of the latter, (TA,) أسرار. (Ish, S, TA.)

سرّار الشّهر and سرّاره (S, M, K,) but the latter is not approved by the lexicologists [in general], (Az,) and سرّره (S, M, K) and سرّره (M,) and سرّار ليلة السّار (S) [or السّار &c.], The last night of the lunar month: (S, K:) or when the month is twenty-nine, it is the twenty-eighth night; and when the month is thirty, it is the twenty-ninth night: (Fr:) or the night in which the moon becomes concealed by the light of the sun: (M:) sometimes this is the case one night, and sometimes it is two nights. (AO, S.) [See also الدّعجاء, voce أدعج] سرّار is also syn. with سر, in two senses: see سر, in the latter part of the paragraph, in four places. — It signifies also [Dates in the unripe state in which they are termed] سيّاب [q. v.]. (K.)

سرّار: see the next preceding paragraph, in two places: — and سر, last sentence but one, in two places: — and مسرة.

سرور: see what next follows.

سرور (S, M, A, Mṣb,) or سرور, when used as a simple subst., (IAr, Sgh, K,) but this is strange, and, accord. to MF, unknown, whether as a simple subst. or as an inf. n., (TA,) and سر (M, Mṣb) and سرّ and سرّره (M,) Happiness, or joy, or gladness; syn. فرح; (M, K;) contr. of حزن: (S:) or dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; whereas فرح is dilatation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; but فرح is sometimes called سرور, and vice versa: (Er-Rághib, TA in art. فرح:) or سرور signifies pleasure, or delight, and dilatation of the heart, of which there is no external sign; distinguished from سرور, which is cheerfulness, i. e., pleasure, or delight, or dilatation of the heart, which has a visible effect in the aspect. (TA.) — Also sing. of سرور, (TA,) which signifies The upper extremities of the stems of plants. (K, TA.) See also مسرة.

سرير [A couch-frame; a bedstead: a raised

couch, or couch upon a frame: a throne:] a thing upon which one lies; syn. مضطجع. (M, K:) or a thing upon which one sits: (TA:) pl. [of pauc.] أسرة and [of mult.] سرور, (S, M, Mṣb, K,) and some, for the latter, say سرور, as more easy of pronunciation, (S, Mṣb,) and make the same change in other similar pls., (S,) and he who says صيد [for صيد, pl. of صيود,] says سرور for سرور. (Sb, M.) It is said to be derived from سرور, because it generally belongs to persons of ease and affluence and of authority, and to kings. (MF.) — Hence, and as an appellation of good omen, (Er-Rághib,) A bier, before the corpse is carried upon it: (K:) when the corpse is carried upon it, it is called جنازة [and نعش]. (TA.) — [Hence,] سرير بنات نعش † [The bier of Bendt-Naash;] the seven stars that are upon the neck and breast and two knees of the Greater Bear, resembling a semicircle; [app. τ, h, v, φ, θ, ε, and f; (as in Freytag's Lex.];) also called الحوض. (Kzw.) — [Hence likewise] سرير also signifies † Dominion, sovereignty, rule, or authority: and ease, comfort, or affluence: (S, K:) [in some copies of each of which, we find التّعفة in the place of التّعفة:] and settled means of subsistence. (M, TA.) You say, زال عن سريره † He ceased to enjoy authority, or power, and ease, comfort, or affluence. (A.) [See also an ex. in a verse cited in art. دغفل.] — And † The part where the head rests upon the neck: (S, M, K, TA:) pl. سرائر and أسرة. (TA.) — See also سر, in two places: — and مسرة.

سرّاره: see سر, in the latter part of the paragraph, in three places. It signifies also † The best of the productive parts of a meadow. (TA.) — And hence, (TA,) † Purenness, choiceness, or excellence, of anything: (M, K:) pureness, and excellence, of race, or lineage. (S.) It has no verb. (M.) You say, هو في سرّاره من عيشة † [He is in the best condition, or mode, of life]. (A.) And لها عليها سرّاره † She possesses superiority over her. (Fr.)

سريرة: and its pl. سرائر: see سر, first and fourth sentences, in three places. — Also The heart, or mind. (KL. [And so سر, q. v.]) And One's inner man; syn. جواني: opposed to علانية and براني [q. v.]. (T in art. بر.)

سرّاء Ampleness, or freedom from straitness, of the means, or circumstances, of life; syn. رخاء; [or a happy state or condition;] contr. of ضراء; (S;) i. q. مسرة and سروراء [contr. of مصرة and ضاروراء]. (K.) — See also سرور: — and see سر, near the end of the paragraph. — Also i. q. بطحاء [q. v.]. (TA.)

سرّي [rel. n. from سر; Of, or relating to, anything secret: a secret, or mysterious, thing. — And] A man who does things secretly: pl. سريرون. (M.)

سريرة A concubine-slave; a female slave whom

one takes as a possession and for concubitus; (M;) a female slave to whom one assigns a house, or chamber, in which he lodges her, (S, K,) and whom he takes as a possession and for concubitus: (TA:) of the measure فُعَلِيَّة (S, M, Mgh, Mṣb,) from سر as signifying “concubitus,” (S, M, Mgh, Mṣb, K,) or as signifying “concealment,” because a man often conceals and protects her from his wife; (S;) altered from the regular form of a rel. n., (S, M, Mṣb, K,) by its having damm [in the place of kesr]; (S, Mṣb;) for the rel. n. is sometimes thus altered, as in the instances of الأَرْض السّهلة from السهلي and الدهر ذهري (S;) or it is with damm to distinguish it from سريرة, which is applied to “a free woman with whom one has sexual intercourse secretly,” (Mṣb,) or “one who prostitutes herself:” (TA:) or it is from سر in the sense of سرور; because her owner rejoices in her; (Akh, S, Mṣb;) and if so, it is agreeable with analogy: (Mṣb:) so says AHeyth; and this is the best that has been said respecting it: (TA:) or it is of the measure فُعُولَة, from سرور, (M, Mgh,) the latter و being changed into ي for euphony, and then the [other] و being incorporated into it and thus becoming ي like it, after which the dammeh is changed into a kesreh because the ي is next to it: (M:) the pl. is سراري (ISK, S, TA) and سرار; (ISK, TA;) the latter, by poetic license. (Ham p. 304.)

سريرة A free woman with whom one has sexual intercourse secretly, (Mṣb, TA,\*) or who prostitutes herself: (TA:) distinguished from سريرة [q. v.]. (Mṣb, TA.)

سرور Intelligent; knowing; skilful; (S, M, K;) entering much into affairs, (S, K,) by means of his good artifices or artful contrivances. (TA.) You say, هو سرور مال He is one who manages well, or takes good care of, property, or cattle, (AA, M, K, TA,) knowing what is conducive to the good thereof. (AA, TA.) And هو ابن سرور He is the knowing with respect to it. (T in art. بني.) — A person beloved, or a friend; a special, or choice, companion; (K;) as also سرور. (TA.) — Also The نصل [or spun thread, that has come forth,] of the spindle. (K.)

سرور: see the next preceding paragraph.

سار; and its fem., with ة: see سر.

ساروراء: see سرّاء.

أسر An adventive; one abiding among a people to whom he is not related; syn. دخيل. (S, K.) Lebeed says,

• وَجَدِي فَارِسُ الرَّعْشَاءِ مِنْهُمْ •  
• رَكِبْتُ لَا أَسْرُ وَلَا سَنِيْدُ •

[And my grandfather, the rider of Er-Raqshá, was of them; a chief, not an adventive, nor of suspected origin]. (S.) — Also a camel having a gall, or sore, in the كركرة [or callous projection upon the breast]: (S;) or having a pain therein, arising from a gall, or sore: (K:) or



having sores in the hinder part thereof, nearly penetrating into his inside, but not mortal: or having the disorder termed **صَب**, which is a tumour in the breast: (M:) fem. **سَرَاء**. (M, K.) [See **سَرَّز**.] — **زَنْدٌ أَسْرٌ** *A زند [or piece of stick, or wood, for producing fire,] that has become hollow [by wear].* (AHn, S, M, K. [See 1, near the end of the paragraph.]) And **قَنَاةٌ سَرَاءٌ** *A hollow spear-shaft.* (S, M, K.)

**سُرُورٌ**: see **سُرُورٌ**.

**مَسْرَةٌ** an inf. n. of **سَرَّه** [q. v.] (S, O, K.) — [And *A cause of سرور*, i. e. happiness, or joy, or gladness;] *a thing whereby one is made happy, or joyful, or glad*: pl. **مَسَارٌ**. (Msb.) — See also **سَرَاءٌ**. — Also, [perhaps as being a cause of pleasure,] *The extremities of sweet-smelling plants*; (M, O, K;) and so **سُرُورٌ**: (O, K;) or the latter, *the upper halves of the stems of plants*; (Lth, M, O; [but see **سُرُورٌ**];) properly, *the parts of a lotus-plant that are concealed [by the water] and are consequently succulent and soft and beautiful*: and **سَرِيرٌ**, the root, or lower part, of a lotus-plant, *whereon it rests*: (O:) or this last, *the pith of the lotus-plant*; (M, K;) and so **سَرَارٌ**: (TA:) [accord. to Az,] **ابْنُ الْمَسْرَةِ** signifies the branch [or sprig] of **رَبْحَانٌ** [or of a sweet-smelling plant]. (T in art **بني**.)

**مَسْرَةٌ** *An instrument in which one speaks secretly, like a طومار [i. e. a roll, or scroll]* (S, K) &c. (TA.)

**مَسْرُورٌ** *Happy, or joyful, or glad; or affected with سرور* [q. v.]. (S, TA.) — *Having the navel-string cut.* (TA, from a trad.) — And with **ة**, applied to the kind of jar termed **مَزْمَلَةٌ**, *Having a سَرَّةٌ*, meaning a perforation in the middle, in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.)

**مُسْتَسْرَةٌ** *I became acquainted with his hidden, or secret, affair.* (A, TA.)

**سَرَا**

1. **سَرَاتٌ** (S, K,) aor. **سَرَّه**, inf. n. **سَرَّه**; (S, TA;) and **سَرَاتٌ**, inf. n. **تَسْرُوتُ**; (K;) said of the female locust, (S, K,) and of the female of the [lizard called] **صَب**, (TA,) [and of a fish, and the like, (see **سَرَّه**);] *She laid eggs*: (S, K, TA:) and **سَرَّتْ**, inf. n. **سَرَّو**, is a dial. var. thereof. (TA in art. **سرو**.) [And accord. to El-Kanánee, as cited in the TA, it seems that one says also, of locusts (**جَرَادٌ**), **سَرَّه** and **سَرَّه** البَيْضِ, and **سَرَّه** به.] — Also, each of these two verbs, (K,) the former mentioned by IDrd, and the latter by Fr, (TA,) said of a woman, *She bore many children.* (K.)

2: see above, in two places.

4. **اسْرَاتٌ**, said of a female locust, [and app. of a female of the lizard called **صَب**, and a fish, and the like, (see **سَرَّه**);] *She attained the period of laying eggs.* (S, K.)

**سَرَّه** and **سَرَّه** (M, K) and **سَرَّه** (K [for **سَرَّه** and **سَرَّه**]) in the CK should be **سَرَّه**, referring to the second form,]) and **سَرَّه**, (TA, [accord. to which **سَرَّه** and **سَرَّه** refers to the **س** in the first and second, but this I think improbable,]) or **سَرَّه** is with **كسر** [only, i. e. **سَرَّه**], (S, K, [supposing that in the latter the pronoun **هي** refers to **سَرَّه**, but accord. to the TA it means **الكلمة**, so as to refer to **سرو** also,]) and most hold this to be correct, (TA,) *The egg, (S, K,) or eggs, (M,) of the locust, (S, M, K,) and of the [lizard called] صَب, (M, TA,) and of fish (M, K, TA) and the like; (M, TA;) and سَرَّه signifies the same, but is originally with : (S:) accord. to 'Alee Ibn-Hamzeh El-Iṣbahánee, سَرَّه and سَرَّه signify the eggs of the locust; but some say, only when laid: accord. to Lth, سَرَّه [app. سَرَّه] signifies the eggs of the fish and the like, as also سَرَّه; [the former as a coll. gen. n., and the latter as its pl., agreeably with analogy;] and one is called سَرَّه [app. سَرَّه as a n. un., agreeably with analogy; or it may be سَرَّه]. (TA. [See also سَرَّه in art. **سرو**: and see **دبى**].)*

**سَرَّه**: see the next preceding paragraph.

**سَرَّه**: see **سَرَّه**, in two places.

**سَرَّه**: see **سَرَّه**, in four places.

**سَرَّه**, originally **سَرَّه** [q. v., voce **سَرَّه**]. — Also *A dust-coloured arrow*: in this sense likewise originally with **س**: thus expl. by 'Alee Ibn-Hamzeh. (TA.) [See also art. **سرو**.]

**سَرَّه** *A species of tree, of which bows are made*: n. un. with **ة**. (TA.) [See art. **سرى**.]

**سَرَّه**, applied to a female locust, (El-Iṣbahánee, K,) and to the female of the [lizard called] **صَب**, (Lth, TA,) [and to a fish and the like, (see **سَرَّه**);] *Laying eggs*: (El-Iṣbahánee, K, TA:) or *having eggs in her belly; not yet laid*: (Lth, K, TA:) pl. **سَرَّه** (Lth, El-Iṣbahánee, K) and **سَرَّه**, which latter is extr. in form as pl. of a sing. of the measure **فَعُولٌ**, (K,) and **سَرَّه** [which is also extr., like **هَجُودٌ** as pl. accord. to some of **هَجُودٌ**]. (MF.)

**سَرَّه**, (S, K,) or **سَرَّه**, (TA,) *A land containing سَرَّه [meaning locusts' eggs]:* (El-Iṣbahánee, S:) or *abounding with locusts* (K, TA) [or *with locusts' eggs*: for the explanation in the K is ambiguous].

**سَرَّانٌ and سَرَّالٌ Quasi**

**إِسْرَائِيلُ** a surname of [the patriarch] *Jacob*; (Ksh and Bq\* and Jel\* in ii. 38;) also pronounced **إِسْرَائِيلُ**, (Ksh and Bq\* ibid.) and **إِسْرَائِيلُ**, (Ksh ibid.) and **إِسْرَائِيلُ**, and **إِسْرَائِيلُ**. (Bq\* ibid.) — And the name of *A certain angel*; also pronounced **إِسْرَائِيلُ**; in which the **ن** is asserted by Yaakoob to be a substitute for the **ل**. (TA.) — [But the **ل** is more properly to be regarded as a radical letter.]

**سَرَب**

1. **سَرَبٌ** aor. **سَرَّبَ**, inf. n. **سَرَّبٌ**, *He went forth*:

and *he went away.* (M.) You say, **سَرَّبَ فِي الْأَرْضِ**, (M, A, Mgh, Msb,) aor. as above, (M, Msb,) and so the inf. n., (M, A, Msb,) *He went away [into the country, or in the land].* (M, A, Mgh, Msb.) And **سَرَّبَ فِي حَاجَتِهِ** *He went, or went away, (A'Obeyd, M,) or, as some say, during the day, (M,) for the accomplishment of his want.* (A'Obeyd, M.) And **هُوَ يَسْرِبُ النَّهَارَ كُلَّهُ فِي حَوَائِجِهِ** [He goes, or goes away, all the day, accomplishing his wants]. (A.) — **سَرَّبَ** [or rather **سَرَّبَ فِي الْأَرْضِ**] also signifies *He (a man) went away at random into the country, or in the land.* (Har pp. 448 and 511.) A poet says, (S,) namely, **كَيْسُ بْنُ-عَلِ بْنِ-كُهَيْمٍ**, (TA,)

**أَتَى سَرَّبَتْ وَكُنْتُ غَيْرَ سَرَّبٍ**

[i. e. *Whence hast thou gone away at random? for thou wast not one wont to go away at random:*] (S, TA:) thus, **سَرَّبَتْ**, as related by IDrd: accord. to others, [سَرَّبَتْ] with **ي**. (TA.) — **سَرَّبَتْ الْإِبِلُ**, aor. and inf. n. as above, *The camels went away into the country, or in the land, going forth whithersoever they would*: and in like manner **سَرَّبَ** is said of a stallion [camel]: (Az, TA:) or **سَرَّبَ**, (S, K,) said of a stallion [camel], aor. as above, (S,) and so the inf. n., signifies *he repaired, or betook himself, to the place of pasture*: (S, A, K:) and **سَرَّبَ الْهَيْلُ**, aor. **سَرَّبَ**, inf. n. **سَرَّبٌ**, *the camels, or cattle, pastured during the day without a pastor.* (Msb.) — **سَرَّبَ الْهَيْلُ**, (A, Mgh, Msb,) aor. as above, (Msb,) inf. n. **سَرَّبٌ**; (Mgh, Msb;) or **سَرَّبَ**, [aor. **سَرَّبَ**,] inf. n. **سَرَّبٌ**; (M;) *The water ran (A, Mgh) upon the surface of the ground*: (A:) or *flowed*; as also **سَرَّبَ**: (M:) [or the latter signifies *it ran swiftly*: (see Har p. 586:)] and in like manner one says of the **سَرَابُ** [or mirage], **يَسْرِبُ**, inf. n. **سَرَّبَ**, *it runs.* (AHeyth, TA.) And **سَرَّبَتْ الْعَيْنُ**, inf. n. **سَرَّبَ**; and **سَرَّبَتْ**, aor. **سَرَّبَتْ**, inf. n. **سَرَّبٌ**; *The عين [or source, or perhaps eye, (see **مَسْرَبٌ**)] flowed*; as also **تَسَرَّبَتْ**: so says Lh. (M.) And **سَرَّبَتْ الْمَزَادَةُ**, aor. **سَرَّبَتْ**, (S, K,) inf. n. **سَرَّبَ**, (S,) *The مزادة [or leathern water-bag] flowed.* (S, K.) And **خَرَجَ الْمَاءُ سَرَّبًا** *The water came forth from the punctures made in sewing the skin.* (TA.) [Or] **سَرَّبَتْ** said of a new [water-skin such as is termed] **قِرْبَةٌ**, or of a **مَزَادَةٌ**, signifies *It had water poured into it in order that the thong [with which it was sewed] might become moistened, so as to swell, and fill up the holes made in the sewing.* (M.) — See also **سَرَّبَ**, below. — [Golius explains **سَرَّبَ**, inf. n. **سَرَّبَانٌ**, as on the authority of the KL, as signifying “*Ingressus fuit in rem, totum subivit implevitque locum.*” but this is a mistake, evidently occasioned by his finding **سَرَّبَانٌ**, explained in this sense, instead of **سَرَّبَانٌ**, the reading in my copy of the KL.] — **سَرَّبَ** [as an inf. n.] is [also] *syn. with خَرَزَ* [signifying *The sewing of a skin or the like*]. (Kr, K, TA. [In a copy of the M, I find **السَّرْبُ الخَرَزُ** erroneously written for **السَّرْبُ الخَرَزُ**].) You say, **سَرَّبَتْ الْقِرْبَةُ**, inf. n. **سَرَّبَ**, *I sewed the قِرْبَةٌ [i. e. water-skin, or milk-skin].* (TK.)

سُرب (M, K,) like عُنِيَ, [i. e. pass. in form but neuter in signification,] (K,) said of a man, (TA,) *He became affected with suppression of the feces, or constipation of the bowels, أَخَذَهُ حَصْرٌ* or حَصْرٌ accord. to different copies of the K, by the entrance of the fume of [molten] silver [see أُسْرِبُ] into the innermost parts of his nose, and other passages, (K,) or into his mouth, and the innermost parts of his nose, and his anus, (M, TA,) and other passages: (TA:) the epithet applied to a man thus affected is *مُسْرِبٌ*: (K:) sometimes he recovers, and sometimes he dies. (TA.)

2. [سُرب app. signifies, primarily, *He sent camels in a herd or drove, together, to pasture.* And hence, — ] *سُرب عَلَى الإِبِلِ † He sent [against me] the camels [app. with armed riders], one detached number after another:* (A, S, A, K, TA:) and in like manner, *الْخَيْلِ † [the horse-men].* (S, A, Mgh, TA.) It is said in a trad. of 'A'isheh, [referring to girls who were her playmates,] *كَانَ يُسْرِبُهُنَّ إِلَيَّ فَيَلْعَبْنَ مَعِيَ † He used to send them to me [app. party after party, and they would play with me].* (TA.) And one says, *سَرَبْتُ إِلَيْهِ الشَّيْءَ † I sent to him the thing, one by one; or rather, portion by portion.* (L, TA.) And *سَرَبْتُ إِلَيْهِ الْأَشْيَاءَ † I gave him the things, one after another.* (A, TA.) And *سَرَبَهُ* *He sent him back in his سرب* [i. e. سَرِبَ], meaning way [by which he had come]. (Har p. 20.) — See also 4. *سَرَبَ سَرَبًا † He made a subterranean excavation.* (M, A.) — *سَرَبَ الْحَاوِرَ*, (A, S, TA,) inf. n. *تَسْرِبٌ*, (S, K,) *The digger [of a well], in digging, took [i. e. dug] towards the right and left:* (A, S, K, TA:) in some copies of the K, [and in the S,] *right or left:* but the former is the correct explanation. (TA.) — *سَرَبَ الْقِرْبَةَ*, (S, M, A,) inf. n. as above, (K,) *He poured water into the قربة* [i. e. water-skin, or milk-skin], in order that the holes made in the sewing might become filled up (S, M, A, K) by their being moistened, (S, K,) or by the moistening, and consequent swelling, of the thong [with which it was sewed]; the قربة being new. (M.)

4. *سَرَبَ* *He made water to flow; as also* *سَرَبَ*. (M.)

5: see 1, near the middle of the paragraph. — [Hence, app.,] *تَسْرَبُوا فِيهِ † They followed one another continuously in it; namely, a road.* (M.) — See also 7. *تَسْرَبَ مِنَ الْمَاءِ † He became full of water.* (TA.)

7: see 1, near the middle of the paragraph. — *انْسَرَبَ فِيهِ † He entered into it;* (S, M, K;) i. e., a wild animal, into his سَرِبَ, (S, M, Mgh,) meaning his subterranean habitation, (S, Mgh,) or his place of abode; (M;) and a fox, (S,) into his burrow; as also *تَسْرَبَ*. (S, K.)

*سَرَبَ* *Pasturing مَالٍ*, (M, A, TA,) i. e. camels: (M, TA:) or camels, and مَالٍ [here meaning cattle in general], *that pasture:* (S:) or مَالٍ [i. e. camels or cattle] *pasturing during the day without a pastor; an inf. n. used as a subst. in this sense; and* *سَارِبٌ* [meaning مَالٍ سَارِبٌ] signifies

the same: (Mgh:) or, accord. to IAar, (M,) *any مَاشِيَةٌ* [i. e. camels and other cattle]; (M, K;) thus say IJ and Ibn-Hishám El-Lakhmee: and accord. to Kz, *سَرِبَ* also, [q. v.,] with kesr, signifies مَالٍ [syn. with مَاشِيَةٌ]; and IO says the like: (TA:) pl. of the former *سُرُوبٌ*, (M, TA,) and some say *أَسْرَابٌ* [which is a pl. of pauc.]. (TA.) Hence the saying, *فَلَا أُنْدَهُ سَرِبَكَ*, i. e. *Go thou away, for I will not drive back thy [pasturing] camels;* (S, Mgh;) they shall go, (S,) or I will leave them to pasture, (Mgh,) where they will; (S, Mgh;) meaning, I have no need of thee: (S:) in the Time of Ignorance, they used to divorce by saying thus, (S, M, Mgh,) *أَذْهَبِي فَلَا أُنْدَهُ سَرِبَكَ*. (S, M, A.) — [Freytag also explains it, from the Deewán el-Hudhaleeyeen, as meaning *A sheep-fold.*] — Also *A way, or road;* (AZ, S, M, A, Mgh, Mgh, K;) and so *سَرِبَ*, with kesr; (M, K;) the latter accord. to Aboo-Omar and Th, but disallowed by Mbr, who knew only the former in this sense; said by Ibn-Es-Seed to have been pronounced by AZ with fet-h, and by Aboo-Omar with kesr: (TA:) and one's way, or course; (M, K, TA;) the way by which one goes. (T, TA.) [See also *سُرْبَةٌ*, and *مَسْرُوبٌ*.] One says, *خَلَّ سُرْبَهُ* *Leave thou free, or unobstructed, his way* (T, M, Mgh, Mgh, TA) *by which he goes,* (T, TA,) and *his course;* (M, TA;) and so *سَرِبَهُ*, with kesr; (M, TA;) accord. to Aboo-Omar: (TA:) or *خَلَّ لَهُ سُرْبَهُ* *leave thou free, or unobstructed, to him his way.* (S, A.) And *أَطْلَقَ الْأَسِيرَ وَخَلَّى سُرْبَهُ* [He loosed the captive and left free to him his way]. (A.) Hence, in a trad., *مَنْ أَصْبَحَ آمِنًا فِي سُرْبِهِ*, meaning *مَنْ أَصْبَحَ آمِنًا فِي مَتَقَلْبِهِ* and *مَنْ أَصْبَحَ آمِنًا فِي مَتَقَلْبِهِ* [i. e. *He who has become secure in his scope, or room, for free action:* or, accord. to one reading, the last words are *فِي سُرْبِهِ*, meaning, *† in respect of his wives, or women under covert, and his household, or family;* a metaphorical sense, from the سُرْبِ of gazelles &c. (A, and so in the Fáik. [See also *سُرْبٌ*.]) Hence also the saying, *إِذَا كَانَ مَخْلَى السَّرِبِ*, meaning *When he is made to be in ample circumstances; not straitened.* (Mgh.) And you say *وَأَسِغَ السَّرِبَ*, instead of *السَّرِبَ*; meaning *Whose way that he pursues is ample.* (TA. [But see what follows.]) — Also *The bosom, or breast; or the mind; syn. صدرٌ.* (Mbr, M, K.) *إِنَّهُ السَّرِبُ* means *Verily he is of ample bosom, or mind; and judgment; and love:* (M, TA:) or, as some say, *ample of bosom, or mind; slow of anger.* (M. [The latter meaning is assigned in the Mgh and TA to *وَأَسِغَ السَّرِبَ*: see the next paragraph.])

*سَرِبَ*: see *سَارِبٌ*. — [Hence, app.,] *A قَطِيعٌ*, (S, M, K,) or *جَمَاعَةٌ*, (Mgh, Mgh,) [i. e. herd,] of gazelles, (S, M, A, Mgh, Mgh, K,) and of oxen, (M, Mgh, Mgh,) [app. meaning wild oxen,] and of [wild] asses, (M,) and of wild animals [in general], (S, Mgh,) and [a flock or herd] of sheep or goats, (M,) and [a flock] of the birds called قَطَا, (S, Mgh,) and of birds [in general], (M,) and [a party, or bevy,] of women, (S, M, Mgh, K,) &c.; (K;) and, as used by El-'Ajjáj, it is of men also: (Sh, TA:) and a poet of the Jinn, as they assert, used it metaphorically in speaking of a سُرْبِ of the [lizards called] عَطَّاءَ: (M:) it signifies also *† a collection of palm-trees;* (M, K; in some copies of the latter of which التَّخْلُ is erroneously put for التَّخْلُ; TA;) so says AHn; and Abu-l-Hasan thinks it to be by way of comparison: and *سُرْبَةٌ* is like it [in its meanings]: (M: [particularly mentioned in the K as used in the last of the senses above mentioned:]) each of these words is said to be applied to a قَطِيعِ of the birds called قَطَا, and of gazelles, and of sheep or goats, on the authority of Aq; and the latter [or each] of them is applied to a قَطِيعِ of women as being likened to gazelles: (TA:) the pl. of the former is *أَسْرَابٌ*; (Sh, M, Mgh, TA;) and of *† the latter, سُرْبٌ*, (K, accord. to the TA,) with two dammehs, (TA,) [in the CK *سُرُوبٌ*,] or *سُرْبٌ*, (so in my MS. copy of the K, [either a contraction of the former pl. or a coll. gen. n. of which سُرْبَةٌ is the n. un.,]) or both. (TA. [See also سُرْبَةٌ below, where the pl. is said to be سُرْبٌ.]) — [Hence, as some explain them, two phrases mentioned below in this paragraph.] — See also *سُرْبٌ*, first sentence. — It is also syn. with *سُرْبٌ* as meaning *A way, or road: and a course:* see *سُرْبٌ* in two places. — Also *بَالٌ* [app. as syn. with *حَالٌ*, i. e. *State, or condition.*] (S, Mgh, K.) One says, *فُلَانٌ وَأَسِغَ السَّرِبِ*, meaning *رَجِيٌّ الْبَالُ* [i. e. *Such a one is in an ample, or unstraitened, state or condition: or the meaning may be, such a one is easy, or unstraitened, in mind: see what follows, and see also بَالٌ*: (S, Mgh:) or, as some say, *ample of bosom, or mind; slow of anger:* (Mgh, TA:) [see also *وَأَسِغَ السَّرِبِ*, in two places near the end of the next preceding paragraph:] MF thinks that for *بَالٌ* we should read *مَالٌ*, agreeably with an explanation of a phrase in what here follows. (TA.) — Also *The قَلْبُ* [meaning *heart, or mind*]: (M, K:) and the *نَفْسُ* [meaning *self*]. (IAar, M, Mgh, K.) One says, *هُوَ آمِنٌ فِي سُرْبِهِ* *He is secure in, or in respect of, his heart, or mind: or, himself:* (M:) but IDrd disallows this latter explanation; and says that the meaning is, *his family, and his مَالٌ* [or camels, or cattle, or other property], and *his children;* as though the phrase *سُرْبِهِ* were originally used in relation to the pastor, and the stallion [camel], and then extended in its relation to others, metaphorically: (TA:) or the meaning is [simply], *his مَالٌ*: or, *his people, or party:* (M, TA:) or as expl. above, voce *سُرْبٌ*, q. v.: or, accord. to Kz, *his way.* (TA.) The pl. is *سُرَابٌ*. (El-Hejeree, M, TA.) — See also *مَسْرُوبَةٌ*.

*سُرْبٌ* *A subterranean excavation:* (M, K:) or *a habitation* (S, Mgh, Mgh, TA) of a wild animal, (S, Mgh,) in, (S, Mgh, Mgh,) or *beneath,* (TA,) *the earth, or ground,* (S, Mgh, Mgh, TA,) *having no passage through it; also called وَكْرٌ:* (Mgh:) such as has a passage through it is



سُرْبَة: see the next preceding paragraph. — Also The passage, and place of exit, of the dung; (Mgh, Mṣb, TA;) in this sense with fet-ḥ (Mgh, Mṣb) only [i. e. to the ر]; or so and likewise سُرْبَة: and both signify the upper part of the anus. (TA.) — See also the next following paragraph. — Also [A sitting-place] like a صَفَّة [q. v.], before a [chamber such as is called] غُرْفَة: not مشربة; for this is a غُرْفَة [itself]. (TA.)

سُرْبَة (S, M, A, Mgh, Mṣb, K,) with damm to the ر, (S, Mgh, Mṣb,) and سُرْبَة (M, Mṣb,) with fet-ḥ, (Mṣb,) i. e. to the ر, (TA,) and سُرْبَة (M, K,) The narrow hair that extends from the breast to the navel: (S:) or the hair growing in the middle of the breast, extending to the belly: (M, K:) or the hair extending from the breast to the pubes: (A, Mgh:) or the hair of the breast, extending to the pubes: (Mṣb:) and سُرْبَة, also, signifies the hair of the breast. (TA.) [See an ex. in a verse cited voce جَذْم.] — The مَسَارِبُ of beasts are The soft parts of their bellies: (M, TA:) or the مسربة of any beast means the upper parts, from the part next the neck to the root of the tail: and the soft parts of the belly, and the groins, or any similar parts. (A 'Obeyd, TA.) — See also سُرْبَة.

سُرُوب: see 1, last sentence.

مُنْرُوب Very tall; (K, TA;) applied to a man: and very long; applied to hair. (TA.)

سرخ

Q. 1. سُرْبَخَة فِي الْمَشْيِ, inf. n. سُرْبَخَة, I walked, or marched, an hour, or a while: (JK:) [or in the middle of the day: and gently, or in a leisurely manner: for] — سُرْبَخَة signifies The walking, or marching, in the middle of the day. (K.) And The walking, or marching, gently, or in a leisurely manner. (JK, K.) — And The being light, or agile, or active; light in any work or action, or unsteady or lightwitted, or so on an occasion of anger, or hasty, with foolishness or ignorance; syn. خَفَّة and نَزَق. (K.)

سُرْبَخ A wide, or spacious, land: (S, K:) or one far extending: (TA:) and a land in which one cannot find his way. (K, TA.)

مَهْمَة سُرْبَاخ A desert, or waterless desert, wide, or spacious, (K, TA,) in the sides: (TA:) and مَهْمَة سُرْبَاخ a desert, or waterless desert, far extending, (K, TA,) wide, or spacious: so in a verse of Aboo-Duwád cited voce مَرْدُون, q. v. (TA.)

سُرْبَاخ: see what next precedes.

سربل

Q. 1. سُرْبَلَة (S, K,) or سُرْبَلَة (M, Mṣb,) inf. n. سُرْبَلَة, (KL,) He clad him with a سُرْبَال (S, Mṣb, K.)

Q. 2. تَسْرَبَل (S,) or تَسْرَبَل (Mṣb) or سُرْبَال (M, K,) He clad himself, or became clad, with a سُرْبَال: (S, M, Mṣb, K:) and so تَسْرَبَل, in

which, accord. to Yaḥkoob, the ن is a substitute for the ل of the former. (M.)

سُرْبَلَة Broken, or crumbled, bread, (تُرْبِد, M, K,) or a mess of broken, or crumbled, bread, (تُرْبِدَة, AA, TA,) having, (K,) or moistened with, (AA,) grease, or dripping, or gravy, (AA, K,) or having much thereof. (M.)

سُرْبَال A shirt: (S, M, Mṣb, K:) and [so in the M, and in the Ham p. 65, but in the Mṣb and K "or"] a coat of mail: (M, Mṣb, K:) the former is the primary signification: (Ham p. 349:) or anything that is worn: (M, K:) pl. سُرَابِيل (Mṣb, TA,) which occurs in the Kur xvi. 83 [in the first and also in the second of the senses mentioned above]: (TA:) and سُرَابَان signifies the same as سُرَابَال, the ن being, accord. to Yaḥkoob, a substitute for the ل. (M.) — In the following words of a trad. of 'Othmán, لَا أُخْلَعُ سُرَابَالًا سُرَابَلِيهِ اللَّهُ [I will not pull off a garment with which God has invested me], it is metonymically applied to the office of Khaleefeh. (TA.)

سورين

Q. 2. تَسْرَبَل: see تَسْرَبَل.

سُرَابَان: see سُرَابَال.

سرج

1. سُرَج (O, K,) aor. ٢, (K,) inf. n. سُرَج (TK,) + He lied; as also سُرَج (O, K,) aor. ٢; (K;) but the latter is outweighed [in authority]; (TA;) like سَرَج (O:) and so سُرَج (TA:) and سُرَج (O and K\* in art. شرح.) You say, تَكَلَّمَ فُلَانٌ بِكَلِمَةٍ فَسَرَجَ عَلَيْهَا بِأَسْرُوجَةٍ + [Such a one spoke a word, or sentence, and followed it with a lie]. (O.) — And سُرَج الْكَذِبِ, aor. ٢, inf. n. سُرَج, + He forged the lie. (TA.) [See also 2.] — سُرَج, as an inf. n., signifies The being bright, or shining. (KL.) — [And hence,] سُرَج (O, K,) aor. ٢, (K,) inf. n. سُرَج (TK,) said of one's face, + It was, or became, beautiful: (O:) or, said of a man, (TA,) + he was or became, beautiful in his face: (K, TA:) but said by some, to be post-classical; and by some, to be strange. (TA.) — سُرَجَتْ شَعْرَهَا, (O, K, TA, but not in the CK,) and سُرَجَتْ, (K, TA, but not in the O,) [thought by SM to be a mistranscription for سُرَجَتْ, with the unpointed ر,] She (a woman, O) plaited her hair; (O, K;) like سُرَجَتْهُ. (O.) — [سُرَج, aor. ٢, expl. as signifying "Ephippio instruxit instravitve equum" by Golius and Freytag, by the latter as on the authority of the S and K, I do not find in either of those lexicons, nor in any other. The verb having this meaning is سُرَج only.]

2. سُرَجَة (A, K,) inf. n. تَسْرَبَل (K,) + He rendered it beautiful; (A, K;) namely, a person's face; said of God: (A:) + he adorned, ornamented, decorated, or embellished, it; namely, a

thing. (L.) The meaning given in the K [and A] has the authority of El-Beyhaḳee and IKṭṭ and Es-Sarakustee and IKoot; but Aboo-'Abd-Allah Moḥammad Ibn-Esh-Shádhilee thought it to be not of established authority as belonging to the ancient language. (TA.) [Hence,] one says, سُرَجَ إِلَيْهِ أَمْرَكَ + Embellish and elucidate thou to him thy affair, or case. (Ham p. 326.) — And i. q. وَقَفَهُ + [He accommodated, adapted, or disposed, him, or it, to a right course, or issue]. (TA.) — One says also, سُرَجَ عَلَيَّ أَسْرُوجَةً + [He forged against me a lie]. (A, TA.) And عَلَيَّ سُرَجَ + He lied, or lied purposely, against me. (A, TA.) [See also تَسْرَج.] And إِنَّهُ يُسْرِجُ الْأَحَادِيثَ + [Verily he forges traditions, or stories]. (A, TA.) — See also 1, first sentence. — سُرَجَتْ شَعْرَهَا: see 1.

4. أَسْرَجْتُ السَّرَاجَ (O, Mṣb, TA) I lighted the lamp, or wick. (Mṣb, TA.) — [And اسرج signifies also He lighted himself or another with a lamp &c.; and so اسسرج: or each of these, with به following it, he employed it (i. e. a lamp, or oil, &c.) as a means of light: see اصطَبَحَ in art. صَبَح.] — أَسْرَجْتُ الدَّابَّةَ (S, K,\*) or الفَرَسَ (Mṣb,) I bound the saddle, or his saddle, upon the beast, or horse: (Mṣb, K:) or I made a saddle for the [beast, or] horse. (Mṣb.)

5: see 2.

10: see 4.

Q. Q. 1. سُرَجَنَ الْأَرْضَ He manured the land with سُرَجِين. (L in art. سرجن.)

سُرَج A certain appertenance of a horse or similar beast, (Mṣb, K,\*) well known; (S, Mṣb;) i. e., his رَحْل [or saddle]: (TA:) an Arabic word; or, accord. to the Shifá el-Ghaleel, arabicized from سرك [which is written by Freytag شك, and said by him to be Pers., but I know not either of these two words in Pers. with an apposite meaning]: (TA:) dim. سُرَجِين: (Mṣb:) and pl. سُرُوج. (Mgh, Mṣb, TA.) [Hence,] مَالٌ سُرُوجٌ + Thy affair, or case, was, or has become, in a disordered, or an unsound, state: a proverbial saying. (Ham p. 242.)

سُرَجَجٌ Continuing, or lasting; or continuing, or lasting, long; or, for ever. (O, K.)

سُرُوجٌ Foolish, or stupid. (O, K.)

سُرَجِين i. q. زَبَلٌ [i. e. dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure]: (Mṣb, and K in art. سرجن:) a foreign, or Pers., word, (Mṣb,) originally سُرَجِين, [meaning سُرَجِين] (Mṣb, K,) arabicized, (Mṣb, and S and K in art. سرجن,) by the conversion of the ك [or ك] into ج, and also into ق, so that one says also سُرَقِين [q. v.]: As is related to have said, I know not how to say it, and I only say رُوْتُ: it is with kesr to the first letter in order to agree with Arabic words; fet-ḥ not being allowable, because





away; or alienating, or estranging, him: see Har p. 44.] — And The act of removing, or clearing away: you say, سَرَحَ عَنْهُ He removed, or cleared away, from him [grief or sorrow]; syn. فَرَجَ. (L, TA.) — [And The causing water to flow; or letting it flow.] You say, سَرَحُوا الْمَاءَ فِي الْخَنْدَقِ [They caused the water to flow, or let it flow, into the moat]; from الإِبِلِ. (Mgh.) — And The letting down, and loosening, the hair, (S, K,) before the combing: (S:) or the disentangling the hair: or the separating it with the comb: or the combing it: (Mgh:) or the combing down the hair; and disentangling it with the comb. (Az, TA.) You say, سَرَحَتْ شَعْرَهَا (A) or الشَّعْرَ, inf. n. as above, (Msb,) She combed [&c.] her hair (A) [or the hair]. — [And it is used also in relation to poetry, or verses.] You say also, سَرَحَ الشَّاعِرُ الشَّعْرَ [app. meaning The poet trimmed the poetry, or verses; as seems to be indicated by the context; for it is mentioned by Z immediately after what here precedes it]. (A.) — And The act of facilitating, or rendering easy. (S, K.)

5. تَسْرَحَ He (a man) went away, and went forth, from a place. (TA.) — See also the next paragraph.

7. اِنْسَرَّحَ The act of running, or going along [quickly and easily]. (KL.) You say of a she-camel, اِنْسَرَّحَتْ فِي سَيْرِهَا She was, or became, quick and easy in her pace. (A.) — And اِنْسَرَّحَ He lay upon his back, or lay as though thrown down or extended, and parted his legs. (S.) — And He was, or became, naked, bare, or without clothing. (KL. [See also its part. n., اِنْسَرَّحَ.]) — And It (grief or sorrow) became removed, or cleared away; [syn. اِنْفَرَجَ;] as also تَسْرَحَ; quasi-pass. of سَرَحَ signifying فَرَجَ. (L, TA.)

سَرَحَ Cattle, or camels &c., pasturing, (S, A, Mgh, Msb, K,) or pasturing where they please, by themselves: (S, A, K:) or only such as are sent, or driven, forth [to pasture] in the morning, and brought, or driven, back in the evening to their nightly resting-place: (L:) an inf. n. used as a subst. (Mgh, Msb.) A'Obeid says that سَرَحَ and سَارَحَ and سَارَحَةٌ signify Cattle, or camels &c.: and Khálid Ibn-Jembeh says that سَارَحَةٌ means camels and sheep or goats; and a single beast; as well as a collection [of beasts]. (TA.) — Also A certain kind of trees, of great size, (S, K, TA,) and tall, (S, TA,) not depastured, or seldom eaten by the camels &c., but used for their shade: they grow in Nejd, in plain, or soft, and in rugged ground, but not in sand nor upon a mountain; and have a yellow fruit: (TA:) n. un. with  $\delta$ : and it is said to be the same as the  $\delta$ : (S:) but this is a mistake; the fact being that it bears a kind of berry termed  $\delta$ , (K, TA,) resembling the olive: (TA:) or any trees without thorns: (K:) n. un. in this sense with  $\delta$ : (Fr, Ham p. 603, TA:) or any tall trees: (K:) or [trees] of the kind called عَصَاهُ, great, with spreading branches, beneath which men alight in the صَيْف [or summer]: (Ham ubi suprâ:) accord. to Bk. I.

AHn, the سَرَحَة is a great tree with spreading branches, beneath which people often alight, widely extending; men alight beneath it in the صَيْف [or summer], and pitch tents, or build houses, beneath it; and its shade is good: accord. to information given to Az by an Arab of the desert not known by him to have uttered a lie, it has a dusty colour, is not so tall as the اَثَل [a species of tamarisk], has small leaves, and lank branches, or twigs, and always grows slanting, its inclination among all the trees being towards the south (الْيَمِين): Lth says that the سَرَح are a kind of trees that have a fruit, and they are the اَلْيَة [app. a mistranscription for الاء, i. e. the  $\delta$ ]; but Az says that this is a mistake: Lth cites the saying of 'Antarah,

بَطَلٌ كَانَ ثِيَابَهُ فِي سَرَحَةٍ  
تُحَذَى نَعَالُ السَّبْتِ تَيْسَ بَتْوَمِ

(L,) i. e. He is a man of valour, tall of stature, as though his clothes were upon a great tree such as is called سَرَحَة; sandals of سَبْت [q. v.] are cut and made for him, such as are worn by the kings; and he is not a twin; so that he has been well suckled: (EM p. 245:) thus he describes this person as tall of stature, showing that the سَرَحَة is a large tree: but the اَلْيَة [or  $\delta$ ] has no trunk nor tallness: IAqr says that the سَرَح are ذَكْوَان that have become large; and the ذَكْوَان are certain trees having beautiful [shoots such as are termed] عَسَالِيح: the pl. is سَرَاح. (L.) — The n. un., سَرَحَة, is applied to signify † A man's wife, (S, A,) by a metonymy. (S.) The Arabs are said by Az to term a woman, or wife, a سَرَحَة growing over water, because in this case it is in the most beautiful condition. (TA.) — [Accord. to Forskål, (Flora Aegypt. Arab. pp. cvi. and 68,) the name of سَرَح is applied to a plant of the class pentandria, which he terms *Cadaba farinosa*, (described by him in p. 68,) growing in the lower region of the mountains of Wádee-Surdud, in Tihámeh.] — Also The exterior court or yard of a house, (K,) or, as in the L, of a gate, or door. (TA.)

سَرَحَ Easy; as also سَرِيحَ. (L.) You say, سَرَحَتْ وَوَدَّعَتْهُ سَرَحًا She brought him forth with ease. (TA.) And تَخْرُجُ سَرَحًا It passes forth easily and quickly: occurring in a trad., describing a draught of water that satisfies thirst (شُرْبَةٌ مَاءٌ). (TA.) And نَاقَةٌ سَرَحَةٌ A quick, or swift, she-camel; (S;) as also سَرَوَحٌ: (L:) or a she-camel quick and easy in pace. (A, MA, and Har p. 481.) And قَرَسٌ سَرَحٌ and مَنَسْرِيحٌ (K) and سَرِيحٌ, (TA,) or خَيْلٌ سَرَحٌ, (S,) A horse, or horses, quick, or swift. (S, K.) [See also سَرَاح, and سَرَاحٌ.] And مِلَاطٌ سَرَحٌ الْجَنْبِ A shoulder-blade, (TA,) or an upper arm-bone, of a camel, (Ish, T, TA,) quick to go and come [or move forwards and backwards]. (As, S, TA.) And مَشِيَّةٌ سَرَحٌ An easy gait, or manner of going; (S, K;) like سَجْعٌ. (TA.) And عَطَاءٌ سَرَحٌ † A gift promptly given, without deferring: (K:) or

† a gift that is easy and quick; a metaphorical phrase from نَاقَةٌ سَرَحٌ expl. above. (Har p. 481.) — [See also سَرِيحَةٌ, of which, in two senses, it is a pl.]

سَرَحَةٌ A single tree of the kind called سَرَحٌ [q. v.]. (Fr, S, TA.) — Also A she-ass that has attained to maturity but has not become pregnant. (O, K.) — And سَرَحَةٌ, (O,) or السَّرَحَةُ, (K,) is the name of A certain dog. (O, K.)

سَرَحَانٌ, of the measure فَعْلَانٌ, the ن being an augmentative letter, (Sb, S,) from the verb سَرَحَ, (TA,) The wolf; (S, A, Mgh, Msb, K;) as also سَرِحَالٌ; (Yaḥkoob, K;) fem. سَرِحَانَةٌ (Ks, S) and سَرِحَالَةٌ; (TA;) and the lion, (S, O, Msb, K,) in the dial. of Hudheyl: (S, O:) pl. سَرَاحِينٌ (S, A, O, Msb, K) and سَرَاحٌ and سَرَاحٌ, (O, L, K,) but the last not remembered to have been heard by Az. (L.) It is said in a prov.,

سَقَطَ الْعَشَاءُ بِهِ عَلَى سَرَحَانٍ

[The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf]: (S, Meyd:) accord. to A'Obeid, it originated from a man's going forth to seek the evening-meal, and falling upon a wolf, which devoured him: accord. to Aq, from the like accident to a beast: accord. to IAqr, from a man's being slain by another man, named سَرَحَان: it is applied to the seeking an object of want that leads one to destruction. (Meyd. [See Freytag's Arab. Prov. i. 599: but the name there written "Hasahah" is هَزَلَةٌ; accord. to Meyd, the father, but accord. to the O, the brother, of Sirhán.]) — Hence, (Mgh, Msb,) i. e. from السَّرَحَان as meaning "the wolf," or, as some say, "the lion," (TA,) ذَنْبُ السَّرَحَانِ The false dann; (Mgh, O, K, TA;) i. e. the first [dann]. (TA. [A term nearly agreeing with the Greek *λυκόφως*.]) — السَّرَحَان, (O, K,) or سَرَحَان, (TA,) is also the name of A certain dog: and of a certain horse: and of another horse. (O, K.) — Also The middle of a watering-trough or tank: (O, K:) pl. as above. (K.)

سَرَاحٌ a subst. from التَّسْرِيحِ الْمَرَاةَ; (S, Msb, K;) [i. e., a subst.] signifying The dismissal of a wife by divorcement: (Bd in xxxiii. 28 [where it is used as a quasi-inf. n., as it is also in verse 48 of the same chap.]:) like فَرَاتٌ and فَرَاتٌ, it signifies divorcement explicitly. (L.) — [And Dismissal in a general sense. Hence,] it is said in a prov., سَرَاحٌ مِنَ التَّجَارِحِ † [i. e. Dismissal is a part of the accomplishment of one's want]; (S, A, L;) meaning, when thou canst not accomplish a man's want, make him to despair; for thy doing so will be in his estimation an act that will stand him in lieu of thy helping him to accomplish it: (S, L: [in some copies of the former, for فَايْتَسَهُ, we find فَايْتَسَهُ:] or it is applied to a man who does not desire to accomplish the want [of another]; and means, it behooves thee to make him to despair if thou accomplish not his want. (Meyd. [See a similar prov. voce سَرَاحٌ.]) — Also Haste, ex-

pedition, or promptness. (TA.) — And + *Ease*: so in the saying, أَفْعَلْ ذَلِكَ فِي سَرَّاحٍ وَرَوَّاحٍ (TA) i. e. † *Do thou that in a state of ease* (§ and A and K in art. رَوَّاحٍ) and *rest*. (A in that art.) — سَرَّاحٍ [indecl.] like قَطَامٍ, [app. as meaning *The quick, or quick and easy in pace, like السَّرَّاحِ,*] the name of a certain horse. (K.)

سَرَّاحٍ: see سَرَّاحٍ.

سَرَّاحٍ: see سَرَّاحٍ. — أَمْرٌ سَرَّاحٍ *An affair done quickly, expeditiously, or promptly*; (TA;) in which is no deferring. (A.) You say also, لَا يَكُونُ ذَلِكَ إِلَّا فِي سَرَّاحٍ *That will not be save with quickness, expedition, or promptness*. (TA.) And أَنْ خَيْرَكَ لَفِي سَرَّاحٍ and إِنَّ خَيْرَكَ لَفِي سَرَّاحٍ, *Verily thy bounty is quick, expeditious, or prompt*. (TA.) — فَوْسٌ سَرَّاحٍ *A horse without a saddle*. (§, K.) — See also the next paragraph, in five places.

سَرَّاحٍ *A thong with which one sews soles or sandals or the like*: (§, O, K:) pl. سَرَّاحٍ (§, O, K\*) and سَرَّاحٍ (TA) and [coll. gen. n.] سَرَّاحٍ (§, TA:) or, as some say, the thong wherewith is fastened, or tied, the خَدْمَةُ, which is a [thick plaited] thong that is fastened upon the pastern [of a camel, encircling it like a ring, for the attachment of a leathern shoe, or sandal]: (TA:) the pl. سَرَّاحٍ is also expl. as signifying the نَعَالٍ [or leathern shoes, or sandals,] of camels: or, as some say, the thongs, or straps, of their نَعَالٍ; each thong, or strap, being called سَرَّاحٍ: (L, TA:) Suh says, in the R, that سَرَّاحٍ signifies a kind of thing like the نَعَالٍ with which camels' feet are clad. (TA.) The سَرَّاحِ of an arrow are the sinews that are wound around it; sing. سَرَّاحٍ: and also certain marks upon it, like those of fire. (TA.) — Also *A piece of a garment (K, TA) that has been much torn*: (TA:) pl. سَرَّاحٍ (K, TA) and [coll. gen. n.] سَرَّاحٍ (TA.) — And *A conspicuous elongated strip of ground, (O, K,) even, (O,) narrow, and having more trees, or shrubs, (O, K,) or, as Az says, having more plants, or herbage, and trees, or shrubs, (TA,) than what is around it, (O, K, TA,) and rising above what surrounds it*; (TA:) so that one sees it to be oblong, abounding with trees, or shrubs, what is around it having few trees, or shrubs: and sometimes it is what is termed عَقَبَةٌ [app. as meaning *a long mountain lying across the way, and over which one passes*]: (O, TA:) pl. سَرَّاحٍ (O, K, TA) and [coll. gen. n.] سَرَّاحٍ (TA.) — And *An oblong, or elongated, tract of blood, (K, TA,) when flowing*: (TA:) pl. سَرَّاحٍ (K, TA) and [coll. gen. n.] سَرَّاحٍ (TA.)

سَرَّاحٍ: see سَرَّاحٍ. — Also *Tall*; (§, K;) as an epithet applied to a man. (TA.) — And *Locusts, or the locust*. (§, O, K, TA.) [In the CK, and in my MS. copy of the K, الجَوَادِ is erroneously put for الجَرَادِ.] And أَمْرٌ سَرَّاحٍ *The female locust*:

(Aboo-'Amr Ez-Zâhid, IB:) and the name of *A certain woman*, (§, K,) in one instance only. (Aboo-'Amr Ez-Zâhid, IB.) — السَّرَّاحِ (K,) or سَرَّاحٍ (O,) is the name of *A certain dog*. (O, K.)

سَرَّاحٍ [probably meaning *Quick, or quick and easy in pace, like السَّرَّاحِ,*] the name of a horse of *El-Mohallak Ibn-Hantam*. (O, K.)

سَرَّاحٍ and سَرَّاحَةٌ: see سَرَّاحٍ, second sentence, in three places. مَا لَهُ سَرَّاحَةٌ وَلَا رَائِحَةٌ [lit. *He has not any camels, &c., that go away to pasture, nor any that return from pasture,*] means + *he has not anything*: (§, TA:) and sometimes it means + *he has not any people, or party*. (Lh, TA.) — سَبِيلٌ سَرَّاحٍ *A torrent running, or flowing, easily*. (Aboo-Sa'eed, A, TA.) — سَرَّاحٍ is also used as a subst., signifying *A pastor who sends forth, or sets free, camels, or cattle, to pasture, or to pasture where they please, by themselves, or who sends them forth in the morning to the pasturage: and a people, or party, having camels, or cattle, pasturing, or pasturing where they please, by themselves, or sent forth in the morning to the pasturage*. (TA.)

مَسَرَّاحٍ *A place of pasturage*: (K:) or a place into which beasts are sent forth, or sent forth in the morning, to pasture: (O:) pl. مَسَرَّاحٍ. (TA.) مَسَرَّاحٍ لَهُ إِبِلٌ قَلِيلَاتٌ الْمَسَرَّاحِ occurs in a trad., of Umm-Zarâ, meaning [*He has camels whose places of pasturage are few; i. e.] his camels do not go forth into distant pasturages, but lie down in his outer court, or yard, in order that they may be near by to supply the guests with their milk and their flesh*. (TA.)

مَسَرَّاحٍ *A comb*. (O, K.) — And [the dual] مَسَرَّاحَيْنِ *Two wooden things, or two pieces of wood, [composing a yoke,] that are bound upon the neck of the bull with which one ploughs*. (AHn, TA.)

مَسَرَّاحَةٌ *An instrument with which hair and flax or the like are separated and combed*. (TA.)

مَسَرَّاحٍ The سَرَّاحِ [or mirage]: (K:) [in some copies of which, السَّرَّاحِ is put in the place of السَرَّاحِ:] mentioned on the authority of Th; but he was not sure of its correctness: (TA:) a dial. var. of مَسَرَّاحٍ in this sense. (TA in art. شرح.)

مَسَرَّاحٍ; and its fem., with ة: see سَرَّاحٍ, in two places. — Also the former, (K, TA,) applied to a man, (TA,) *Lying upon his back, or lying as though thrown down or extended, and parting his legs*. (K, TA.) — And *Denuded, or divested, of his clothes; or making himself to be so: or having few clothes; lightly clad*: (TA:) or *coming, or going, forth from his clothes*; (§, O, K;) or so مَسَرَّاحٍ مِنْ ثِيَابِهِ. (A.) [Hence,] one says, هُوَ مَسَرَّاحٌ مِنْ ثِيَابِهِ الْكِرَامِ † *He is divested, or divesting himself, of the apparel of generosity*. (A.) — And [applied to a camel as meaning] *Divested of his وبر [i. e. fur, or soft hair]*. (TA.)

المَسَرَّاحِ is also the name of *A kind of verse*; (§, O, K;) [namely, *the tenth*;] *the [full] measure of which is*

مُسْتَفْعِلُنْ مُفْعُولَاتٌ مُسْتَفْعِلُنْ

twice. (O.)

### سرحب

سَرْحُوبٌ, applied to a mare, *Long-bodied*; (§, K;\*) [said to be] applied only to a female: (§:) or, as some say, a mare *that moves the fore legs quickly in running*: and a horse of *generous race, or excellent, and light, or active*: said by Az to be mostly applied to the horse-kind, but restricted by some to the female. (TA.) And *A she-camel swift, and long [in the body]*. (TA.) It is also applied to a man, (K,) meaning *Tall, and beautiful in body*: and with ة, to a woman: but not known to the Kilábees as applied to a human being. (TA.) — السَّرْحُوبُ *The jachal*; syn. ابْنِ آوَى. (K.) — And *A certain blind devil, dwelling in the sea*. (K.) — سَرْحُوبٌ سَرْحُوبٌ, (K, TA,) with the ب quiescent, (TA,) [in the CK with ب,] *A cry by which the ewe is called on the occasion of milking*. (K.)

### سرحل

سَرْحَلٌ; fem with ة: see سَرْحَلَانٌ, in art. سرح.

### سرد

1. سَرَدٌ, aor. ٤, inf. n. سَرَدٌ, *He carried on a thing, or put it forward from one stage to another, in regular order, consecutively, or one part immediately after another, uninterruptedly; he made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like*: (M, L:) [and so سَرَدٌ, inf. n. تَسَرَدٌ; or this may have an intensive signification.] — You say, سَرَدَ الدَّرَجَ (A,) [aor. and] inf. n. as above, (§, K,) *He fabricated the coat of mail (S, A, K) by inserting the rings one into another*: (§, A:) [and so (as appears from an explanation of its pass. part. n.) سَرَدَهَا; or this may have an intensive signification:] and زَرَدَهَا signifies the same. (K in art. زرد.) [See also سَرَدٌ below.] — And سَرَدَ الشَّيْءَ (M,) inf. n. as above; (M, K;) and سَرَدَهُ (M,) inf. n. تَسَرَدٌ; (K;) and سَرَدَهُ (M,) inf. n. إِسْرَادٌ; (TA;) *He perforated the thing [as one does in fabricating a coat of mail, (see, again, سَرَدٌ, below,) and in sewing leather]*: (M, K:) some say that سَرَدٌ signifies the act of perforating. (§.) — And سَرَدَ النِّعْلَ وَغَيْرَهَا [inf. n. as above and سَرَادٌ,] *He sewed the sandal &c.*; (A;) [as also سَرَدٌ, for] سَرَدٌ (§, K) and سَرَادٌ (K) and تَسَرَدٌ (§, K) signify the sewing of leather. (§, K.) — And سَرَدَ خُفَّ البَعِيرِ, inf. n. سَرَدٌ, i. q. خَصَفَهُ بِالْقَدِّ [app. meaning *He covered the camel's foot with thongs interwoven*]. (M.) — And سَرَدَ الْحَدِيثَ (M, A, Mṣb) وَنَحْوَهُ (M,) aor. ٤, (§, M, Mṣb) inf. n. سَرَدٌ; (§, M, Mṣb, K;) and سَرَدَهُ (TA); † *He carried on, or continued, uninterruptedly, (S, M, A, Mṣb, K,\*) and well, (§, K,) the narrative, or tradition, or discourse, (§, M, A, Mṣb, K,) and the like*; (M;) and in

like manner, القِرَاءَةُ the recitation, or reading: (A:) from سَرَدِ الدَّرْعِ and التَّعَالِ [or التَّعَلُّ, expl. above]: (Har p. 307:) and سَرَدِ الْقُرْآنِ He carried on, or continued, uninterruptedly and with rapidity the recitation, or reading, of the Kur-an. (M, L.) And سَرَدِ الصَّوْمِ (S, K\*) or الصَّيَامِ, (TA,) and صَوْمُهُ, aor. 2, inf. n. سَرَدٌ, (K,) † He continued uninterruptedly the fast, (S, K,) and his fast. (K. [See also what next follows.]) — سَرَدٌ, aor. 2, (K,) inf. n. سَرَدٌ, (TK,) He (a man, TA) fasted uninterruptedly. (K.)

2: see the preceding paragraph, in six places.

4: see 1. — اسرد النخل The palm-trees had hard green dates, which are termed سَرَادٌ. (K.)

5. تسرد الدر † The pearls, or large pearls, followed one another, or did so uninterruptedly, upon the string. (A.) And تسرد دمه كما يتسرد upon the string. (A.) And تسرد دمه كما يتسرد † His tears followed one another, or did so uninterruptedly, like as do pearls. (A.) And تسرد الحديث, and, القِرَاءَةُ, † The narrative, or tradition, and the recitation, or reading, was carried on, or continued, uninterruptedly [and well: see 1]. (A.)

Q. Q. 3. اسرنداه (S, M, K,) inf. n. اسرنداه, (S,) It (a thing, M) prevailed against him, or overcame him; (S,\* M, K;\*) like اسرنداه: (S,\* K:) these two are said to be the only verbs of this measure: (TA:) [but several others should be added; as اغلندى and اغلندى and اغلنتى:] the ي in اسرندى [and the like] is to render it quasi-coordinate to [quadrilateral-radical verbs of the measure] افعلنل. (S.) A rájiz says,

قد جعل النعاس يغرنديني  
أطرده عني ويسرنديني

[Drowsiness was beginning to prevail against me; I driving it from me, and it overcoming me]. (S, M; but in the latter, with أدفعه in the place of أطرده.)

سرد inf. n. of 1 [q. v.]. (S, M, &c.) [Hence,] وَقَدَّرَ فِي السَّرْدِ, in the Kur xxxiv. 10, means And do thou make a due adaptation of the rings in the fabrication of the coats of mail: (Bd, Jel:) or and do thou properly adapt the nails, or pins, and the holes of the rings, [in the fabrication,] not making the former thick and the latter small, nor the reverse: (M, Bd,\* L:) or السرد means السمر [i. e. the nailing, or the making firm, or fast, with nails], (Zj, M, L,) in this instance. (Zj, L.) — Also † Coats of mail; (S, M, L, K;) a gen. n. in this sense: (S, K:) [and a single coat of mail; like زرد and زرد:] and † any other حلق [properly signifying rings, but here meaning mail]; (S, A, K;) [i. e.] it signifies also the like of coats of mail, made of حلق: (M, L:) [said to be] so called because the two extremities of each ring are perforated by the nail, or pin; and these rings are [termed] السرد: (L:) [if so, the word is an inf. n. used in the sense of a pass. part. n.,] see مسرود, [and then as a subst.; and, being originally an inf. n., it is used alike as sing. and

pl.; or, as Z says,] it is an inf. n. used as a subst.: (A:) or السرد, as some say, means السمر, [as mentioned above,] and السرد means الحلق [like الزرد]. (M.) — Also † Consecutive, or following one another: so in the phrase نجوم سرد † [Stars that are consecutive: the epithet retaining the masc. sing. form, though applied to a pl. subst., because originally an inf. n.; like عدل in the phrase رجال عدل]. (A.) So too as an epithet applied to three of the sacred months, in the saying, ثلاثة سرد وواحد فرد [Three are consecutive and one is separate]: (A:) thus an Arab of the desert answered when asked if he knew the sacred months: (S, M, Mṣb:) the سرد are Dhu-l-Ḳaʿdeh and Dhu-l-Ḥijjah and El-Moharram, and the فرد is Rejeb. (S, M.)

سرد: see السرد in the next preceding paragraph.

سراد Hard green dates: (K:) and dates that are injured by want of water, (K, TA,) and consequently dry up before ripening: (TA:) or unripe dates that drop before attaining to maturity, while green: n. un. with 2: (AHn, M, TA:) or the latter signifies a date that becomes sweet before it becomes coloured, being such as is termed بلحة. (M, TA.) [See بسر.] — See also مسرد. — مسرد and سرود said by Golius, and by Freytag after him, to signify the same as the “Pers. Pavidum fugacemque esse,” as on the authority of the KL, are mistranscriptions for سراد and سرود, which I find thus expl. in the KL.]

سراد: see مسرد.

سرید: see مسرد in two places.

سرادة The art of fabricating coats of mail; as also زرادة. (TA in art. زرد.)

سراد A fabricator of coats of mail; (TA in art. زرد;) i. q. زراد. (M and TA in art. زرد.) — And A sewer of leather; (TA;) as also سارد. (AA, L, TA.)

سردى: and سردى: see art. سرد.

سردى Strong: (S, M, K:) or bold, daring, brave, or courageous: (M:) and quick in his affairs: (K:) or a man who goes on, or advances, boldly; derived from السرد: (Sb, TA:) [accord. to Sb, therefore, this is its proper art.; but accord. to the K, its proper art. is سرد, in which F mentions it again: it is perfectly decl., i. e., with tenween, for] the fem. is سرنداه. (S, TA.) — Also A sword that penetrates the thing that it strikes. (L.)

سارد: see سرد.

المسرد: see سرد.

مسرد (S, M, A, L, Mṣb) and سراد (S, M, A, L) An instrument for perforating: (M, L, Mṣb:) and, (M,) or as some say, (Mṣb,) an instrument with which leather is sewed; (S;) syn. مسرود; (M, L, Mṣb;) or اشقى; which is [said to be] the same thing as the مسرود; (L;) as

also سرید: (K:) or an [instrument of the kind called] اشقى that has a hole at its extremity; (A;) and so سرید and سراد. (TA: [but the last I think a mistake for سراد.]) — [Hence,] one says, هو ابن مسرد, (K,) or هو ابن مسرد, (A,) † He is the son of a female slave: (A, K:) because she is a sewer of skins, or leather: (A:) an expression of vituperation. (K.) — [Hence, likewise,] مسرد also signifies † The tongue. (M, A.) So in the saying, فلان يخرق الاعراض بلسانه † [Such a one wounds reputations with his tongue]. (A.) — Also A sandal having its لسان [or tongue, i. e. the thing projecting in its fore part,] faced with another piece sewed on. (M, L.)

مسرد; and its fem., with 2: see the next paragraph, in three places.

سرد and مسرد [app. A sewing of leather or skin carried on in regular and uninterrupted order]. (S. [In one of my copies of the S, I find سرد in the place of سرد; and so in the L; but the latter appears from the context to be the right reading.]) — And likewise درع مسرودة and مسرودة, (S,) or درع مسرود, and لبوس مسرد, [though درع and لبوس are both generally fem.,] and لامة سرد, [in which the epithet retains the masc. form because originally an inf. n., like عدل in the phrase امرأة عدل.] A coat of mail fabricated by inserting the rings one into another. (A.) And مسرودة signifies A coat of mail (درع) perforated [in its rings]. (S.)

نؤلؤ مسرد † Pearls following one another, or doing so uninterruptedly. (A.) And ماش مسرد † One walking, or going, with consecutive, or uninterrupted, steps. (A.)

مسرد [A thing] that overcomes one. (S.)

سرداب

سرداب, an arabicized word, (K,) from [the Pers.] سرد [i. e. “cold”] and آب [“water”], (TA,) A subterranean structure, for the summer: (El-Aḥmar, K:) or a narrow place into which one enters: (Mṣb:) [applied in the present day to a cellar, or subterranean vault, in which anything is put to be kept cool:] pl. سرداب (Mṣb) [or سرداب].

السردابية A people of those who compose the extravagant zealots of the [sect called] رافضة [q. v.], who expect El-Mahdee's coming forth from the سرداب that is in Rei, wherefore they bring a saddled and bridled horse every Friday, after the prayer [of the congregations at noon], saying, “O Imám: in the name of God:” three times. (TA.)

سردق

[Q. 1. سردق, inf. n. سردقة, He covered a house with an awning over its interior court, as a protection from the heat of the sun: so accord. to Golius, as on the authority of the KL: and the

same is indicated by the explanation of the pass. part. n. in the PŞ: but in the KL, I find only the inf. n. expl. by *سَرَابَرْدَةٌ كَرْدَنٌ*: the verb may, however, be better expl. as signifying *he furnished with a سَرَادِقٌ*, q. v.]

*سَرَادِقٌ*, said by El-Jawáleekee to be an arabicized word from [the Pers.] *سَرَادَارٌ* or *سَرَاطِقٌ*, (MF.) *An awning extended over the interior court of a house*: (Ş, O, Mşb, K:) [and the cover of a tent:] and *any tent of cotton*: (Ş, O, K, and mentioned in the Mşb as on the authority of J:) or a [tent of the kind called] *فُسَطَاطٌ*; (Bd in xviii. 28;) so says AO: (Mşb:) also (Mşb) *an enclosure around a خَيْمَةٌ [or tent], consisting of pieces of cloth, without a roof*: (Mgh, Mşb:) or *an enclosure (حُجْرَةٌ) around a فُسَطَاطٌ*: (Ksh and Bd ubi suprâ:) or *what surrounds the [tent called] خَيْمَةٌ and the [tent called] قَيْبَةٌ*: (Ĥam p. 772:) or *any wall or enclosure, or [tent such as is called] مَضْرَبٌ, or [such as is called] حَبَابَةٌ, that surrounds a thing*: (IAth, TA:) pl. *سَرَادِقَاتٌ*: (Ş, O, K:) it has this pl., though it is masc., because it has no broken pl. (Sb, TA.) El-Kedhdháb El-Hirmázee says, not Ru-beh as in the "Book" of Sb [and in the Ş], addressing Ĥakam Ibn-El-Mundhir Ibn-El-Járood,

\* *سَرَادِقُ الْمَجْدِ عَلَيْكَ مَمْدُودٌ* \*

† [The canopy of glory is extended over thee]. (O, TA.) — [Hence,] † *Dust rising*; or *spreading, or diffusing itself*. (Az, O, K.) — And † *Smoke rising high, and surrounding a thing*. (Az, O, K.) — In the Kūr xviii. 28, it is applied to what will surround the unbelievers, of the fire of Hell, (Ksh, Bd,) as being likened to a *فُسَطَاطٌ*, (Bd,) or to an enclosure around a *فُسَطَاطٌ*; or as meaning the *smoke* of the fire; or a *wall* thereof. (Ksh, Bd.)

*بَيْتٌ مَسْرُودٌ* (Lth, Ş, &c.) [A house, or tent,] having a *سَرَادِقٌ*: (Ksh in xviii. 28, and PŞ:) or having the whole of its upper part, and of its lower part, *مَسْدُودٌ* [accord. to the TK here meaning *curtained*, which seems to be the only apposite rendering, but I know not any authority for it], (Lth, JK, O, K, TA,) or *مَسْدُودٌ* [i. e. *closed, &c.*]. (So in the CK.)

### سرط

1. *سَرَطَةٌ*, aor. =, inf. n. *سَرَطٌ* (Ş, M, Mşb, K) and *سَرَطَانٌ*; (M, K;) and *سَرَطَةٌ*; (Şgh, K;) but the former is the more chaste, and is the form commonly known, and the latter is by some disallowed; (TA;) *He swallowed it*: (Ş, M, Mşb, K:) or, as in some of the copies of the Ş, *without chewing*: or, accord. to the A, *by little and little*: (TA:) and *استرطه* signifies the same; (Ş, M, Mşb, K;) and so *تسرطه*: (Aş, K:) and in like manner, *زرده* and *ازدرده* (TA) [and *تزرده*]. It is said in a prov., *لَا تَكُنْ حَلُوقًا فَتَسْرُطَ وَلَا مَرًّا فَتَعْقَى*. *Be not thou sweet, so that thou shouldst be swal-*

*lowed; nor bitter, so that thou shouldst be put out of the mouth because of thy bitterness*: (Ş, TA:) or, accord. to one relation, *فَتَعْقَى*, i. e., *so that thou shouldst be disliked for being very bitter*: used in enjoining the taking of a middle course of conduct: so in the O. (TA.)

4. *أَسْرَطْتُهُ ذِرَاعِي* I put my fore arm upon his throat [from behind him], to strangle him, or throttle him. (TA in art. ذرع.)

5: see 1.

7. *انسرط في حلقه* It (a thing, M) passed easily in his throat. (M, K.)

8: see 1.

Q. Q. 1. *سَرَطَرٌ*: see art. *سورطر*.

*سَرَطٌ* A man that swallows quickly; (Ibn-'Abbád, O;) as also *سَرَطَةٌ* (Ibn-'Abbád, O) and *سَرَطُوطٌ*: (O:) or *سَرَطُوطٌ* (so accord. to the TA) and *سَرَطُوطٌ* and *سَرَطُوطٌ* a man that eats quickly: (TA:) or the first, and *سَرَطَانٌ* and *سَرَطِيطٌ*, (M, K,) a man (M) that swallows well, (M,) or *largely*. (K.) [See also *سَرَاطِي*.] — Also, and *سَرَطَانٌ*, (M, K,) † A horse (M, TA) that runs vehemently. (M, K, TA.) [See again *سَرَاطِي*.]

*سَرَطَةٌ*: see the next preceding paragraph.

*سَرَطِيطٌ* and *سَرَطَرٌ*: see *سَرَاطِي*, in three places. — Hence, (M,) the former also signifies † *An eloquent speaker*; (M, K;) as also *سَرَطَانٌ*. (TA.) [See also art. *سورطر*.]

*سَرَطَانٌ*: see *سَرَطٌ*, in two places: and *سَرَطِيطِي*: and *سَرَطِيطَرٌ*. — Also [The crab;] a certain aquatic creature; (Ş;) a certain animal of the sea; (Mşb;) a certain creeping thing (دَابَّةٌ), of aquatic creatures; (M;) a certain fluvial creeping thing (دَابَّةٌ); and also a marine kind, which is an animal that becomes hard like stone: the former kind is of much utility; the quantity of three *مَثاقيل* of its ashes, when burnt in a cooking-pot of copper (*نُحَاسٍ أَحْمَرٍ*) [for the latter of which words we find in the CK *حُجْرَةٌ*], with water or wine, or with half its weight of gentian (*جَنْطِيَانًا*), is very good against the bite of the mad dog; if its eye be hung upon a person affected with a tertian fever, he is cured; and if its leg be hung upon a tree, its fruit falls spontaneously: (K:) this is [said of] the *سَرَطَانٌ* that is bred in rivers: (TA:) of the marine kind, what is burnt is an ingredient in collyriums, (K,) for removing whiteness, (TA,) and in dentifrices (*سُنُونَاتٌ*, so in copies of the K and in the TA [but in the CK, erroneously, *سَفُونَاتٌ*]), and strengthens the gum: (TA:) pl. *سَرَطَانَاتٌ*. (Mşb.) — *السَرَطَانُ* is also the name of † A certain sign of the Zodiac; (Ş, M, K;) [Cancer;] the fourth sign; so called because resembling the creature above mentioned in form. (TA.) — [The disease called cancer;] a black-biliary tumour, which begins like an almond, and smaller, and when it becomes large,

there appear upon it veins, red and green, resembling the legs of the *سَرَطَانٌ*: there is no hope for its cure; and it is treated medicinally only in order that it may not increase: (K:) a certain disease that attacks men and beasts: (M:) it is also (K) a certain disease in the pastern of a beast, rendering it hard, or rigid, so that the animal inverts his hoof: (Ş, K:) a certain disease that appears in the legs of beasts: (T, TA:) some say that it is a disease which affects a man in his fauces, having relation to the blood, and resembling the *دَبَيْلَةٌ* [which is explained by ISh, in describing the disease termed *ذَاتُ الْجَنْبِ*, as an ulcer that perforates the belly]: and some say, that it is [the disease called] *دَاءُ الْفِيلِ*. (TA.)

*سَرَطِيطٌ*: see *سَرَطٌ*.

*سَرَطُوطٌ* or *سَرَطُوطٌ*: see *سَرَطٌ*.

*سَرَطُوطَانٌ* (Lth, Lh, Ş, M, K) and *سَرَطُوطَانٌ* (Lth, M, K,) the former said by Az to be a good form, like *جَلْبَابٌ* and *سَجْلَابٌ*, but the latter to be the only instance of its form known to him, (TA,) and *سَرَطِيطٌ*, like *زُبَيْرٌ*, (accord. to the K,) or *سَرَطِيطٌ*, (as in the M,) like *قَبِيطٌ*, (TA, [in which this is said to be the right form,]) [The kind of sweet food called] *فَالُودٌ*, (Lh, Ş, M, K,) or *فَالُودَجٌ*; (as in some copies of the K and in the TA;) so called because very delicious to eat and swallow, from *سَرَطٌ* signifying the "act of swallowing;" (Az, TA;) of the dial. of Syria: (Lh, M:) or [the kind of sweet food called] *خَبِيصٌ*. (M, K.)

*سَرَاطٌ*: see *سَرَاطِي*.

*سَرَاطٌ* A road, or way: (Mşb:) or a conspicuous road or way; (M, K;) so called because he who goes away on it disappears like food that is swallowed; (K;) i. q. *صَرَاطٌ*, (Ş, M, Mşb, K,) which is of the dial. of the early Kureysh, (Fr,) and is the more approved, on account of the mutual resemblance [of the *ص* and *ط*], (M, K,) though the former is the original; (M, Mşb, K;) and *زَرَاطٌ*; for the saying that the pronunciation with the pure *z* is a mistake, is [itself] a mistake: (K:) [ISd says,] Aş mentions the reading *الزَرَاطُ*, with the pure *z*; but this is a mistake; for he only heard the resemblance, and imagined it to be *z*; and Aş was not a grammarian, that he should be trusted in this matter: (M:) this is [itself, however,] a mistake; for AA is related to have read *الزَرَاطُ*, and the same is related of Ĥamzeh, by Ks. (TA.) One says also, *هُوَ فِي دِينِهِ عَلَى سَرَاطٍ مُسْتَقِيمٍ* [He is, in respect of his religion, on, or in, a right way]. (TA.) [It is fem. as well as masc.: see *زَقَاتٌ*.]

*سَرَاطِي*: see *سَرَاطِي*.

*سَرَطِيطِي*: see *سَرَطُوطَانٌ* and *سَرَطِيطِي*.

*سَرَطِيطِي*: see *سَرَطِيطَانٌ* and *سَرَطِيطِي*.

*سَرَاطِي* A great eater; (K;) as also *سَرَاطِي*.

(Seer, M, K,) and **سُرَطِرٌ** (K:) or one who swallows everything; as also **سُرَوَاتٌ** (M) and **سُرَطِرٌ** and **سُرَطِرٌ**; (Lh, M;) from **الاستراط**; the **ر**, accord. to IJ, being augmentative; (M;) and so **سُرَوَاتٌ**. (TA.) [See also **سُرَطٌ**.] — Also, (S, M, K,) and **سُرَاطٌ**, (M, K,) † A sword that cuts (S, K, TA) much, or well; (K, TA;) that passes into the object that is struck with it; (M, TA;) that goes quickly into the flesh. (Ibn-Habeb, O, in explanation of the former word.) — **سُرَاطِيُّ الحَرِي** † A horse that runs vehemently. (K, TA.) [See again **سُرَطٌ**.]

**سُرَيْطَةٌ**, (Jm, M, K, TA,) or **سُرَيْطِيٌّ**, (L,) A kind of soup, or food that is supped, (Jm, M, K, TA,) like **خَزِيرَةٌ** [q. v.]; (Jm, M, TA;) in the K, erroneously, like **حَرِيرَةٌ**: (TA:) or resembling **خَزِيرَةٌ**. (L in explanation of the latter word.) — See also **سُرَيْطِيٌّ**.

**سُرَوَاتٌ**: see **سُرَاطِيٌّ**, in two places.

**سُرَاطٌ**: see **سُرَطٌ**.

**سُرَيْطٌ**: see **سُرَطَرَاتٌ** — and see also the paragraph here following.

**سُرَيْطِيٌّ** a word occurring in the following prov.: **الْأَخَذُ سُرَيْطِيٌّ وَالْقَضَاءُ سُرَيْطِيٌّ**, (S, K,) or **سُرَيْطِيٌّ** and **سُرَيْطِيٌّ**, (so in a copy of the M, without teshdeed,) and one says also **سُرَيْطِيٌّ** and **سُرَيْطِيٌّ**, (O, K,) and **سُرَيْطِيٌّ** and **سُرَيْطِيٌّ**, (O, K, TA, in the CK **سُرَيْطَا** and **سُرَيْطَا**) and **سُرَيْطٌ** and **سُرَيْطٌ**, (K, and so in a copy of the S,) each like **زَيْبَرٌ**, (TA,) or **سُرَيْطٌ** and **سُرَيْطٌ**, (so in another copy of the S,) or both, (M,) [Taking, or receiving, is a swallowing, and paying is a making with the mouth a sound like that of the emission of wind from the anus; i. e.] one takes, or receives, a loan, or the like, (S, M, O, K,) and swallows it, (M, O, K,) and when payment is demanded of him he makes with his mouth a sound like that of the emission of wind from the anus: (S, M, O, K, TA:) meaning that taking, or receiving, is liked, and paying is disliked: (TA:) and **سُرَطَانٌ**, (O, K,) or, as some relate it, **سُرَطَانٌ**, (O,) **وَالْقَضَاءُ لِيَانٌ**. (O, K. [See 1 in art. **سَلَج**.])

**سُرَيْطِيٌّ**: see the next preceding paragraph.

**سُرَطٌ** and **سُرَطٌ** The gullet: (M, K:) also written with **ص**. (M.)

**سُرَطٌ**: see what next precedes: — and see also **سُرَطٌ**.

**سرطير**

Q. 1. **سُرَطِيرٌ** *He* (a man) *was, or became, silent.* (Sh, TA in art. **رَطِيرٌ**.) — [From what follows, it would seem to signify also *He was perspicuous in speech, or eloquent.*]

**سُرَطِيرٌ** *Long, or tall;* (S, K;) as also **سُرَطِيرٌ** (K:)

in the latter sense, the former epithet is applied to a man; as also **سُرَطِيرٌ** and **سُرَطِيرٌ**: (M:) and a poet (namely 'Adee Ibn-Zeyd, TA) uses the phrase **سُرَطِيرٌ اللَّحْيَيْنِ** [long in the two jaw-bones]. (S.) — And The gullet; because of its width. (M.) — And, as also **سُرَطِيرٌ**, *Wide in the fauces, quick in swallowing,* (M, K,) or *that swallows much,* (TA,) with [largeness of] body and make: (M, K:) or *that swallows everything:* held by Kh to be of the trilateral-radical class; (M, TA;) and mentioned in art. **سُرَطٌ**. (TA. [See **سُرَاطِيٌّ**].) — And hence † the latter, † *An eloquent speaker:* (M in art. **سُرَطٌ** and in the present art., and K\* in the former:) or *perspicuous in speech;* (M and K in the present art. ;) as also **سُرَطِيرٌ**. (K.) — **سُرَطِيرٌ** is also expl. as meaning **الذِي يَسْتَوْعِبُ الزَّمَامَ** [which may be rendered *That takes the whole of the nose-rein, or leading-rope;* but the exact meaning must be determined from the context]; and so **سُرَطِيمَانٌ**. (Freytag, from the Deewán of Jereer.)

**سُرَطِيرٌ**: see **سُرَطِيرٌ**, in three places.

**سُرَطِيمَانٌ**: see **سُرَطِيرٌ**, last sentence.

**سُرَطِيرٌ** } see **سُرَطِيرٌ**, first sentence.  
**سُرَطِيرٌ** }

**سرع**

1. **سُرِعٌ**, aor. <sup>2</sup>, inf. n. **سُرِعٌ** (S, M, K) and **سُرِعٌ** (TA [and mentioned in the K, but app. as a simple subst.,]) and **سُرِعٌ** and **سُرِعٌ** and **سُرَاعَةٌ** (TA) and **سُرِعَةٌ** (K,) or this last is a simple subst. from **أَسْرَعٌ**, (Msb,) [but it is also generally used as syn. with the inf. ns. before mentioned when they are employed as simple substs., and is more common than any of them,] *He, or it, was quick, expeditious, hasty, speedy, rapid, swift, or fleet:* [in course, tendency, action, speech, &c.:] (S, K:) or, said of a man, i. q. **أَسْرَعٌ** [which may mean as above, or *he hastened, made haste, or sped,*] in his speech and in his actions: (IAar, TA:) but Sb makes a difference between **سُرِعٌ** and **أَسْرَعٌ**: see the latter below: (TA:) one says also **سُرِعٌ**, aor. <sup>2</sup>; a dial. var. of **سُرِعٌ**: and **تَسْرِعٌ**, said of an affair, or event, signifies the same as **سُرِعٌ**. (TA.) One says, **الْوَحَاةُ السَّرِعَةُ** like **الْوَحَاةُ**, (S, K,) i. e. [Make thou] *haste; or haste to be first, or before, or beforehand: haste; or haste to be first, &c.* (S and TA in art. **وَحَى**.) And **سُرِعٌ**, (S, TA,) and **سُرِعٌ**, which is a contraction of the former; for the Arabs contract by the suppression of dammeh and kesreh because they are difficult of pronunciation, saying **فَحَذٌ** for **فَحَذٌ** and **عَضُدٌ** for **عَضُدٌ**, but one should not say **حَجَرٌ** for **حَجَرٌ**, (S, TA,) or the like, accord. to the Baḡrees, though the Koofees allow the contraction in the case of fet-hah also, as in **سَلَفٌ** for **سَلَفٌ**; (M in art. **سَلَفٌ**;) and one says also **سُرِعٌ**, as a contraction of **سُرِعٌ**; all meaning **سُرِعَانٌ** [i. e. *Quick was thy*

*doing that: or how quick was thy doing that!* or, which is nearly the same, *excellently quick was thy doing that;* for **سُرِعٌ** is similar to **قُسْوٌ** and **رَمُوٌ**, denoting excellence]. (TA.)

2: see 4.

3. **سُرَاعَةٌ** signifies *The hastening with another; or vying, or striving, with another, in hastening; or hastening to be, or get, before another or others;* (S, K;) **إِلَى شَيْءٍ** *to a thing;* (S;) as also **تَسْرَاعٌ**; syn. **مَبَادَرَةٌ**; (S, K;) with which, also, [not, however, as it is expl. above, but in the sense of **بُدُوُزٌ**, i. e. simply the *hastening to a thing,*] **إِسْرَاعٌ** is syn. (TA.) One says, **سَارَعُوا** **إِلَى كَذَا**, and **تَسَارَعُوا** **إِلَيْهِ**, [They hastened, one with another, &c., to such a thing,] both signifying the same. (S.) And [of a single person,] **سَارَعَ إِلَى الشَّيْءِ** *He hastened to the thing;* syn. **بَادَرَ**. (Msb.) And it is said in the Kur [iii. 127], **وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ** [And vie ye, one with another, in hastening to obtain forgiveness from your Lord]. (TA.) And again, [iii. 170,] **الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ** *Who fall into unbelief hastily, or quickly,* (Bd, Jel,) and *eagerly.* (Bd.)

4. **اسْرِع** is originally trans.; (S, K;) [signifying *He quickened, or hastened, himself, or his going, &c.;*] and hence the saying, in a trad., **إِذَا مَرَّ أَحَدُكُمْ بِطَرْبَالٍ مَائِلٍ فَلْيُسْرِعِ الْمَشْيَ** [When any one of you passes by a high wall, or the like, that is inclining, let him quicken, or hasten, the pace, or going]. (K, TA.) But [it is used also elliptically, as meaning *He hastened, in an intrans. sense; he made haste; he sped; he went quickly;* and hence] you say, **اسْرِعْ فِي السَّيْرِ**, (S, K,) like **سُرِعٌ** [He was quick, expeditious, hasty, speedy, rapid, swift, or fleet, in going, journeying, or pace]: (K:) or [rather he hastened, made haste, or sped, therein; for] **اسْرِع** signifies *he endeavoured, or sought, and affected, to be quick, &c., as though he hastened the pace, or going;* but **سُرِعٌ** denotes what is as it were an innate quality: (Sb:) the verb being originally trans., when you say of one **سُرِعٌ فِي السَّيْرِ** it is as though [meaning] *he urged himself forward with haste; or he quickened, or hastened, the pace, or going;* and it is only because the meaning is understood by the persons addressing one another, that the objective complement is not expressed: (Lth, K:) or the verb may be trans. by means of a particle and without a particle: or when made immediately trans., the phrase may be meant to be understood as elliptical. (TA.) [Accord. to Fei,] **اسْرِعْ فِي السَّيْرِ** **مَشِيَهُ**, &c., inf. n. **إِسْرَاعٌ**, is originally **مَشِيَهُ** [He quickened, or hastened, his pace, or going]; **اسْرِعْ فِي السَّيْرِ** being redundant; or **اسْرِعْ فِي السَّيْرِ** [he quickened, or hastened, the motion in his going]: and **اسْرِعْ إِلَيْهِ** means **إِلَيْهِ** [he quickened, or hastened, the going to him]. (Msb.) **سُرِعٌ** is syn. with **اسْرِع**. (TA.) And you say, **تَسْرِعْ إِلَى الشَّرِّ**, (S, K,) meaning *He hastened, or made haste, to [do] evil, or mischief;* (K;) as also **تَسْرِعْ**. (Sgh and K in art. **زَرَع**.) And **تَسْرِعْ**



بالأمر *He hastened to do the thing, or affair*; syn. *بَادَرَ بِهِ*. (TA.) See also 3. — *اسرع إليه* occurs in a trad. as meaning *He was quick, or hasty, in being angry with him, or in blaming him, or in reviling him.* (Mgh.) — *اسرع به*: see [its contr.] *بَهًا بِهِ*. — *أَسْرَعُوا* signifies also, *Their beasts on which they rode were, or became, quick, swift, or fleet.* (AZ, S, K.) — *مَا أَسْرَع مَا صَنَعْتَ كَذَا* [*How quick was thy doing that!*]. (S, K.)

5: see 1 and 4; the latter in two places.

6: see 3, in two places.

*سَرَعٌ* [originally an inf. n. of *سَرَعٌ*, like *سَرِعٌ* and *سَرِعٌ* accord. to the TA]: see *سَرِعٌ*, in two places.

*سَرَعٌ*: see [1 and] *سَرَعَةٌ*.

*سَرَعٌ*: see *سَرِعٌ*.

*سَرَعَةٌ* *Quickness, expedition, haste, speed, rapidity, swiftness, or fleetness*; [of course, tendency, action, speech, &c.]; (S, K.) as also *سَرَعٌ*; (K.) [the former said in the K, and the latter in the TA, to be an inf. n. of *سَرَعٌ*:] and *اِسْرَاعٌ* [inf. n. of 4]; (TA;) or a subst. therefrom. (Mgh.) You say, *عَجِبْتُ مِنْ سَرَعَةِ ذَلِكَ* [*I wondered at the quickness, &c., of that*]. (S.)

*سَرَعَانٌ* and *سَرَعَانٌ* and *سَرَعَانٌ* (S, K.) and *سَرَعَانٌ*, the last with damm to the ر, (IAqr,) occurring in the phrase *سَرَعَانٌ ذَا خُرُوجًا*, (IAqr, S, K.) meaning *سَرَعٌ ذَا خُرُوجًا* [*Quick is this in coming forth: or how quick is this in coming forth!* or, which is nearly the same, *excellently quick &c.*], (S, K.) are dial. vars., changed from the original form, which is *سَرَعٌ*, and, for this reason, (S,) made indecl., with the final vowel of *سَرَعٌ* for their termination. (S, K.) The word *سَرَعَانٌ* is used as a simple enunciative [placed before its inchoative], and also as an enunciative denoting wonder: [see *سَرَعَانٌ*:] and hence the saying, (K,) *مَا سَرَعَانٌ كَذَا* [*How quick was thy doing that!*]. (S, K.) The saying *سَرَعَانٌ ذَا إِهَالَةٍ* originated from the fact that a man had a lean ewe, her snivel running from her nostrils by reason of her leanness, and it being said to him "What is this?" he answered, "Her grease:" whereupon the asker said as above: the last word is in the accus. case as a denotative of state; and the meaning is, *Quick, or how quick, is this snivel [coming forth] in the state of melted grease!* or the last word is a specificative, under the supposition that the action is transferred [from its proper agent, which thus becomes a specificative], as in the phrase *تَصَيَّبَ زَيْدٌ عَرَقًا*; and the meaning to be understood is, *Quick, or how quick, is the melted grease of this!* the saying is applied to him who tells of a thing's coming to pass before its time: (O, K:) it is a prov. (TA.) — *سَرَعَانٌ*; and its fem., *سَرَعَانِي*: see *سَرِعٌ*, in two places: see also the paragraph here next following, in two places.

*سَرَعَانٌ* (S, Mgh, Mgh, K,) and *سَرَعَانٌ* (IAqr, K,) *The first, or foremost, of the men, or people,* (IAqr, S, Mgh, Mgh, K,) *striving,*

*one with another, to be the first to do a thing*; (K;) so says As, with reference to soldiers hastening: (TA:) the former word in this phrase is [distinguished from *سَرَعَانٌ* in being] declinable in every case: (S:) in two trads. in which the phrase occurs, we find it differently related, *سَرَعَانٌ* and *سَرَعَانٌ*; the latter being pl. of *سَرِعٌ*.

(TA.) *سَرَعَانٌ* the *الخَيْلِ*, also, signifies *The first or foremost, of the horsemen,* and sometimes they said *سَرَعَانٌ* *الخَيْلِ*. (K.) Abu-l-'Abbás says that when *سَرَعَانٌ* is an epithet applied to men, it has both of the above-mentioned forms; but when applied to others, the former is the more chaste, though the latter is allowable. (TA.)

*سَرَعَانٌ*: see *سَرَعَانٌ*.

*سَرَاعٌ*; and its fem., with ة: see what next follows, in three places.

*سَرِعٌ* *Quick, expeditious, hasty, speedy, rapid, swift, or fleet*; [in course, tendency, action, speech, &c.]; (S, Mgh, TA;) as also *سَرِعٌ* [and *سَرِعٌ*] and *سَرَاعٌ*, of which the fem. is with ة, and *سَرِعَانٌ*, of which the fem. is *سَرِعَانِي*; (TA;) i. q. *سَرِعٌ*, (K,) which signifies as above; (TA;) [and which also signifies *hastening, making haste, or speeding*;] and *سَرِعٌ*, also, signifies *quick, &c.*, (S, K,) to [do] good or evil: (K:) the pl. of *سَرِعٌ* is *سَرِعَانٌ*, (K,) and *سَرَاعٌ* is [also a pl. of the same,] syn. with *سَرِعَانٌ*. (Mgh.) You say, *سَرِعٌ* *فَرَسٌ* and *سَرَاعٌ* [*A quick, swift, or fleet, horse*]: (IB:) and *سَرَاعٌ* meaning *سَرِعَةٌ* [*a quick, swift, or fleet, mare*]. (K.) And *اِسْعِ عَلَى رِجْلِكَ السَّرْعَى* [*Go thou quickly; lit. go thou, or walk thou, or run thou, upon thy quick, or swift, leg*]. (Fr.) And *جَاءَ سَرْعًا* meaning *سَرِعًا* [*He, or it, came quickly, hastily, speedily, &c.*]. (TA.) And God is said [in the Kur ii. 198, &c.] to be *سَرِيعُ الْحِسَابِ* [*Quick in reckoning*], meaning that his reckoning will inevitably come to pass; or that one reckoning will not divert Him from another reckoning, nor one thing from another thing; or that his actions are quick, none of them being later than He desireth, because it is done without manual operation and without effort, so that He will reckon with mankind, after raising them from death and congregating them, in the twinkling of an eye, without numbering, or calculating: (K:) and [in like manner He is said in the same, chap. vi., last verse, to be] *سَرِيعُ الْعِقَابِ* [*quick in punishing*]. (El-Mufradát, B.) — Also *A certain kind of going, or pace*; coupled with *سَبَبٌ*, which signifies another kind thereof. (Ibn-Habeab, TA.) — [*The ninth metre (بَحْرٌ) in prosody, in which each hemistich originally consisted of مُسْتَفْعِلَانِ مُسْتَفْعِلَانِ مَفْعُولَاتٍ*]. — And *سَرِيعٌ* The [shrub called] *عَرَفِجٌ*: or the *fire that is therein*. (K. [See *زَحْفَةٌ*].) — Also *A shoot, or twig, that falls from the بِشَامِ* [or *tree of the balsam of Mekkeh*]: pl. *سَرَعَانٌ* and *سَرَعَانٌ*. (K.)

*أَسْرَعٌ* [*More, and most, quick, expeditious,*

*hasty, speedy, rapid, swift, or fleet, of course, tendency, action, speech, &c.*]. [It is said, of God, in the Kur vi. 62,] *وَهُوَ أَسْرَعُ الْحَاسِبِينَ* [*And He is the quickest of the reckoners*]. (K.) [The fem.] *سَرِعَانِي* is applied to a she-camel by Honeyf El-Hanátim [as meaning *Surpassingly quick or fleet*]. (IAqr, TA in art. *سَرِعَانِي*.)

*سَرِعٌ*: see *سَرِعٌ*.

*سَرَاعٌ* *Very quick, or hasty,* (K, TA,) to [do] good or evil, (K,) or in affairs. (TA.)

## سرف

1. *سَرَفٌ*, aor. ء, inf. n. *سَرَفٌ*, *He was ignorant: or he was unmindful, negligent, or heedless.* (Mgh.) [In these senses it is trans.: you say,] *سَرَفَهُ*, (S, M, K,) aor. ء, (K,) inf. n. *سَرَفٌ*, (S, M, K,\*) *He was unmindful, negligent, or heedless, of it*; (S, M, K;) namely, a thing: (S, M:) and *he was ignorant of it*: (S, K:) and *he missed it*; (S, M, K,\*) [in the first and third of which, only the inf. n. of the verb in this sense is mentioned, and expl. as syn. with *خَطَأَهُ*]; syn. *أَخْطَأَهُ*. (M.) And *طَلَبْتُهُمْ فَسَرَفْتُهُمْ* [*I sought them and missed them: or was ignorant of them*]. (Mgh.) And *سَرَفَ الْقَوْمَ* [*He passed by the people, or party, and left them behind him*]. (M.) As relates, of an Arab of the desert, with whom some companions of his made an appointment to meet him in a certain place of the mosque, and to whom he broke his promise, that, being asked respecting that, he said, *مَرَرْتُ بِكُمْ فَسَرَفْتُكُمْ*, meaning [*I passed by you and I was unmindful of you*]. (S.) And hence the saying of Jereer, (S, TA,) praising the Benoo-Umeiyeh, (TA,)

• *أَعْطَوْا هَنِيذَةً بِحُدُومِهَا ثَمَانِيَةً* •  
• *مَا فِي عَطَائِهِمْ مِنْ وَلَا سَرَفٍ* •

meaning [*They gave a hundred camels, eight persons driving them, or urging them by singing to them: there was not in their gift reproach for a benefit conferred, nor] unmindfulness: or the meaning is, nor missing (خَطَأٌ); that is, they did not miss the proper place of the gift by their giving it to such as did not deserve it and refusing it to the deserving.* (S, TA.) You say also, *سَرَفْتُ بِمِجْنَةٍ* [*I was unacquainted with, or knew not, his oath*]. (TA.) — [*سَرَفٌ* is also, as expl. below, syn. with *إِسْرَافٌ*, but as a subst., having no verb properly belonging to it.] — *سَرَفَتِ الشَّجَرَةُ*, (ISk, S, K,) aor. ء, inf. n. *سَرَفٌ*, (ISk, S,) said of the *سَرَفَةُ* [q. v.], [*It ate the leaves of the tree*]: (ISk, S, K:) and *سَرَفَتِ الْخَشَبُ* is likewise said of the *سَرَفَةُ* [as meaning *it ate the wood*]. (Z, TA.) And *سَرَفَتِ الشَّجَرَةُ*, (ISk, S, M, TA,) inf. n. *سَرَفٌ*, (ISk,) *The tree had its leaves eaten by the سَرَفَةُ*: (S:) or *was smitten, or lighted on, by the سَرَفَةُ*: (ISk, M, TA:) and *سَرَفَتِ الْخَشَبُ* [*the wood was eaten by the سَرَفَةُ*], the verb in this phrase being quasi-pass. of the verb in the phrase *سَرَفَتِ الشَّجَرَةَ الْخَشَبُ*, like as *حَطَرَ* and

are quasi-passives of the verbs in the phrases *صَعَقَ السَّنَّ* and *صَعَقَتُهُ السَّاءُ*: (Z, TA:) and [hence] one says also, *سَرَفَ الطَّعَامُ* † *The wheat, or food, was, or became, cankered, or eaten away*; as though smitten, or lighted on, by the *سُرْفَةُ*. (M, TA.) — [Hence also,] *سُرِفَتْ أُذُنُ الشَّاةِ* † *The ear of the sheep, or goat, was entirely cut off*. (A, TA.) — And *سُرِفَتْ وَلَدَهَا* † *She (a mother) injured her child by too much milk*. (A, K, \* TA.)

4. اسرف, (Mḡb,) inf. n. اسراف, (M, Mḡb,) *He exceeded, or transgressed, the just, or right, bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately*: (M, Mḡb:) or اسراف signifies the *being extravagant in expenditure*, syn. تبذير; (K;) or so اسراف في النفقة: (S, TA:) or, as some say, تبذير means the “*exceeding in respect of the right objects of expenditure,*” which is ignorance of the [right] manner, and of things that should prevent it; and اسراف means the *exceeding with respect to quantity [in expenditure]*, and is ignorance of the values of the right objects: (MF in art. بذر:) or the latter signifies the *expending otherwise than in obedience of God*, (Sufyán, K, \* TA,) *whether little or much*; (TA;) as also سرفى: (M, TA:) it is also said to mean the *eating that which it is not lawful to eat*; and this is said to be meant in the *Kur* vi. 142 or vii. 29: and the *putting a thing in a wrong place* [as when one expends his money upon a wrong object]: and accord. to Iyás Ibn-Mo’áwiyeh, الاسراف is that [action] whereby one falls short of what is due to God. (TA.) You say also, اسرف في ماله, meaning *He was hasty in respect of his property*, [i. e. in expending it,] *without pursuing the just course, or keeping within due bounds*. (M.) And اسرف اسرف الكلام, and اسرف القتل, *He exceeded the due bounds, or just limits, in speech, and in slaying*. (M.) الاسراف في القتل, which is forbidden in the *Kur* xvii. 35, is said to mean *The slaying of another than the slayer of one’s companion*: (Zj, M, Mḡb:\*) or *the slaying the slayer without the authority of the Sultán*: or *the not being content with slaying one, but slaying a number of persons, because of the high rank of the slain and the low condition of the slayer*: or *the slaying one higher in rank than the slayer*: (Zj, M:) or *the slaying two when the slayer is one*: or *the maiming or mutilating [before slaughter]*. (Mḡb.) اسراف also signifies *The committing of many faults, offences, or crimes, and sins*. (TA.) And you say, اسرفا أكله اسرافا (TA) and اسرفا (M, TA,) meaning *He ate it hastily*. (M, TA.)

5. تسرف *He sucked: and ate, gnawed, or devoured*. (KL. [App. from سرفة, q. v. See also سرفت الشجرة, &c., in the latter half of the first paragraph.]

سرف inf. n. of سرف [q. v.]. (S, \* M, Mḡb, K, \*) — And also a subst. from اسرف; (Mḡb;) i. q. اسراف; (M;) signifying *Excess, or transgression, of the just, or right, bound, or limit, or measure; extravagant, exorbitant, or immode-*

*rate, action or conduct*; (M, Mḡb, TA;) *contr. of قصد*. (S, K.) See also 4, in two places. — [Hence,] † *The overflowing of water from the sides of a watering-trough, or tank*; as in the saying, *ذَهَبَ مَاءُ الْحَوْضِ سَرَفًا* † *The water of the watering-trough, or tank, [went away running to waste, or] overflowed from its sides*: (K, TA:) or سرف الماء means † *what goes, of water, without irrigating and without profit*: [or rather its going for nought:] you say, *أروت البئر التخييل* † *The well irrigated the palm-trees, and the rest of the water went for nought, in waste*. (Sh, TA.) — And *Addictedness* (سرافة, S, K, or تسرف, M) to a thing, (M,) or in respect of wine. (K, TA.) It is said in a trad. (S, M) of ‘Áishah, (TA,) *إِنَّ لِلشَّيْءِ سَرَفًا كَسَرَفِ الْخَمْرِ* [Verily there is an addictedness to flesh-meat like the addictedness to wine]: (S, M, TA:) i. e. he who is accustomed to it is addicted to the eating thereof, like as he who is constantly drinking wine is addicted thereto, having little self-restraint therefrom: or the meaning here is *unmindfulness [of consequences with respect to flesh-meat &c.]*: or *corruptness of conduct, arising from hardness of heart, and daringness to disobey, and self-impulsion to the gratification of appetite*: (TA:) or it may be [that the meaning is, there is an extravagance with respect to flesh-meat &c.,] from الاسراف (S, TA) in expenditure for that which is not needed, or otherwise than in obedience [to the law of God]. (TA.) — It is also said in a trad., *لَا يَتَّهَبُ الرَّجُلُ نَبِيَّةَ ذَاتٍ سَرَفًا*, meaning, *ذَاتٍ سَرَفًا وَقَدَّرَ كَيْبَرٍ*, meaning, *ذَاتٍ سَرَفًا وَهُوَ مُؤْمِنٌ* [i. e. *The man shall not take a thing as spoil that is of high and great estimation, he being a believer*]: (K, TA:) [for] people disapprove of that: (TA:) and it is also related with ش [i. e. ذات سرف]. (K.)

سرف Ignorant; (IAḡr, M, Mḡb, TA;) as also سرف: (IAḡr, TA:) or *unmindful, negligent, or heedless*. (Mḡb.) And *رجل سرف الفؤاد* † *A man missing, or mistaking, in heart, or mind; negligent, or heedless, therein*. (S, K, TA.) And *رجل سرف العقل* † *A man having little intellect, or intelligence*: or † *corrupt in intellect*; accord. to Z, from سرفت السرفة الخشب, of which the quasi-pass. is سرف [q. v.; meaning that it is from سرف as a part. n. of this latter verb]. (TA.) — *سرفة*, (S, M, K,) and *سرف*, (M, TA,) *A land, and a valley, abounding with the [worm, or caterpillar, or small creeping thing, called] سرفة*. (S, M, \* K, TA.)

سرف *A certain white thing [or substance] resembling the web of the silkworm*. (Ibn-‘Abbád, O, K.)

سرفة [A certain worm, or caterpillar, or small creeping thing;] *a small creeping thing that makes for itself a habitation, (S, K,) four-sided, or square, (S,) of fragments of wood, (S, K,) joining them together by means of its spittle, in the form of a نأوس [here meaning coffin], (S,) which it then enters, and [therein it] dies*: (S, K:) or the *silkworm*: or a *certain small creeping thing, dust-coloured, that constructs a beautiful habitation in which it is: or a very small creeping thing, like the half of a lentil, that bores a tree, and then constructs therein a habitation of pieces of wood, which it conjoins by means of what resembles the web of the spider: or a very small dust-coloured creeping thing, that comes to a piece of wood and excavates it, and then brings a bit of wood and puts it therein, then another, then another, and then weaves what resembles the web of the spider: or, accord. to AHn, a certain small creeping thing, like the worm, inclining in some degree to blackness, found upon the [plants called] حمض, that constructs a four-sided, or square, habitation, of pieces of wood, joining the extremities of these together by means of a thing [or substance] resembling the web of the spider: or the worm [or caterpillar] that weaves [a web] upon certain trees, and eats their leaves, and destroys the rest thereof by that weaving: or a certain worm [or caterpillar] like the finger, hairy, speckled with black or white, that eats the leaves of trees so as to make them bare: or a certain worm [or caterpillar] that weaves upon itself, of the size of the finger in length, a thing like the قوطاس [or roll, or scroll, of paper], which it enters, so becoming unattainable: or a certain light, small creeping thing, like a spider*: (M:) pl. سرف. (TA.) Hence the prov., *أَصْنَعُ مِنْ سُرْفَةٍ* [More skilled in fabricating than a سرفة]. (S, M, K.) And one says also, *أخف من سرفة* [Lighter than a سرفة]. (M.)

[سرف, accord. to Freytag, (but he has not named his authority,) *The erosion of a tree by wood-fretters* (“*teredines,*” by which he means سرف, pl. of سرفة).]

سرف *Hard, severe, or difficult; great, momentous, or formidable*: (O, K, TA:) an epithet applied to a day. (O, TA.)

سرف *A rom of grape-vines*. (O, K.)

سرافيل: see اسرافيل, below.

أسرف i. q. أنك [i. e. *Lead, or black lead, or tin, or penster*]; (O, K;) of Pers. origin, (O,) arabicized, from سرف, (O, L, K,) or أسرف. (CK.) [See also أسرف.]

اسرافيل, (S, M, O, K,) and El-Kanánee used to say سرافيل, the name of *A certain angel*; (M; [in which it is mentioned among quadrilateral-radical words; but it is there said that the ! may be radical;]) *the angel who is to blow the horn on the day of resurrection*: (Jel in vi. 73, &c. :) [see روحاني:] a foreign word (S, O, K) prefixed, (K,) or as though prefixed, (S, O,) to اسرافيل: (S, O, K:) and اسرافيل is a dial. var. of the same; (Kh, S, M, O, K;) like as they said اسرافيل and اسرافيل and اسرافيل. (Akh, S, O.)

أسرف [Exceeding, or transgressing, the just, or

right, bound, or limit, or measure; acting extravagantly, &c.: see its verb (4). — See also سرف. — [Also] Denying, or disacknowledging, the favours, or benefits, or the unity, and the prophets and law, of God; a disbeliever, an unbeliever, or an infidel: it is said to be used in this sense in the Kur xl. 36. (TA.)

سرفة *Eaten by the* سرفة [q. v.]. (TA.) And سرفة *A tree of which the leaves have been eaten by the* سرفة; (S;) or smitten, or lighted on, by the سرفة. (ISk, TA.) — سارة † *A sheep, or goat, that has had its ear entirely cut off.* (M, A.)

سرفن and سرفل

سرافيل and سرافيل and سرافيل: see the next preceding art.

سرق

1. السرق، (S, Mgh, O, Mṣb,) or السرق، (K,) and السرق، (S, Mgh, O, Mṣb,) thus also they sometimes said, (S, O,) the prep. being suppressed for the sake of alleviation, but meant to be understood, (Ham p. 155,) aor. , inf. n. سرق (S, Mgh, O, Mṣb, K) and سرق and سرق (Mgh, K) and سرق and سرق, (K,) *He stole from him property, [or the thing,] i. e. he took it [from him] secretly, and by artifice; (Mgh;) or he came clandestinely to a place of custody, and took what belonged to him, namely, another person; (O, K;) as also استرقه [followed by منه]. (IAṣr, K.) And سرقهم [alone, He stole from them; or robbed them]. (JK and K in art. بوق.) It is said in a prov., سرق السارق فانتحر، (S, O) *The thief was robbed, and in consequence slew himself: applied to him who has a thing not belonging to him taken from him, and whose impatience consequently becomes excessive. (Meyd,\* O.) And سرقه, inf. n. تسرق، signifies the same as سرقه: El-Farezdaq says,**

• لَا تَحْسِبَنَّ دَرَاهِمًا سَرَقْتَهَا •  
• تَمْحُو مَخَايِبَكَ الَّتِي بَعْمَانَ •

[By no means reckon thou that dirhems which thou stolest will efface thy disgraceful practices that were committed in 'Oman]. (IB, TA.) And you say in selling a slave, مِنْ إِيَّاكَ وَالسَّرِقِ [I am irresponsible to thee for running away and stealing]. (TA.) — One says also, سرق السمع، meaning استرقه. (Mṣb. See 3.) — And سرق صوته [lit. His voice was stolen], meaning † he became hoarse. (Z, TA.) — And سرق يا قوم [app. سرق يا قوم، expl. as meaning سرق عروني، which I think a mis-transcription for سرق عروني، i. e. † I have been robbed of my honour, or reputation, O my people]. (TA.) — And سرقنا ليلة من الشهر † *We passed pleasantly, or with enjoyment, a night of the month.* (TA.) — And سرقني عيني † *My eye overcame me.* (TA.) — سرق، aor. , (Yoo,

IDrd, K,) inf. n. سرق، (TK,) said of a thing, (Yoo, IDrd,) i. q. خفي [It was, or became, unperceived, or imperceptible, or hardly perceived or perceptible, &c.]. (Yoo, IDrd, K.) — And سرق مفاصله، aor. as above, (IDrd, K,) and so the inf. n., (TA,) *His joints became weak, or feeble; (IDrd, K;) as also انسرت.* (K.)

2. سرقه: see 1. — Also, (S,) inf. n. تسرق، (K,) *He attributed to him [or accused him of] theft.* (S.) It is said in the Kur [xii. 81], accord. to one reading, إِنَّ ابْنَكَ سَرَقَ [Verily thy son has been accused of theft]. (S.)

3. هو يسارق النظر إليه † *He avails himself of, (S, O,) or seeks, (K,) his inadvertence, to look at him: (S, O, K:) [he takes an opportunity of looking at him by stealth:] and in like manner one uses the phrases استراق النظر and تسرقه [as meaning † the taking an opportunity of looking by stealth]: and التسرق [alone] signifies † the taking an opportunity of looking and of hearing: (TA:) [and the hearing discourse by stealth; as is indicated in the TA:] and استرق السمع [and استرق alone, as appears from an explanation of the part. n. مسترق، below,] † *He listened, (S, O,) or heard, (Mṣb,) by stealth; (S, O, Mṣb;) as also السمع سرق.* (Mṣb.)*

5. تسرق *He stole [by degrees, or] one thing and then another.* (O, K.) So in the phrase تسرق شعري [He stole my poetry, bit by bit], used by Ru-beh. (O, TA.) — See also 3, in two places.

7. انسرق *He went, drem, or shrank, back, in order to go away, عنهم from them.* (K, TA.) [In this and the following sense, the verb is erroneously written in the CK أسرق.] — And *He was, or became, languid, and weak, or feeble.* (O, K, TA.) See also 1, last sentence.

8. استرق: see 1, first sentence: — and see 3, in two places. [See also كيس.] — Also † *He deceived, or circumvented, secretly, [or by stealth,] like him who [so] listens.* (TA.) — And you say, استرق الكاتب بعض المحاسبات † *The writer suppressed some of the items of the reckoning.* (TA.)

Q. Q. 1. سرقن الأرض *He manured the land with* سرفين. (L in art. سرفن.)

سرق Oblong pieces (S, O, Mṣb,\* K) of silk; (S, O, Mṣb;) accord. to A'Obeyd, (S, O,) of white silk: (S, O, K:) or silk in general: (K:) said by A'Obeyd to be arabicized from the Pers. سره, meaning "good:" (S, O:) n. un. with ة; (S, O, Mṣb;) which is expl. as meaning a piece of good silk. (TA.)

سرق and سرقه [the former of which is said in the Mgh and K, and the latter in the K, to be an inf. n., are also said to be] subst. from سرق، [as such signifying Theft,] as also سرقه، (O, K,) or سرقه. (Mṣb.)

سرقه: } see what next precedes.  
سرقه: }

سرقه: see سرق. — Also, (Mṣb,) *A thing stolen; (Mgh, Mṣb;) and so سرقه; [pl. of the latter سرقات;] whence the saying عنده سرقات الشعر [He has stolen things of poetry or verse]. (TA.)*

سرفين، (K, and S and Mṣb in art. سرج,) sometimes written سرفين، (K,) as also سرفين، (Mṣb, TA,) *Dung of horses or other solid-hoofed animals, syn. روث، and زبل، (Mṣb,) or fresh dung of camels, sheep and goats, wild oxen, and the like; (TA in art. دار;) a manure for land: (L:) arabicized from سركين [or سركين، (Mṣb, K,) a Pers. word. (Mṣb.) [See سرفين، in art. سرج.]*

سروق [Thievish; a great thief]; an epithet applied to a man, and to a dog: pl. سروق. (TA.)

سرقاة: see سرقه. — Also *A stealer of poetry or verses.* (TA.)

سروقة [Very thievish; a very great thief]: it has no pl. (TA.)

سارق [Stealing; a thief; or] one who comes clandestinely to a place of custody, and takes what does not belong to him: (O:) pl. سرقاة and سراق (TA) and سرق. (Mgh.)

سورق *A certain disease in the members, or limbs.* (Ibn-'Abbád, O.)

سارقة sing. of سوارق، which signifies [Collars by means of which the two hands are confined together to the neck, called also] جوامع، (O, K, TA,) of iron, attached to fetters or shackles. (TA.) — And the pl., سوارق، signifies also *The adjuncts (زوائد) in the catches (فراش) [q. v.] of a lock.* (Ibn-'Abbád, O, K.)

سوروق الصوت [lit. Having the voice stolen,] means † *hoarse in voice.* (Z, TA.) And hence, سوروق البغايير † [A young gazelle] *having a nasal sound, or twang, in its cry; as though its voice were stolen: a phrase used by El-Aṣṣhà.* (TA.)

سوروق † *Listening by stealth, (K, TA,) like the thief.* (TA.) — † *Defective, weak in make.* (Ibn-'Abbád, O, K.) — سوروق القول † *Weak in speech or saying.* (A, TA.) — سوروق العنق † *Short in the neck; (Ibn-'Abbád, O, K, TA;) applied to a man; (Ibn-'Abbád, O, TA;) contracted therein.* (A, TA.) [In the CK, السوروق is erroneously put for السوروق.]

سرفن

Q. 1. سرفن: } see the next preceding art.  
سرفين: }

سرم

سرم *The anus; (IAṣr, T;) the place of egress of the feces; i. e. the extremity of the rectum; (S, K;) a post-classical word: (S:) or the interior of the extremity of the rectum: (Lth, TA:) or the edge, or margin, of the rectum: accord. to some, peculiarly in beasts of prey that have*

claws: pl. أسرار. (M.) Hence the phrase رجل أسرار, occurring in a trad., meaning † A man strong, or vehement; and violent, or wrongful or unjust or tyrannical in conduct: or a man prodigal of wealth and of blood: and therefore described as wide in the places of egress and ingress. (TA in art. بلعمر and in the present art.)

سر Pain of the anus. (K, TA.)

سرد

سرد [signifies, or implies,] Continuance, or incessant continuance, (دوام, Kh, M, L, and اتصال, Kh, L,) of time, (Kh, M, L,) either of night or of day. (Kh, L.) [I have said "or implies" because I have not found it used otherwise than as an epithet, in the following senses.] — Continuing; or continuing incessantly, or endlessly; syn. دائر; (Zj, S, L, K;) or دائر لا يتقطع. (Nh, L.) It is applied in this sense to night (Nh, L) [and also to day: to each in the Kur xxviii. 71 and 72]: and to night as meaning Long. (L, K.) — Accord. to El-Fakhr Er-Ráze, it is derived from السرد, which denotes consecutiveness and uninterruptedness, and the م is added to give intensiveness to the signification: if so, its proper place is in art. سرد; its measure being فعمل: (MF:) [thus] its م is augmentative like the م in دلامص. (Bd in xxviii. 71.) — One says also, هو لك سردنا He, or it, is thine ever, or for ever. (Mgh in art. سيد.)

سردى Having neither beginning nor end. (KT.)

سرد

سرد: سرندى: and سرندى: see art. سرداء: اسرداء

سرد

Q. 1. سرهد (S, K,) inf. n. سرهدة (S,) He fed, or nourished, a child well. (S, L, K.) — And He cut a camel's hump [in pieces: see the pass. part. n., below]. (K.)

سرد a term sometimes applied to The fat of a camel's hump. (S, L.) — And Much water. (L.)

سرد A fat camel's hump: (S, L, K:) or a camel's hump cut in pieces. (L.) — Supplied with the comforts and conveniences of life, and well fed: and, with ة, a woman fat, and well fed. (L.) [Applied also to a young camel: see an ex. in a hemistich cited in the first paragraph of art. رجل.]

سرو

1. سرو (S, M, Mgh, K,) aor. يسرو; (S, K;) and سرا (S, M, K,) aor. as above; (S, K;) and سروي (S, M, K,) aor. يسروي; (S, K;) inf. n. سروا (S, M, K,) of the first verb, (S, M,) and سرو (Sb, Lh, S, M, Mgh, K,) of the same verb, (M, Mgh,) and of the second, (S, M,) and of the third, (S,) and سرا and سورا (M, K,) both of the third, but سرا, and this only, is mentioned by Lh

as inf. n. of the second verb; (M;) He was, or became, possessed of liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: (S, Mgh:) or manliness, or manly virtue, (M, K,) and (M,) or combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory. (M, K.) — سرو المساقى means The cleaning out of what are termed مساقى [pl. of مسقاة or مسقاة, which see in art. سقى]. (TA.) — سرو also signifies, like تسرية [inf. n. of سري], and اسراة [inf. n. of اسرى], The throwing off a thing from oneself [or from another]; (K, TA;) and the pulling off a thing. (TA.) You say, سروت التوب عني, (ISk, S,) or اسرو عنه, aor. اسرو, (Mgh,) inf. n. سرو, I threw off the garment from me, (ISk, S,) or I removed the garment from over him; (Mgh;) and سروت is a dial. var. thereof; (S;) or سرا توبه and سروت is a dial. var. thereof; (S;) or سراهه, inf. n. سرو; and سراهه; he pulled off his garment from him: (M:) and سروت الجمل عن, (TA,) or عن ظهر الفرس, (M,) and سروته, and اسرته, I threw off [the horse-cloth from the horse, or from the back of the horse]. (TA.) And سروت عني درعى [I threw off from me my coat of mail]: in this case the verb is only with و. (S.) [Hence,] سرو عنه (M,) or سرو به (S, K,\*) inf. n. تسرية (TA,) † Anxiety became removed from him; as also سرو عنه (S, K,\*) TA:) or his anxiety became removed, or cleared away. (M, in explanation of the first of these phrases.) And سرو عنه الخوف + Fear was made to quit him: the tesheed denotes intensiveness. (TA.) And hence the phrase in a trad., قلنا سروي عنه برحمة الوحي [And when the vehement distress of mind arising from the oppression caused by inspiration was made to quit him]; referring to the Prophet. (Mgh.) — سرو (K,) inf. n. سرو (TA,) said of the female locust, She laid eggs: (K:) a dial. var. of سرات (TA.)

2. اليوم تسرون, said by the Prophet on the occasion of the expedition of Ohod, means Today ye shall have your سروي [or that person, among you, who is distinguished by liberality and manliness, &c.,] slain: and [accordingly] Hamzeh was then slain. (TA.) — See also 1, in six places.

3. سراهه, inf. n. مساراة, i. q. فآخرة [i. e. He vied with him, or contended with him for superiority, in glory, or rather in liberality and manliness, &c.: see 1, first sentence]. (TA.)

4. اسرى He became in, or upon, land, or ground, such as is termed سرة: belonging to the present art., accord. to Er-Rághib: (TA:) or he betook himself to the سرة [app. meaning the mountainous tract so called]: (K and TA in art. سري) it is like أنجد and أتهد. (TA in that art.) — See also 1, in two places.

5. سروت signifies تكلف السرو (S, K, TA,) i. e. [He affected, or constrained himself, to possess liberality and manliness, &c., (see 1, first

sentence,) or] high or elevated rank or condition, nobility, dignity, honour, or glory, and manliness, or manly virtue: (TA:) or it signifies أخذ سرة [he took a concubine-slave]: (K:) or — one says also, تسرى الجارية [He took the girl, or young woman, as a concubine-slave], from تسرى; said by Yaakoob to be originally تسرى, [which see in art. سر.] from السور. (S.) — And سروت signifies أخذ أسراه [i. e. He took the best thereof]. (M, TA. [See also 8.]

7: see 1, in the latter part of the paragraph.

8. استرى He chose, or selected, as being the best, (S, M, K,) a thing, (M,) or men, (S, K,) and camels, and sheep or goats. (S.) And استرته I took the best of it. (T, TA. [See also 5, last sentence.] And استار signifies the same as استرى, being formed from the latter by transposition. (TA.) One says, استرى الموت بنى فلان, (S,) or الحى (K,) i. e. Death chose [or took] the best of the sons of such a one, or of the tribe. (S, K, TA.)

سرو an inf. n. of 1 [q. v.]. (S, M, K, &c.) [Used as a simple subst., Liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue; &c.] — Hence, أبو السرو † Aloes-wood, or the like, that is used for fumigation; syn. البخور. (Har p. 228.) — Also A part that rises from [the bottom of] a valley, and slopes down from the rugged portion of a mountain: (M, K:) or that rises from the channel in which the water flows, and slopes down from the rugged portion of a mountain: (M:) it is like خيف. (S,) السرو (S, K,) or سرو حيمر, occurring in a trad., is said to mean محلة حيمر [The settlement of Hymyer]. (S, M, K.) — And A certain kind of tree, (S, M, K,) well-known; (K;) [the common, or evergreen, cypress; cypressus sempervirens of Linn.: applied thereto in the present day: (Delile's Floræ Aegypt. Illustr., no. 900:)] n. un. with ة. (S, M, K.) — And Certain worms that light upon plants, (M, K, TA,) and eat them: (M:) التياب, in [some of] the copies of the K, is a mistranscription for التيات: (TA:) sing. [or rather n. un.] with ة. (M.)

سرة The back (S, M, K) of anything: (S:) pl. سورات (S, M, K:) it has no broken pl. (M.) And The higher, or highest, part of anything: (M in the present art., and K in art. سري) so [for instance] of a mountain. (TA in art. سري.) [Hence,] سرة اليمن (M,) or السرة [by way of preeminence, for سرة is prefixed to the names of a number of places and of tribes, as is said in the TA in art. سري], A certain mountain [or mountainous tract] commencing near 'Arafát and extending to Nejrán of El-Yemen: (Mgh:) pl. as above. (M.) — The highest [or most advanced state] of the day: (TA:) [or] the state of advancement, when the sun has become somewhat high, (syn. ارتفاع) of the day, (M, K, TA,) and so of other things; by some said to mean the middle thereof; (M;) so in the S, in relation to the day; but this is [said to be] a mistake: (TA:)

in a verse of El-Bureyk El-Hudhalee, of the night: pl. as above: and the sing. also occurs used as a pl. (M.) — The middle of anything: pl. as above. (S.) The middle and main part of a road; (Mgh, Mḡb); the hard and elevated part thereof. (K.) It is said in a trad., *لَيْسَ لِلنِّسَاءِ سُرَوَاتُ الطَّرِيقِ* (S, Mgh) *The back and middle of the road, (S,) or the middle and main parts thereof, (Mgh,) are not for the women; meaning that they should walk upon the side parts. (S.)* — Accord. to Er-Rāghib, *A wide tract of land.* (TA in art. *سرى*.) — It is also a pl., of a rare form, (S, Mḡb,) or a quasi-pl. n., (M, K,) of *سرى* [which see in several places]. (S, M, Mḡb, K.)

*سُرْوَةٌ* n. un. of *سُرْوٌ* [q.v.] in two senses. — See also *سُرْوَةٌ*.

*سُرْوَةٌ*: see what next follows.

*سُرْوَةٌ* (Th, AHn, T, S, M, K) and *سُرْوَةٌ* (Th, M, IAth, K) and *سُرْوَةٌ* (Kr, M, K) *A small arrow: (S:) or a small and short arrow: or an arrow broad and long in the head; (M, K, TA;) but therewithal slender and short; with which one shoots at the butt: (TA:) or such as is round and smooth, not broad; the broad and long being termed مَعْبَلَةٌ: (M:) or the very slenderest of arrow-heads, that penetrates into the coats of mail: (Th, M:) or it [is an arrow that] penetrates into the coats of mail, for which reason it is called الدَّرْعِيَّةُ, its head entering like the needle: (T, TA:) or an arrow-head resembling an ordinary needle or a large needle: it is mentioned also in art. *سرى*, [as being a small, short, round and smooth arrow-head, having no breadth, and as being called *سُرْوَةٌ* and *سُرْيَةٌ*,] because the word belongs to that art. and to this: (M:) [see also *مِرْمَاةٌ*; and see *سُرْوَةٌ* in art. *سرى*:] the pl. is *سُرَى* [or *سُرَى*?] accord. to the T, or *سُرَاةٌ* accord. to the S. (TA.) — The first (*سُرْوَةٌ*) also signifies *The locust in its first state, when it is a larva; (S;) or in its first state of growth, when it comes forth from its egg: (M:) originally with hemz: (S:) [see *سُرْوَةٌ*, in two places:] and *سُرْيَةٌ* is a dial. var. thereof. (S.) [See also *جُرَادٌ*.]**

*سُرَى*, as an epithet applied to a man, (S, M, K, &c.,) may be from *اسْتَرَيْتُ الشَّيْءَ* "I chose, or selected, the thing," or from *السَّرَاةُ* "the higher, or highest, part" of a thing, (Ham p. 337,) or, accord. to Er-Rāghib, from *سَرَوْتُ الثَّوْبَ عَنِّي* "I pulled off the garment from me," (TA, [in which this derivation is said to be good, but I think it far-fetched,]) *Possessing liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: (S, Mgh:) or possessing manliness, or manly virtue, (M, K,) and, (M,) or combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory: (M, K:) or i. q. رَئِيسٌ [meaning a chief, or person high in rank or condition]: (Mḡb:) [or a generous and manly or noble person:] fem. with ة: (M, K:) and *مَسْرُوَانٌ* signifies the same, ap-*

plied to a man; and *مَسْرُوَانَةٌ* applied to a woman: (M:) the pl. of *سُرَى* is *أَسْرِيَةٌ* and *سُرَاةٌ* (Lh, M, K) and *سُرَى*, (Az, K,) which is anomalous, (TA,) and *سُرَاةٌ*, (T, S, Mgh, \* Mḡb,) [originally *سُرْوَةٌ*,] which is [also] anomalous, (T, TA,) the only instance of *فَعْلَةٌ* as the measure of a pl. of a word of the measure *فَعِيلٌ*, (S, Mḡb,) or it is a quasi-pl. n., (Sb, M, K,) and its pl. is *سُرَاةٌ*; (S, M, Mgh, \* K;) meaning *سَادَاتٌ* [or *chiefs, &c.*]; (Mgh); and *سُرَاةٌ*, with *ḍamm*, [originally *سُرْوَةٌ*,] is a dial. var. of *سُرَاةٌ*, as pl. [or quasi-pl. n.] of *سُرَى*: (IAth, TA:) the pl. of *سُرْيَةٌ* is *سُرَايَاتٌ* and *سُرَايَا*. (M, K.) Also *Chosen, or choice, or select: (M:) what is good of anything; pl. [or quasi-pl. n.] سُرَاةٌ: (Ham p. 337:) the best, (Mḡb, TA, and Har p. 56,) and in like manner سُرَاةٌ [as a pl.]; (M, Mḡb, TA, and Ham p. 57, and Har ubi suprā;) the former, of men, (Har ubi suprā,) and of camels; (S;) and the latter, of men, (S, TA, and Ham ubi suprā, and Har,) and of cattle or camels and the like, (S, M, TA,) as also the former. (TA.) — See also art. *سرى*.*

*سُرْيَةٌ*, said by some to be originally of the measure *فَعُولَةٌ*, from *سُرْوٌ*: see art. *سرو*.

*أَسْرَى* is of the measure *أَفْعُلٌ* [denoting the comparative and superlative degrees] from *السَّرْوُ* signifying "liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue:" [&c. :] whence the phrase *أَسْرَاهُمْ سُرُودًا*, meaning *The best of them in respect of chieftom or the like: or it may be from السَّرْوَى*; meaning in this instance that the fame of the chieftom, or the like, of him to whom it relates has pervaded the countries and spread among mankind; and this is more worthy of regard in respect of the method of grammatical analysis; from Mḡr: (Har p. 363: [see art. *سرى*:]) [ISd, however, assigns the word to the present art.:] see 5, last sentence.

*أَرْضٌ مَسْرُوءَةٌ* *A land containing the سُرْوَةٌ, or locust in its first state, when it is a larva. (S.)* [In a copy of the M, it is said to be from *السَّرْوَةٌ*; and the context there indicates the meaning to be *A land infested by a worm of the kind termed سُرْوٌ, of which سُرْوَةٌ is the n. un.: but probably السَّرْوَةٌ, in this instance, is a mistranscription for السُرْوَةٌ, which is mentioned immediately after as meaning "the locust in its first state of growth, when it comes forth from its egg."*]

*مَسْرُوَانٌ*; and its fem., with ة: see *سرى*.

سورول

Q. 1. *سُرْوَلَةٌ*, (inf. n. *سُرْوَلَةٌ*, TA,) *He clad him with سُرَاوِيل*. (S, M, K.)

Q. 2. *تَسْرَوَلَ* *He clad himself, or became clad, with سُرَاوِيل*. (S, M, K.)

*سُرْوَالٌ*: see *سُرَاوِيل*, latter half, in two places.

*سُرْوِيلٌ*: see *سُرَاوِيل*; in the latter half.

*سُرْوَالَةٌ*: see the next paragraph, latter half, in two places.

*سُرَاوِيلٌ* a Pers. word, (S, \* M, Mḡb, \* K,) originally *شَنَاوَار*, (MA, KL, [in the former loosely expl. by the word *إِزَارٌ*, and so in the Pḡ,]) of well-known meaning, (S,) [*Drawers, trousers, or breeches; originally applied to such as are worn under other clothing; a certain under-garment; (MA;) [but now applied also to such as are worn externally;]* is masc. [and perfectly decl., i. e. without tenween], and fem. [and imperfectly decl., i. e. without tenween]; (S, M, Mḡb, K;\*) sometimes masc., (Mḡb, K,) but not known to Aḡ otherwise than as fem.; (M;) accord. to the usage most commonly obtaining, it is imperfectly decl. and fem.: (MF:) Sb says that it is a sing., and is a foreign, or Pers., word, arabicized; resembling, in their [the Arabs'] language, what is imperfectly decl. [as a pl. of the measure *فَعَالِيلٌ*] when determinate and when indeterminate; but is perfectly decl. when indeterminate; and imperfectly decl. if applied as a proper name to a man, and so is its dim. if so applied, because it is fem. and of more than three letters: (S:) or it is imperfectly decl. as a proper name because it is also originally a foreign word; and its dim., *سُرْوِيلٌ*, [for *سُرْوِيلٌ*, the و being changed into ي, as in *سَيِّدٌ* for *سَيُّودٌ*,] is perfectly decl. unless used as a proper name, in which latter case it is imperfectly decl. [for the reason above mentioned or] because it is fem. and determinate: (IB, TA:) it (i. e. *سُرَاوِيلٌ*) is made, as a pl., imperfectly decl. when indeterminate by some of the grammarians; (S;) and it occurs in poetry imperfectly decl. [when indeterminate]: (S, M, \* IB, TA:) [but this may be by poetic license:] thus in the saying of Ibn-Muḡbil,

أَتَى دُونَهَا ذَبَّ الرِّيَادِ كَأَنَّهُ  
فَتَى فَارِسِيٌّ فِي سُرَاوِيلٍ رَامِحٌ

[*There came as an obstacle intervening in the way to her, or them, the wild bull, as though he were a Persian youth in drawers; one with a pair of horns*]: (S, \* IB, TA:) the former [however] is the usual way, [contrary to what has been said on the authority of MF,] though the latter is more valid: (S:) the pl. is *سُرَاوِيلَاتٌ*: (S, M, Mḡb, K:) Sb says that it has no broken pl., because, if it had, it would be the same as the sing.: (M:) or, (K,) some say, (S, M, Mḡb,) namely those grammarians who make it imperfectly decl. when indeterminate, (S,) holding it to be [originally] an Arabic word, (Mḡb,) it is a pl. of which the sing. is *سُرْوَالَةٌ* (S, M, Mḡb, K) and *سُرْوَالٌ* (S, K) and *سُرْوِيلٌ*, which is [said to be] the only instance of a word of the measure *فَعُولٌ*: (K:) [this, therefore, confirms the opinion that I hold, that the measure of this word is *فَعَالِيلٌ*, and that all the words of the present art. are quadrilateral-radical, agreeably with an assertion in the TA that *سورول* is not genuine Arabic: though it seems that all the lexicographers regard



the و in the words of this art. as augmentative:] a poet says,

عَلَيْهِ مِنَ اللَّوْمِ سِرْوَالَةٌ \* فَلَيْسَ يَرَى لِبَسْتَعْفِيفٍ \*

[Upon him is an under-garment of ignobleness, (i. e. ignobleness cleaves to him like a pair of drawers,) so that he does not become tender-hearted to one who endeavours to conciliate him]: (S, M:) in the "Mujarrad," سِرْوَالٌ is made fem., and سِرْوَالٌ masc.: (Mṣb:) سِرْوَالٌ is a dial. var.; (K;) or syn. with سِرْوَالٌ; the ن in the former being asserted by Yaākoob to be a substitute for the ل [in the latter]: (M:) and سِرْوَالٌ, with ش, is likewise a dial. var. [of سِرْوَالٌ], (K,) mentioned by Es-Sijistānee, on the authority of some one or more of the Arabs: (TA:) [the common modern pronunciation is سِرْوَالٌ: pl. سِرْوَالٌ.]

سِرْوَالٌ: dim. of سِرْوَالٌ, q. v. (IB, TA.)

مُسْرَوْلٌ Clad with سِرْوَالٌ; as also مُتَسْرَوْلٌ.

(A, TA.) — [Hence,] طَائِرٌ مُسْرَوْلٌ † A bird whose plumage clothes its legs. (M, L, TA.) And حَمَامَةٌ مُسْرَوْلَةٌ † A pigeon having feathers upon its legs. (S, K, TA.) And فَرَسٌ مُسْرَوْلٌ (K,) or فَرَسٌ أَيْتَقُ مُسْرَوْلٌ (A'Obeyd, S, TA.) † [A horse, or a black and white horse,] whose whiteness of the legs extends (A'Obeyd, S, K) beyond, (A'Obeyd, K, TA.) or to, (S,) the arms and thighs: (A'Obeyd, S, K:) or مُسْرَوْلٌ applied to a horse means white in the hinder part, [and black, or of some other colour, in the hind legs,] the whiteness descending to the thighs. (A, voce آزر.) — And الْمُسْرَوْلُ signifies † The wild bull: because of the blackness that is in his legs. (Az, TA.)

مُسْرَوْلٌ: see the next preceding paragraph.

سرون

سِرْوَالٌ: see سِرْوَالٌ, in art. سرول.

سرى

1. سَرَى (S, M, K,) or سَرَى اللَّيْلِ (Mṣb) and بِاللَّيْلِ (Mgh, Mṣb) aor. سَرَى (K,) inf. n. سَرَى (S, M, Mgh, K) and مَسْرَى (S, K) and سَرَاةٌ (M, K) and سَرَاةٌ (S, \* and TA as from the K, but not in the CK nor in my MS. copy of the K;) the first of a form rare among inf. ns., because it is one of the forms of pls., as is shown by the fact that some of the Arabs make it and هَدَى fem., namely, Benoo-Asad, supposing them to be pls. of سَرَاةٌ and هَدَاةٌ (S,) and Lh knew not سَرَى but as a fem. noun; (M;) or the inf. n. is سَرَى, and سَرَاةٌ and سَرَاةٌ are more special [in meaning, as will be shown below, voce سَرَاةٌ], and سَرَى is pl. of سَرَاةٌ; (Mṣb;) or سَرَاةٌ is an inf. n. un., and سَرَاةٌ is a simple subst., and so is سَرَى (S, TA.) and so is سَرَاةٌ (Mṣb, TA.) also, as some say; (TA;) He journeyed, or travelled, by night, or in the night, (S, M, Mgh, Mṣb, K,) in a general sense; (M, K;) accord. to

AZ, in the first part part of the night, and in the middle thereof, and in the last part thereof; (Mṣb, TA;) and سَرَى signifies the same (S, M, Mgh, Mṣb, K) in the dial. of El-Hijāz, (S, Mṣb,) inf. n. سَرَاةٌ; (M;) as also سَرَى; (M, K;) and perhaps سَرَى likewise. (Mgh.) [See also سَرَى and سَرَاةٌ below.]: It is said in a prov., ذَهَبُوا إِسْرَاءً فَتَفْذُ [They went away in the manner of a hedge-hog's night-travelling; meaning they went away by night]; because the تَفْذُ goes all the night, not sleeping. (M.) — [Hence, as denoting unseen progress,] it is said also of the root of a tree, meaning It crept along beneath the ground; (Az, M, K;) aor. as above, (M,) inf. n. سَرَى. (TA.) — And it is said of ideal things, as being likened to corporeal things; tropically, and by extension of the signification; (Mṣb, TA;) or metaphorically; [as, for instance,] of calamities, and wars, and anxieties: (M, TA:) and the predominant inf. ns. [in these cases] are سَرَاةٌ and سَرَاةٌ. (TA.) One says, سَرَى عِرْقٌ سَرَاةٌ † [The root, or strain, of evil crept in the man]. (Es-Sarakustee, Mṣb, TA.) And سَرَى فِيهِ السَّرُّ † [The poison crept in him, or pervaded him]; and similarly one says of wine; and of the like of these two things. (El-Fārābee, Mṣb, TA. [See also دَبَّ.]) And the lawyers say, سَرَى الْجَرْحِ إِلَى النَّفْسِ † [The wound extended to the soul], meaning that the pain of the wound continued until death ensued in consequence thereof: (Mgh, \* Mṣb, TA:) and قَطَعَ كَفَّهُ فَسَرَى † [His hand was cut off, and it extended to his upper arm], meaning that the effect of the wound passed by transmission: and سَرَى التَّحْرِيمِ, and العِتْقُ, † The prohibition, and the emancipation, [extended, or] passed by transmission: phrases current among the lawyers, but not mentioned in books of repute, though agreeable with others here preceding and following. (Mṣb, TA.) One says also, سَرَى عَلَيْهِ الْهَمُّ † Anxiety came to him [or upon him] by night: and سَرَى هَمُّهُ † His anxiety went away. (Mṣb, TA.) And similar to these is the phrase in the Kur [lxxxix. 3], وَاللَّيْلِ إِذَا يَسِرُ † And by the night when it goes away: (Mṣb, TA:) or, as some say, when one journeys in it; like as one says نَيْلٌ نَائِرٌ meaning "night in which one sleeps:" the [final] ي [of the verb] is elided because it terminates a verse. (TA.) — It is made trans. by means of ب: (Mṣb:) one says, سَرَى بِهِ [He made him to journey, or travel, or he transported him, by night, or in the night; or it may be rendered he journeyed, or travelled, with him, by night, or in the night]; (M, Mṣb, K;) and in like manner, [and more commonly,] بِهِ † سَرَى; (S, M, Mṣb, K;) and سَرَاهُ; (S, M, K;) like as one says, أَخَذَ بِالْخَطَامِ as well as أَخَذَ بِالْخَطَامِ. (S.) As to the saying in the Kur [xvii. 1], سُبْحَانَ الَّذِي سَرَى † [Extolled be the glory of Him who transported his servant by night!], it is an instance of corroboration, (S, K, \* TA,) like the saying, الْبَارِحَةُ نَيْلًا † سَرَتْ أَمْسٍ نَهَارًا (S, TA:) or the meaning is [simply] سَرَى: (K, TA:) ac-

cord. to 'Alam-ed-Deen Es-Sakhāwee, نَيْلًا is added, although الْإِسْرَاءُ is not otherwise than by night, because the space over which he was transported is not to be traversed in less than forty days, but was traversed by him in one night; as though the meaning [intended] were, فِي لَيْلٍ وَاحِدَةٍ; and it denotes wonder: نَيْلًا is here used instead of نَيْلًا because when they say سَرَى نَيْلًا the meaning generally is he occupied the whole of the night in journeying: Er-Rāghib holds the verb in this instance to be from سَرَاةٌ signifying "a wide tract of land," to belong to art. سَرَو, and to be like أُجْبِلُ and أُتَهَمَرُ; the meaning being, who transported his servant over a wide tract of land: but this is strange. (TA.) — سَرَى مَتَاعَهُ (M, K,) aor. سَرَى (M, TA,) inf. n. سَرَى (TA,) He threw his goods, or utensils and furniture, upon the back of his beast. (M, K.) — And سَرَى عَنِّي الثَّوْبَ, inf. n. سَرَى, He removed from over me the garment: but و is more approved [as the final radical: see 1 in art. سَرَو]. (M, TA.) You say, سَرَيْتُ الثَّوْبَ and سَرَيْتُهُ I pulled off the garment: and سَرَى عَنْهُ † It was removed from over him, and removed from its place: the teshdeed denotes intensiveness. (TA.)

2. سَرَى (K,) or سَرَاةٌ (TA,) inf. n. سَرَاةٌ, He (the leader of an army, TA) detached a [q. v.] (K, TA) to the enemy by night. (TA.) — سَرَى الْعِرْقَ عَنْ بَدَنِهِ, inf. n. as above, He exuded the sweat from his body. (TA.) — See also 1, last sentence, in two places.

4: see 1, in the former half of the paragraph, in two places: — and again, in the latter half, in three places. — See also 4 in art. سَرَو.

5: } see 1, first sentence.  
8: }

سَرَى, [said by some to be an inf. n., by some to be a simple subst., and by some to be pl. of سَرَاةٌ, or supposed to be so, and therefore made fem., as mentioned in the first sentence of this art.,] meaning A journeying, or travelling, by night, or in the night, in a general sense, is masc. and fem., (M, K,) by some of the Arabs made fem., (S,) and not known to Lh but as a fem. noun. (M.) It is said in a prov.,

عِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمَ السَّرَى \*

[At daybreak, the party commend night-journeying]: applied to the man who endures difficulty, or distress, or fatigue, hoping for rest, or ease: (Meyd:) and in inciting to labour for the accomplishment of an affair with patience, and to dispose and subject the mind, until one commends the result thereof. (Har p. 555, q. v.)

سَرَاةٌ: see art. سَرَو.  
سَرَاةٌ and سَرَاةٌ are inf. ns. of سَرَى: (M, K:) or have a more special signification than the inf. n. of that verb, which is سَرَى: one says, سَرَى سَرَاةٌ † and سَرَى سَرَاةٌ † [We journeyed by night a journey of the night]: and the pl. of سَرَاةٌ is [said to be] سَرَى: (Mṣb:) or one says,

سَرِيَّةٌ *سَرِينَا سَرِيَّةٌ وَاحِدَةٌ* [We journeyed by night a single night-journey]: and the subst. [signifying a journeying, or travelling, by night, or in the night,] is *سَرِيَّةٌ*, and *سَرِيٌّ*. (S, TA.)

*سَرِيَّةٌ*: see the next preceding paragraph, in four places.

*سَرِيَّةٌ* meaning *An arrow-head*, (Aḡ, M, TA,) such as is small, short, round and smooth, having no breadth, (M, TA,) is a dial. var. of *سَرُوَّةٌ* [q. v.], (Aḡ, TA,) or formed from the latter word by the substitution of *ي* for *و* because of the kesreh: (M, TA:) accord. to the *ك*, *سَرِيَّةٌ* signifies a small round arrow-head; but this is a mistake; the correct word being *سَرِيَّةٌ*, with kesr, and without teshdeed to the *ي*. (TA.) — It is also a dial. var. of *سَرُوَّةٌ* signifying *The locust in its first state, when it is a larva*. (S in art. *سرو*.)

*سَرَاةٌ* A certain tree, (AḤn, S, M, K,) from which bows are made, (AḤn, S, M,) the wood whereof is of the best of woods, and which is of the trees of the mountains: (AḤn, M:) El-Ghanawee El-Aarabee says, *the شَوْحَطُ and نَبَعُ* [q. v.] and *سَرَاةٌ* are one: (TA in art. *شحط*.) [it is also mentioned in the TA in art. *سرا*:] n. un. *سَرَاةٌ*. (M, K.)

*سَرِيٌّ* i. q. *نَهْرٌ*: (Th, M:) or a rivulet, or streamlet: (S, M, Mḡb:) or a rivulet running to palm-trees: (M, K:) pl. [of pauc.] *سَرِيَّاتٌ* (S, M, K) and [of mult.] *سَرِيَّانٌ*: (Sb, S, M, Mḡb, K:) *سَرِيَّةٌ* as its pl. has not been heard. (S.) Thus it has been expl. as occurring in the *Kur* xix. 24. (M, TA.) — See also art. *سرو*.

*سَرِيَّةٌ* A portion of an army: (S, Mḡb:) of the measure *فَاعِلَةٌ* in the sense of the measure *فَاعِلَةٌ*; because marching by night, privily; (Mḡh, Mḡb;) thus originally, and afterwards applied also to such as march by day: (Ḥam p. 45:) or it may be from *الاستِزَاءُ* "the act of choosing, or selecting;" because a company chosen from the army: (Mḡh: [but if so, belonging to art. *سرو*:]) from five persons to three hundred: (M, K:) or four hundred: (K:) or, of horsemen, about four hundred: (M:) or the best thereof, (S,) or the utmost, (Nh,) consists of four hundred: (S, Nh:) or, accord. to the "Fet-ḥ el-Bári," from a hundred to five hundred: (TA:) or nine, and more than this; three, and four, and the like being termed *طَلِيعةٌ*, not *سَرِيَّةٌ*: but it is related of the Prophet that he sent a single person as a *سَرِيَّةٌ*: (Mḡh:) the pl. is *سَرَايَا* (S, Mḡb) and *سَرِيَّاتٌ*. (Mḡb.) — See also *سَرِيَّةٌ*.

*سَرَايَةٌ* A journeying, or travelling, by night, or in the night: (S, Mḡb, TA:) an inf. n.; (TA as from the *ك*; [see 1, first sentence;]) or a simple subst. (Mḡb, TA.)

*سَرِيَّانِيٌّ*, from the inf. n. *سَرِيَّانٌ*, Pervasive: occurring in philosophical works, and probably post-classical.]

[*السَّرِيَّانِيَّةُ* The Syriac language.]

*سَرَاةٌ* One who journeys much, or often, by night. (K.)

*سَارِيٌّ* Journeying, or travelling, by night, or in the night, in a general sense: (M, TA:\*) pl. *سَرَاةٌ*. (TA.) — Hence, because of his going [about] by night, (TA,) *السَّارِي* signifies *The lion*; as also *السَّارِي* and *السَّارِي*. (K, TA.)

*سَارِيَّةٌ* A party, or company of men, journeying by night. (Er-Rághib, TA.) — And *A cloud that comes by night*: (S, Mḡb:) or clouds that travel by night: (K:) or a cloud that is between that which comes in the early morning and that which comes in the evening: [perhaps thus termed as having previously travelled in the night:] or, accord. to Lḥ, a rain that comes in the night: (M, TA:) pl. *سَوَارِي* [app. a mistranscription for *سَوَارٍ*, being indeterminate]. (K, TA.) — One says, *جَاءَ صَبِيحَةَ سَارِيَّةٍ* He came in the morning of a night in which was rain. (TA.) — And the pl. *السَّارِيَّاتُ* signifies *The asses*: (M:) or the wild asses: (TA:) because they rest not by night: (M:) or because they pasture by night. (TA.) — Also *A column*, syn. *أَسْطُوَانَةٌ*, (S, M, Mḡb, K,) of stone, or of baked bricks; so in the "Bári": (TA:) pl. *سَوَارٍ*. (Mḡh.) — [And *A mast*: see *صَارِيَّةٌ* and *صَرٌّ* and see also *صَارِيَّةٌ*.]

*أَسْرِيٌّ* [More, and most, used to night-journeying]. *أَسْرِيٌّ مِنْ فُنُودٍ* [More used to go about by night than a hedge-hog] is a prov. of the Arabs. (TA.) [See also the same word in art. *سرو*.]

*مَسْرِيٌّ* may be a n. of place and a n. of time, [signifying *A place, and a time, of night-journeying*,] as well as an inf. n. (Ḥam p. 23.) It is [used also in a larger sense, as] syn. with *مَنْهَبٌ* [A place, and a time, of going &c.: a way by which one goes &c.]. (Ḥar p. 540.)

*السَّارِي*: }  
*السَّارِي*: } see *سَارِي*, above.

*السَّارِي* He who goes forth in, or among, the [company termed] *سَرِيَّةٌ*. (IAth, TA.)

### سب

*سَبٌّ* and *سَبٌّ*, (M, K,) i. q. *سَبٌّ*, with two *س*s, (L, TA,) the second of which is commonly pronounced *سب*, and by some *سبر*, (TA,) *A kind of tree*, (M, K,) a kind of lofty tree, (TA,) of which arrows are made, (M, K, TA,) and bows. (TA.) In the saying of Ru-beh,

رَأَتْ وَرَاحَ كَعَصِي السَّيَابِ

[She went, and he went, like the rods of the *seysáb*, (of which see another reading voce *سَبٌّ*, in art. *سب*.) meaning, like arrows], it may be that *السَّيَابِ* is a dial. var. of *السَّيَابِ*, or it may be that the *ل* is added for the sake of the rhyme like as it is in *العُقْرَابِ* in a verse cited in art. *عقرب*. (M. [accord. to the *ك* and TA,

*السَّيَابِ* is used by Ru-beh for *السَّيَابِ*: but this is evidently a mistake.])

*سَبٌّ*: see the preceding paragraph: — and see also *سَبٌّ*.

*سَبٌّ*, and *سَبٌّ*, and *سَبٌّ*, and *سَبٌّ*: see the paragraph that next follows.

*سَبٌّ* and *سَبٌّ*, (K,) or the former and *سَبٌّ*, which is mentioned by Th, (M,) *A kind of tree*; (M, K;) accord. to AḤn, it grows from its seeds, and becomes tall, but does not endure the winter; it has leaves like those of the *دَقْلِي* [q. v.], beautiful; people sow it in the gardens, desiring its beauty; and it has a produce like the oblong pericarps (*خَرَاطُ*) of sesame, but thinner: (M, TA:) AḤn adds that, when its pericarps dry, it makes a rustling sound (a sound such as is termed *خَشْخَشَةٌ*) [in the wind], like the [species of cassia called] *عَشْرِي*: (TA:) [the *sesbania Aegytiaca* of Persoon; *eschynomene sesban* of Linn.; (Delile, Flor. Aegypt. Illustr., no. 682;) *dolichos sesban* of Forskål (in his Flora Aegypt. Arab, p. lxx., no. 362):] AḤn further says, *وَحَكَى الْفَرَاءُ فِيهِ سَبٌّ*: (M, TA:) [this may perhaps mean that Fr has mentioned, as a var. of this word, *سَبٌّ*, as it is in the accus. case: but I think that the right reading is *سَبٌّ*, and also *سَبٌّ*, (which last has been mentioned above on the authority of the *ك*.) for it is immediately added in the TA, "it is masc. and fem.," app. indicating that it is with, and without, tenween: then it is there further and strangely added, "it is brought from India:"] a rájiz uses the form *السَّيَابِ*, at the end of a verse, for *السَّيَابِ*, necessarily eliding [the *ن* for the sake of the rhyme]. (M, TA.)

*سَبٌّ*: see the first paragraph, in two places.

### سبر

*سَبْرٌ*, without *ء*, (AḤát, TA,) *A kind of tree, of which arrows are made*: (AḤát, M:) a kind of black tree: (S, K:) or a kind of tree (AḤn, M, K) of the mountains, of the [sort termed] *عَتَقٌ*, (AḤn, M,) of which bows are made: (AḤn, M, K:) or, (K,) as some assert, (AḤn, M,) the [tree called] *أَبْنُوسٌ* [i. e. ebony]: (AḤn, M, K:) or, (K,) as others assert, (AḤn, M,) the [tree called] *شَبْرٌ*: (AḤn, M, K: [in some copies of the *ك* *شَبْرِي*, which means the same:]) but neither of these two is suitable for bows. (AḤn, M.)

### سطب

*سَطْبَةٌ* [an arabicized word, app. from the Greek *σύνπη* or *σύνπη*,] *Tow*; i. e. what falls from flax in the process of combing. (K. [See also art. *صطب*.])

*مَسَطْبَةٌ* and *مَسَطْبَةٌ* are sings. of *مَسَطِبٌ*, which signifies *The [wide benches, of stone or brick &c., generally built against a wall, called] دَكَاكِينٌ*, upon which people sit: (AZ, K:) [and particularly such as surround the court of a mosque: for] one says, *رَأَيْتُمْ قَاعِدِينَ عَلَى الْمَسَطِبِ*, mean-

ing [I saw them sitting upon] the دَكَائِينَ around the court of the mosque. (A. [See also art. صطب.]) — The pl. also signifies Blacksmiths' anvils. (IAar, K. [See, again, art. صطب.]) — And Waters stopped up, or choked up, with earth or dust; or altered for the worse by long standing; syn. مَيَاهُ سُدْرٌ [q. v.]. (IAar, K.)

سطح

1. سَطَحَهُ, (A, K,) aor. ٤, (K,) inf. n. سَطَّحَ, (Msb,) He spread it, spread it out or forth, or expanded it: (A, Msb, K:) this is the primary signification. (Msb.) You say, سَطَّحَ اللهُ الأَرْضَ, inf. n. as above, God spread, or expanded, the earth. (S.) And سَطَّحَ التَّمْرَ, aor. and inf. n. as above, He spread the dates [to dry]. (Msb.) And سَطَّحَ التَّرِيدَ فِي الصَّحْفَةِ [He spread evenly the crumbled, or broken, bread in the bowl]. (A.) And سَطَّحَ سَطُوحَهُ He made even his سَطُوحَ [or flat roofs]; as also سَطَّحَهَا, (K,) inf. n. سَطَّحَ. (TA.) And سَطَّحَ البَيْتَ, aor. and inf. n. as above; [He made a flat roof to the house, or chamber;] as also سَطَّحَهُ. (TA.) And سَطَّحْتُ القَبْرَ, inf. n. as above, I made the top [or roof] of the grave [flat] like the سَطَّحَ [of a house]: (Msb:) تَسَطَّحَ القَبْرَ is the contr. of تَسَنَّيَهُ. (S, A.) — He threw him down (A, L, K) [so that he lay] extended on the back of his neck, (A,) or spread upon the ground. (L.) And He threw him down on his side. (K.) And سَطَّحَ النَّاقَةَ He made the she-camel to lie down on her breast. (TA.) — And He sent him with his mother; namely, a lamb or kid, or a new-born lamb or kid. (O, K.)

2: see above, in three places.

5: see what next follows.

7. انسطح It was, or became, spread, spread out or forth, or expanded; as also سَطَّحَ. (TA.) — Said of a man, He became extended [lying] on the back of his neck, (S, Msb,) affected by a disease of long continuance, or crippled, (Msb,) and moved not: (S, Msb:) or he became thrown down [so that he lay] extended on the back of his neck. (A.)

Q. Q. 3 [accord to the S, but of an extr. form]. اسنطح It (a thing) was, or became, long and wide. (AA, S. [Mentioned in the S in this art., as though of the measure اقلنعل: see also art. سسطح.])

سطح a word of well-known meaning; (S;) The upper, or uppermost, part [or surface] of a house or chamber &c.; (Msb;) [the flat top or roof of a house &c.]; the back (ظهر) of a house or chamber (K, TA) when it is flat, level, or even; because of its expansion: (TA:) and the upper, or uppermost, part [or surface] of anything: (K:) or it has this last meaning [primarily]: and hence the سطح of a house or chamber: (A:) pl. سطوح. (Msb, TA.) — [In geometry, A plane; i. e.] the سطح is that which is divisible in length and breadth and is terminated by a line [or lines]. (KT.)

سطح Spread, spread out or forth, or expanded; as also سَطَّحَ. (TA.) — Extended, (Msb,) or thrown down [so as to be lying] extended, (A,) or lying as though thrown down or extended, (S,) on the back of his neck, (S, A, Msb,) in consequence of disease of long continuance, or crippledness; (S, Msb;) and سَطَّحَ signifies the same: (A:) or spread [upon the ground], slow in rising, by reason of weakness, (L, K,) or disease of long continuance, or crippledness. (K.) And One born weak, unable to stand and to sit, so that he is always spread [upon the ground]. (TA.) And Slain, spread [upon the ground]; as also سَطَّحَ. (K.) — See also the next paragraph.

سطحة One of the vessels for water; (TA;) a [leathern water-bag of the kind called] مزادة, (S, A, Mgh, Msb, K, TA,) made of two skins (Mgh, TA) placed opposite to each other; it is small, and large; but the مزادة [properly so called] is larger than it; (TA;) and سَطَّحَ signifies the same. (S, K, TA.)

سطح A certain kind of plant, (Aq, AHn, S, O, K,) of the plants that grow in plain, or soft, ground: (AHn, O:) n. un. with ٥: (Aq, AHn, S, O:) accord. to Az, the سطح is a certain herb, or leguminous plant, upon which cattle pasture, and with the leaves of which the heads are washed: (TA:) or it is a certain plant growing in plain, or soft, tracts, and spreading upon the ground: or a certain tree, or shrub, that grows in the places where cattle recline around the waters, spreading, but scanty, and of no use. (L.) And Any kind of plant that spreads (AHn, O, K) upon the ground, and does not grow tall: such as run and extend, as the melon or water-melon (بطيخ), and the cucumber (قثاء), and the colocynth, are all called شري: and such especially as are eaten [by men], like the gourd, and the cucumber (قثاء and خيار), and the melon or water-melon (بطيخ), are called بطيخين. (AHn, O.)

سطح, (Msb,) or سَطَّحَ, (K,) or both, (S, O,) the former because it means a place, (O,) A place (S, R, O, Msb) that is even, or level, (R,) in which, (S, O, Msb,) or upon which, (R,) dates are spread (S, R, O, Msb) and dried; (S, R, O;) i. q. جرين; (K;) of the dial. of El-Yemen: (TA:) [pl. مساطح.] — رأيت الأرض مساطح means I saw the land [bare, or] destitute of pasturage; likened to بيوت مسطوحة [i. e. flat-topped houses]. (TA.)

سطح A rolling-pin; i. e. the implement with which bread [or dough] is expanded. (O, K.) — The pole, (S, A, Mgh, O, Msb,) or a pole, (K,) of a [tent such as is called] خباء, (S, A, O, Msb, K,) or of a [tent such as is called] فسطاط. (Mgh.) — The transverse piece of wood upon the two props of the grape-vine, with the hoops [that are affixed upon it]. (K.) ISh says that when a grape-vine had a raised support made for its branches to lie thereon, recourse was had to

props, for [the feet of] which holes were dug in the ground, each prop having two forking portions [at the head]; then a piece of wood (خشبة, so in the O, in the TA [erroneously] شعبة,) is taken, and laid across two props, and this transverse piece of wood is called the سطح, [pl. مساطح,] and upon the مساطح are placed hoops, from the nearest part thereof to the furthest; (O, TA;) and the مساطح with the hoops are called مساطح. (O.) — A smooth piece of rock or hard stone, surrounded with stones, in which water collects: (S, O, K:) or a wide slab of rock or hard stone, bordered round, for the rain-water [to collect therein]: and sometimes God creates, at the mouth of the well, a smooth, even, piece of rock or hard stone, [thus called,] which is surrounded with stones, and from which the camels are watered, like the حوض. (T, TA.) [See also حوية.] — Also i. q. مسطح, q. v. (S, O.) — And A mat (S, O, K) woven (O) of حوص (A, K) or طنى (O) [i. e. leaves] of the ذور [or Theban palm]; (O, K;) as also مسطح. (A.) — A large roasting-pan (مقل) for wheat, (K, TA,) which is roasted therein. (TA.) — And A mug (كوز) that is used in travelling, having one جنب [app. here meaning flat side]; (O, K, TA;) as also مسطحة: it is like the مطهرة; not four-sided. (TA.)

سطحة: see what next precedes.

سطح [Plane, or flat; opposed to كرى &c.]. — A flat roof (سطح) made even. (A, TA.) — A nose spreading very widely. (S, K.)

سطح: see مسطح, last sentence but two.

سطح: see سطح, in two places. — بيت مسطوح [A house, or chamber, having a flat roof made to it]. (TA.)

سطح: see سطح.

سطر

1. سَطَرَ, (S, M, Msb, &c.) aor. ٢, (S, M, Msb,) inf. n. سَطَّرَ; (S, M, Msb, K,\*) and سَطَّرَ; (M;) and استطر; (S, M, A, Msb, K;) He wrote (S, M, A, Msb, K) a writing or book. (M, Msb.) — [And سَطَرَ He ruled a book. (See مسطرة.)] — Also سَطَرَ, (TA,) inf. n. as above, (K, TA,) † He cut another man with a sword. (K, TA.) — And سَطَرَهُ He prostrated him; threw him down prostrate. (S.)

2. سطر: see 1. — Also, inf. n. تَسَطَّرَ, He composed (M, K) lies, falsehoods, (TA,) or أساطير, i. e. stories having no foundation, &c. (M.) — Also, [not تَسَطَّرَ as in Gol.] He said what was false: and he pretended a false thing. (KL.) And سَطَرَ عَلَيْنَا He told us أساطير, i. e. stories having no foundation; or no right tendency or tenour: (M, K:) or he told us stories resembling falsehoods: (Lth:) or he embellished stories to us with lies: (TA:) or he related to us wonderful

stories of the ancients. (A.) And سَطْرَ فُلَانٌ فُلَانًا Such a one told falsehoods to such a one. (Mṣb.) — And سَطَرَهُ He made him to form wishes, or desires. (Sgh, TA.)

4. اسطر أسيرى He passed over the line in which was my name. (Az, K.) — And اسطر † He committed a mistake, or an error, (Ibn-Buzurj, K, TA,) in his reading, or recitation. (K.)

8: see 1, first sentence.

11. اسطر, aor. يَسْطُرُ, [app. signifies It (beverage, or wine,) became what is termed مِسْطَرٌ or مَسْطَرٌ, q. v.] (TA.)

Q. Q. 1. سَيَطِرُ عَلَيْنَا, (S, M, A, K,) inf. n. سَيَطْرَةٌ; (A;) and سَوَطِرٌ; (K;) or سَوَطِرٌ; (so in a copy of the M; [but see what is said below respecting the pass. form of سَيَطِرُ;]) and تَسَيَطِرُ; (A, K;) He had, or exercised, absolute authority over us: (M, A, K:) or he was set in absolute authority over us, to oversee us, and to pay frequent attention to our various states or conditions, and to write down our manner of action: (S:) or he acted as a watcher and guardian over us, (M, K, TA,) paying frequent attention to us: (TA:) also written with ص in the place of س; but originally it is with س, from السَطْرُ: and every س immediately followed by ط may be changed into ص: (TA:) the pass. form of سَيَطِرُ is not used. (T.)

Q. Q. 2. تَسَيَطِرُ: see the next preceding paragraph.

سَطْرٌ, (S, M, A, Mṣb, K,) originally an inf. n., [see 1,] (S,) and سَطْرٌ, (S, M, Mṣb, K,) A line (S, M, K) of a book or writing: (M, A, K:) and a writing: (S, K:) and † a line or row (S, M, A, Mṣb, K) of buildings, (S, A,) and of trees, (S, M, A, Mṣb, K,) &c., (Mṣb, K,) and [particularly] of palm-trees, and the like, (M,) [and so, app., مَسْطَرٌ, q. v.:] pl. (of the former, S, Mṣb) اَسْطَارٌ (S, M, A, Mṣb, K) and (of the latter, S) اَسْطَارٌ (S, M, A, K) [both pls. of pauc.] and (of the former, S, Mṣb) سَطْوَرٌ, (S, M, A, Mṣb, K,) and اَسْطَايِرٌ (Lh, S, M, K) is a pl. pl., (S, K,) i. e. pl. of اَسْطَارٌ. (S.) You say, كَتَبَ سَطْرًا مِنْ كِتَابَةٍ [He wrote a line of writing]: (A:) and بَنَى سَطْرًا † He built a row (S, A) مِنْ بِنَائِهِ [of his building]: (A:) and غَرَسَ سَطْرًا † He planted a row (S, A) مِنْ وَوَيْهِ [of his palm-shoots, or young palm-trees]. (A.) — [Hence the saying,] اجْعَلِي اَمْرًا سَطْرًا † Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بَاج.) — Also the former, (سَطْرٌ,) A yearling (عَتُوْدٌ, T, M, K) of goats, (M,) or of sheep or goats: (T, K:) and صَطْرٌ is a dial. var. thereof. (IDrd, M.)

سَطْرٌ: see the next preceding paragraph.

سَطْرٌ: see اَسْطَوْرَةٌ.

سَطْرَةٌ † An object of wish or desire. (K, TA.)

You say, رَاجَعْتُ فُلَانًا وَتَرَى يَسَاعِدُ سَطْرَتِي † [I consulted such a one, and he did not aid in the accomplishment of the object of my wish or desire]. (TK.)

سَطْرٌ: see what next follows.

سَاطِرٌ † A butcher; (Fr, O, K, TA;) as also سَطْرٌ. (Fr, O, TA.)

سَاطِرٌ A butcher's cleaver; (MA, O, K;\*) i. e. the great knife with which the butcher cuts [the slaughtered beast: pl. سَوَاطِيِرٌ]. (O.)

اَسْطَوْرَةٌ [resembling the Greek *ιστορία*] (S, M, A, Mṣb, K) and اَسْطَوْرٌ (M, Mṣb, K) and اِسْطَارَةٌ (S, M, Mṣb, K) and اِسْطَارٌ and اِسْطِيرَةٌ and اِسْطِيرٌ (M, K) sings. of اَسْطَايِرٌ, (S, M, A, Mṣb, K,) which signifies Lies; or falsehoods; or fictions: (S, Mṣb, TA:) or stories having no foundation, or no right tendency or tenour: (لَوْ نَظَرْنَا لَهَا:) [such as we commonly term legends:] (M, K:) or wonderful stories of the ancients: (A:) or their written stories: (Bd in viii. 31:) or their written lies: (Bd in xxiii. 85, and Jel in xxvii. 70:) or stories embellished with lies; as also سَطْرٌ: (TA:) or, accord. to some, اَسْطَايِرٌ is pl. of اَسْطَارٌ which is pl. of سَطْرٌ: or, accord. to AO, اساطير is pl. of اَسْطَارٌ which is pl. of سَطْرٌ: or, accord. to Abu-l-Hasan, اساطير has no sing.: (M:) or the pl. of اَسْطَارٌ, accord. to AO, is اَسْطَايِرٌ, i. e., without ي: or, as some say, اساطير is an irreg. pl. of سَطْرٌ. (TA.)

مَسْطَرَةٌ An instrument with which a book is ruled (يَسْطُرُ) [made of a piece of pasteboard with strings strained and glued across it, which is laid under the paper; the latter being ruled by being slightly pressed over each string]. (TA.)

مَسْطَرٌ Written. (S, M.)

مَسْطَرٌ: see مَسْطِرٌ.

مَسْطَرٌ: see سَطْرٌ. — † Dust rising into the sky; (K, TA;) as being likened to a row of palm-trees or other things. (TA.) — Also, (thus in some copies of the K, and so correctly written accord. to Sgh, with ḍamm, TA,) or مَسْطَرٌ, (thus in the S, and in some copies of the K,) with kesr to the م, (S,) or with teshdeed, [مَسْطَرٌ] as written by Ks, and this also shows it to be with ḍamm, being in this case from اِسْطَارٌ, aor. يَسْطَارُ, (Sgh, TA,) A kind of wine in which is acidity; (S;) an acid kind of wine: (A'Obeyd, K:) or a kind of wine which prostrates its drinker: (K:) or new, or recently-made, wine, (K,) of which the taste and odour are altered: (TA:) or wine made of the earliest of grapes, recently: (T, TA:) or a wine in which is a taste between sweet and sour; also termed مَسْطَرَةٌ: (Har p. 618:) Az says, it is of the dial. of the people of Syria; and I think that it is Greek, [or perhaps it is from the Latin "mustarius," which is from "mustum,"] because it does not resemble an Arabic form: it is with ص, or, as some say, with س; and [app. a mis-

take for "or"] I think it to be of the measure مَسْطَرٌ from صَارَ, with the ت changed into ط. (TA.)

مَسْطَرَةٌ: see the next preceding paragraph.

مَسْطِرٌ (S, M, A, Mṣb, K) and مَسْطَرٌ (S, K,) as also مَصْطِرٌ, (S, A,) One who has, or exercises, absolute authority (M, A, K) over others: (M:) one who is set in absolute authority over a thing [or people], to oversee it, and to pay frequent attention to its various states or conditions, and to write down its manner of action: from السَطْرُ: (S:) or a watcher and guardian; (M, K;) one who pays frequent attention to a thing. (Mṣb,\* TA.)

سَطْرَج

سَطْرَجٌ [commonly pronounced سَطْرَجٌ] a dial. var. of سَطْرَجٌ. (K in art. سَطْرَج, q. v.)

سَطَع

1. سَطَعٌ, aor. سَطَعْتُ, (S, Mgh,\* Mṣb, K,) inf. n. سَطْوَعٌ (S, K) and سَطْعٌ (TA) and سَطِيعٌ, which last is rare, (K,) It rose: (S, Mgh, Mṣb, K, TA:) or it spread, or diffused itself: (Mgh, TA:) said of dust, and of the dawn, (S, Mṣb, K,) [meaning as above, and it radiated, gleamed, or shone, (see سَاطِعٌ)] and of light, (TA,) and of lightning, and of the rays of the sun, (K,) and † of odour, (S, Mgh, Mṣb, K,) in relation to which last it is tropical, and signifies it diffused itself, and rose: or it was originally said only of light; and was then used absolutely, as meaning it appeared, or became apparent. (TA.) You say also سَطَعَتِ السَّهْمُ The arrow, being shot, rose into the sky, glistening. (TA.) And يَسْطَعُ, the aor. of سَطَعٌ, is used by Dhu-r-Rummeh, in describing an ostrich, as meaning He raises his head, and stretches his neck. (TA.) And you say, سَطَعَتِ لِي اَمْرٌ † Thine affair became, or has become, apparent, or manifest, to me. (Lh.) — سَطَعَتْنِي رَائِحَةُ البِسْكِ † The odour of the musk rose to my nose. (K, TA.) — سَطَعْتُ الشَّيْءَ I laid hold of the thing with the palm of the hand, or with the hand, striking [the thing]. (Mṣb.) And سَطَعْتُ بِيَدَيْهِ, inf. n. سَطْعٌ, He clapped with his hands: whence the subst. سَطْعٌ [q. v.]. (IDrd, K.) — سَطَعٌ, aor. سَطَعْتُ, (K,) inf. n. سَطْعٌ, (TK,) He was long-necked; he had a long neck. (K.) [See اَسْطَعٌ.]

2. سَطَعَهُ, inf. n. تَسْطِيعٌ, He marked him (namely a camel) with the mark called سَطْعٌ. (K.)

اَسْطَعْتَهُ (for اَسْطَعْتَهُ), aor. اَسْطِيعُهُ (for اَسْطِيعُهُ); or اَسْطَعْتَهُ (for اَطَعْتَهُ), aor. اَسْطِيعُهُ (for اَطِيعُهُ): see in art. طَوَع. (TA.)

سَطْعٌ Length of neck. (S.) It is said of Mo-hammad, سَطَعَتْ فِي عُنُقِهِ سَطْعٌ In his neck was length. (TA.) [See اَسْطَعٌ.] — A clapping with the hands, or striking with one hand upon the other,

or upon the hand of another : (K:) or a striking a thing with the palm of the hand, or with the fingers. (TA.) And The sound of a striking or throwing: as in the saying, سَبَعَتْ رُفْعَهُ سَطَعًا شَدِيدًا [I heard, in consequence of its falling, a loud sound of a striking or throwing]. (K.) It is with fet-ḥ to the medial radical because it is an onomatopoeia, not an epithet nor an inf. n., for onomatopoeias are sometimes made to differ [in form] from epithets. (Lth, K.)

سَطَاعُ The pole of the [tent called] بَيْت : (S, K:) and the longest of the poles of the [tent called] خِيَاب : (K:) from سَطَعَ applied to the dawn: (Az, TA:) and a pole that is set up in the middle of the خِيَاب and of the [tent called] رِوَاق: pl. [of pauc.] أَسْطَاعَةٌ and [of mult.] سَطَاعٌ. (TA.) — Hence, as being likened thereto, † The neck. (TA.) — Hence also, (Az, TA,) † A tall, bulky, camel. (Az, Ibn-'Abbád, K, TA.) — † A mark made with a hot iron upon the neck of a camel, (Az, S, K,) or upon his side, (TA,) lengthwise: (Az, S, K, TA:) in the R, it is said to be upon the limbs, or members. (TA.)

سَطِيعٌ Tall, or long. (K.) — See also سَطِيعٌ.

سَطِعٌ Rising: or spreading, or diffusing itself: [and radiating, gleaming, or shining:] applied [to dust, (see 1,) and] to the dawn, and to light, and to fire [&c.]: applied to the dawn, it denotes that extending lengthwise into the sky, and called ذَنْبُ السَّرْحَانِ [q. v.]. (TA.) — Also The dawn [itself]; (TA;) and so سَطِيعٌ; (S, TA;) because of its shining, and spreading; when it first breaks, extending lengthwise. (TA.) — نَاقَةٌ سَاطِعَةٌ A she-camel having the front of the neck, and the [whole] neck, extended. (TA.)

أَسْطَعٌ Long-necked; (K;) applied to a camel, and an ostrich: (TA.) fem. سَطْعَاءٌ; applied to a she-camel, (TA,) and a she-ostrich. (S.) — عُنُقٌ أَسْطَعٌ A long, erect, neck: (TA:) and عُنُقٌ سَطْعَاءٌ a neck that is long, and erect in its sinews. (AO, in describing horses; and TA.)

مُسَطِّعٌ Chaste in speech; or eloquent; (Lh, K, TA;) fluent in speech. (TA.)

مُسَطِّعٌ † A camel marked with the mark called سَطَاعٌ; (S, TA;) fem. with ḍ: and مُسَطَّوْعَةٌ signifies the same, applied to a she-camel. (TA.) — And إِبِلٌ مُسَطَّعَةٌ † Camels tall as the tent-poles called سَطَاعٌ, pl. of سَطَاعٌ. (TA.)

مُسَطَّوْعَةٌ: see مُسَطِّعٌ.

سَطَل

1. سَطَلَهُ, inf. n. سَطَلٌ, said of a medicine, It intoxicated him: but it is a vulgar word. (TA.) — [And hence, † He, or it, charmed, or fascinated, or delighted, him.]

7. اِسْتِطَالَ A state of intoxication produced by the حَشِيش [or herb, or perhaps species of hemp,] known by the name of زَبِه; as also اِسْتِطَالَ.

(De Sacy's Chrest. Ar., 2nd ed., i. 282; from the book entitled كتاب الكواكب السائرة في اخبار القاهرة ومصر والقاهرة.) [Both app. post-classical: see 1, of which each is quasi-pass.]

8. اِسْتِطَالَ: see what next precedes,

Q. Q. 2. جَاءَ يَتَسَطَّلُ He came alone, having nothing with him. (Ibn-'Abbád, K.)

سَطَلٌ A طَسِينَةٌ [or small vessel of the kind called طَسٌ, or طَسْتٌ, q. v.], (M, K,) like the تَوْر [q. v.], (M,) having a loop-shaped handle, (M, K,) like that of the مِرْجَل; (TA;) well known: (S, Mṣb:) a genuine Arabic word: (M:) or an arabicized word: [said by Golius to be in Pers. سَطَلٌ:] and صَطَلٌ is a dial. var. thereof: (Mṣb:) a vessel of copper, a large [vessel of the kind called] طَاسٌ [q. v.], for the hot bath; (MA;) the thing [i. e. vessel] in which water is drawn from the hot bath: (KL:) [in the present day applied to a kind of pail, of tinned copper, which the women take with them to the hot bath, containing the water that they require for washing after the other operations of the bath; and also used for various other purposes; as also سَطَلَةٌ:] and سَطَلٌ signifies the same: (S, M, K, KL:) or this last signifies, (K,) or signifies also, (M,) a [vessel of the kind called] طَسْتٌ; (M, K;) not the well-known [vessel called] سَطَلٌ: (K:) the pl. [of mult.] of سَطَلٌ is سَطُولٌ (M, Mṣb, K) and [of pauc.] اِسْطَالٌ. (Mṣb.)

سَطَلَةٌ: see the next preceding paragraph.

سَاطِلٌ Dust rising, or rising high; as also طَاسِلٌ. (K.)

سَيْطَلٌ: see سَطَلٌ. — Also A tall man: (K:) or سَيْطَلٌ تَيْطَلٌ a man tall, or long, in body. (Ibn-'Abbád, TA.)

اِسْطُولٌ A ship of war, prepared for fighting with the unbelievers on the sea: mentioned by El-Makreezee in the "Khitāṭ;" and he says, "I do not think this word to be [genuine] Arabic:" (TA:) [it is evidently from the Greek στόλος:] several writers mention it among arabicized words. (MF, TA.)

سَطَن

[2. سَطَنَ a verb of which only the pass. part. n. (q. v. infra) is mentioned: if used, app. signifying He supported upon اَسَاطِين, i. e. columns: — and hence, upon long legs: — and he made firm.]

سَاطِنٌ i. q. خَبِيثٌ [Bad, corrupt, &c.; like سَاطِنٌ]. (M, L, K.)

اِسْطَانٌ [a pl. of which the sing. is not mentioned] Vessels of صُفْر [or brass]. (L, K.)

اِسْطَوَانٌ, an arabicized word, (Az, L,) [app. from the Pers. اِسْتَوَان, like the word next following,] A man long in the legs and back. (M, L.) And A camel long in the neck, (M, L, K,) or (K) high. (S, M, L, K.) — What is termed

اِسْتَوَانُ البَيْت is well known [app. meaning The pole of the tent: (see what next follows:) and this seems to be the primary signification]. (M, L.)

اِسْطَوَانَةٌ a word of well-known meaning, (S, L,) arabicized from [the Pers.] اِسْتَوَانٌ [which signifies the same], (K,) i. q. سَارِيَةٌ [meaning A column, of stone or of baked bricks]: (S, M, L, Mṣb, K:) pl. اَسَاطِينٌ (S, M, \* L, Mṣb, K\*) and اِسْطَوَانَاتٌ: (Mṣb:) it is of the measure اَنْفَعَالَةٌ, (S, L, Mṣb, K,) because its pl. is اَسَاطِينٌ, the ن being radical, (L, Mṣb,) accord. to Kh (Mṣb) and Fr, who says that it is the only instance of this measure; (L;) or of the measure اَنْفَعَالَةٌ, (S, L, K,) accord. to Akh, but, (J says, L,) if so, the و is augmentative and has next to it two augmentative letters, and this is scarcely ever, or never, the case; (S, L;) IB, however, says that this is the true measure, as is shown by its pl., اَسَاطِينٌ, and its dim., اَسْطِيبَةٌ: (L:) accord. to some, it is of the measure اَنْفَعَالَةٌ, (S, L, Mṣb,) but, if it were so, it would not have for its pl. اَسَاطِينٌ, as there is no instance of the measure اَنْفَعَالَةٌ. (S, L.) — [Also A portico. Hence, اَهْلُ اِسْطَوَانَةٍ The Stoics. — And A cylinder.] — And The legs of a beast: (K:) [or rather the pl.] اَسَاطِينٌ has this meaning. (L.) — And The penis. (K.)

اَسْطِيبَةٌ dim. of اِسْطَوَانَةٌ, q. v. (IB, L.)

مُسَطَّنٌ [app. Supported upon اَسَاطِين, i. e. columns. — And hence,] A man, and a beast, having long legs. (L.) — And اَسَاطِينٌ مُسَطَّنَةٌ (S, M, L, K,) [Columns] made firm. (K.)

سَطُو

1. سَطَا بِهِ (S, M, Mṣb, K, &c.) and عَلِيَهُ (M, Mṣb, K,) aor. يَسْطُو, (Mṣb,) inf. n. سَطُوٌ (S, M, Mṣb, K) and سَطْوَةٌ, (M, Mṣb, K,) or the latter is an inf. n. un., (S,) He sprang, or rushed, upon him; made an assault, or attack, upon him; syn. صَالَ: (M, K:) he sprang upon him and seized him violently or laid violent hands upon him: (Bḍ in xxii. 71:) he seized him violently with uplifted hand: (Er-Rāghib, TA:) he overbore him, overpowered him, or subdued him, (قَهَوَهُ, Lth, S, Mṣb, K, or تَطَاوَلَ عَلَيْهِ, T, TA,) by seizing him violently, or laying violent hands upon him, (Lth, S, K,) and abased him; or he seized him with great violence: (Mṣb:) or he stretched forth his hand to him [to seize him]. (Th, M, TA.) And in like manner, (M,) one says of a stallion [camel], يَسْطُو عَلَى طَرُوقَتِهِ, or he overbears, the she-camel that he covers. (S, M, \*) — سَطَا عَلَى (S, M, K,) and السَّاطِقُ, (S, M, K,) and الفَرَسِ, inf. n. سَطُوٌ and سَطْوَةٌ, (M,) He (the pastor) put his hand into the رَجْم [or vulva] of the she-camel, (S, M, K,) and of the mare, (M,) to extract, (S, K,) or and extracted, (M,) the sperma of the stallion: (S, M, K:) when this is not extracted, the she-camel



does not conceive: (S:) or this is done when she has been leaped by a stallion of low race; or when the sperma is bad, and she has not conceived in consequence of it. (M.) And *He extracted from her* (i. e. a she-camel, TA) *the foetus, dead*: (M, TA:) and سَطَّ signifies "he extracted the sperma of the stallion:" thus Az distinguishes between the two verbs. (TA.) Accord. to IAqr, one says, سَطَّ عَلَى الْحَامِلِ, and سَطَّ, which is formed by transposition, meaning *He extracted the foetus, or young one, of the pregnant female.* (TA.) And A'Obeyd mentions السَطُّ as used in relation to a woman: it is said in a trad. of El-Hasan, لَا بَأْسَ أَنْ يَسَطُوَ الرَّجُلُ عَلَى الْمَرْأَةِ [There is, or will be, no harm in the man's extracting the foetus of the woman]; (M, TA;) which Lth explains, by saying, when her child sticks fast in her belly, dead, it may be extracted [by him] when fear is entertained for her and a woman is not found to do this. (TA.) — سَطَّ said of a horse, (M, K,) inf. n. سَطُّ, (M,) *He went at random, heedlessly, or in a headlong manner, not obeying guidance.* (M, K.) — Also, said of a horse, *He went with wide step*: (S, M, K:) or *raised his tail in running*; the doing of which is approved. (M.) — Also † *It was, or became, abundant, or copious*; said of water. (S, M, Mṣb, K, TA.) — And † *He tasted food*; (K, TA;) and *took it with the hand, or with the extended hand.* (TA.) — And i. q. عَاقَبَ [app. as meaning *He punished*: see سَطَّوَةٌ, below]. (M, TA.) — And سَطَّاهَا *He compressed her*; [and so سَطَّاهَا and سَطَّاهَا]; on the authority of Aboo-Sa'eed. (TA.)

3. سَطَّاهُ, (K,) inf. n. سَطَّاهَةٌ, (TA,) *He treated him with hardness, severity, or rigour*: (K, TA:) so says Az, on the authority of IAqr. (TA.) — And *He treated him with gentleness, or tenderness.* (IAqr, T, TA.) Thus it has two contr. significations. (TA.)

سَطَّوَةٌ [as a simple subst., or] as an inf. n. un., has for its pl. سَطَّوَاتٌ. (S.) It signifies [A spring, or rush; or an assault, or attack: &c.: (see 1, first sentence:) *impetuosity in war or battle*]: a *reviling*: a *beating*: and *punishment, or chastisement*; as in the saying, اِتَّقِ سَطَّوَتَهُ [Guard thyself against his punishment, or chastisement; or it may mean in this phrase, his violence, or impetuosity]. (TA.)

سَطَّ [act. part. n. of 1, *Springing, or rushing; making an assault, or attack*: &c. — Hence,] applied to a horse, *That springs, or rushes, upon other horses, and stands upon his hind legs and attacks with his fore legs*: (T, TA: [in the Ham p. 383, and raises his fore legs:]) or a horse *wide in step*: (Aṣ, S, M, K:) or *that attacks other horses*: (S:) or *that raises his tail in his running*; (S, M, K:) the doing of which is approved. (M.) — And A stallion-camel *excited by lust, and going forth from camels to other camels* (S, K) *in consequence thereof*. (S.) — And *What is tall, or long*, (K, TA,) of camels &c. (TA.) — الأَيْدِي السَّوَاتِي The hands that reach, or take, or take hold of, a thing. (TA.)

## سعب

5. تَسْعَبُ It (a thing, TA, [such as saliva, and any thick liquid,]) *roped*; i. e. *drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts*; or *was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy*; syn. تَبَخَّطُ. (K.)

7. انْسَعَبُ It (water [&c.]) *flowed*; (K;) [or *flowed in a continuous stream*;] like انْتَعَبُ (TA) [and انْدَعَبُ].

سَعْبٌ Any kind of wine, or beverage, &c., that *ropes*; i. e. *that draws out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts*; or *that is viscous, glutinous, &c.* (K.)

سُعْبُوبٌ and سُعْبُوبَةٌ: see the next paragraph.

سَعَابِيْبٌ What extend like threads, or strings, from honey (A, K) and marsh-mallows, (K,) and the like: (A, K:) pl. of سُعْبُوبٌ. (TA.) You say, سَأَلَ فِيهِ سَعَابِيْبٌ His slaver extended, or stretched out, like threads, or strings. (A, K.) And فُوهٌ يَجْرِي سَعَابِيْبٌ His mouth runs with clear water, having an extended [or a ropy] flow; like يَجْرِي ثَعَابِيْبٌ. (S.) — And What follow the hand in milking, [stretching out] like phlegm: pl. of سُعْبُوبَةٌ. (Ish, TA.)

كَذَا وَكَذَا هُوَ مُسْعَبٌ لَهُ كَذَا وَكَذَا To him are allowed, or permitted, such and such things: (K:) like مُرْعَبٌ and مُسْعَبٌ. (TA.)

## سعتر

سَعْتَرٌ A certain plant, (S, Mṣb, K,) of the kind called بَقُولٌ, (Mgh,) well known; (Mṣb, K;) and applied also to the grain, or seed, thereof: (Mgh:) [a species of *origanum*, or *majoram*: so in the present day; and so says Golius, as on the authority of Ibn-Beytār, "*origani species, sc. consonante voce, satureia, Hisp. azedrea*:" accord. to Forskål, (*Flora Aeg. Arab. p. cxiv.*)] "*thymus serpyllum*:" some write the word in books of medicine with ص, in order that [when written without the diacritical points] it may not be confounded with شَعْبِرٌ: (S, Mgh:) in the T, it is with ص, on the authority of AA, only; and thus in the book of Lth: in the Jāmi' of El-Ghooree, with س and ص: (Mgh:) or the س is changed into ص in the dial. of Bel'ambar [or Benu-l-'Ambar]; and some pronounced it only with ص: (Mṣb:) accord. to Abu-l-'Alà, the vulgar pronounce it with س, and the approved word is with ص. (Ham p. 462.) [In the present day, it is also written with ز.]

سَعْتَرِي i. q. شَاطِرٌ [q. v.], (K,) in the dial. of the people of El-'Irāq. (TA.) — And *Generous, noble, or high-born, and courageous, brave, or strong-hearted.* (K.) The pronunciation with ص is of higher authority. (K.) [This remark is probably there meant to relate to both of the words of this art.]

## سعد

1. سَعَدٌ, (S, A, Mṣb, K,) aor. ٤; (Mṣb, K;) and سَعِدٌ; (S, A, Mṣb, K;) inf. n. of the former,

(Mṣb,) or of the latter, (MA,) or of both, (TA,) سَعِدٌ, (MA, Mṣb, TA,) and of the former, (MA,) or of both, (TA,) سَعَادَةٌ, (MA, TA,) or this latter is a simple subst.; (Mṣb;) *He* (a man, S, A, Mṣb) *was, or became, prosperous, fortunate, happy, or in a state of felicity*; (S, MA, Mṣb, TA;) *contr. of شَقِيٌّ*; (S, Mṣb, K;) with respect to religion and with respect to worldly things. (Mṣb.) You say, سَعِدْتُ بِهِ and سَعِدْتُ [I was, or became, prosperous, &c., by means of him, or it]. (A.) In the Kur xi. 110, Ks read سَعِدُوا [instead of the common reading سَعِدُوا]. (S.) [See also سَعَادَةٌ, below.] — And سَعِدَ يَوْمَنَا, aor. ٤, inf. n. سَعُوذٌ (S, K) and سَعِدٌ, (K,) *Our day was, or became, prosperous, fortunate, auspicious, or lucky*; (S, K;) [contr. of نَحْسٌ; and in like manner the verb is used in relation to a star or an asterism &c.; and] سَعِدٌ, inf. n. سَعْدٌ, signifies [likewise] the *contr. of نَحْسٌ*. (Mgh.) [See also سَعُوذَةٌ, below.] — سَعِدَ الْمَاءُ فِي الْأَرْضِ means *The water came upon the land unsought*; i. e., *came flowing [naturally] upon the surface of the land, not requiring a machine to raise it for the purpose of irrigation.* (TA, from a trad.) — See also 4, in three places.

3. سَاعَدَهُ, (A, L, Mṣb,) inf. n. مَسَاعَدَةٌ (S, L, Mṣb) and سَعَادٌ; (L;) and اسْعَدَهُ, (K,) inf. n. اسْعَادٌ; (S;) *He aided, assisted, or helped, him*; syn. of the former عَاوَنَهُ, (S, L, Mṣb,) and of the latter أَعَانَهُ: (S, K:) [like as is said of عَاوَنَهُ and أَعَانَهُ,] both signify the same: or مَسَاعَدَةٌ signifies the *aiding, or assisting, or helping, in any manner or case*; and is said to be from a man's putting his arm, or hand, upon the سَاعِد [or fore arm] of his companion when they walk together to accomplish some object of want, and aid each other to do a thing: [so that سَاعَدَهُ more properly signifies *he aided him, being aided by him*: but see سَاعَدَ:] whereas اسْعَادٌ signifies specially a woman's *aiding, assisting, or helping, another to wail for a dead person*: so says El-Khattābee: and this is what is meant in a trad. in which سَاعَدَهُ عَلَيْهِ is forbidden. (L.) One says, سَاعَدَهُ عَلَيْهِ [He aided, assisted, or helped him against him, or it, or to do it]: and أَسْعَدَتِ النَّالِحَةُ النَّكِيَّ The wailing-woman assisted the woman bereft of her child to weep and wail. (A.) Accord. to Fr, [but this is questionable,] the primary signification of مَسَاعَدَةٌ and اسْعَادٌ is A man's *performing diligently the command and good pleasure of God.* (L.)

4. اسْعَدَهُ اللَّهُ, [inf. n. اسْعَادٌ] God rendered him *prosperous, fortunate, happy, or in a state of felicity*; (S, Mṣb, K;) as also سَعِدَهُ, aor. ٤; (T, Mṣb, TA;) but the former is the more common. (Mṣb.) And اسْعَدَ اللَّهُ جَدَّهُ, (A, L,) *God made his good fortune to increase*; as also سَعِدَ جَدَّهُ. (L.) And accord. to Az, اسْعَدَهُ اللَّهُ and سَعِدَهُ signify *God aided, assisted, or helped, him; and accommodated, adapted, or disposed, him to the right course.* (L, TA.) See also 3, in four places.

5. **تَسْعَدُ** *He sought after the plant called سَعْدَانُ.* (K.)

10. **استسعد به** *He deemed it, or reckoned it, fortunate, auspicious, or lucky.* (K.) You say, **استسعد برؤية فلان** *He deemed, or reckoned, the sight of such a one fortunate, auspicious, or lucky.* (S.) — *He became fortunate by means of him, or it.* (MA.) — *He sought good fortune by means of him, or it.* (MA.) — [**استسعدته** *He desired, or demanded, his aid or assistance: for* **استسعاد** also signifies the *desiring, or demanding, aid or assistance* [of another]. (KL.)

**سَعْدُ** an inf. n. of **سَعَدَ**, (Mgb,) or of **سَعِدَ**, (MA,) or of both: (TA:) and of **سَعَدَ**: (K, TA:) [and also used as a simple subst.]: see **سَعَادَةٌ** [with which it is syn.]: and see also **سَعْدَةٌ** [with which it is likewise syn.]; *i. q.* **يَمِينٌ**. (S, A.) — It is also an inf. n. used as an epithet, *i. e.* *Prosperous, fortunate, auspicious, or lucky*, applied to a day, and to a star or an asterism [&c.]: so that it may be used alike as masc. and fem. and sing. and pl.: but it is also used as originally an epithet, forming its fem. with **ة**; and in this case it has for pl. of mult. **سَعُودٌ** and pl. of pauc. **أَسْعُدٌ**: you say **يَوْمٌ سَعْدٌ**, as well as **يَوْمٌ سَعْدٌ** [in which it is used as a subst.]; and **كَوْكَبٌ سَعْدٌ**: and IJ mentions **سَعْدَةٌ** **نَيْلَةٌ** **سَعْدَةٌ** in which **سَعْدَةٌ** is like **جَعْدَةٌ** as fem. of **جَعَدٌ**. (L.) — [Hence,] **السَعْدَانِ** is an appellation of *The two planets Venus and Mercury*: like as [the contr.] **التَّحْسَانِ** is applied to Saturn and Mars. (Ibn-'Abbád, TA in art. **نَحْسٌ**). — And [hence, also,] **سَعْدٌ** is an appellation given to *Each of ten asterisms*, (S, L, K,) *four of which are in the signs of Capricornus and Aquarius*, (S, L,) and are *Mansions of the Moon*: pl. [of mult.] **سَعُودٌ** (S, L, K) and **سَعْدٌ**; but the former is the more known, and more agreeable with analogy; and pl. of pauc. **أَسْعُدٌ**: (L:) they are distinguished by the following names: — **سَعْدُ الذَّابِحِ**, (S, L, K,) [or **سَعْدُ الذَّابِحِ**, see art. **ذَبَحٌ**] *Two stars near together, one of which is called الذَّابِحِ because with it is a small obscure star, almost close to it, and it seems as though the former were about to slaughter it; and الذَّابِحِ is a little brighter than it;* (Ibn-Kunáseh;) they are *the two stars [α and β] which are in one of the horns of Capricornus*; so called because of the small adjacent star, which is said to be the sheep (**شَاةٌ**) of **الذَّابِحِ**, which he is about to slaughter; *the Twenty-second Mansion of the Moon*: (Kzw:) [see also art. **ذَبَحٌ**]: — **سَعْدُ بَلَعٍ** (S, L, K) *Two obscure stars, lying obliquely, of which Aboo-Yahya says, the Arabs assert that they rose [at dawn] when God said, يَا أَرْضُ أَتَبْلَعِي مَا بَيْنَكَ يَا أَرْضُ أَتَبْلَعِي مَا بَيْنَكَ* [Kur xi. 46]; and said to be thus called because one of them seems as though about to swallow the other, on account of its nearness to it: (Ibn-Kunáseh:) or *three stars [app. ε and μ with the star of the same magnitude next to them on the north] on [or rather near] the left hand of Aquarius*; [*the Twenty-third Mansion of the Moon*]: (Kzw, descr. of Aquarius:) [See also art. **بَلَعٌ**]:

**سَعْدُ السُّعُودِ** (S, L, K) *Two stars, the most approved of the سَعُودِ, and therefore thus named, resembling سَعْدُ الذَّابِحِ* [app. a mistake for **سَعْدُ البَارِعِ**, or some other **سَعْد**, not of the Mansions of the Moon,] *in the time of their [auroral] rising*; (Ibn-Kunáseh;) *the star [β] which is on the left shoulder-joint of Aquarius, together with the star [δ] in the tail of Capricornus*; [*the Twenty-fourth Mansion of the Moon*]: (Kzw, descr. of Aquarius:) or *a certain solitary bright star*: (S:) — **سَعْدُ الأَخْبِيَةِ** (S, L, K) [also called **الأَخْبِيَةُ** and **الْحَبَابَةُ** (see **حَبَابَةٌ** in art. **حَبِيْبِي**)] *Three stars, not in the track of the other سَعُودِ, but declining from it [a little], in, or respecting, which there is a discordance; they are neither very obscure nor very bright; and are thus called because, when they rise [aurorally], the venomous or noxious reptiles of the earth, such as scorpions and serpents, come forth from their holes*; (Ibn-Kunáseh;) [and this observation is just; for this asterism, about the commencement of the era of the Flight, rose aurorally, in Central Arabia, on the 24th of February, O. S., after the end of the cold season: see **مَنَازِلُ القَمَرِ**, in art. **نَزَلَ**]: or it consists of *three stars, like the three stones upon which the cooking-pot is placed, with a fourth below one of them*; (S:) *the star [γ] that is on the right arm, together with the three stars [ζ, η, and π,] on the right hand of Aquarius*: so called because, when it rises [aurorally], the venomous or noxious reptiles that have hidden themselves beneath the ground by reason of the cold appear: (Kzw, descr. of Aquarius; [in some copies, incorrectly, for “that have hidden themselves,” &c., “hide themselves beneath the ground by reason of the cold:”]) it is said that *the سَعْدُ is one star, the brightest of four, the other three of which are obscure*; and it is [correctly] said to be called thus because, when it rises [aurorally], the venomous or noxious reptiles that are hidden beneath the ground come forth: it is *the Twenty-fifth Mansion of the Moon*: (Kzw, descr. of the Mansions of the Moon:) — the following are the other **سَعُودِ**, which are not Mansions of the Moon: (S, L, K:) — **سَعْدُ نَاشِرَةِ** (S, L, K) [*Two stars, situate, accord. to Ideler, as is said in Freytag's Lex., in the tail of Capricornus*]: — **سَعْدُ المَلِكِ** (S, L, K) *The two stars [α and ο?] on the right shoulder of Aquarius*: (Kzw:) — **سَعْدُ البَهَامِ** (S, L, K) *The two stars [ε and θ?] on the head of Pegasus*: (Kzw: [but in the copies of his work the name is written **سَعْدُ البَهَامِ**]:) — **سَعْدُ البَهَامِ** (S, L, K) *The two stars [ζ and 31?] on the neck of Pegasus*: (Kzw:) — **سَعْدُ البَارِعِ** (S, L, K) *The two stars near together [μ and λ?] in the breast of Pegasus*: (Kzw:) — **سَعْدُ مَطَرٍ** (S, L, K) *The two stars [η and ο?] on the right [or left?] knee of Pegasus*: (Kzw: but there called **سَعْدُ المَطَرِ**): — each **سَعْد** of these six consists of two stars: between every two stars, as viewed by the eye, is [said to be] a distance of a cubit, (**ذِرَاعٌ**), (S, L,) or about a cubit; (K:) [but this is not correct:] and they are disposed in regular order. (S, L.) — It is also the name of *A certain object of idolatrous worship that belonged to the sons of*

*Milkán* (S, K) *the son of Kináneh*, (S,) *in a place on the shore of the sea, adjacent to Juddeh*. (TA.) A poet says,

• وَهَلْ سَعْدٌ إِلَّا صَخْرَةٌ بِتَنْوِيَةٍ •  
• مِنْ الأَرْضِ لَا تَدْعُو لِقَائِي وَلَا رُشْدِ •

[*And is Saad aught but a mass of rock in a desert tract of the earth, not inviting to error nor to a right course?*] (S, TA.) Hudheyl is said to have worshipped it in the Time of Ignorance. (TA.) — **بِنْتُ سَعْدٍ** is metonymically used as meaning † *The virginity, or hymen, of a girl or woman*. (TA.) — **أَسْعَدُ أُمِّ سَعِيدٍ**, meaning † *Is it a thing liked or a thing disliked?* (S, A, K,) is a prov., (S, A,) which [is said to have] originated from the fact that Saad and So'eyd, [the latter name erroneously written in some copies of the S and K **سَعِيدِ**,] the two sons of Dabbeh the son of Udd, went forth (S, K, TA) to seek some camels belonging to them, (TA,) and Saad returned, but So'eyd was lost, and his name became regarded as unlucky: (S, K, TA:) Dabbeh used to say this when he saw a dark object in the night: and hence it is said in allusion to care for one's relation; and in inquiring whether a good or an evil event have happened. (TA.) [The saying may also be rendered, *Is it a fortunate thing or a little fortunate thing?*] — **سَعْدِيكَ**, in the saying **سَعْدِيكَ وَسَعْدِيكَ**, signifies *Aiding Thee after aiding* [i. e. *time after time*]; syn. **إِسْعَادًا** **إِسْعَادًا** **لَكَ بَعْدَ إِسْعَادٍ**: (ISk, T, S, L, K:) or *aiding Thee and then aiding*: (Aḥmad Ibn-Yahya, L:) or *aiding thy cause after aiding* [i. e. *time after time*]: (T, L:) and hence it is in the dual number: (IAth, L:) El-Jarmee says that it has no sing.; and Fr says the same of it, and also of **لَيْبِكَ**: it is in the accus. case as an inf. n. governed by a verb understood. (L.) It occurs in the form of words preceding the recitation of the Opening Chapter of the Kur-án in prayer, **لَيْبِكَ وَسَعْدِيكَ** [meaning *I wait intent upon thy service, or upon obedience to Thee, time after time, and upon aiding thy cause time after time; and good is before Thee, and evil is not imputable to Thee*]. (L, TA.) — Also **سَعْدِيكَ** [or **سَعْدِيكَ**] (**ك**, TA) of a shirt: (TA:) [the dim.] **سَعْدِيكَ** signifies the fourth part thereof. (K, TA.)

**سَعْدٌ** and **سَعَادِيٌّ** *A certain kind of perfume*, (S, K,) *well known*: (K:) or the former is pl. of **سَعْدَةٌ**, [or rather a coll. gen. n. of which **سَعْدَةٌ** is the n. un.,] and this last is [the name of] a certain kind of sweet-smelling root; it is a rhizoma (**أُرُومَةٌ**), round, black, hard, like a knot; which forms an ingredient in perfumes and medicines: (AḤn:) and **سَعَادِيٌّ** is the name of its plant; (Lth, AḤn;) and its pl. is **سَعَادِيَّاتٌ**: (AḤn:) or the **سَعْدُ** is a certain plant having a root (**أَصْلٌ**) beneath the ground, black, and of sweet odour: and the **سَعَادِيٌّ** is another plant: (Az:) [in the present day, the former of these two names (**سَعْدُ**) is applied to a species of cyperus: a species thereof is termed by Forskál (in his Flora Aegypt. Arab, pp. lx. and 14,) cyperus

*complanatus*; and he writes its Arabic name "sæad" and "sææd:" it has a wonderful efficacy applied to ulcers, or sores, that heal with difficulty. (K.)

سُعدٌ *A certain sort of dates.* (K, TA.)

سُعدةٌ: see سُعدٌ [of which it is the n. un.].

سُعدِيَّةٌ *Coats of mail of the fabric of a town called السُعد.* (TA.)

سُعدانٌ, in which the ن is an augmentative letter, because there is not in the language any word of the measure فَعْلَانٌ except خَزَعَالٌ and قَبْقَارٌ unless it is of the reduplicative class, (S.) *A certain plant, (S, K,) growing in the plain, or soft, tracts, (TA,) one of the best kinds of the pastures of camels, (S, K,) as long as it continues fresh; (TA;) having [a head of] prickles, (T, S, K,) called السُعدانُ الحسنةُ, (T, S,) to which the nipple [or the areola] of a woman's breast is likened: (S, K: [see سُعدانةٌ, below:]) the Arabs say that the camels that yield the sweetest milk are those that eat this plant: (TA:) and they fatten upon it: (Az, TA:) it is of the kind of plants called أُحورارٌ [pl. of حُرٌّ, meaning slender, and succulent or soft or sweet], dust-coloured, and sweet, and eaten by everything that is not large, [as well as by camels,] and it is one of the most wholesome kinds of pasture: (AHn, TA:) it is a herb, or leguminous plant, having a round fruit with a prickly face, which, when it dries, falls upon the ground on its back, and when a person walking treads upon it, the prickles wound his foot: it is one of the best of their pastures in the days of the ربيع, and sweetens the milk of the camels that feed upon it; for it is sweet as long as it continues fresh; and in this state men suck it and eat it: (Az, L:) the n. un. is with ة. (TA.) Hence the prov., وَلَا كَالسُعدانِ مَرعى [Pasture, but not like the سُعدان]: (S, K:) said of a thing possessing excellence, but surpassed in excellence by another thing; or of a thing that excels other things of the like kind. (TA.) — Also The prickles of the palm-tree. (AHn, TA.)*

سُعدانٌ, like سُبْحانٌ, is a name for الإِسعادُ [inf. n. of 4, and, like سُبْحانٌ, invariable, being put in the accus. case in the manner of an inf. n.]: one says, أُسبِحهُ وَأُطِيعهُ وَسُبْحانَهُ وَسُعدانَهُ, meaning [i. e. I declare, or celebrate, or extol, his (i. e. God's) remoteness, or freedom, from every imperfection, or impurity, &c., (see art. سبِح,) and I render Him obedience, or aid his cause]. (K, TA.)

سُعدانةٌ n. un. of سُعدانٌ. (TA.) — سُعدانةٌ *The nipple of a woman's breast; as being likened to the [head of] prickles of the plant called سُعدان, as mentioned above: (S, K:) or سُعدانةٌ التُدِي, i. e. the blackness [or areola] around the nipple: (A:) or the part surrounding the تُدِي [here meaning nipple], like the whirl of a spindle. (TA.) — [Hence likewise,] سُعدانةٌ signifies also The knot of the شُعب [or appertenance that passes between two of the toes and through the sole] of the sandal, (S, A, K,) be-*

*neath, (A, K,) next the ground; (S;) also called رُغْبَانَةٌ. (K in art. رُغِب.) — And The knot beneath the scale of a balance: (K, TA:) the knots beneath the scale of a balance (S, A) are called its سُعداناتُ. (A.) — And the pl., سُعداناتٌ, Things in the lower parts of the [tendons, or sinews, called] عَجَابِيَّةٌ, resembling nails (أظفار). (S, K.) — Also the sing., The callous protuberance upon the breast of the camel, (S, A, K,) upon which he rests when he lies down: (A, TA:) so called because of its roundness. (TA.) — And The anus: (K:) or the sphincter thereof. (TA.) — And The part of the vulva of a mare where the veretrum enters. (TA.) — Also A pigeon: or السُعدانةُ is the name of a certain pigeon. (K, TA.)*

سُعيدٌ, applied to a man, (S, Mṣb,) *Prosperous, fortunate, happy, or in a state of felicity; (T, S, A, Mṣb, K;) with respect to religion and with respect to worldly things; (Mṣb;) as also مُسعودٌ: (A, K:) or the latter signifies, (T, S, Mṣb,) or signifies also, (K,) and so may the former signify, (T, TA,) rendered prosperous, fortunate, happy, or in a state of felicity, by God; (T, S, Mṣb, K;) irregularly derived from أُسعدُه, (S, K, MF,) or regularly from سُعدةٌ: (T, Mṣb:) one should not say مُسعدٌ: (S, K:) fem. of the former [and latter] with ة: (TA:) pl. of the former سُعداءُ, (A, Mṣb, TA,) and, accord. to Lh, سَعِيدُونَ and أُسَاعِدٌ; but ISd says, I know not whether he mean [of] the [proper] name or of the epithet; but أُسَاعِدٌ as pl. of سَعِيدٌ is anomalous: (TA:) the pl. of مُسعودٌ is [مُسعودُونَ and] مُسَاعِدٌ. (A, TA.) — Also A نَهرٌ [i. e. river, or rivulet, or canal of running water,] (K, TA) that irrigates the land in the parts adjacent to it, when it is appropriated thereto: or a small نَهرٌ for irrigation of a tract of seed-produce: pl. سَعِد. (TA.)*

سُعيدٌ: see سُعدٌ, [of which it is the dim.,] in the last quarter of the paragraph, in two places.

سُعداةٌ an inf. n. of سُعدٌ (MA, TA) and of سُعدٌ, (TA.) or a simple subst., (Mṣb,) *Prosperity, good fortune, happiness, or felicity, of a man; (S, Mṣb, K;) contr. of سُقاوةٌ; (S, Mṣb, K;) with respect to religion and with respect to worldly things: (Mṣb;) [and so سُعدٌ used as a simple subst.]: it is of two kinds; أُسْعَادِيَّةٌ [relating to the world to come] and دُنْيَاوِيَّةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ [relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rāghib, TA in art. شَقُو.) [See also what next follows.]*

سُعودَةٌ *Prosperousness, fortunateness, auspiciousness, or luckiness, (S, L,) of a day, and of a star or an asterism [&c.]; (L;) [as also سُعدٌ used as a simple subst.]; contr. of نُحوسةٌ. (S, L.)*

السُّعيدةُ *A temple to which the Arabs (K, TA) of the tribe of Rabea used to perform*

*pilgrimage, (K, TA,) at [Mount] Ohod, in the Time of Ignorance. (TA.)*

سُعدِيٌّ: see سُعدٌ, in three places.

سُعيدِيَّةٌ *A sort of garments of the kind called برود, of the fabric of El-Yemen: (S, K:) app. so called in relation to the mountains of Benoo-Sa'eed. (TA.) — And حَلَّةٌ سُعيدِيَّةٌ [A certain kind of dress]: so called in relation to Sa'eed Ibn-El-'As, whom, when a boy, or young man, the Prophet clad with a حَلَّةٌ, the kind of which was thence thus named. (Har. p. 596.)*

سَاعِدٌ *The fore arm (ذراع) of a man; (K;) the part of the arm from the wrist to the elbow; (T, L;) or from elbow to the hand: (Mgh, Mṣb:) so called because it aids the hand in seizing a thing (T, Mṣb) or taking it (T) and in work: (Mṣb:) or it signifies, (S,) or signifies also, (Mṣb,) the upper arm, or upper half of the arm, from the elbow to the shoulder-blade, syn. عَضُدٌ, [q. v.,] (S, Mṣb,) of a man: (S:) [and in like manner, of a beast, both the fore shank and the arm:] in some one or more of the dialects, the upper of the زُنْدانِ [which may mean either the upper arm or the radius]; the ذراعٌ being the lower of them [which may mean either the "fore arm" or the "ulna"]: (L, TA:) of the masc. gender: (Mṣb:) pl. سَوَاعِدٌ. (T, Mgh, Mṣb, TA.) One says, سَوَاعِدُكَ شَدَّ اللهُ عَلَى نَاعِدِكَ [May God strengthen thy fore arm and aid thee, and your fore arms and aid you]. (A, TA.) — And hence, [A kind of armlet;] a thing that is worn upon the fore arm, of iron or brass or gold. (Mgh.) — [Hence also,] سَاعِدَا الطَّائِرِ † *The two wings of the bird. (S, K.) — And السَّوَاعِدُ † The anterior, or primary, feathers of the wing: so in the phrase, طَائِرٌ شَدِيدُ السَّوَاعِدِ † [A bird strong in the anterior, or primary, feathers of the wing]. (A, TA.) — Also the sing., † A chief, upon whom people rely. (TA.) — And the pl., سَوَاعِدٌ, † The channels in which water runs to a river or small river (نَهر), (S, A, K,) or to a sea or large river (بَحر); (AA, S, K;) the sing. said by AA to be سَاعِدٌ, without ة: or this latter signifies a channel in which water runs to a valley, and to a sea or large river (بَحر): or the channel in which a large river (بَحر) runs to small rivers (أَنْهَار). (L.) And † The places from which issues the water of a well: the channels of the springs thereof. (L.) — Also † The medullary cavities; the ducts through which runs the marrow in a bone. (S, K.) — And † The ducts (AA, A, TA) in the udder (A, TA) from which the milk comes (AA, A, TA) to the orifice of the teat; as being likened to the سَوَاعِدِ of the بَحر: (AA, TA:) the قَصَبِ of the udder: (Aṣ, TA:) or سَاعِدٌ signifies the orifice of a she-camel's teat, from which the milk issues: and سَاعِدُ الدَّرِّ, a duct by which the milk descends to the she-camel's udder: and in like manner سَاعِدٌ signifies a duct that conveys the milk to a woman's breast or nipple. (TA.) — سَاعِدٌ أَمْرٌ ذُو سَوَاعِدٍ means † An affair having several modes, or manners, [in which it may be per-**

formed,] and several ways of egress therefrom. (A, TA.)

**سَاعِدَةٌ** The bone of the shank. (TA.) — And A piece of wood, (K, TA,) set up, (TA,) that holds the pulley. (K, TA.) — **سَاعِدَةٌ** is a name of The lion: (S, K:) imperfectly decl., like **أَسَامَةٌ**. (TA.)

**أَسْعَدُ** [More, and most, prosperous or fortunate or happy; an epithet applied to a man:] masc. of **سَعْدِي**: (S, K:) but IJ says that **سَعْدِي** as an epithet has not been heard. (TA.) — Also A [cracking of the skin, such as is termed] **شَقَاقٌ**, resembling mange, or scab, that happens to a camel, and in consequence of which he becomes decrepit, (K, TA,) and weak. (TA.)

**مَسْعُودٌ**: see **سَعِيدٌ**, in two places.

سعر

1. **سَعَرَ النَّارَ**, (S, A, Mṣb, K,) aor. **سَعَرَ**, (Mṣb, K,) inf. n. **سَعْرٌ**; (Mṣb;) and **اسْعَرَهَا**, (A, Mṣb, K,) inf. n. **إِسْعَارٌ**; (Mṣb;) and **سَعَرَهَا**, (A, K,) inf. n. **تَسْعِيرٌ**; (TA;) or the last has an intensive signification; (S;) **He lighted, or kindled, the fire; or made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. أَوْقَدَهَا**, (Mṣb, K,) or **أَلْبَبَهَا** and **هَيَّبَهَا**. (S, A.) In the Kur lxxxii. 12, some read **سَعَرَتْ**; and others, **سَعَّرَتْ**, which latter has an intensive signification. (S.) And **سَعَرَ النَّارَ** **He stirred the fire with a سَعْرٌ**. (TA.) — [Hence,] **سَعَرَ الْحَرْبَ**, (S, K,) aor. as above, (K,) and so the inf. n.; (TA;) and **اسْعَرَهَا**, and **سَعَرَهَا**; (K;) **† He kindled war; (K, TA;) excited, or provoked, it. (S, TA.)** And **سَعَرُوا نَارَ الْحَرْبِ** **† [They kindled, or excited, the fire of war]. (A.)** — [Hence also,] **سَعَرَهُمْ شَرٌّ** **† [Evil, or mischief, excited them, or inflamed them]. (A.)** And **سَعَرَ عَلَى قَوْمِهِ** **† [He excited, or inflamed, against his people]. (A.)** — And **سَعَرَهُمْ شَرًّا** **† He did extensive evil, or mischief, to them: (ISk, S, TA:\*) or he did evil, or mischief, to them generally, or in common; as also اسْعَرَهُمْ, and سَعَرَهُمْ; (TA;) or one should not say اسْعَرَهُمْ. (ISk, S, TA.)** — And **سَعَرْنَا هُمْ بِالْتَّبِيلِ** **† We burned and pained them [or inflicted upon them burning pain] with arrows. (S.)** — And **سَعَرَ الْإِبِلَ**, aor. as above, (K,) and so the inf. n., (TA,) **† He (a camel, TK) communicated to the [other] camels his mange, or scab. (K, TA.)** — And **سَعَرَ**, (S, A,) inf. n. **سَعَارٌ**, (TA,) **† He (a man) was smitten by the [hot wind called] سَمُومٌ. (S, A.)** And **† He (a man) was, or became, vehemently hungry and thirsty. (TA.)** And **† He was, or became, mad, insane, or a demoniac. (MA.)** — You say also, **سَعَرْتُ الْيَوْمَ فِي حَاجَتِي سَعْرَةً** **† I made a circuit during the day, or to-day, for the accomplishment of my want. (S.)** And **لَأَسْعُرَنَّ سَعْرَةً**, i. e. **لَأَطُوفَنَّ طَوْفَهُ** **† [app. meaning I will assuredly practise circumvention like his practising thereof]. (Fr, O, K.)** — And **سَعَرَ اللَّيْلَ بِالْمِطْيِ**, inf. n. as above, **† He journeyed throughout the night with the camels, or beasts, used for riding. (ISk, TA.)**

— And **سَعَرَتْ التَّاقَةَ** **† The she-camel was quick, or swift, in her going. (TA.)** [See also **سَعْرَانٌ**, below.]

2: see 1, in four places. — **سَعْرُهُ** [from **سَعَرَ**], (Sgh, Mṣb,) inf. n. **تَسْعِيرٌ**; (Mṣb;) and **اسْعَرُهُ**; (Sgh, Mṣb;) **He assigned to it a known and fixed price: (Mṣb:) or he declared its current price, or the rate at which it should be sold. (Sgh.)** And **سَعَرَ لِهَيْمٍ**, (A, TA,) inf. n. as above; (S;) and **اسْعَرَ لِهَيْمٍ**; (A;) **He (a governor, A) fixed the amount of the prices of provisions &c. for them; (S, TA;) the doing of which is not allowable. (TA.)** — And **سَعَرُوا**, inf. n. as above; and **اسْعَرُوا**; **They agreed as to a price, or rate at which a thing should be sold. (K.)**

[3. **سَاعِرُهُ** app. signifies **† He acted with him, or it, like one mad, or like a mad dog; for, accord. to Et-Tebreezee, (Ham p. 785,) it is from سَعَرَ as an epithet applied to a dog, meaning "mad."**]

4: see 1, in four places. — **أَسْعَرْنَا قَفْزًا**, said of a wild animal, means **† He excited and annoyed us by leaping, or bounding. (TA, from a trad.)** — See also 2, in three places.

5: see the next paragraph.

6. **اسْتَعَرْتُ النَّارَ**, (S, A, Mṣb, K,) and **تَسَعَّرْتُ**, (S, A, K,) [but the latter, app., has an intensive signification,] **The fire burned; or burned up, burned brightly or fiercely, blazed, or flamed. (S, A, Mṣb, K.)** — [Hence,] **اسْتَعَرْتُ الْحَرْبَ** **† The war [raged like fire, or] spread. (K, TA.)** And in like manner, (TA,) **اسْتَعَرَ الشَّرُّ** **† The evil, or mischief, [raged, or] spread. (K, TA.)** — And **اسْتَعَرُوا النَّارَ**, (S, A, K,) or **اسْتَعَرْتُ**, (TA,) **† The thieves, or robbers, put themselves in motion, (K, TA,) for mischief, (TA,) as though they were set on fire. (S, K, TA.)** — And **اسْتَعَرَ الْجَرْبَ فِي الْبَيْعِ** **† The mange, or scab, began in the armpits and the groins or similar parts (AA, S, A, \*K) and the lips (S) of the camels. (AA, S, A, K.)** — And **اسْتَعَرَ النَّاسُ فِي كُلِّ وَجْهِ** **† The people ate the fresh ripe dates in every direction, and obtained them; like اسْتَسَجُوا. (Abou-Yoosuf, TA.)**

**رَمَى سَعْرًا** **† A vehement shooting or throwing: (A:)** [or a burning, painful shooting; as is indicated in the S:] one says **ضَرْبٌ هَبِيرٌ وَطَعْنٌ تَتْرٌ** **† [a smiting that cleaves off a piece of flesh, and a piercing inflicted with extraordinary force, and a burning, painful shooting]. (S.)** It is said in a trad. of 'Alee, **أَضْرَبُوا هَبِيرًا وَأَرَمُوا سَعْرًا** **† [Smite ye so as to cleave off a piece of flesh, and] shoot ye quickly: the shooting being thus likened to the burning of fire. (TA.)**

**سَعْرَانٌ**: see **سَعَارٌ**. — [Hence,] **† Madness, insanity, or demoniacal possession; (K:)** as also **سَعْرٌ**; (S, K:) so **† the latter is expl. by AAF as used in the Kur liv. 47: and so it is expl. as used in verse 24 of the same chap.: (TA:)** or it signifies in the former, (S,) or in the latter, (TA,) **† fatigue, or weariness, or distress, or affliction, and punishment: (Fr, S, TA:)** or, accord. to Az,

**إِنَّا إِذَا لَفِيَ ضَلَالٌ وَسَعْرٌ** in verse 24, may mean **† verily we should in that case be in error, and in punishment arising from what would necessarily befall us: or, accord. to Ibn-'Arafah, it means, in a state that would inflame and excite us. (TA.)** — Also **† Hunger; and so سَعَارٌ: (Fr, K, TA:)** or the former signifies **vehemence of desire for flesh-meat: (K, TA:)** and **† the latter, vehemence of hunger: (S:)** or the burning of hunger: (TA:) and the burning of thirst. (A.) — And **† A disease, such as the mange, or scab, that is transitive from one to another; or the transition of the mange, or scab, or other disease, from one to another; syn. عَدَوِي. (K. [See 1.]**

**سَعْرٌ** The current price, or rate, at which a thing is to be sold: (MA, K:) pl. **أَسْعَارٌ**. (S, A, Mṣb, K.) One says, **له سَعْرٌ**, meaning **It is exceedingly valuable: and لَيْسَ لَهُ سَعْرٌ** **It is exceedingly cheap. (Mṣb.)**

**سَعْرٌ**: see **سَعْرَةٌ**.

**سَعْرٌ** **† Mad, insane, or possessed by a demon: (K:)** and so **سَعْرَةٌ** applied to a she-camel: (S:) or the latter, so applied, **that will not remain still; from سَعْرٌ meaning "madness, or insanity, or demoniacal possession:"** (Ham p. 785:) [See also **مِسْعَرٌ**:] the pl. of **سَعْرٌ** is **سَعْرِي**. (K.)

**سَعْرٌ**: see **سَعْرٌ**, in two places.

**سَعْرَةٌ** **† A cough: (O, K:)** or a sharp cough; as also **سَعِيرَةٌ**. (IAar, TA.) — And **† The beginning of an affair or a case; and the newness thereof: (K, TA:)** in some copies of the K, **جِدَّتُهُ** is erroneously put for **جِدَّتُهُ**. (TA.)

**سَعْرَةٌ** A colour inclining to blackness, (S, TA,) a little above what is termed **أُدْمَةٌ**; as also **سَعْرٌ**. (TA.)

**سَعْرَانٌ** [an inf. n.] **Vehemence of running. (O, K.)** [See 1, last signification.]

**سَعْرَارَةٌ** (S, K) and **سَعْرُورَةٌ** (K) **† Daybreak. (K.)** — And **† The rays of the sun entering an aperture of a house or chamber: (K, \*TA:)** or the motes that are seen in the rays of the sun (Az, S, TA) when they fall into a chamber, moving to and fro. (Az, TA.)

**سَعْرُورَةٌ**: see the next preceding paragraph.

**سَعَارٌ** The heat (S, K) of fire; (S;) as also **سَعْرٌ**: (K:) and **† of night. (A.)** — See also **سَعْرٌ**, in two places. — Also **† Evil, or mischief: so in the saying, لَا يَنَامُ النَّاسُ مِنْ سَعَارِهِ** [Men will not sleep by reason of his evil, or mischief], occurring in a trad. (TA.)

**سَعُورٌ** **† A she-camel quick, or swift, in her going. (TA.)** [See 1, last signification.]

**سَعِيرٌ** Lighted, or kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: (K, TA:) of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**: (TA:) [and thus] similar to **دَهِينٌ** and **صَرِيحٌ**; for you say **نَارٌ**

مَسْعُورَةٌ: (Akh, S:) or نَارٌ سَعِيرٌ signifies fire kindled, or made to burn &c., with other fire. (Lh, TA.) — Also Fire (S, K) itself; (S;) and so سَاعُورَةٌ and سَاعُورٌ: (K:) or [so in the TA, but in the K "and,"] its flame; (K;) as also سَاعُورَةٌ and سَاعُورٌ. (TA.) — السَّعِيرُ: see what next follows.

السَّعِيرُ, (O, K,) and السَّعِيرُ, (S,) or the latter is a mistake, (O, TA.) A certain idol, (S, K,) belonging peculiarly to [the tribe of] 'Anazeh. (Ibn-El-Kelbee, S.) [See an ex. in a verse cited in art. مَوْر.]

سَعِيرَةٌ: see سَعْرَةٌ.

سَاعُورٌ: see سَعِيرٌ, in two places. — Also A sort of fire-place, or oven, (تَوْر, K, TA,) dug in the ground, in which bread is baked. (TA.) — And The chief of the Christians in the knowledge of medicine (K, TA) and of the instruments thereof: [said to be] originally سَاعُورَاءُ, a Syriac word, meaning the investigator of the cases of the diseased. (TA.)

سَاعُورَةٌ: see سَعِيرٌ, in two places.

السَّعْرُ, applied to a man, Of the colour termed سَعْرَةٌ: fem. سَعْرَاءُ. (TA.) — And, so applied, (TA,) Having little flesh, (K, TA,) lean, or lank in the belly, (TA,) having the sinews apparent, altered in colour or complexion, or emaciated, (K, TA,) and slender. (TA.)

السَّعْرُ The slender part of the tail of a camel. (K.) — See also مَسَاعِرٌ.

السَّعْرُ and مَسَاعِرٌ (S, K) The thing, (K,) or wood, (S,) or instrument of iron or of wood, (TA,) with which a fire is stirred [or made to burn or burn up &c.]: (S, \*K, \*TA:) pl. (of the former, A) مَسَاعِرٌ (A, TA) and [of the latter] مَسَاعِيرٌ (TA.) — Hence one says of a man, إِنَّهُ لَسَعْرٌ حَرَبٌ, † Verily he is one who makes the fire of war to rage; (S, A, \*K, \*TA;) a stirrer of the fire of war. (TA.) — Also the former, (السَّعْرُ), † Long; (AA, S, K;) applied to a neck (K) or some other thing: (TA:) or strong. (As, K.) — And, applied to a dog, † Mad. (Ham p. 785.) [See also سَعْرٌ.] — السَّعْرُ as an epithet applied to a horse means الَّذِي يُطِيحُ قَوَائِمَهُ مُتَفَرِّقَةً وَلَا صَبْرَ لَهُ [i. e., app., That makes his legs to fall spread apart, and that has no leaping with his legs put together]: (K:) or, in the words of AO, [and so in the O,] الَّذِي يُطِيحُ قَوَائِمَهُ [app. whose legs thou makest to fall &c.]: (TA:) [in the CK, وَلَا صَبْرَ لَهُ, which is, I doubt not, a mistake: and in the TA is added, وَقِيلَ وَثَبٌ مُجْتَمِعٌ الْقَوَائِمِ, in which وَقِيلَ is evidently a mistranscription for وَهُوَ, referring to صَبْرٌ, which is well known as meaning وَثَبٌ and مُجْتَمِعٌ الْقَوَائِمِ:] and مَسَاعِرٌ signifies the same. (AO.)

السَّعْرُ: see the next preceding paragraph.

السَّعْرُ: see its syn. سَعِيرٌ. — [Hence,] † A man

smitten by the [hot wind called] سَمُومٌ. (S, A.) — And † Vehemently hungry and thirsty: (TA:) eager for food, even though his belly be full; (K;) and, it is said, for drink also. (TA.) — See also سَعْرٌ.

السَّعْرُ [a pl. of which the sing., if it have one, is probably سَعْرٌ,] † The armpits, and the groins or similar parts, (S, A, \*K,) and the lips, (S,) of camels. (S, A, K.)

السَّعْرُ: see سَعْرٌ, last sentence.

### سَعَط

1: see what next follows.

4. اسعطه (S,) or اسعطه دَوَاءً, (AA, IDrd, Mgh, Mgh, K,) He poured, (S, Mgh, Mgh,) or introduced, (K,) medicine into his (a man's, S) nose; (S, Mgh, Mgh, K;) as also سَعَطَهُ, aor. 2 and 3, (K,) the former of which, namely 2, is the more approved, inf. n. سَعَطٌ. (TA.) Both are also written with ص. (K and TA in art. صَعَط.) — [Hence,] اسعطه الرَّمْحُ † He pierced him in his nose with the spear: ('Eyn, K:) or it is like أَوْجَرَهُ, meaning he pierced him in his breast, or chest, with the spear. (S.) — [Hence also,] اسعطه علماً † He took extraordinary pains in making him to understand science, (K, TA,) and in repeating to him what he taught him. (TA.)

8. استعط He (a man, S) poured medicine into his (i. e. his own) nose; or had it poured therein; (S, Mgh;) or introduced it, or had it introduced, therein: (K:) the pass. form, أُسْعِطُ, is not allowable. (Mgh.)

10. استسعط † He (a camel, TA) smelled the urine of the she-camel, (K,) or somewhat thereof, (TA,) and it, (K,) or some of it, (TA,) entered into his nose; (K;) then he covered her, and failed not to impregnate. (TA.)

سَعَطَةٌ وَاحِدَةٌ A single introduction of medicine into the nose; as also سَعَطَةٌ وَاحِدَةٌ. (Lth, K.)

السَّعَاطُ: see سَعِيطٌ, in four places.

السَّعُوطُ Medicine that is poured, (S, Mgh, Mgh,) or introduced, (K,) into the nose; (S, Mgh, Mgh, K;) [an errhine;] as also صَعُوطٌ; (Lh, K;) which is thought, by ISd, to be an instance of assimilation [like صِرَاطٌ for سِرَاطٌ] such as Sb mentions. (TA.) — Also Sweat. (TA.)

السَّعُوطُ: see the next paragraph, in two places.

السَّعِيطُ Sweet, or pleasant, odour, of wine and the like, or of anything: (A'Obeyd, K:) and sharpness, or pungency, of odour; as also سَعَاطٌ; (K;) the former, [for instance,] of mustard, (ISk,) and so † the latter, and likewise سَعُوطٌ: (TA:) and سَعَاطٌ المِسْكُ signifies the odour of musk. (Fr.) A rájiz says, describing camels and their milk,

حَمِضِيَّةٌ طَيِّبَةٌ السَّعَاطِ

[That eat the plants called حَمِضٌ, sweet in odour].

(AHn.) And you say, هُوَ طَيِّبُ السَّعُوطِ and † الإِسْعَاطُ [He, or it, is sweet in odour: but the latter is perhaps a mistranscription, for السَّعَاطُ]. (TA.) — The dregs, lees, or sediment, of wine. (S, K.) — The بَانُ [or ben]: (K:) the oil thereof: (IB, K:) the oil of mustard: (K:) and the oil of the زَنْبِقُ [or jasmine]. (TA.) — I. q. مُسْعَطٌ [pass. part. n. of 4, q. v.]. (TA.)

الإِسْعَاطُ: see the next preceding paragraph.

الإِسْعَاطَةُ: see سَعَطَةٌ.

السَّعِطُ (S, Mgh, K,) and السَّعِطُ (Lth, K,) the former an instance of the instr. n. with damm, (S, Mgh, TA,) which is extr., (Mgh, TA,) like مُنْعَلٌ &c., (TA,) The thing, (K,) or vessel, or receptacle, (S, Mgh,) into which سَعُوطٌ is put, (S, Mgh, K,) and from which it is poured into the nose. (K.)

### سَعْف

1. سَعَفَتْ يَدُهُ: see 4. — سَعَفَتْ يَدُهُ (S, TA,) inf. n. سَعْفٌ, (S, K,) His hand became cracked around the nails; (S, K, \*TA;) as also سَعَفَتْ. (S, TA.) — سَعَفَتْ النَّاقَةَ, in the K, erroneously, with damm, (TA,) or سَعَفَ البَعِيرُ, (ISk, S,) The she-camel, (K, TA,) or he-camel, (ISk, S,) became affected with what is termed سَعْفٌ, meaning a disease in the mouth, like mange, or scab, in consequence of which the hair of the خُرْطُومُ [i. e. nose, or fore part of the nose,] falls off, (ISk, S, K,) and the hair of the eyes: (ISk, S:) the like thereof in sheep or goats is termed غَرْبٌ: (S:) accord. to IAar, it is not used in relation to he-camels; and A'Obeyd says the like: accord. to some, as AZ says, it is allowable to use it in relation to he-camels; (TA;) but it is rarely thus used. (K, TA.) — سَعَفٌ, (S, K,) like غَنِى, (K,) said of a boy, He became affected with the pustules termed سَعْفَةٌ [q. v.]. (S, K.)

2. تَسْعِيفٌ The mixing of musk and the like with aromatic perfumes (K, TA) and sweet-scented oils. (TA.) One says, سَعَفَ لِي ذَهَبِي [Mix thou for me my oil with aromatic perfumes]. (ISh, TA.)

3. سَاعَفَهُ (K, TA,) inf. n. مُسَاعَفَةٌ, (S, TA,) He aided, assisted, or helped, him; [like أُسَعَفَهُ;] or [so accord. to the K, but accord. to the S "and,"] agreed, or complied, with him, (S, \*K, TA,) to perform an affair, (TA,) acting towards him with reciprocal purity, or sincerity, of love, or affection, and aiding, assisting, or helping, with him, (K, TA,) well. (TA.) — [Hence,] سَاعَفَهُ جَدُّهُ † His fortune aided him: and in like manner سَاعَفَتْهُ الدُّنْيَا † [Worldly prosperity aided him]. (A, TA.)

4. اسعف (K,) inf. n. إِسْعَافٌ, (TA,) It (a thing, TA) drew near, or approached: (K, TA:) and اسعف به it drew near, or approached, to him, or it. (TA.) — اسعف له It (an object of the chase) became within his power, or reach. (K.) — اسعف إليه He tended, repaired, or betook



himself, to, or towards, him, or it. (TA.) — **أَسَعَفَ** *He came to his family*; syn. **أَلَمَّ**. (K.) [And in a similar sense the verb is trans. without a particle, as will be shown by the last sentence of this paragraph.] — **أَسَعَفْتُهُ** *I aided, assisted, or helped, him to perform his affair.* (Mṣb. [See also 3.]) — And **أَسَعَفَهُ بِحَاجَتِهِ**, (S, Mṣb, K, \*) inf. n. **أَسَعَفَ**, (Mṣb,) *He performed, or accomplished, for him the object of his want*; (S, Mṣb, K, \*) as also **أَسَعَفَهُ بِهَا**, (Ibn-'Abbād, K, \* TA,) aor. ʔ, (K,) inf. n. **سَعَفَ**. (TA.) — It is said in a trad., thus related, **فَاطِمَةُ بَضَعَتْ مِنِّي مَا يُسَعِفُنِي**, meaning [*Fāṭimeh is a part of me*:] *that betides, or happens to, [or affects,] me which betides, or happens to, [or affects,] her.* (TA. [See another reading in art. **بَضَعُ**].)

**سَعَفٌ** *A commodity; an article of merchandise.* (O, K, TA.) One says, **إِنَّهُ سَعَفٌ سَوْءٌ** *Verily it is a bad commodity.* (O, TA.) — And *A man vile, or mean, and despised in all his circumstances.* (AHeyth, O, K.)

**سَعَفٌ** *Palm-branches, (Az, \* S, Mṣb, K,) as long as they have the leaves upon them: when these are removed from them, called جَرِيدٌ: (Mṣb:) or the part [or parts] of palm-branches upon which leaves have grown: (S voce عَسِيبٌ:) or the leaves of palm-branches, (Mgh, K, TA,) of which are woven [baskets of the kind called] زَبَلٌ (Mgh) or زَبَلَانٌ (TA) [pls. of زَبِيلٌ], and [the similar receptacles called] جَلَالٌ [pl. of جَلَّةٌ], (TA,) and fans [which are made in the form of small flags], (Mgh, TA,) and the like: (TA:) and sometimes palm-branches themselves are thus called: (Mgh:) accord. to Lth, (Mgh, TA,) such as have become dry [of palm-branches] are mostly thus called; the fresh [palm-branch] being called شَطْبَةٌ: (Mgh, K, TA:) sing., (S,) or [rather] n. un., (Mgh, Mṣb,) with ʔ: (S, Mgh, Mṣb:) which also signifies a palm-tree itself; and its pl. is سَعَفَاتٌ. (TA.) — [Hence, as being likened to palm-leaves,] *The forelock of a horse: so in the saying of Imrael-Kays,**

• **وَأَرْكَبُ فِي الرَّوْعِ خَيْفَانَةً** •  
• **كَسَا وَجْهَهَا سَعَفٌ مُنْتَشِرٌ** •

[*And I ride, in war, or battle, a brisk, or an agile, leaving mare, whose face a spreading forelock has clad*: which shows that **سَعَفٌ** [properly] signifies the leaves [of a palm-branch]. (Az, TA.) [Jac. Schultens, as mentioned by Freytag, explains it as meaning *A whiteness upon the forehead of a horse*: but this explanation is perhaps conjectural, from the verse cited above.] — **السَّعَافُ** (جِهَازٌ) *of a bride*: pl. **سَعُوفٌ**. (IAḡr, K.) — *Anything good, goodly, or excellent, and consummate, such as a slave, or any precious thing, or a house that one possesses.* (IAḡr, K.) — *A species of fly: mentioned by a poet as smiting a lion.* (IB, TA.) — See also 1.

**سَعَفَةٌ** *A certain disease, (Kr, TA,) or pustules, (S, K, TA,) coming forth upon the head (Kr, S, K, TA) of a child, (S, K, TA,) and upon his face: (K, TA:) said by AHāt to be دَاءُ السَّعَلِ [i. e.*

*alopecia], which occasions baldness; and سَعَفَةٌ is a dial. var. thereof in this last sense. (TA.)*

**سَعَفَةٌ** n. un. of **سَعَفَ** [q. v.]. (S, \* Mgh, Mṣb.) — See also the next preceding paragraph.

**سَعَافٌ** *A cracking, and scaling off, around the nail: (TA:) or a cracking at the root of the nail. (Ibn-'Abbād, O.) [See 1.]*

**سَعُوفٌ** *Large [drinking-cups or bowls such as are called] أَقْدَاحٌ. (IAḡr, K.) — And The goods, or furniture and utensils, of a tent or house, (S, TA,) and its carpets or the like: or, as some say, particularly such as are held in little estimation, as the [drinking-vessel called] تَوْرٌ, and the bucket, and the rope, and the like. (TA.) — [See also سَعَفٌ, of which it is pl.] — Also The natural dispositions, (AA, IAḡr, K, TA,) generous and other, of men: (IAḡr, K, TA:) AA says, I have not heard any sing. thereof. (TA.)*

**سَعَفٌ** *A camel having the disease termed سَعَفٌ (see 1): fem. سَعَفَاءٌ, applied to a she-camel: (ISk, S, K:) A'Obeyd mentions only the fem. epithet. (TA.) — Also A horse white, (S, \* K,) or hoary, (S,) in the forelock, (S, K,) when there is some other colour in it, different from the white: (TA:) when the whole of it is white, he is termed أَصْبَغٌ: (S, TA:) so in the "Book of Horses" by AO. (TA.)*

**مُسَعُوفٌ** *A boy affected with the pustules termed سَعَفَةٌ [q. v.]. (S, K.)*

**مُسَاعَفٌ** *A place, (K,) and a place of alighting, (TA,) near. (K, TA.)*

سعل

1. **سَعَلَ**, aor. ʔ, (S, O, Mṣb, K,) inf. n. **سَعَلٌ** (S, O, K) and **سَعَلَةٌ**, (K,) or the latter of these is the inf. n., and the former is a simple subst., (Mṣb,) [*He coughed*:] **سَعَلَةٌ** signifies [the having] a motion whereby nature expels somewhat hurtful from the lungs and the organs connected therewith: (Ibn-Seenā, K, TA:) wherefore the ducts of the lungs are called **قَصَبُ السَّعَالِ** [*the tubes of coughing, meaning the bronchial tubes,*] because it [i. e. what is hurtful in the lungs] has its exit by them. (TA.) One says, **إِنَّهُ يَسْعَلُ سَعَلَةً مُنْكَرَةً** [*Verily he coughs with an abominable coughing*]. (TA.) And **بِهِ سَعَلَةٌ** [*In him is a coughing; i. e. he has a coughing, or cough*]. (TA.) And **أَغَصَّكَ السُّؤَالُ فَأَخَذَكَ السَّعَالُ** [*The question, or petition, has choked thee, and consequently coughing has seized thee*]. (TA.) — Hence the saying, **رَمَاهُ فَسَعَلَ الدَّمُ** [*He shot him, and he consequently coughed up blood*]; i. e., *he threw [up] blood from his chest.* (TA.) — **سَعَلَ**, aor. ʔ, inf. n. **سَعَلٌ**; accord. to the K, app., **سَعَلَ**, aor. ʔ, inf. n. **سَعَلٌ**; [and thus the pret. and inf. n. are written in the copies of the K;] but the former is the right; (TA;) + *He was, or became, brisk, lively, or sprightly*; (K, TA;) like **زَعَلَ**, inf. n. **زَعَلٌ**. (TA. [See the part. n., **سَعِلٌ**, below.]

4. **أَسَعَلَهُ** *It [made him to cough, or] occasioned him a coughing.* (TA.) — And + *He, or it, made him, or pronounced him, to be like the سَعَلَةٌ [q. v.]. (O, TA.) — And + He, (a man, K, TA,) and it, (pasture, or herbage, O, TA,) rendered him (a horse, TA) brisk, lively, or sprightly*; (O, K, TA;) as also **أَزَعَلَهُ**. (O, TA.)

10. **أَسْتَسَعَلَتْ** † *She (a woman) became a سَعَلَةٌ, i. e., very clamorous, and foul-tongued; (S, O;) or like a سَعَلَةٌ, (K, TA,) in badness, wickedness, or guile, and clamorousness, and foulness of tongue: (TA:) similar to اسْتَكَلِمَتْ, and to اسْتَأْسَدَ said of a man, &c. (AZ, TA.)*

**سَعَلٌ** *Dry [dates of the bad sort termed] شَيْصٌ. (IAḡr, O, K.)*

**سَعَلَ**, applied to a horse, + *Brisk, lively, or sprightly*; like **زَعَلَ**. (AO, O, TA.)

**سَعَلِيٌّ**: see the next paragraph.

**سَعَلَةٌ** and **سَعَلَاءٌ** (S, O, K) [app. thus, without between, as a fem. noun, though **سَعَلَاءٌ** without between is unusual,] and **سَعَلِيٌّ** (S, O, TA) The [kind of goblin, demon, devil, or jinnee, called] **غُولٌ**: (K:) or the female of the **غُولُ**: (Abu-l-Wefee El-Aḡrābee, TA in art. **غُولُ**; and Har p. 76:) or the worst, most wicked, or most guileful, of the **غِيلَانُ** [pl. of **غُولٌ**]: (S, O:) or an enchantress of the jinn, or genii: (K:) pl. [of the first] **سَعَالٌ** [written with the article السَّعَالِيٌّ] (S, O, K) [and of the second سَعَالِيٌّ] and of the third **سَعَالِيَّاتٌ**, which is said to signify the females of the **غِيلَانُ**. (TA.) — [Hence,] **سَعَلَةٌ** signifies † *A very clamorous, foul-tongued, woman*: (S, O, TA:) accord. to Aboo-'Adnān, a woman foul in face, evil in disposition, is likened to the **سَعَلَةٌ**: but some of the Arabs say that the Arabs do not apply the epithet **سَعَلَةٌ** to any but an old woman. (TA.) — And [the pl.] **السَّعَالِيٌّ** signifies † *Horses*; as being likened to what are [properly] so termed. (TA.) — And [the same pl.] **السَّعَالِيٌّ**, (K, TA,) with kesr to the ل, (TA,) [in the **تَكْرُ السَّعَالِيِّ**, and in the **تَكْرُ السَّعَالِيِّ**,] signifies † *A certain plant, the leaves of which make [the ulcers termed] دَبِيلَاتٌ to discharge their contents, and dissolves them; and the fresh thereof remove the mange, or scab: it is a most excellent remedy for the cough; [wherefore it is also called حَشِيئَةُ السَّعَالِ; (TK;)] and causes the erection of the ذَكَرٌ to subside (وَيَفُشُّ الْإِتِّصَابَ) (K, TA, for which we find in some copies of the K (وَنَفْسُ الْإِتِّصَابِ); even the fumigating of oneself therewith. (K.)*

**سَعَلَةٌ**: see the next preceding paragraph.

**سَعَلٌ** an inf. n. of **سَعَلَ** [q. v.]: (S, O, K:) or a simple subst. [meaning *A cough*]. (Mṣb.)

**السَّعَالِيٌّ**: see **سَعَلَةٌ**.

**سَاعِلٌ** [*Coughing*]. You say **سَاعِلٌ سَاعِلٌ**, (O,

ك،) without ة, (O,) meaning *A she-camel having a cough.* (O, K.) — *And لَدُو سَعَالٍ سَاعِلٌ* [Verily he has a violent cough]: (O, K.)\* a phrase having an intensive meaning: (K:) by rule one should say *سَعَالٌ مُسْعِلٌ*; but thus the Arabs said, like as they said *شِعْرٌ شَاعِرٌ* and *شُعْلٌ شَاعِلٌ* and [in like manner] a poet cited by Lth says *لَدُو سَاعِلٍ*. (O.) — See also what follows.

*سَعَالٌ* The part of the fauces, or throat, which is the place of coughing: (S, Mṣb:) or [simply] the fauces, or throat; as also *سَاعِلٌ*: (K;) which latter is expl. by Az as meaning The mouth; because with it one coughs. (TA.)

## سعى and سعو

1. *سَعَى*, aor. *يَسْعَى*, inf. n. *سَعَى* (S, Mṣb, K, &c.) [and *سَعَى*, agreeably with general analogy], *He walked, went, or went along,* (Er-Rághib, Mṣb, K, TA,) *quickly*: (Er-Rághib, Mgh, TA:) this, accord. to Er-Rághib, is the primary signification: and hence, *السَّعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ* [The tripping to and fro between Es-Safà and El-Marweh]: (TA:) and *سَعَى فِي مَشِيهِ* [app. meaning *He tripped along, or he trudged along, in his walking*]: (Mṣb:) [or] *السَّعَى* signifies the going along with vigorousness, and with lightness, activity, or quickness. (Ḥam p. 665.) — *He* (a man, S) *ran*; syn. *عَدَا*: (IAḡr, S, K, TA;) or *جَرَى*: by the former of which is meant [he went] a pace below what is termed *السَّوْدُ* and above what is termed *الْبَشِي*. (IAḡr, TA.) — *I. q. قَصَدَ* [as meaning *He repaired, or betook himself*]. (K.) The saying, in the *Kur* [lxii. 9] *فَأَسْعُوا إِلَىٰ ذِكْرِ اللَّهِ* [Then repair ye to prayer to God]: (TA:) or *ثُمَّ اسْعُوا* [Then go ye to prayer to God]: (Jel:) and Ibn-Mes'ood read *فَأَمْسُوا*. (TA.) Or *سَعَى إِلَى الصَّلَاةِ* means *He went to prayer, in any manner* [i. e. whether quickly or not]. (Mṣb.) — *He was active, or busy and bustling, in procuring the means of subsistence*: (TA:) *he strove, laboured, or exerted himself; employed himself vigorously, strenuously, or with energy; in any affair, whether good or evil; but mostly used in relation to what is praiseworthy, or praised*: (Er-Rághib, TA:) *he occupied himself according to his own judgment or discretion or free will, in any work, or deed*: (Mṣb:) *he worked, or wrought, or did*, (S, Mṣb, K, TA,) any work, or deed, good or evil: (TA:) *he earned, or gained*. (S, K, TA.) One says, *هُوَ يَسْعَى عَلَى قَوْمِهِ* *He manages, conducts, orders, regulates, or superintends, the affairs of his people, or party.* (Ḥam p. 771, Mṣb.)\* And *هُوَ يَسْعَى لِقَارِبِهِ* and *هُوَ يَسْعَى لِقَارِبِهِ* *He worked, or wrought, and earned, or gained, for them.* (TA.) And *الْمَرْءُ يَسْعَى لِقَارِبِهِ*, a prov., meaning *The man earns for his belly and his pudendum.* (TA.) And *فِي فِكِّ رَقَبَتِهِ* (S,) or *سَعَى الْمِكَاتِبِ فِي عِتْقِ رَقَبَتِهِ*, i. e. [The slave who had made a contract with his master to pay him a certain sum for his emancipation] *laboured to earn the means of releasing himself*: (Mṣb:) the inf. n. of the verb thus used is *سَعَاةٌ*: (S, Mṣb:) and this term is employed

when a slave emancipated in part, and in part retained in slavery, labours and earns for the completion of his release. (IAth, TA.) The saying, in the *Kur* [liii. 40], *لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى* means [There is nothing imputable to the man] but what he hath wrought, or done. (Mṣb.) And *فَلَمَّا بَلَغَ مَعَهُ السَّعَى*, in the same [xxxvii. 100], means *And when he attained to working with him: or and when he was able to assist him in his working.* (TA.) — Also *He superintended, managed, or conducted, in his own person, the collection of the poor-rates*: (K, TA;) *he went to exact them, and received them*: (TA;) and the inf. n. in this case also is *سَعَاةٌ*: (K, TA:) or *سَعَى عَلَى الصَّدَقَةِ*, (S, Mṣb,) aor. *يَسْعَى*, inf. n. *سَعَى*, (Mṣb,) *he officiated in the exacting, or receiving, or collecting, of the poor-rate.* (S, Mṣb.) [And *سَعَى* is trans. without a prep. as meaning *He exacted the poor-rate*:] a poet says, (namely, 'Amr Ibn-'Addà, TA.)

\* *سَعَى عَقْلًا فَلَمْ يَتْرِكْ لَنَا سَبْدًا*  
\* *فَكَيْفَ لَوْ قَدْ سَعَى عَمْرُو عَقْلَيْنِ*

[*He exacted the poor-rate of a year, and left not to us camels' fur, or goats' hair: then how would be the case if 'Amr had exacted the poor-rate of two years?*]. (S.) — *سَعَى فِي أَمْرِ فُلَانٍ* is said when one rectifies, redresses, or reforms, the affair of such a one, or mars, vitiates, or perverts it, by his *سَعَى* [or striving, or labouring; and may be rendered *I strove, or laboured, in respect of the affair of such a one, either to rectify, redress, or reform, it, or to mar, vitiate, or pervert, it*]: and *وَالَّذِينَ سَعَوْا فِي آيَاتِنَا*, in the *Kur* xxii. 50 [and xxxiv. 5], means *And they who strive, or labour, in respect of our signs, to mar, or vitiate, or pervert, their meaning; by impugning their character; seeing that they called them enchantment, and poetry, and tales, or legends, or fictions*: (Ksh in xxii. 50:) or these words of the *Kur* mean *and they who strive, or labour, to falsify, or nullify, our signs*; i. e. the *Kur-án.* (Jel.) — *سَعَى بَيْنَهُمْ* means *He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them*; as also *سَأًا*, which is app., in this case, a dial. var. of *سَعَى*. (TA in art. سَأو.) [Hence,] *سَعَى بَيْنَ النَّاسِ بِالْمَأْتِمِرِ* [He created, or excited, disorder, &c., among the people by calumnies, or slanders: or it may be well rendered *he busied himself among the people with propagating calumnies, or slanders*]. (S and O in art. اكل; &c.) — And *سَعَى بِهِ* † *He calumniated him, or slandered him*, (S, Mṣb, K, TA,) *إِلَى الْوَالِي* [to the ruler, or magistrate]; (S, Mṣb, K;) inf. n. *سَعَاةٌ*. (TA.) — *سَعَتْ*, said of a female slave, (K, TA,) aor. *تَسَعَى*, inf. n. *تَسَعَى*, (TA,) *She committed fornication, or prostituted herself*. (K, TA.) [See also 3.] — *سَعَانِي فُلَانٌ فَسَعَيْتُهُ*: see 3.

3. *أَسْعَيْتُهُ فُلَانٌ فَسَعَيْتُهُ*, aor. of the latter *أَسْعَيْتُهُ*, means [Such a one strove with me in walking, or going along, quickly, &c.,] and *I overcame*

him [therein]. (S, TA.) The inf. n. *سَعَاةٌ* signifies *The walking, or going, quickly* [&c., or rather the striving, or contending, in doing so,] with any one. (KL.) Hence the trad. of 'Alee, in discommendation of worldly enjoyments, *مَنْ سَاعَاهَا مِنْ سَاعَاهَا*, meaning *مَنْ سَابَقَهَا* [i. e. *He who runs a race with them, they evade him, or escape his pursuit*]. (TA.) — *سَعَاةٌ* also signifies *One's committing fornication with a female slave: and a female slave's committing fornication with any one*: (KL:) you say, of a man, *زَنَى* and *عَهَرَ*, and this is with a free woman and with a female slave; but one says in the case of a female slave, peculiarly, *قَدْ سَاعَاهَا* [He has committed fornication with her]; *سَعَاةٌ* not being with any but with female slaves: thus in a trad., *إِمَاءٌ سَاعَيْنَ فِي الْجَاهِلِيَّةِ* [Female slaves that committed fornication in the Time of Ignorance]: and *أَتَى عُمَرَ أُمَّةٌ بَرَجِلٌ سَاعَى أُمَّةً* [There was brought to 'Omar a man who committed fornication with a female slave]: (S, TA:\*) [and hence, *وَلَدَ الْمَسَاعَاةِ* (occurring in the L, in art. بهت, as mentioned by IAḡr on the authority of Abu-l-Mekárim), meaning *The offspring of fornication, begotten on a slave*:] or *سَاعَاهَا*, (K, TA,) inf. n. as above, (TA,) signifies [or rather signifies also] *He sought her for the purpose of fornication*: (K, [in which the context seems to indicate that it relates to a female slave,] and TA:) accord. to Th, relating to the free woman and the female slave: it is also said that *سَعَاةُ الْمَرْأَةِ* signifies *The imposing upon the woman, by her owner, an impost which she is to pay by means of [the gain of] prostitution*: and it is said in a trad. that there shall be no *سَعَاةٌ* in El-Islám. (TA.) — [It is said in the TA in art. ربع, that *سَعَاةٌ* from *السَّاعَةُ* is like *مُشَاهَرَةٌ* from *النَّشْرُ* and *مُرَابَعَةٌ* from *الرَّبِيعُ* &c.; but I think that *سَعَاةٌ* in this instance is a mistranscription for *مَسَاوَعَةٌ*: see art. سوع.]

4. *جَعَلَهُ يَسْعَى* (K, TA,) i. e. *He made him to earn, or gain.* (TA.) — And *اسْعَى عَلَى صَدَقَاتِهِمْ* *He employed a collector of their poor-rates.* (TA.) [See also 10.] — And *أَسْعَوْا بِهِ* *They gave him, or performed or accomplished for him, what he desired, or sought, or needed.* (Sgh, K, TA.)

10. *فِي قَبِيحَتِهِ* (S, Mṣb, K) *استسعى العبدُ* (S, Mṣb) *He required of the slave that he should labour to earn the means of releasing himself: (Mṣb:) or he imposed upon the slave work by means of which he should pay for himself, when he had been emancipated in part, in order to his completing his emancipation: and سَعَاةٌ signifies the work so imposed.* (K.) — And *استسعه* *He employed him as collector of the poor-rate.* (JM; and the like is said in the TA, from a trad.) [See also 4.]

*سَعَوُ*: see the next paragraph, in two places: — and see also *سَعَوَةٌ*.

*سَعَوُ*, with kesr, (T, S, TA,) [and *سَعَوُ*, with fet-h, as shown by what follows,] or *سَعَوَةٌ*, with kesr, (K,) or *سَعَوَةٌ*, thus written in the M, with

fet-h, (TA,) and **سَعْوَةٌ** (T, S, ISd, K, [Freitag found this last written in a copy of the S **سَعْوَاءُ**, and in one of my copies of the S it is written **سَعَاوِي**,]) which is said to be masc., (TA,) [and therefore with tenween, accord. to a general rule applying to ns. of the measure **فَعْلَاءُ**,] and **سَعْوَاءُ**, (IAar, Sgh, K,) A [portion, or short portion, such as is termed] **سَاعَةٌ**, (S, M, K, &c.,) of the night: (S, M, TA:) [like **سَهْوَةٌ**, q. v.:] one says, **مَضَى مِنَ اللَّيْلِ سَعْوٌ**, (S, TA,) and **سَعْوٌ**, with fet-h as well as with kesr, (TA, and thus in the Ham p. 708,) and **سَعْوَةٌ**, with fet-h, (TA,) [or **سَعْوَةٌ**,] and **سَعْوَاءُ**, (S,) [and **سَعْوَاءُ**,] A portion (قِطْعَةٌ) of the night passed; (TA;) [or a short portion:] and **سَهُوٌ مِنَ اللَّيْلِ** signifies the same: (Ham p. 708:) or, as some say, **سَعْوَاءُ** signifies more than a **سَاعَةٌ**, of the night, and likewise of the day; and one says, **كُنَّا عِنْدَهُ فِي سَاعَاتٍ مِنَ اللَّيْلِ** and **سَعَاوَاتِ النَّهَارِ** [app. meaning *We were with him, or at his abode, during some considerable portions of the night and of the day*]: so in the T. (TA.)

**سَعَى** inf. n. of **سَعَى** [in most of its senses]. (S, Mgh, K, &c.) = See also **سَعِيَةٌ**.

**سَعَاةٌ** The occupation of oneself according to his own judgment or discretion or free will (K, TA) in procuring the means of subsistence, and in earning, or gain. (TA.) Hence the prov., **شَغَلْتُ سَعَاتِي جَدْوَايَ** [My occupation of myself in procuring the means of subsistence has diverted me from giving]: El-Mundhree says that **شَعَابِي** with ش, is a mistranscription: it is applied to him whose disposition is generous but who is in want. (TA. [See also art. **شَعْب**.])

**سَعْوَةٌ**: see **سَعْوٌ**, in two places. = Also i. q. **شِعْبَةٌ** or **شِعْبَةٌ** [i. e. *A piece of wax, or a candle*]: (IAar, TA:) in the K, **السَّعْبَةُ** is erroneously put for **الشَّعْبَةُ**: [so in the TA; but it is omitted in the CK and in my MS. copy of the K:] pl. [or rather coll. gen. n.] **سَعْوٌ**. (TA.)

**سَعْوَةٌ**: see **سَعْوٌ**, in two places. = Also, [accord. to the K, **سَعْوَةٌ**, for it is there written with the article ال, but] accord. to IAar without the article ال, [app. **سَعْوَةٌ**, as a proper name,] (TA,) A woman foul, unseemly, or obscene, in tongue; having little, or no, shame or modesty: (IAar, K, TA:) **السَّعَالَةُ** in the K is a mistranscription for **الجَالِعةُ**, with جيم. (TA.)

**سَعِيَةٌ** a proper name for *The she-goat*. (K.) And she is called to be milked by the cry **سَعِي**. (TA.)

**سَعْوَاءُ** and **سَعْوَاءُ**: see **سَعْوٌ**, in five places.

**سَعَايَةٌ** an inf. n. of **سَعَى**, in three of its senses. — See also 10.

**سَعَاوِيٌّ** One who patiently endures sleeplessness and travel: (K:) very laborious, active, and bustling. (TA.)

**سَاعٌ** act. part. n. of **سَاعَ**. (Mgh.) A messenger;

a courier, or messenger that journeys with haste; or a messenger on a beast of the post; syn. **بَرِيدٌ**. (TA.) [See an ex. at the end of the first paragraph of art. **رَبِيرٌ**.] — Any manager, conductor, orderer, regulator, or superintendent, (S, K,) of a thing, over a people, or party, (S,) or of an affair, and of a people, or party, whatever it be: (K:) pl. **سَاعَةٌ**. (S, TA.) Mostly, (S, TA,) or when used without restriction, (Mgh,) applied to The intendant, or collector, of the poor-rate: pl. as above. (S, Mgh, TA. [See **رَكِيبٌ**.]) And particularly The headman of the Jews and Christians, (K, TA,) from whose opinion, or judgment, they do not deviate, and without whom they do not decide an affair. (TA.) And [the pl.] **سَاعَةٌ** signifies Persons who take upon themselves responsibility for the prevention of the shedding of blood, and for the stilling of sedition, or discord, or the like; because they labour in the reforming, or amending, of the circumstances subsisting between parties. (TA.) — Also A calumniator, or slanderer; [and especially] to the ruler, or magistrate: whence the saying, in a trad., **السَّاعِي لِقَبْرِ رِشْدَةَ** The calumniator is not trueborn: and in another trad., **السَّاعِي مُثَلَّثٌ** [The calumniator of another to the ruler is a trebler of evil]; meaning that he destroys, by his calumny, himself, and the calumniated, and the ruler. (TA.)

**سَعَى**, syn. with **سَعَى**, [an inf. n. of **سَعَى**,] signifying The act of running, and working, and earning or gaining, [&c., when used as a simple subst.,] has for its pl. **سَاعٌ**. (Har p. 384.)

**مَسْعَاةٌ** A means of attaining honour and eminence or elevation, in the various kinds of glory; (K;) a good, or laudable, act or endeavour; generosity: pl. **مَسَاعٌ**. (MA.) [See an ex. voce **مَدْعَاةٌ**, and another voce **أَقْعَدٌ**.] J says, [in the S,] **السَّعَاةُ وَاحِدَةٌ الْمَسَاعِي فِي الْكَلَامِ وَالْجُودِ**: and the author of the K, following Sgh, says that he has committed a mistake in saying **فِي الْكَلَامِ** instead of **فِي الْكُورِ**: in some copies of the S is found **فِي الْكُورِ**; but this is an emendation: the original reading is **فِي الْكَلَامِ**: which, however, should be termed a slip of the pen [rather than a mistake, for it cannot be that J was ignorant of the meaning of so common a word as **مَسْعَاةٌ**]. (TA.)

**مَسْعِيٌّ** Calumniated, or slandered, [and especially] to a ruler, or magistrate. (TA.)

سغب

1. **سَغَبٌ**, aor. -; (S, A, Mgh, K;) and **سَغَبٌ**, aor. -; (A, K;) inf. n. **سَغَبٌ**, (S, A, Mgh, K,) which is of the former, (S, Mgh, TA,) and **سَغَبٌ**, (K,) which is of the latter, (TA,) and **سُغُوبٌ** (K) and **سَغَابَةٌ** and **مَسْغَبَةٌ**, (A, K,) the last syn. with **مَجَاعَةٌ**; (S, Mgh;) *He was, or became, hungry*: (S, A, Mgh, K:) or *suffered hunger together with fatigue*. (A, Mgh, K.) You say, **سَغِبَ بِهِ** and **مَسْغَبَةٌ** and **سَغَابَةٌ**, [using these ns. as simple substs.,] *In him is hunger*: or *hunger together*

*with fatigue*. (A.) And **يَتِيمٌ ذُو مَسْغَبَةٍ** [An orphan] *having hunger*. (S.) And **فِي يَوْمٍ ذِي مَسْغَبَةٍ**, in the Kur [xc. 14], means *In a day of hunger*. (TA.) [See also **سَغَبٌ** and **سَغَبٌ** below.]

4. **اسْغَبَ** He (a man, TA) entered upon a state of hunger. (K.)

**سَغَبٌ** an inf. n. of **سَغَبٌ** [q. v.]. (S, &c.) — It also signifies *Thirst*: but is unused: (K:) [or] *thirst is sometimes thus termed*. (Mgh.)

**سَغَبٌ**: see **سَاغَبٌ**.

**سَغْبَةٌ** Hunger: or *hunger combined with fatigue*. (TA.) [See also 1.]

**سَغْبَانٌ**; and its fem., **سَغْبِيٌّ**: see the next paragraph, in three places.

**سَغْبَانٌ** and **سَاغَبٌ** (S, A, Mgh, K) and **سَغْبٌ** (K) *Hungry*: (S, A, Mgh, K, TA:) or *suffering hunger together with fatigue*: (A, Mgh, K:) or *thirsty*: (TA:) fem. [of the second] **سَغْبِيٌّ**, (S, K,) pl. **سَغَابٌ**. (K.) You say also, **هُوَ سَاغِبٌ** (A, TA) and **سَغْبَانٌ** (TA) [*He is hungry and fatigued, or fatigued in the utmost degree*]. And it is said in a trad., **دَخَلَ كَهَبِيرٌ وَهَمْرٌ، مُسْغِبُونَ**, expl. as meaning [*He entered Kheyber they being hungry*]. (TA.)

**مَسْغَبٌ**: see its pl. in what next precedes.

**مُسْعَبٌ** and **هُوَ مُسْعَبٌ لَهُ كَذَا** [the latter written in the CK **مُسْعَبٌ**] *To him is allowed, or permitted, such a thing*. (K, TA.)

سف

1. **سَفٌّ**, (A'Obeyd, Az, S, M, K,) aor. -; inf. n. **سَفٌّ**; (S, TA;) and **اسْفٌ**, (A'Obeyd, S, M, K,) inf. n. **اسْفَانٌ**; (TA;) *He rove* (A'Obeyd, Az, S, M, Z, K) *with his fingers* (Z, TA) [or *plaited*] a mat, (A'Obeyd, TA,) or palm-leaves, (Az, S, M, K,) and any other thing that may be woven with the fingers; (TA;) like **رَمَلٌ** and **أَرْمَلٌ**. (A'Obeyd, TA.) = **سَفٌّ** (Lth, O, K) *على وَجْهِه* (A'Obeyd, TA,) [aor. -; accord. to the TK, but more probably -, agreeably with a general rule relating to intrans. verbs of this class,] inf. n. **سَفِيفٌ**, *He (a bird) went along upon the surface of the earth*. (Lth, O, K.) [See also 4.] = **سَفَّتْ**, (S, M, Mgh, Mgh, K,) third pers. **سَفَّتْ**, (Mgh,) aor. **أَسَفَّتْ**, (Mgh, TA,) inf. n. **سَفٌّ**; (M, Mgh, K;) and **اسْتَفَفَّتْ**; (S, M, Mgh, K;) [in one of my copies of the S, erroneously, **اسْفَفَّتْ**]; *I took [into my mouth], (S, K,) or ate, (Mgh, Mgh,) medicine, (S, M, Mgh, Mgh, K,) and meal of parched barley or wheat, (S, M, Mgh,) and the like of either of these, (M,) or anything dry, (Mgh, Mgh,) not moistened, (S, Mgh, K,) and not kneaded [with water &c.]; (S;) or i. q. **قَبَحْتُ**, (M, K, TA,) which signifies as above, (TA,) or *I took it in the palm of my hand, (A and L in art. **قَمَحٌ**,) and conveyed it to my mouth, (A in that art.,) or licked it up: (L in that art.:) and **سَفَّتْ** signifies the *doing thus once*. (TA.) And [hence,] **سَفٌّ** signifies also *Camels' eating***

dry herbage. (K.) Hence the saying of 'Amr Ibn-Kulthoom,

\* تَسَفُّ الْجِلَّةُ الشُّورُ الدَّرِينَا \*

The she-camels advanced in age, abounding with milk, eating the [dry and] old and wasted herbage. (Mgh. [See EM p. 208: and the same, p. 224.]) Hence also the phrase, لَأَنَّ أَسَفَّ الشَّرَابِ Assuredly that I should eat the dust. (Mgh.)

— And أَسَفَّتِ الْمَاءَ, (M, K,) aor. أَسَفُّ, inf. n. سَفُّ, (TA,) I drank much of the water without satisfying my thirst: (M, K:) and so سَفَّتَهُ, aor. سَفَّتُهُ, inf. n. سَفَّتُ. (TA.) — سَفُّ الرَّمَادِ فِي وَجْهِهِ, (TA.) — see 4.

4. اسَفُّ: see 1, first sentence. — [Hence,] اسَفَّتُ الشَّيْءَ, inf. n. اسَفَاتُ, I stuck one part of the thing to another. (Yz, TA.) — [And from the same signification, as is indicated in the O and TA,] اسَفَّ النَّظَرَ † He looked sharply, (S, M, A, O, K,) and hardly, (S, O,) and minutely, (A,) towards, or at, (إِلَى) a person, (S, A, O,) and an affair, (A,) and AAF adds, and inclined towards the ground. (M.) — Also He fed a camel with dry herbage. (K.) — [Hence,] اسَفَّ الفَرَسَ اللَّجَامَ † He put the bit into the mouth of the horse. (Moheet, L, K.) — And اسَفَّ الدَّوَاءَ † He stuffed the wound with the medicament: (M:) or اسَفَّ الجُرْحَ دَوَاءً † he put a medicament into the wound; (K, TA;) as though he put سَفُوفَ to it. (TA.) — And اسَفَّ الوَشْمَ نَوُورًا † He filled in the tattoo with نَوُور [i. e. smoke-black of fat]. (M.) — And اسَفَّ وَجْهَهُ التَّوُورَ † His face was sprinkled with نَوُور. (S.) It is said in a trad., فَكَأَنَّمَا اسَفَّ وَجْهَهُ, meaning † His face was altered, (S, K,\*) as though something that altered it had been sprinkled upon it. (S.) You say also, كَانَ وَجْهَهُ اسَفَّ رَمَادًا, meaning † His face became of a blackish, or an ashy, hue, altered, as though ashes had been sprinkled upon it: and سَفُّ وَجْهِهِ † [Ashes were sprinkled upon his face], meaning his face became altered. (Har p. 626.) — Also It approached the earth, or ground; (S, M, K;) said of a bird in its flight; (S, K;) or of a bird &c.: (M:) or it (a bird) flew over the ground so near that its feet almost reached it. (A.) And اسَفَّتِ السَّحَابَةُ The cloud approached the earth. (S, K.) — Said of a stallion, He stooped his head to bite. (M, K.) And one says of a man, اسَفَّ مِنَ الْأَرْضِ [and إلى الأرض] He stooped towards the ground. (O in art. شَب.) — And, said of a man, (S,) † He pursued small, or little, things: (S, K:) and † he followed after low, or mean, things: (K:) [† he stooped to such things:] or اسَفَّ إِلَى مَدَائِقِ الْأُمُورِ وَالْأَثْمِيَا † He approached [or pursued] small, or little, things, and the meanest, or most ignoble, thereof; or became mean, or ignoble: (M,\* TA:) and اسَفَّ لِلْأَمْرِ الدَّنِيِّ [or correctly الدَّنِيِّ], and إِلَيْهِ, † He approached [the thing that was near, or that was low, or mean]; from اسَفَّ said of a bird in its flight, meaning It approached the ground so that its feet almost touched it. (Har p. 206.) [Hence

the saying,] تَحَفَّظْ مِنَ الْعَمَلِ السَّفْسَافِ وَلَا تُسَفِّ لَهُ [Guard thyself from the bad action, and approach it not with any degree of approaching]. (TA.) — You say also, مَا اسَفَّ مِنْهُ بَتَاهُ He obtained not [from him, or of it, a paltry acquisition], (K, TA,) [or] anything. (TA.) — And اسَفَّ He fled from his companion, (K, TA,) running most vehemently. (TA.)

8: see 1.

R. Q. 1. سَفَّفَ, (K,) inf. n. سَفَفَةٌ, (S, M,) He cleared, or sifted, (اسْتَسَفَّلَ) flour, (S, M, K,) and the like, (S, K,) with the مَنخَل [or sieve], and the like. (L, TA.) One says, سَمِعْتُ سَفَفَةَ المَنخَلِ [I heard the sifting of the sieve]. (TA.) — And سَفَّفَ عَمَلَهُ † He did his deed imperfectly, or not soundly. (IDrd, M, K, TA.) — And سَفَفَتِ الرِّيحُ The wind raised the fine dust, blowing a little above the surface of the earth. (TA.)

R. Q. 2. لَا تَزَالُ تَسَفَّفُ فِي هَذَا الْأَمْرِ a phrase mentioned by Ibn-'Abbád as meaning Thou wilt not cease to destroy, or bring to nought, this thing, or affair. (O, TA.)

سَفُّ, with the ف quiescent, i. q. سَوْفُ; as in the phrase سَفُّ تَفْعَلُ [Thou wilt do such a thing]: mentioned by Th. (M. [See art. سَوْفُ; and see also the letter س.])

سَفُّ, accord. to the K, or سَفُّ, with kesr, accord. to Sgh, [in the O,] (TA,) A spadix, or a spathe, (طَلْعَةُ) of a male palm-tree. (AA, O, K) — See also سَفُّ.

سَفُّ: see what next follows.

سَفُّ and سَفُّ, (O, K,) or the former and سَفُّ, (so in a copy of the M,) The serpent called أَرْقَمُ: (AA, O, K:) or the serpent that flies (M, O, K) in the air: (M, O:) and sometimes peculiarly applied to the أَرْقَمُ: (M:) or the male serpent. (O.) And the Hudhalee poet Ed-Dákhil Ibn-Harám uses the first of these words as meaning † A man like a سَفُّ. (M.) — See also سَفُّ.

سَفَّةُ [an inf. n. un.]: see 1.

سَفَّةُ A plait of palm-leaves, (M, K, TA,) i. e. a سَفِيفَةٌ, (TA,) made according to the measure of the زَبِيلِ or the جِلَّةِ [of which it is to form a part]. (K, TA.) — And A thing of the kind termed قَرَامِلُ [pl. of قَرْمَلُ], (K, TA,) [i. e. a plait] of [goat's] hair, or of wool, (TA,) which a woman attaches to her [plaits of] hair: it was not disapproved by Ibráheem En-Nakha'ee; (K, TA;) though he disapproved of other things attached to the hair: I Ath explains it as a thing that a woman puts upon her head, and attaches to her hair in order that it may be lengthened [thereby]. (TA.) — A small portion, (حَبَّةُ) and (S) a handful, (S, K,) of meal of parched barley or wheat, (S,) or of wheat, and the like. (K.) — See also what next follows,

سَفُوفٌ Medicine, (S, M, Mṣb, K,) and meal of parched barley or wheat, (S, M,) and the like of either of these, (M,) or anything dry, (Mṣb,) taken [into the mouth], (S, M,\* K,) or eaten, (Mṣb,) not moistened, (S, M,\* Mṣb, K,) or not kneaded [with water &c.]; (S;) and سَفَّةٌ signifies the same; (M, K;) each a subst. from سَفَفْتُ the same; (M, K;) and سَفَّةٌ and السَّوْفُ and السَّوْفُ &c. (M.) — Also Blackness of the gum. (M, TA.)

سَفِيفٌ Woven [with the fingers, or plaited,] of palm-leaves. (KL.) — [And hence,] The girth of the رَحْل [or camel's saddle], (S, M, K,) and of the [women's vehicle called] هَوْدَج: (M:) the fore-girth of the رَحْل; because made broad, like the سَفِيفُ of palm-leaves. (T, TA.) [See also the next paragraph.] — A certain plant. (IDrd, K.) — The sharpness of the ears of the wolf. (M, TA.) — And السَفِيفُ is A name of Ibrees: (O, K:) so says AA: (O:) in one or more of the copies of the "Nawádir," السَفِيفُ. (TA.)

سَفِيفَةٌ A thing woven [with the fingers, or plaited,] of palm-leaves: (S, O:) a piece of woven [or plaited] work of palm-leaves (K voce عَرَقٌ) &c.: (TA ibid.) pl. سَفَائِفُ. (TA.) See سَفَّةُ, first sentence. — A wide belly-girth with which a رَحْل [or camel's saddle] is bound, or fastened. (M.) [See also سَفِيفٌ.] — The appertenance [or suspensory] of a water-skin (قِرْبَةٌ), which the carrier of the قِرْبَةَ puts over his chest [when carrying the قِرْبَةَ on his back]. (K voce عَرَقٌ.) — See also جَمَانٌ. — A [receptacle for dates, such as is called] دَوْخَلَةٌ, [made of palm-leaves,] before it is woven. (M, TA.) — And [the pl.] سَفَائِفُ signifies Wide ribs: or, as some say, all the ribs. (M.)

سَفَسَفٌ A certain plant; (M, TA;) said by IDrd to be of the dial. of El-Yemen; that which the people of Nejd call the عَنَقَزُ, which is the مَرْزَنْجُوش [or marjoram]. (TA.) — See also سَفِيفٌ.

سَفْسَافٌ The dust of flour, that rises, (K,) or flies and rises, (TA,) at the sifting. (K, TA.) — The fine particles of dust: (S, Mgh, K:) or such as rises, or spreads, of dust. (M.) — Hence, (Mgh,) سَفْسَافُ الشَّعْرِ (Mgh, K) † What is bad of poetry, (K, TA,) imperfectly, or unsoundly, done. (TA. [In the CK, الشَّعْرِ is erroneously put for الشَّعْرِ; and Freytag appears to have read الشَّعْرِ.]) سَفْسَافٌ signifies † Bad poetry: and † anything imperfectly, or unsoundly, done. (M.) Anything bad. (S, K.) [Compare the Hebr. שָׁפָפוּ, occurring with the article, and with the quiescent, in Numbers xi. 4.] † Such as is bad of natural dispositions. (M.) And † A contemptible, or despicable, thing or affair. (S, K.) It is said in a trad., إِنَّ اللَّهَ يُحِبُّ مَعَالِيَ الْأُمُورِ وَيُبْغِضُ سَفْسَافَهَا, (S, M, Mgh, TA,) or يَكْرَهُ سَفْسَافَهَا, (S, TA,) i. e. † [Verily God loves lofty things, or things whereby one acquires eminence or nobility, and] hates paltry, and mean, things. (Mgh, Sgh, TA.)

سَفَاً signifies [also] † An action, and a saying, in which is no good. (Ham p. 232; where the foregoing trad. is cited as an ex.) And † Any bad wind: (TA:) [or] سَفَاةٌ signifies a wind running a little above the ground; and so † سَفَاةٌ: (M:) or the latter, a wind that raises the fine dust, and runs a little above the ground. (S, K.) — حَلَفَ سَفَاً † A false, or lying, swearing, in which is no ratification. (TA.)

سَفَاةٌ Vehement hunger. (Ibn-'Abbád, K.)

سَفَاً [act. part. n. of 4, q. v.] — Anything cleaving, or sticking, to another thing. (A'Obeyd, TA.) — مَرَّ سَفَاً He passed by fleeing from his companion, running most vehemently. (Ibn-'Abbád, TA.)

سَفَاةٌ: see سَفَاً, last sentence but one. — Also, without the ة, † Ungenerous, or mean, in giving. (S, M.)

سَفَح

1. سَفَحَ, (S, A, Mṣb, K,) aor. َ, (Mṣb, K,) inf. n. سَفْحٌ, (Mṣb,) [and app. سَفُوحٌ also, mentioned in what follows,] He poured out, or forth, water: (S, A:) and he shed blood, (S, A, Mṣb, K,) the blood of another; (S, A;) and tears; (Mṣb, K;) inf. n. as above, and سَفُوحٌ: (K:) or سَفَحَتِ الْعَيْنُ دُمُعَهَا [the eye shed its tears]. (A.) The saying, in a trad., قَتَلَ عَلَى رَأْسِ الْمَاءِ حَتَّى سَفَحَ الدَّمَ الْمَاءَ has been explained as meaning [And he slew at the head of the water so that] the blood covered the water: but I Ath says that this is not consistent with the language; for سَفَحٌ signifies the act of “pouring out, or forth;” and that the meaning may therefore be, that the blood made the water to pour forth; like as when, into a full vessel, something heavier than what is in it is poured; for in this case there comes forth from it as much as has been poured into it. (TA.) — سَفَحَ فِي الْأَرْضِ † [He was stretched, or extended, upon the ground], said of a camel. (K.) — The verb is also used intransitively; you say, سَفَحَ الْمَاءَ, (Mṣb,) and الدَّمَ, inf. n. سَفُوحٌ and سَفْحَانٌ (O, K) and سَفْحٌ, (K,) The water, (Mṣb,) and the tears, (O, K,) poured out, or forth. (O, Mṣb, K.)

2. سَفَحَ, inf. n. تَسْفِيحٌ, † He did a deed that profited him not; (K;) likened to the arrow called السَّفِيحُ. (TA.)

3. سَفَحَهُ, inf. n. سَفْحَانٌ, and perhaps مَسَافِحَةٌ also, He contended with him in the shedding of blood. You say, بَيْنَهُمَا سَفْحَانٌ Between them is a shedding of blood. (TA.) — And [hence,] بَيْنَهُمَا سَفْحَانٌ † Between them two is a contending in fight: or, in hocking [of camels] (مُعَاوَرَةٌ). (A, TA.) — And سَفْحَانٌ and مَسَافِحَةٌ also signify † The committing fornication with another; (S, A, Mṣb, K;) تَسَافَحٌ; (Mṣb;) as also † تَسَافَحٌ † [which is said of more than one pair]. (K.) You

say, سَافَحَهَا † He committed fornication with her. (A, Mṣb.) And سَافَحْتَهُ † She committed fornication with him: (L:) or she abode with him in the practice of fornication. (TA.) [In all the copies of the § that I have been able to consult, three in number, I find سَافَحَهُ.] And فِي النِّكَاحِ فِي الْغَنِيِّ عَنِ السَّفَاحِ † [In marriage is that which renders one in no need of fornication]. (A, Mṣb.) In the Time of Ignorance, when a man demanded a woman in marriage, he said, اِنكِحِي; and when he desired fornication, he said, سَافِحِي. (TA.)

4. أَجْرُوا إِسْفَاحًا † They made [horses] to run without a wager. (K.) [App., like 2, from السَّفِيحُ, the arrow thus called.]

5. تَسْفَحَ, accord. to Freytag, signifies It was, or became, poured out, or forth: but he names no authority for this.]

6. تَسَافَحُوا الدَّمَاءَ [They mutually shed blood; lit., bloods]. (A.) — See also 3.

سَفْحٌ The base, foot, bottom, or lowest or lower part, (أَصْلٌ, K, or أَصْلٌ, S, A, K,) of a mountain, (S, A, K,) which is the part whereinto is poured (يُسْفَحُ) the water [from the parts above]; i. e. the part where the side thereof rests upon the ground: (S: [as also صَفْحٌ:]) or the [part called] عَرْضُ thereof, [see this word,] that rests its side upon the ground: or the حَضِيضُ [app. as meaning the low ground at, or by, the base, or foot,] thereof: (K:) or the spreading part thereof: (A: [there said to be in this sense tropical; but why, I see not:]) or the face thereof: (Mṣb:) or the lowest, or lower, part thereof, where it is rugged: (Ham p. 80:) pl. سَفُوحٌ. (K.) — [The pl.] سَفُوحٌ also signifies Rocks that are soft, or smooth, (K, TA,) and slippery. (TA.)

سَفُوحٌ: see سَافِحٌ. You say جَفَنَ سَفُوحٌ [An eyelid shedding copious tears]. (A.)

سَفِيحَانٌ A sack; syn. جَوَاتِقٌ: (K:) سَفِيحَانٌ signifies a pair of sacks which are placed (S, L) upon a camel, (L,) like the خُرْجُ. (S, L.) — And A thick, or coarse, [garment of the kind called] كِسَاءٌ. (O, K.) — السَّفِيحُ [incorrectly written by Freytag as سَفِيحَةٌ, as on the authority of the S,] is the name of An arrow used in the game called المَيْسِرُ, to which no portion pertains: (S, A, \* K:) it is the fourth of the arrows to which the term غُفْلٌ is applied, which have no notches, and to which is assigned no portion and no fine; these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: the first of them is called المِصْدَرُ; the next, المِضْعَفُ; the next, المَيْنِيحُ; and the next, السَّفِيحُ. (Lh, TA.) — See also مَسَافِحٌ.

سَفَاخٌ A shedder of much blood. (A.) [Hence,] السَّفَاخُ is the name of A sword of Homeyd Ibn-Bahdal. (K.) — [Hence also,] † A giver of many gifts; or one who gives much. (K.) — And † Chaste [or rather fluent or eloquent] in

speech; syn. فَصِيحٌ: (K:) or possessing ability for speech. (S.)

سَافِحٌ Pouring out, or forth; (O, L, Mṣb, K;) applied to water, (A, Mṣb,) [and blood,] and tears (دُمُعٌ): (O, L, K:) [accord. to some, unacquainted with the intrans. verb سَفَحَ, a possessive epithet, i. e.] meaning دُو سَفْحٍ: (Ham p. 709:) syn. with † سَفُوحٌ, [or rather this is an intensive epithet,] and † مَسْفُوحٌ also is syn. with سَفُوحٌ; (TA;) or [rather] signifies poured out, or forth; (A, \* L, Mṣb;) and is applied to water, (A, Mṣb,) and tears (دُمُعٌ). (L.)

أَسْفَحَ † Bald in the fore part of the head; (K;) as also أُسْفَحَ (TA) [and أُصْفَحَ].

مَسْفَحٌ A place where water is poured out, or forth; and where blood, and tears, are shed: pl. مَسَافِحٌ. One says, لِلْوَادِي مَسَافِحٌ The valley has places where it pours out, or forth. (A, TA.)

مُسْفِحٌ † One who does a deed that profits him not. (K. [See 2.])

مَسْفُوحٌ: see سَافِحٌ. — [Hence,] applied to a camel, it means قَدْ سَفَحَ فِي الْأَرْضِ وَمَدَّ † [Stretched, or extended, upon the ground; وَمَدَّ being an explicative adjunct]. (K.) — † Wide. (K.) You say نَاقَةٌ مَسْفُوحَةٌ † A she-camel wide in the arm-pit. (A, K.) And جَمَلٌ مَسْفُوحٌ الضُّلُوعِ † A camel [wide i. e.] not contracted in the ribs. (A, TA.) — † Thick, coarse, or big. (K.) — You say also, إِنَّهُ لَمَسْفُوحٌ الْعُنُقِ, meaning † Verily he is long, and thick, coarse, or big, in the neck. (TA.) — And الْمَسْفُوحُ is the name of † A horse of Šakhr Ibn-'Amr Ibn-El-Hārith. (K.)

مَسَافِحٌ † A fornicator. (TA.) And مَسَافِحَةٌ † A fornicatress; (TA;) a woman who does not abstain from fornication. (Abou-Is-hāq, TA.) مَسَافِحَةُ ابْنِ مَسَافِحَةٍ means † A son of a fornicatress; (TA;) and [in like manner] † سَفِيحٌ a son who is the offspring of fornication. (Šgh, TA in art. عَرْضُ.)

سَفَد

1. سَفَدَ and سَفَدَ, (S,) or سَفَدَ عَلَى الْأُنثَى and سَفَدَهَا, (K,) or سَفَدَهَا (M, Mṣb) and سَفَدَهَا, (M, A,) aor. of the former َ, (S, M, Mṣb, K,) and of the latter َ, (M, K,) inf. n. سَفَادٌ (S, M, Mṣb) and سَفَدٌ, which are of both the verbs; (M;) and † سَافَدَهَا, inf. n. سَفَادٌ; (A;) He leaped the female: (S, K:) said of a bird, (A, Mṣb,) &c.; (Mṣb;) or of any beast or bird of prey; (Aḡ, TA;) or of a quadruped and of a bird; (M, TA;) or of a goat (S, TA) and of a camel (Aḡ, S, TA) and of a bull and of a beast of prey and of a bird; (S, TA;) and, in poetry, of a swimmer [app. meaning a fish]: (M, TA:) sometimes, also, it is used to convey an allusion to الجِمَاعُ [relating to human beings]. (A.)

2. تَسْفِيدُ اللَّحْمِ † The arranging of the flesh-



meat upon the **سَفُود**, to roast: (K:) Z [app.] makes it tropical, by his derivation of **سَفُود** [q. v.] (TA.)

3: see 1: — and see also 6.

4. **أَسْفَدَهُ** *He made him to leap* [the female]. (S, \*K, \*PS, TK.) — **أَسْفَدْنِي تَيْسَكَ**, mentioned by Lh, means *Lend me thy he-goat in order that he may leap my she-goat*: and Umeiyeh Ibn-Abi-ḡ-Salt uses its pass. part. n. metaphorically in relation to the **زَنْد** [or piece of stick used for producing fire]; saying,

• وَالْأَرْضُ صَيْرَهَا إِلَاهَ طَرَوْقَةٍ  
• لِلْمَاءِ حَتَّى كُلَّ زَنْدٍ مُسْفَدٍ

[And the land, God made it to be soaked by the water, so that every **زند** was lent; no man being able to go far enough to cut one for himself]. (M, TA.)

5. **تَسَفَدَ قَرَسَهُ** *He mounted his mare from behind*; (M;) as also **أَسْتَسَفَدَهَا**: (AAF, M:) or **بَعِيرَهُ** *he came to his camel from behind, and mounted him*: (IAqr, K:) and [in like manner] **تَسَفَدَهُ** i. q. **تَعَرَّقَبَهُ** (K,) i. e. *he mounted him from behind*. (TA.)

6. **تَسَافَدَتِ السَّبَاعُ** (S) and **الطُّيُورُ** (A,) or **تَسَافَدَتِ السَّبَاعُ** (K) and **الطُّيُورُ** (TA,) and **تَسَافَدَتِ السَّبَاعُ** (Mḡb, [perhaps a mistranscription for **تَسَافَدَتِ السَّبَاعُ**]) *The beasts of prey [and the birds and the sheep or goats] leaped one another*. (TK.)

10: see 5, in two places.

**سَفْدُ اللَّقَاحِ** *A certain game, in which boys arrange themselves one behind another, every one laying hold upon the حُجْزَةُ [or uppermost part of the waist-wrapper] of his fellow, from behind him*. (T in art. **جَعَر**, and TA.)

**سَفُودٌ** *A mare that is not allowed to be leaped [by the stallion] until she has completed her مُنِيَّة*, which is a period of twenty days. (Kr, M.)

**سَفُودٌ** (S, M, Mḡb, K) and **سَفُودٌ** (M, TA) *† An iron instrument, (S, M, K,) with curved prongs, (M, TA,) with which flesh-meat is roasted*: (S, K:) Z makes it to be tropical, saying [in the A] that it is so called because of its adhering to that which is roasted upon it: (TA:) pl. **سَفَاوِدٌ**. (Mḡb, TA.) [For instances of subst. similar to **سَفُودٌ** and **سَفُودٌ**, see **سَبُوحٌ**.]

**إِسْفَنْدٌ** and **إِسْفَنْدٌ** *Wine*: (K:) the etymologists assert that its **د** is a substitute for the **ط** in **إِسْفَنْطٌ**, which is one of the names of wine. (TA.)

**مُسْفَدٌ** pass. part. n. of 4, q. v.

سفر

1. **سَفَرَ**, (S, M, A, K,) aor. **سَفَرٌ**, inf. n. **سَفْرٌ**, (M, K,) *He swept a house, or chamber, (S, M, A, K,) &c. (M.) — And He, or it, [swept away; or took away, or carried off, in every direction: and] dispersed*: (M, K:) and *removed, took off, or stripped off, a thing from a thing which it covered*. (M\* A, \*K.) You say, **سَفَرَتِ الرِّيحُ**

**السَّحَابَ**, and **الْوَرَقَ**, *† The wind swept away the dust, and the leaves: or took them away, or carried them off, in every direction*. (M.) And **سَفَرَتِ الرِّيحُ الغَيْمَ** *† The wind dispersed the clouds*: (M, TA:) or *† removed the clouds from the face of the sky*. (A, \*TA.) And you say of a woman, **سَفَرَتْ**, (S, M, A, Mḡb, K,) aor. **سَفَرٌ**, (M,) inf. n. **سَفْرٌ**, (M, Mḡb,) meaning *She removed her veil (M, A, Mḡb) عَنْ وَجْهِهَا from her face*: (A, M:) and [elliptically] (M) *she uncovered her face*: (S, M, K:) [for **سَفَرَتِ الشَّيْءَ**, [being for **سَفَرَتِ عَنِ الشَّيْءِ**], aor. **سَفَرٌ**, inf. n. **سَفْرٌ** [or **سَفُورٌ**?], signifies *I uncovered the thing; made it apparent, or manifest*: (Mḡb:)[but accord. to Mḡr.] the phrase **تَسْفِرُ وَجْهَهَا** [meaning *she uncovers her face*] is of weak authority. (Mḡb.) — Hence, i. e. from **سَفَرَتْ** meaning “she uncovered her face,” (M,) **سَفَرَتْ بَيْنَ الْقَوْمِ**, (S, M, Mḡb, \*Mḡb, K,) aor. **سَفَرٌ**, (S, Mḡb, K) and **سَفَرٌ**, (K,) inf. n. **سَفَارَةٌ** (S, Mḡb, K) and **سَفَارَةٌ** and **سَفَرٌ**, (K,) *† I made peace, effected a reconciliation, or adjusted a difference, between the people*: (S, Mḡb, Mḡb, K;) because he who does so exposes what is in the mind of each party: (TA:) or *I exposed what was in the mind of this and the mind of this in order to make peace, &c., between the people*. (M.) [See also **سَفَارَةٌ**, below.] — [And likewise, perhaps, from **سَفَرَتْ** meaning “she uncovered her face,”] **سَفَرَتِ الشَّمْسُ**, aor. **سَفَرٌ**, inf. n. **سَفْرٌ**, *† The sun rose*. (Mḡb.) — See also 4, in two places. — **سَفَرٌ**, (S, Mḡb,) aor. **سَفَرٌ**, (S,) or **سَفَرٌ**, (Mḡb,) inf. n. **سَفْرٌ**, (S,) or **سَفْرٌ**, (Mḡb,) [the former of which inf. ns. perhaps indicates a radical relation to **سَفَرَتْ** said of a woman, and of the sun, expl. above,] *He went forth to journey*: (S, Mḡb:) this verb, however, in this sense, [which appears to have been unknown, or not acknowledged, by the authors of the M and K, (see **سَفَارَةٌ**)] is obsolete; but its inf. n. **سَفْرٌ** is used as a simple subst. (Mḡb. [See 3, the verb commonly used in this sense.]) — [Hence, app.,] **سَفَرٌ شَحْبُهُ** *† His fat went away*. (A, TA.) — and **سَفَرَتِ الْحَرْبُ** *† The war declined*; syn. **وَلَّتْ**. (A, K.) — **سَفَرُ الْكِتَابِ**, (S, A,) aor. **سَفَرٌ**, inf. n. **سَفْرٌ**, (S,) *He wrote the book, or writing*. (A. [See **سَفْرٌ**].) — **سَفَرٌ بِالْبَعِيرِ**, (S, K,) or **سَفَرٌ بِالسَّافِرِ**, (M,) aor. **سَفَرٌ**, (M, K,) inf. n. **سَفْرٌ**; (M;) and **سَفَرَةٌ**, (AZ, M, K,) inf. n. **سَفَارَةٌ**; (TA;) and **سَفَرَةٌ**, (Kr, M, K,) inf. n. **تَسْفِيرٌ**; (TA;) *He put the سَفَارٌ [q. v.] upon the nose of the camel*. (S, M, K.) — **سَفَرُ الْغَنَمِ** *He sold the best of the sheep, or goats*. (K.)

2. **سَفَرَهُ**, inf. n. **تَسْفِيرٌ**, *He sent him to go a journey*. (K, TA.) — **سَفَرُ الْإِبِلِ**, (K,) inf. n. as above, (TA,) *He pastured the camels between sunset and nightfall, and in the سَفِيرِ, (K, TA,) i. e., the whiteness [of the sky] before night: (TA:) or *he fed the camels with سَفِيرٌ [q. v.]*: (so in the O:) and **سَفَرُ فَرَسِهِ**, inf. n. **تَسْفِيرٌ**, *He fed his horse with سَفِيرٌ*: or *he kept him continually**

going, and trained him, in order that he might become strong to journey. (JM.) — **سَفَرُ النَّارِ**, (K,) inf. n. as above, (TA,) *He made the fire to flame, or blaze*; (K, TA;) *kindled it; or made it to burn, burn up, or burn brightly or fiercely*. (TA.) — See also 1, last sentence but one.

3. [سافر is trans. and intrans.] You say, **الرِّيحُ يُسَافِرُ بَعْضُهَا بَعْضًا** [The winds vie, one with another, in sweeping the ground, effacing one another's traces]: for the east wind removes and disperses the longitudinal traces made by the west wind, and the south wind makes traces across them. (S, \*K, \*TA.) — And **سَافِرٌ**, inf. n. **مَسَافَرَةٌ** (S, Mḡb, K) and **سِيفَارٌ**, (S, K,) *He journeyed, or went, (K,) or went forth to journey, (S, Mḡb,) إِلَى بَلَدٍ كَذَا [to such a country, or town]*. (S, K.) And **سَافَرٌ سَفَرًا بَعِيدًا** [He journeyed, or went, a far journey]. (A, Mḡb.) [See also 1.] — [Hence,] **† He died**. (K.) — And **سَافَرَتِ الشَّمْسُ عَنِ كَيْدِ السَّمَاءِ** *† [The sun declined from the middle of the sky]*. (A.) — And **سَافَرَتْ عَنْهُ الْحُمَّى** *† [The fever departed from him]*. (A.)

4. **أَسْفَرَتِ الشَّجَرَةُ** *The tree had its leaves blown off [and swept away] by the wind*; (K, \*TA;) *they having become changed in colour, and white*. (TA.) — And **أَسْفَرٌ**, (inf. n. **إِسْفَارٌ**, Mḡb, Mḡb,) *It (the dawn, or daybreak,) shone, (T, S, M, A, Mḡb, Mḡb, K,) so that there was no doubt respecting it*; (T, TA;) as also **سَفْرٌ**, (M, K,) aor. **سَفَرٌ**, (K,) inf. n. **سَفْرٌ**: (TA:) it has a special relation to colour; meaning *it shone in colour*. (B, TA.) — *It (the moon) caused a shining [in the sky] before its rising*. (M.) — **† It (a man's face) shone (S, M) [with happiness (see **مُسْفِرٌ**)]**; or with beauty; for you say, **أَسْفَرُ حُسْنًا**; (S;) as also **سَفْرٌ**: (M:) or *became overspread with beauty*. (Mḡb.) — And *He entered upon the time of dawn, or daybreak*; (M;) or *the time when the dawn became white*. (K.) The Prophet said, **أَسْفَرُوا بِالْفَجْرِ**, meaning *Perform ye the prayer of daybreak when ye enter upon the time in which the dawn shines, or becomes white*: (S, \*Mḡb:) or *when the dawn has become manifest, so that there is no doubt respecting it, every one knowing it to be the true dawn when he sees it*; accord. to Esh-Shāfi'ee and Ibn-Hambal and others: (T, TA:) or *prolong ye the prayer of daybreak until ye enter upon the time when the dawn becomes white*: (S, TA:) some say that it relates especially to nights in [the end of] which the moon shines, because in such the commencement of daybreak is not manifest: (TA:) or **أَسْفَرٌ بِالصَّلَاةِ** means *he performed prayer in the shining of the dawn*: and the **ب** is for the purpose of making the verb transitive. (Mḡb.) — **أَسْفَرَتِ الْحَرْبُ** *† The war became vehement*. (A, K.) — See also 1, last sentence but one.

5. **أَتَى بِسَفْرِ** means **تَسْفِرُ** (O, K,) i. e. *He came in [the time of] the whiteness of day [either before sunrise or after sunset]*. (TA.) — And **تَسْفَرَتِ الْإِبِلُ** *The camels pastured between sunset and nightfall*, (O, K,) and in the **سَفِيرِ**, (K, TA,)

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i. e. the whiteness [of the sky] before night. (TA. [But see 2, second sentence.] = **تَسْفَرُ** النَّسَاءُ (O, K, TA) عَنْ وَجُوهِنَّ (O, TA) i. q. **أَسْتَسْفَرَهُنَّ** (O, K, TA,) i. e. *He sought the brightest of the women in face and in beauty (TA, TK\*) for marriage. (TK.)* — And **تَسْفَرُ** مِنْ حَاجَتِهِ **شَيْئًا** † *He attained, or obtained, somewhat of the object of his want (O, K, TA) before its becoming beyond his reach. (TA.)* — And **تَسْفَرُ** فَلَانًا † *He sought to obtain of such a one the half (التَّصْفُفُ, O, K, TA [in the CK التَّصْفُفُ, by which, if it be correct, may perhaps be meant what was equitable, and التَّصْفُفُ may bear the same interpretation,]) of a claim (تَبَعَةٌ) that he had upon him. (O, K, TA.)* — **تَسْفَرُ** الْجِلْدُ *The skin received, or had, a mark, or an impression: (O, K:) from سَفَرٌ meaning أَتْرَسَفَرُ. (TA.)*

7. **انْصَفَرَ** الغَيْمُ † *The clouds became dispersed: (M, TA:) [or] became removed from the face of the sky. (TA.)* — **انْصَفَرَ** مَقْدَمُ رَأْسِهِ مِنَ الشَّعْرِ † *The fore part of his head became divested of the hair. (S, K,\*)* — **انْصَفَرَتِ** الإِبِلُ فِي الأَرْضِ † *The camels went away into the country, or land. (M, K,\*)*

9. **اسْفَرَّتِ** الشَّمْسُ [inf. n. **اسْفَرَارٌ**, app. means *The sun became white, previously to setting.]* See **سَفَرٌ**.

10. **اسْتَسْفَرُوهُ** *He sent him as a سَفِيرٌ [q. v.]. (JM.)*

**سَفَرٌ**: see **مَسَافِرٌ**, in two places. — Also *A mark, an impression, a trace, or a vestige, (أَتْرَسَفَرُ, K, TA,) remaining: (TA:) pl. سَفَرٌ. (K.)* [Accord. to Freytag, it occurs in the Deewán El-Hudhaleeyen as meaning *The track, or trace, of a surge, or torrent.*]

**سَفَرٌ** *A book, or writing: (S, M:) or a great, or large, book: or a section of the Book of the Law revealed to Moses: (M, K:) or a book that discovers, or reveals, truths: (TA:) or a book is thus called because it discovers things, and makes them evident: (M:) pl. سَفَرٌ. (S, M.)* — With respect to the saying of Aboo-Sakhr El-Hudhalee,

\* لِيَلِي بِذَاتِ البَيْنِ دَارَ عَرَقَتَهَا \*  
\* وَأُخْرَى بِذَاتِ الجَيْشِ آيَاتَهَا سَفَرٌ \*

Skr says, [the poet means,] the marks, or traces, thereof had become effaced: [accordingly, the verse may be rendered, *To Leylâ there was in Dhât-el-Beyn an abode that I knew, and another in Dhât-el-Jeysh whereof the marks, or traces, are effaced:*] IJ says, [app. holding the meaning to be, *the marks, or traces, whereof are (like those of) an ancient book, such as a portion of the Mosaic Law,*] the last word should be from the phrase **سَفَرَتِ** البَيْتِ, i. e. “*I swept the house, or chamber;*” as though the writing were swept off from the **طَرَسُ** [or “*written paper*” or the like, to which the poet seems to compare the site of the abode in Dhât-el-Jeysh]. (M, TA.)

**سَفَرٌ** *Journey, or travel; the act of journeying or travelling; (S, A, K;) contr. of حَضَرَ: (M, K:) thus called because of the going and coming in it, like the going and coming of the wind sweeping away fallen leaves: (M:) or the act of going forth to journey; an inf. n. used as a simple subst.: (Msb:) [therefore] the pl. is سَفَرٌ: (S, M, A, Msb, K:) [and therefore it is often used as a n. un.; but, properly speaking, the n. un. is سَفَرَةٌ:] you say, **كَانَتْ سَفَرَتُهُ قَرِيبَةً** [*His journey was near*]: and the pl. of سَفَرَةٌ, accord. to rule, is سَفَرَاتٌ. (Msb.) In law, [as relating to the obligation of fasting &c.,] *The going forth with the intention of performing a journey of three days and nights, or more. (KT.)* — Also *The whiteness of dawn or daybreak: (A:) or the whiteness of the day: (S, M:) and i. q. صَبَاحٌ [dawn, or morning, or forenoon; but app. here used in the first of these senses]: (M:) and سَفِيرٌ, the whiteness [of the sky] before night: (A, TA:) or the former, the remains of the whiteness of day after sunset. (K.)* You say **سَفَرًا** i. e. **صَبَاحًا** [app. as meaning *In the dawn*]. (A.) And the prose-rhymer says, **إِذَا طَلَعَتْ إِذَا طَلَعَتِ الشَّعْرَى سَفَرًا لَمْ تَرَ فِيهَا مَطَرًا** (S, TA) i. e. *When Sirius rises in the whiteness of day [meaning in the clear twilight of morning, thou seest not then rain: for Sirius rises aurorally, in Arabia, in the middle and the latter half of July, when rain scarcely ever falls there]. (S. [Accord. to the TA, the meaning, app. taken without consideration from one of the foregoing explanations of سَفَرٌ, is, when Sirius rises at nightfall: but this is during the usual winter-rains.])* You say also, **عِنْدَ اسْفَرَارِ** فِي سَفَرٍ **وَلَقِيْتَهُ سَفَرًا**, thus related, with **سَفَرٌ** [in the word **اسْفَرَارٌ** (not with **ص**), and app. meaning *I met him when the sun was becoming white, previously to the setting*]. (M.) And **بَقِيَ سَفَرٌ** مِنْ نَهَارٍ [*There remained a white gleam of daylight*]. (A.)*

**سَفَرَةٌ**: see the next preceding paragraph.

**سَفَرَةٌ** *The food of the traveller; (M, K;) the food that is prepared for the traveller, (S, Msb,) or for a journey: (TA:) pl. سَفَرٌ. (Msb.)* This is the primary signification. (TA.) You say, **أَكَلُوا السَّفَرَةَ** *They ate the food for the journey. (A.)* — Hence, † *The receptacle thereof; (TA;) the piece of skin in which it is put. (S, M, Msb, K, TA.)* [This is commonly of a round form, with a running string; so that it is converted into a bag to contain the food, at one time, and at another time is spread flat upon the ground, when persons want to eat upon it.] — And hence, † *The thing [whatever it be] upon which one eats: (TA:) [in the desert, it is generally a round piece of skin, such as I have described above: in the towns, in the houses of the middle classes, a round tray of tinned copper, which is usually placed on a low stool; and in the dwellings of some of the highest classes, and the lowest, respectively, of silver and wood:] accord. to the T, سَفَرَةٌ has the last of the significations given before this, and the thing which it*

denotes is thus called because it is spread when one eats upon it. (TA.)

**سَفَارٌ** (Lh, S, M, K) and **سَفَارَةٌ** (Lh, M) *A piece of iron, (S, M, K,) or a cord, (M,) or a piece of skin, (K,) that is put over the nose [and jaws] of a camel, in the place of the حَكْمَةٌ [q. v.] (Lh, S, M, K) of the horse: (S, K:) or a cord that is attached to the عَطَامُ [q. v.] of a camel, a part being twisted round it, and the rest being made a rein: and sometimes it is of iron: (Lh:) pl. [of pauc., of the former,] **أَسْفَوَةٌ** (M, K) and [of mult.] **سَفَرٌ** (S, M, K) and [of either] **سَفَاتِرٌ**. (M, K.)*

**سَفِيرٌ** *Leaves which the wind sweeps away; (M;) leaves which fall from trees (S, A, K) and which the wind sweeps away, (A,) or because the wind sweeps them away: (S:) or leaves of herbs; because the wind sweeps them away: (T, TA:) or what have fallen of the leaves of trees and of the lower portions of seed-produce. (JM.)* — Also *A messenger: (S:) and † a mediator; or a man who makes peace, effects a reconciliation, or adjusts a difference, between a people; (S, M, Msb;) as also سَافِرٌ: (Msb:) or a messenger who makes peace, &c.: (T, Mgh, TA:) [see 1:] pl. of the former سَفَرَاءُ, (S, M, Mgh,) and of the latter سَفَرَةٌ. (Har p. 255. [See also سَفَارَةٌ, below.])* — And † *A commissioned agent, a factor, or a deputy; and the like: pl. as above: app. so called because he discovers, and makes manifest, the affair in which he acts as a substitute for another person. (Msb.)* — See also **سَفَرٌ**.

**سَفَارَةٌ** *Sweepings. (S, M, K.)*

**سَفَرٌ** an inf. n. of **سَفَرٌ** in the phrase **سَفَرٌ بَيْنَ القَوْمِ** [q. v.]. (S, Mgh, Msb, K.) [And hence, *The office of the سَفِيرِ* (q. v.). See also De Sacy's Chrest. Ar., sec. ed., i. 126 and 172: and Quatremère's Hist. des Sultans Mamlouks, i. 193.] — Also *The falling of one's hair from [above] his forehead. (Sgh, TA.)* — See also **سَفَارٌ**.

**سَافِرٌ** [act. part. n. of 1:] *A woman having her face uncovered: (S, M, Mgh, K:) pl. سَوَافِرٌ. (TA.)* — And a horse † *having little flesh: (K:) or so سَافِرُ اللَّحْمِ, a phrase used by Ibn-Muqbil. (TA.)* — See also **سَفِيرٌ**. — And see **مَسَافِرٌ**, in two places. — Also *A writer; a scribe: (Akh, S, M, K:) in the Nabathæan language سَافِرًا: (M:) pl. سَفَرَةٌ: (Akh, S, M, K:) which is also applied to the angels who register actions. (M, K.)*

**مَسْفِرَةٌ**: see **مَسْفَرَةٌ**.

**مَسْفَرٌ** sing. of **مَسَافِرٌ**, (A,) which signifies *The part that appears [or parts that appear] of the face. (S, A, K.)* — [Also, or **مَسْفَرٌ**, *A place of journeying or travelling: in which sense, likewise, its pl. is مَسَافِرٌ.]* One says, **بَيْنِي وَبَيْنَهُ مَسَافِرٌ** [*Between me and him, or it, are far-extending tracts to be travelled*]. (A.)

**مُسْفِرٌ** [act. part. n. of 4, q. v. :] † *A face shining with happiness. (A.)* — **النَّاقَةُ المُسْفِرَةُ** (A, TA) *with happiness. (A.)* —

الْحَمْرَةُ [in the CK (erroneously) الْحَمْرَةُ] means † [The she-camel] that is somewhat above such as is termed صَبِيَاءَ [in respect of redness]. (O, K, TA.)

مُسْفَرٌ: see مَسْفَرَةٌ. — Also A man (TA) that journeys, or travels, much; (K); and so مَسْفَرٌ: (A:) or that journeys, or travels, much, and is strong for journeying: (M:) and, applied to a camel, (S, M, A,) strong for journeying; (S, M, A, K); fem. with ة, (S, M, K,) applied to a she-camel, (S, M,) as also مَسْفَرٌ, thus applied. (M.)

مُسْفَرَةٌ A broom; a thing with which one sweeps; (S, M, K); as also مَسْفَرٌ, and مَسْفَرَةٌ, of which last, (expl. by مَا يُسْفَرُ بِهِ) the pl. is مَسْفَرَاتٌ. (TA.)

مُسْفَرٌ i. q. مُجَلِّدٌ [i. e. One who binds books (أَسْفَارٌ, pl. of سَفَرٌ), or covers them with leather]. (A, TA.)

مِسْفَرٌ: see مَسْفَرٌ, in two places.

مَسْفُورٌ Distressed, or fatigued, by journeying or travel. (TA.)

مَسْفَرٌ A man journeying, or travelling; a traveller; a wayfarer; (S, M, K); as also مَسْفَرٌ; (M, K) which latter is [said to be] not a part. n., but [a possessive epithet] meaning ذُو سَفَرٍ, (M,) having no verb belonging to it (M, K) that we have seen; (M); or it is from سَفَرٌ, and signifies going forth on a journey: (S, M, K) pl. of the former مَسْفَرُونَ, (S,) and of the latter مَسْفَرَاتٌ (S, M, A, M, K) and مَسْفَرَاتٌ (M, K) and مَسْفَرَاتٌ; (TA); and you also say قَوْمٌ مَسْفَرَةٌ [fem. of مَسْفَرٌ], (S, M, M, K) and قَوْمٌ مَسْفَرَةٌ, (S, M, A, M, K) [سَفَرٌ being a quasi-pl. n.,] like صَحْبٌ in relation to صَاحِبٌ: (S, M, K) and مَسْفَرٌ is also used as a sing., (M, K), being originally an inf. n. (TA.) — مَسْفَرَةٌ is used by Zuheyr as a name for A [wild] cow. (M, TA.)

### سفرجل

سَفْرَجَلٌ [The quince; *pyrus cydonia* of Linn.] a certain fruit, (K,) well known; (S, K); abundant in the land of the Arabs: (AHn, TA) it is astringent, or constipating; strengthening; diuretic; excites the appetite (K, TA) for food and vengery; (TA); allays thirst; and when eaten upon [other] food, loosens [the bowels]; and the most beneficial thereof is that which has been scooped out, and had its pips extracted, and honey put in the place thereof, and been plastered over with clay, and baked (K, TA) in the oven: (TA) [a coll. gen. n.:] n. un. with ة: (K) and pl. سَفْرَجَلٌ: (S, K) the dim. is سَفْرَجَلٌ and سَفْرَجَلٌ, mentioned by Az. (TA.) — سَفْرَجَلٌ هِنْدِيٌّ *Annona glabra*; a species of custard-apple; mentioned by Forskål, Flora Aegypt. Arab., p. cxiv.] — The saying of Sb, that there is not in the language the like of سفرجل does not mean that this word is applied to anything: and in like

manner his saying that there is not in the language the like of اسفرجلت does not mean that this word is used. (TA.)

### سَفَطٌ

1. سَفَطٌ, aor. ٢, (M, K,) inf. n. سَفَاطَةٌ, (M, TA,) He was, or became, cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (M, K, TA.)

4. مَا أَسْفَطَ نَفْسَهُ عَنْكَ How pleased, or content, is his mind to give thee up, or relinquish thee! syn. مَا أَطْبَقَهَا. (IAar, K.)

5. تَسْفَطَ الْخَمْرُ It (a jar) drank up, or absorbed, the greater part of the wine. (K.)

8. اسْتَفَاطَ The drinking up entirely [what is in a vessel]; syn. اسْتَفَافَ. (K.)

سَفَاطٌ A thing (M, Mgh, M, K) like a جَوَاتِي [or sack], (M, K,) or like a قَفَّةٌ [or basket woven of palm-leaves], (K,) in which are stowed perfume and similar things, (Mgh, M, K, TA,) of the apparatus of women: (Mgh, TA) an Arabic word, well known: (TA) pl. أَسْفَاطٌ. (S, M, Mgh, M, K) — And hence, † A casket, or small chest. (Mgh.) It is related that an Arab of the desert, passing by at the burial of Mo-hammad, asked why they had not placed the Apostle of God in a سَفَاطٌ of brown aloes-wood encased with gold. (TA.)

سَفِيطٌ Cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (S, M, K.) You say, هُوَ سَفِيطٌ النَّفْسِ He is cheerful, happy, or free from straitness, and liberal, in mind: (TA) or cheerful, or brisk, to do what is kind or beneficent. (As.) And نَفْسُهُ سَفِيطَةٌ بِكَذَا [His mind is pleased, or content, with such a thing]. (TA.) — Vile, or mean, and despised in all his circumstances: (M, K) a man, (IAar, M, K) or thing, (IAar, M,) of no estimation. (IAar, M, K.) Thus it has two contr. significations. (K.) — What drop from the tree, of green unripe dates. (M, L, K. [المَتَسَافِطُ in the CK is a mistake for المَتَسَاقِطُ.]) — أَمْوَالُهُمْ سَفِيطَةٌ Their possessions are mixed among them. (AZ, S.)

سَفَاطَةٌ The goods, or utensils and furniture, of a house or tent. (IDrd, S, [but wanting in one copy], M, K.)

سَفَاطٌ A maker of what is called سَفَطٌ. (TA.)

إِسْفَنْطٌ (S, M, K,) so in the handwriting of J, (TA,) and إِسْفَنْطٌ, (M, K,) also written with ص, (As, and K in art. صَفَطٌ.) Perfumed juice of grapes: (M, L, K) or wine in which are aromatics: (TA) or the upper part of wine; (AO, M, K) the clear part thereof; (AO, TA) so called because the jars (وَنَانٌ) have drunk up, or absorbed, the greater portion of it, (K, TA,) the clear part remaining; (TA) or from سَفِيطٌ in the first of the senses assigned to it above: (IAar, K) or various wines mixed together: (TA) or it signifies a certain sort of beverage or wine:

and is a Persian word, [originally إِسْفَنْدُ] arabicized: (S, K) or, accord. to As, a Greek word, (S, M,) signifying wine: (TA) if not Arabic, all its letters are radicals: and Sb says that it is a quinqueliteral-radical word, like إِصْطَبُلٌ. (TA.)

مَسْفَطُ الرَّأْسِ A man having a head like a سَفَطٌ. (IAar, K.)

### سَفَعٌ

1. سَفَعَتُهُ السَّمُورُ, (S,) or سَفَعَتِ السَّمُورُ وَجْهَهُ, (K,) and النَّارُ, (S,) and الشَّمْسُ, (TA,) aor. ٢, (K,) inf. n. سَفَعٌ, (TK,) The hot wind, (S, K,) and the fire, (S,) and the sun, (TA,) smote, or burned, (S, K,) him, (S,) or his face, (K,) slightly, (S, K,) so that it altered the colour of the external skin, (S,) and, as some add, blackened it; (TA) as also سَفَعَهُ, (K,) inf. n. تَسْفِيعٌ. (TA.) [It is app. from سَفَعَةٌ signifying "blackness tinged with redness." — [And hence,] سَفَعَهُ, aor. as above, (K,) and so the inf. n., (TA,) He made a mark upon it: and he made a mark upon it with a hot iron, or with fire. (K, TA.) — Also, aor. as above, (L, K,) and so the inf. n., (L,) † He slapped (L, K) it, a man's face, (L,) or him, a man, (K,) with his hand. (L.) And † He struck it (a man's neck) with his expanded hand: in which sense it is also written with ص. (TA.) And † He struck him, or beat him, (K,) with a staff, or stick. (TA.) And † He (a bird) slapped it, (S, [in which only the inf. n. is mentioned,] and K,) namely, the object struck by him, (K,) with his wing, (S,) or with his wings. (K: and so [as is implied in the TA] in some copies of the S.) — سَفَعٌ بِنَاصِيَتِهِ, (Lth, S, K,) aor. and inf. n. as above, (TA,) He laid hold upon, or seized, (Lth, S, K,) and dragged, (Lth, K,) his نَاصِيَةٌ, (Lth, S, K,) i. e. the fore part of his head (TA) [or his forelock or the hair over his forehead]: or سَفَعٌ signifies the laying hold upon, or seizing, the سَفَعَةُ of the head, i. e. the black part of its نَاصِيَةٌ. (El-Mufradát, TA.) You say, سَفَعٌ بِنَاصِيَةِ الْفَرَسِ لِيَرْكَبَهُ [He laid hold upon, or seized, the forelock of the horse, to mount him]. (TA.) And سَفَعٌ بِرِجْلِهِ He laid hold upon, or seized, and dragged, his foot. (TA.) And سَفَعٌ بِيَدِهِ He laid hold upon his hand: (IAar:) or he laid hold upon his hand and raised him: often used in this sense by 'Obeyd-Allah Ibn-Al-Hasan, Kádee of El-Baḡrah. (Sgh.) It is said in the Qur [xcvi. 15], لَتَسْفَعَا بِالنَّاصِيَةِ (S, K, &c.) [or لَتَسْفَعَا; (see سَفَعٌ in art. ١);] the Arabs [sometimes] substituting ١ for the quiescent ن [in a case of this kind]; (Sgh;) i. e. We will assuredly take by the نَاصِيَةٌ (Az, S, TA) to the fire [of hell]: (Az, TA) or we will assuredly lay hold upon his نَاصِيَةٌ and drag him thereby with violence to the fire: (Bd:) or we will assuredly drag him thereby to the fire: (O, K) or we will assuredly blacken his face; the نَاصِيَةٌ being put for the face because it is the fore part thereof: (Fr, Az, K) or we will assuredly mark him with the mark of the people of the fire, (O, K,) making his face black, and his eyes blue: (O:) or we will assuredly abase him: or, render him despicable:

(O, K:) or *we will assuredly abase him and make him to stand*: so in the L and other lexicons; for these, instead of *أَوْ لَنْقِمْتَهُ* in the O and K, have *وَلَنْقِمْتَهُ*, and this is shown to be the right reading by the last explanation in the sentence next preceding. (TA.) = *سَفَع*, aor. ٢, inf. n. *سَفَع*, *It (a thing) was, or became, of the colour termed سَفَعَة, i. e. black tinged, or intermixed, with red.* (Mṣb.)

2: see 1; first sentence.

3. *سَفَعَهُ*, inf. n. *سَفَاعَةٌ*, (S, TA,) † *He slapped him, being slapped by him: he struck him, or beat him, being struck, or beaten, by him: and he fought with him; namely his adversary: (TA:) [or he charged upon, or assaulted, or attacked, him, the latter doing the same; for] سَفَاعَةٌ is like مَطَارِدَةٌ. (S.) — † He embraced him, being embraced by him. (TA.)*

5. *سَفَع* *He warmed himself, (K, TA,) بالنار with the fire. (TA.)*

8. *سَفَعَتْ لَوْنَهُ* *His colour became altered by reason of fear, or the like, (K, TA,) as, for instance, disease. (TA.) — [سَفَعَتْ He, or it, became swollen, or affected with a tumour; for] سَفَعَتْ is like تَهَبَّجٌ, (K, TA,) with ب before the ج. (TA: [in the CK تَهَبَّجٌ.]) = سَفَعَتْ [from سَفَع] *He (a man) put on, or clad himself with, his garment: and اسْتَفَعَتْ She (a woman) put on her garments. (TA.)**

*سَفَعٌ مِنَ النَّارِ* *A mark, from fire, altering the colour of a man. (TA.) = سَفَعٌ also signifies A garment of any kind: (K:) but mostly such as is dyed: pl. سَفُوعٌ. (TA.) — [And hence, perhaps,] The spathe, or spadix, (طَمَخٌ,) of a tree called طَمِخٌ. (AA, T in art. طَمِخٌ.)*

*سَفَعٌ*: see *أَسْفَعُ*, of which it is pl., though sometimes used as a subst.

*سَفَعٌ*: see *سَفَعَةٌ*.

*سَفَعَةٌ* † *A stroke from a devil: (TA:) or a touch of madness or diabolical possession, in a person, as though a devil had laid hold upon his نَاصِيَةٌ: (S, TA:) [see سَفَعٌ بِنَاصِيَتِهِ:] or a stroke with the evil eye: (TA:) or a stroke of an [evil] eye by which one is affected from the jinn's looking at him; as also نَظْرَةٌ: (T in art. نَظَرٌ:) or an evil eye. (K, TA: [in the CK, for سَفَعَةٌ أَيْ سَفَعَةٌ أَوْ عَيْنٌ.]) One says, سَفَعَةٌ بِهِ, *In him is a touch of madness, &c. (S.) And سَفَعَةٌ أَصَابَتْهُ An evil eye smote him. (K, TA.)**

*سَفَعَةٌ* *Blackness tinged, or intermixed, with redness: (Lth, S, Mṣb, K:) or blackness that is not much: or blackness with another colour: or blackness with blueness; or, with yellowness; accord. to the Towsheh; but Lth says that, as meaning a colour, it has the first of all these meanings only: (TA:) or [simply] blackness. (Mgh.) In the face, it is A blackness in the cheeks of a man, or haggard, woman: (S:) and*

*سَفَعٌ* [which is properly the inf. n. of *سَفَع*, q. v.,] *a blackness tinged with redness in the cheeks of a man, or haggard, woman, (O, K,) and of a sheep, or goat. (O.) One says also, سَفَعَةٌ فِي وَجْهِهِ سَفَعَةٌ, أَرَى فِي وَجْهِهِ سَفَعَةً, I see in his face a change to blackness in consequence of anger. (TA.) The سَفَعَةُ of the head is The blackness of its نَاصِيَةٌ [i. e. fore part, or forelock, or hair over the forehead]. (El-Mufradát, TA.) And سَفَعٌ [which is the pl.] signifies *Black spots, or specks, on the face of a bull. (TA.) — Also A spot of ground, in the traces of a house, differing, in its blackness, from the rest of the colour of the ground: (S, TA:) [i. e. a black, or dark, patch of ground where a house has stood:] or dung of beasts, (K, TA,) or sand, (TA,) or ashes, or sweepings commingled and compacted together, in the traces left by the inhabitants of a house, differing in colour from the ground [around]; (K, TA;) so says Lth. (TA.)**

*سَفَعٌ* [act. part. n. of *سَفَع*,] *A man laying hold upon, or seizing, the نَاصِيَةٌ [or forelock] of his horse [to mount him]. (S, \* and Ham p. 7.) = سَوَافِعٌ [pl. of سَفَاعَةٌ,] *Burning blasts of the [wind called] سَمُومٌ. (S, K.)**

*سَفَعٌ* *Of a black colour tinged, or intermixed, with redness: (S, Mṣb:) or black: (Mgh:) applied to a man: (S:) fem. سَفَعَاءٌ: (Mgh, Mṣb:) and سَفَعٌ [is the pl., and] signifies *blacks inclining to redness. (K.) Applied to an ostrich, i. q. أَرْبَدٌ [which is variously explained, as signifying *Of a colour inclining to blackness, or of the colour of dust, &c. (TA.) And the fem., applied to a ewe, Having black cheeks, the rest of her being white. (TA.) The masc. also signifies A wild bull: (K:) or, applied to a wild bull, it signifies having in his cheeks a blackness inclining a little to redness. (TA.) And The hawk; (K;) because it has spots of black: (Er-Rághib:) all hawks are سَفَعٌ: (S:) and the fem., A pigeon (حَمَامَةٌ); because of the سَفَعَةُ upon its neck: (S:) or, applied to a pigeon, it signifies of which the سَفَعَةُ is upon its neck, (K, TA,) exclusively of the head, (TA,) in the part on each side of the neck above the ring. (K, \* TA.) It is also a name for *Sheep, or goats; used when they are called to be milked: (K:) so in the O: but in some copies, and in the TS, for the she-goat: (TA:) thus in the phrase, أَشَلْ إِلَيْكَ الْأَسْفَعُ [Call thou to thee the sheep, or goats, or the she-goat, to be milked]: (O, TS, K:) mentioned by Ibn-'Abbád. (TA.) — Applied to a garment, or piece of cloth, *Black. (K.) — † The pl. is also applied to The أُنَابِيُّ, (Lth, S, K,) or three stones upon which the cooking-pot is set up; (TA;) because of their blackness: (Lth, Er-Rághib:) [see حَاضِنٌ:] and a single one thereof is called سَفَعَاءٌ: (K:) or an iron أُثْفِيَةٌ [meaning trivet], (K, TA,) upon which the cooking-pot is set up; and this is said to be the primary application. (TA.) — سَفَعٌ also signifies *The seeds, or grain, of the colo-******

*cyth; (Ibn-'Abbád, K;) because of their blackness: (TA:) n. un. with ٥. (K.)*

*سَفَعٌ* applied to a man clad in armour, *Black from the rust of the iron. (TA.) Applied to a bull, Having black spots, or specks, on his face. (TA.)*

*سَفُوعٌ* A man (I'Ab) smitten by an evil eye. (I'Ab, K.) — *سَفُوعُ الْعَيْنِ* A man whose eye is sunk, or depressed, in his head. (I'Ab, K.) — [See also *سَفُوعٌ*.]

*سَفَاعٌ* † *Striking, or beating, another, being struck, or beaten, by him. (K.) † Charging upon, or assaulting, or attacking, another who is doing the same. (K.) — [And hence,] † The lion (K, TA) that prostrates his prey. (TA.) — † Embracing. (K.) — † I. q. سَفَاعٌ; (Ibn-'Abbád, K;) i. e. having sexual intercourse without marriage. (TA.)*

سفق

1. *سَفَقَ الْبَابَ*, (T, S, Mṣb, K,) aor. ٢, inf. n. *سَفَقٌ*; (Mṣb;) and *سَفَقَهُ*; (T, S, Mṣb, K;) *He shut, or closed, the door; (T, S, Mṣb, K;) or locked it: (Mṣb:) and in like manner with ص [in the place of the س]. (TA.) — سَفَقَ وَجْهَهُ, (inf. n. as above, TA,) *He slapped his face. (IDrd, Mṣb, K.) [See also سَفَقٌ فِي — السَّفَقُ فِي — الإِسْوَاقِ, occurring in a trad., means *The striking of the hands [of the contracting parties] on the occasion of selling and buying [in token of the ratification thereof in the markets]: and so with ص. (TA.) — سَفَقَ أَمْرَاتِهِ, inf. n. as above, i. q. أَصَابَهَا [app. meaning *He compressed his wife; like أَصَابَ مِنْهَا. (TA.) = سَفَقٌ, (S, Mṣb, K,) aor. ٢, (K,) inf. n. سَفَاقَةٌ, (S, Mṣb,) It (a garment, or piece of cloth,) was thick, substantial, close, or compact, in texture; (T, S, Mṣb, K;) not سَخِيفٌ; (T;) contr. of سَفَفٌ: (Mṣb:) [and so سَفَقٌ.]****

4: see above, first sentence. — *اسْفَقَ الْغَنَمَ* *He milked the sheep, or goats, but once in the day: and so with ص. (TA.) — اسْفَقَ الثَّوْبَ* *He (a weaver) made the garment, or piece of cloth, thick, substantial, close, or compact, in texture. (TA.)*

7. *انْسَفَقَ* *It (a door) became shut, or closed: (S, TA:) and so with ص. (TA.)*

*بَايَعَهُ* *He sold and bought with him: he made a covenant, a compact, an engagement, or the like, with him: or he promised, or swore, allegiance to him: (O, K:) occurring in a trad., related thus and with ص. (TA.) — And اشْتَرَيْتُ الشَّيْئَيْنِ سَفَقَةً وَاحِدَةً, (O,) or فِي سَفَقَةٍ وَاحِدَةٍ, (K,) *I purchased the two things by a single act of purchasing. (O, K.)**

*سَفِيقٌ*, applied to a garment, or piece of cloth, *Thick, substantial, close, or compact, in texture. (T, S, Mṣb, K.) — And [hence,] سَفِيقُ الْوَجْهِ † A man (S, O, TA) having little shame. (S, O, K, TA.)*

**سَفِيْقَةٌ** A broad, thin, long piece of wood, which is put, or laid down, and upon which are then wound the [mats of reeds called] **بَوَارِي** (Lth, O, K,) above the house-tops of the people of *El-Bagrah*. (Lth, O. [See also **سَفِيْقَةٌ**.]) — And Any piece of gold, and of silver, or other metal, that is beaten thin and long. (Lth, O, K.\* [See, again, **سَفِيْقَةٌ**.])

## سَفَكَ

1. **سَفَكَ**, aor. ʔ (S, M, O, Mṣb, K) and ʔ, (O, Mṣb, TA, &c.) inf. n. **سَفَكَ**, (S, O, Mṣb,) *He shed, poured forth, or caused to run or flow, blood, (S, O, Mṣb, K, TA,) and tears, (S, O, Mṣb, TA,) and water, and any fluid or liquid, but app. most especially blood. (TA.)* — And [hence,] **سَفَكَ الْكَلَامَ** (K,) inf. n. as above, (TA,) † *He poured forth speech profusely, (K, TA,) with haste, or quickly. (TA.)*

2. **سَفَكَهُ**, inf. n. **تَسْفِيْكُهُ**, *He fed him (i. e. his guest) with something whereby to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning-meal; i. q. نَمِجَةٌ. (O, TA.)*

6. **سَفَكَوْا دِمَاءَهُمْ** [They contended together in the mutual shedding of blood]. (TA in art. نَجَز.)

7. **سَفَكَ**, said of blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) *It was, or became, shed, poured forth, or caused to run or flow; or it poured forth, or flowed. (K, TA.)*

**سَفَاكَةٌ** A portion of food that is presented to a guest, to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning-meal; like **نَمِجَةٌ**. (IAḡr, O, K.\*)

**سَفَوُكٌ**: see **سَفَاكٌ**, in two places. — Also † The soul: (K:) [like **كَذُوبٌ**: app. because of its proneness to lying.]

**سَفِيْكٌ** Blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) *Shed, poured forth, or caused to run or flow; as also † سَفَوُكٌ. (K, TA.)*

**سَفَاكٌ** One who sheds blood, and tears, much; (Mṣb;) [as also † سَفَوُكٌ.] You say **سَفَاكٌ لِلدِّمَاءِ** *A great shedder of blood. (TA.)* — And † *Eloquent; (Kr, K;) an able speaker. (S, K.)* — And † *Mendacious; a great, or habitual, liar; (TA;) as also † سَفَوُكٌ, (K,) or سَفَوُكٌ بِالْكَلامِ. (TA.)*

**سَفَاكٌ** Shedding, or pouring forth, blood and tears [&c.]. (Mṣb.) You say **عُيُونٌ سَوَاكٌ** *Eyes shedding, or pouring forth, tears. (TA.)* — And **دُمُوعٌ سَوَاكٌ** [Tears pouring forth; properly] meaning **ذَوَاتٌ سَفَكَ** [having a shedding or pouring forth], the latter word being pl. of **سَفَاكَةٌ**: so as used in a verse of Mutemmim Ibn-Nuwayreh: but the obviously-right expression is **سَفَوُكَةٌ**. (Ḥam p. 370.)

**مَسْفُوكٌ** † *Loquacious; garrulous. (K, TA.)*

**سَفَاكٌ**: see **سَفِيْكٌ** and **سَفَوُكٌ**.

## سَفَلَ

1. **سَفَلَ**, aor. ʔ; (M, MA, Mgh, O, \* Mṣb, K;) and **سَفَلَّ**, aor. ʔ; (M, Mṣb, K;) and **سَفَلَّ**, (O, K,) aor. ʔ; (K;) inf. n. (of the first, Mgh, Mṣb, TA, and of the last, TA) **سَفُولٌ** (M, MA, Mgh, Mṣb, K) and **سَفَالٌ** (M, MA, K, TA, in the CK [erroneously] **سَفَال**,) and of the second **سَفَالَةٌ**; (TA;) and † **تَسْفَلَّ**; (M, K;) *He, or it, was, or became, low; (M, \* Mgh, O, K;\*) the first contr. of عَلَا; (Mgh, O;) and the third, of عَلِيَ; and † both are said of a man; (O;) and سَفُولٌ and سَفَالٌ being the contr. of عَلُوٌ and عَلَا; (S, K;) or became lower than another: (Mṣb;) [and] the first signifies it descended, subsided, or sank downwards. (MA.)* Hence the phrase **بِنْتُ بِنْتِ بِنْتِ سَفَلَتْ** † [A daughter of a daughter of a daughter, and if she be lower in descent]: **سَفَلَتْ**, i. e. with ḍamm to the ف, in this case, is a mistake. (Mgh.) And **سَفَلَتْ مَنَزِلَتَهُ عِنْدَ الْأَمِيرِ** † [His station with, or in the estimation of, the commander, governor, or prince, was, or became, low, or lower]. (TA.) And **أَمْرُهُمْ فِي سَفَالٍ** † [Their case is in a low state]. (TA.) And **سَفَلَ فِي الشَّيْءِ**, (K, TA, [in the former of which the context implies that it is سَفَلَ, but it is]) like **نَصَرَ**, [aor. ʔ,] (TA,) inf. n. **سَفُولٌ**, [It subsided in the thing;] it descended from the upper, or uppermost, part of the thing, to the lower, or lowest, part thereof. (K.) — And **سَفَلَ**, [aor. ʔ,] inf. n. **سَفَالَةٌ** (Fr, S, MA, Mgh, O, K\*) and **سَفَالِيَةٌ** (MA) and **سَفَلٌ**, (Fr, O,) † *He was, or became, low, base, vile, ignoble, mean, or sordid; (Fr, S, MA, Mgh, O, K;\*) as also سَفَلَ, with fet-ḥ, (Fr, O,) or سَفَلَ. (MA.)* You say, **سَفَلَ**, like **قَتَلَ**, (Mṣb,) or **سَفَلَ**, like **كَرَمَ**, (K,) **فِي خُلُقِهِ**, and **عَمَلِهِ**, (Mṣb, K,) and **نَسَبِهِ**, (TA,) [aor. in either case ʔ,] inf. n. **سَفَلٌ** (Mṣb, K) and **سَفَلٌ** (K) and **سَفَالٌ**, (Mṣb, \* K,) [in the former without any indication of the syll. signs,] the last like **كِتَابٌ**; (K;) [and app. سَفَلَ also accord. to the MA, as shown above;] and † **تَسْفَلَّ**, and † **اسْتَفَلَ**; (TA;) † *He was low, base, vile, ignoble, or mean, in his lot, [or, as seems to be indicated in the Mṣb, inferior to others,] in respect of his disposition, and his deed, and his lineage: (TA;) † تَسْفَلَّ is the contr. of جَادَ. (Mṣb.)*

2. **تَسْفِيْلٌ** The act of lowering, or depressing; syn. **تَصْوِيْبٌ**. (S, O.)

3. **هُوَ يَسْفَلُ فَلَانًا** † *He vies with, or imitates, such a one in his low, base, vile, ignoble, mean, or sordid, actions. (TA.)*

5. **تَسْفَلٌ** [quasi-pass. of 2,] *The being lowered, or depressed; syn. تَصْوِيْبٌ; (S, O;) contr. of تَعَلَّى. (TA.)* — See also 1, first sentence: — and the same, last sentence, in two places.

8: see 1, last sentence.

**سَفَلَ** and † **سَفَلٌ** (S, M, Mgh, O, Mṣb, K) [but it is strangely added in the Mṣb that IKt disallowed the pronunciation with ḍamm] and † **سَفَلَةٌ** (M, K) and † **سَفَالَةٌ** (S, O, K) *The lowest, or lower, part [of a thing]; contr. of عَلُوٌ (S, M, Mgh, O, Mṣb, K) and عَلُوٌ (S, Mgh, O, Mṣb, K) and عَلَاةٌ (K) and عَلَاةٌ; (S, O, K;) [and so † سَفَالَةٌ, contr. of عَلَاةٌ; كَلَّ شَيْءٌ † سَفَالَةٌ signifies, (K,) or is said to signify, (M,) the lowest, or lower, part of anything; i. e. † أُسْفَلُهُ; (M, K;) and عَلَاوَتُهُ, [the contr., i. e.] أُعْلَاهُ. (M.)*

**سَفَلَ**: see the next preceding paragraph.

**سَفَلَ** from **سَفَلَ**, and † **سَفِيْلٌ** from **سَفَلَ**, † *A low, base, vile, ignoble, mean, or sordid, man: (MA:) or † سَفِيْلٌ signifies low († سَفِيْلٌ [in condition], deficient in lot, or fortune: (TA:) and † سَفَلَةٌ, (S, M, MA, Mgh, Mṣb, K,) said by some to be from this word as signifying the "legs" (Mgh, Mṣb) of a camel (Mgh) or of a beast, or quadruped, (Mṣb,) and † سَفَلَةٌ, (S, M, MA, Mgh, Mṣb, K,) a contraction of سَفَلَةٌ, (S, Mgh, Mṣb,) or it may be pl. of † سَفِيْلٌ, like as عَلِيَّةٌ is of عَلِيٌّ, (Mgh,) † *low, base, vile, ignoble, mean, or sordid, persons; (S, \* MA, Mgh, Mṣb;) or the lowest, or lower, basest, or baser, vilest, or viler, &c., of mankind, or of people; the refuse, or rabble, thereof: (S, \* M, K;) and † سَفَلَةٌ, with two kes-rehs, is a dial. var. of سَفَلَةٌ and سَفَلَةٌ, mentioned by Sgh and IB on the authority of Yoo and IKh, and is said to mean the lowest, basest, &c., of the low, base, &c.: the pl. of † سَفَلَةٌ is سَفَلٌ; (TA;) one should not say, † هُوَ سَفَلٌ, because this is [used only as] a pl.: (S:) the vulgar say **رَجُلٌ سَفَلٌ** † *from سَفَلَةٌ; (S, Mgh;\*) but this has been disallowed: (Mgh:) a man is related to have said to his wife, (Mgh, TA,) who had called him سَفَلَةٌ, (TA,) **إِنْ كُنْتُ سَفَلَةٌ فَأَنْتِ طَائِيٌّ** (Mgh, TA,) meaning *If I be low, base, &c., in my intellect and my religion [thou art divorced]; (Mgh;) whence it seems that سَفَلَةٌ may be applied to a single person; but this requires consideration. (TA.)* † **أَيَّانُ السَّفَلَةِ** means † [The oaths] of the ignorant: or accord. to **أَبُو حَنِيفَةَ**, of the heretics, or schismatics: such [oaths] are said to be **وَوَجْهَ اللَّهِ** and **وَأَمَانَةَ اللَّهِ**. (Mgh.)***

**سَفَلَةٌ**: see **سَفَلَ**: — and see also **سَفَلَ**, in three places.

**سَفَلَةٌ** The legs (S, M, Mgh, Mṣb, K) of a camel (S, M, Mgh, K) or of a beast, or quadruped: (Mṣb:) because they are lowest. (M.) — See also **سَفَالَةٌ**: — and see **سَفَلَ**, in three places.

**سَفَلَةٌ**: see **سَفَلَ**.

**سَفَلِيٌّ** [Of, or relating to, the lowest, or lower, part or place;] a rel. n. from **سَفَلَ**. (TA.) [Hence, the pl.] **سَفَلِيُونَ** means *Persons alighting,*



or abiding, in the lowest, or lower, parts of a country: opposed to عَلِيُونَ. (TA in art. علو.)

— It is also opposed to عَلِيٌّ [in relation to condition]: whence the saying, مَنْ يَرْحَمِ السُّفْلَى مِنْ يَرْحَمِ الْعُلَى † [He who has mercy on the low in condition, on him will the high in condition have mercy]. (TA.) سَفْلِيُونَ, meaning † Persons low in condition, is opposed to عَلِيُونَ, meaning “opulent persons.” (TA in art. علو.)

سَفِيلٌ: see سَفِيلٌ, in three places.

سَفَالَةٌ: see سَفْلٌ, in two places. — One says, فِي سَفَالَةِ الرِّيحِ, قَعَدَ سَفَالَةَ الرِّيحِ, (M, K, TA,) or بِسَفَالَةِ الرِّيحِ, (S,) [He sat in, or on, the leeward side; like as one says in French, sous le vent;] in, or on, the side, or quarter; towards which the wind blew; (S, M, K, TA;) and particularly with respect to the object or objects of the chase [in order that his smell might not be perceived thereby]: (TA in the present art. and in art. علو:) opposed to عَلَاوَتَهَا, and فِي عَلَاوَتَهَا, (M, K, TA,) or بِعَلَاوَتَهَا. (S.)

سَافِلٌ Low; contr. of عَالٌ. (S, M, K, TA.) See also سَفِيلٌ: and see an ex. voce سَفْلٌ.

سَافِلَةٌ: see سَفْلٌ. — [Hence,] سَافِلَةُ الرُّمَحِ The half that is next to the رَجٌّ [or pointed iron shoe, or foot,] of the spear: (M, K:) [opposed to عَالِيَتُهُ] — And السَّافِلَةُ The bottom, podex, posteriors, or buttocks; and the anus; syn. المَقْعَدَةُ, (S,) and الدُّبُرُ; (TA;) as also السَّفْلَةُ; syn. الدُّبُرُ. (L in art. حجر.)

أَسْفَلٌ Lower, and lowest; contr. of أَعْلَى: (M, M, K, K:) fem. سَفْلَى: (TA:) and pl. أَسْفَلٌ. (M, TA.) One says, صَارَ أَسْفَلَ مِنْ غَيْرِهِ [He, or it, became lower than another]. (M, K.) And it is said in the Qur [viii. 43], وَالرَّكُوبُ أَسْفَلَ مِنْكُمْ, The caravan being in a place lower than ye; اسفل being here an adv. n.: or, as some read, أَسْفَلَ مِنْكُمْ, i. e. being lower than ye. (M.) — ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ †, in the Qur [xcv. 5], means † [Then we rendered him the lowest of low: or] we reduced him to extreme old age, or decrepitude: or to a state of perishing, or passing away: or to a state of error; relating to him who has disbelieved; (M, K;) for every infant is born of the natural constitution with which he is created in his mother's womb, and he who disbelieves and errs is reduced to this state: (M:) or the meaning is, we have made him to be of the people of the fire [of Hell]: or [we have made him to go down] to the fire [of Hell]. (Bd.) — سَفْلَى مُضَرٌ [The lower of Muḍar] is said to denote those of Muḍar with the exception of Kureysh and Keys: opposed to عَلِيًّا مُضَرًّا. (TA in art. علو.) — See also سَفْلٌ. — The pl. أَسْفَلٌ means The lower, or lowest, parts of valleys [&c.]. (TA.) The phrase كَلَابُ الْأَسْفَلِ occurs in a verse of Aboo-Dhu-eyb as meaning [The

dogs] of the lower, or lowest, parts of the valleys. (M.) — And † The young ones of camels. (A, S, TA.)

سفن

1. سَفَنَةٌ, (S, M, L, K,) aor. سَفَنَ, (M, L, K,) inf. n. سَفْنٌ, (S, M, L,) i. q. قَشْرُهُ [i. e. He divested or stripped it of, or he stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part; he pared it, peeled it, &c.: and he, or it, pared, peeled, stripped, or rubbed, it off; namely, anything superficial and generally a thing adhering to the surface of another thing]. (S, M, L, K.) Imra-el-Kays says,

فَجَاءَ خَفِيًّا يَسْفِنُ الْأَرْضَ بَطْنَهُ  
تَرَى التُّرْبَ مِنْهُ لِأَصْفًا كَلَّ مَلْصَقِ

[And he came clandestinely, his belly paring the ground, thou seeing the dust sticking to him with the utmost sticking]; (S, M, L; but in the S, لَرَفًا and مَلْزَقِ;) meaning that he came cleaving to the ground in order that the objects of the chase might not see him and flee from him. (S, L.)

— And He pared and smoothed it; as also سَفَنَهُ [but app. in an intensive sense, or used in relation to several objects]. (M, L.) — And

سَفَنَتِ الرِّيحُ التُّرَابَ, (M, L,) aor. as above, (L,) and so the inf. n., (M, L,) The wind reduced the dust to a fine powder: (M, L:) or سَفَنَتِ الرِّيحُ

التُّرَابَ عَنِ وَجْهِ الْأَرْضِ [The wind pared off the dust from the surface of the earth]. (S, L.) — And سَفَنَتِ الرِّيحُ, aor. سَفَنَ, (Lh, M, L, K,) inf. n.

سَفُونٌ, (Lh, M, L,) The wind blew upon the surface of the earth [app. removing the dust]; as also سَفَنَتِ, (Lh, M, L, K,) aor. سَفَنَ, (K.) — And

السَّفِينَةُ تَسْفِنُ عَلَى وَجْهِ الْأَرْضِ The ship, or boat, sticks upon the ground. (L.)

2: see the preceding paragraph.

سَفْنٌ A carpenter's adz, or axe, (L,) or a large adz or axe, (M, L,) or a thing (S, L, K) of any kind, (K,) with which one hews, or shapes out, or pares, a thing; as also مَسْفِنٌ: (S, L, K:) or an adz with which palm-trunks are pared; as also سَفْرٌ and سَفْرٌ. (ISk, L.) — Also Rough skin, (S, M, L, K,) thick, or coarse, (M,) such as the skins of crocodiles, (S, L,) which is put upon the hilts of swords: (S, M, L:) or the skin of the fish called أَطُومٌ, which is a rough skin, wherewith whips and arrows are rubbed [to smooth them], and which is upon the hilts of swords: (Mgh, L:\*) accord. to AHn, (M, L,) a rough piece of the skin of the [lizard called] ضَمْبٌ, or of the skin of a fish, with which the arrow is rubbed so as to remove from it the marks of the paring-knife: (M, L, K:) or, as some say, (M, L,) a stone with which one shapes out, or pares, and smooths: (M, L, K:) sometimes, accord. to Lth, an iron implement with which one rubs wood so as to smooth it: (L:) accord. to AHeyth, a cane which is hollowed, and has some notches cut in it, through which an arrow is put and repeatedly drawn [to smooth it]; also called طَرِيدَةٌ

(L in art. طرد.) See an ex. in a verse cited in art. خوف, conj. 5.

سَفُونٌ A wind that blows upon the surface of the earth [app. removing the dust]; (M, K;) as also سَافِنَةٌ: (K:) or the former, a wind always blowing: (L:) and † the latter signifies a wind as though wiping the surface of the earth; (A'Obeyd, L;) or paring it; (L;) or [simply] a wind; (S;) and its pl. is سَوَافِينٌ. (A'Obeyd, S, L, K.)

سَفِينٌ: see سَفِينَةٌ, in two places.

سَفَانَةٌ The craft, or occupation, of constructing, (M, L, K,) and of navigating, (M, L,) ships or boats. (M, L, K.)

سَفِينَةٌ A ship, or boat; (M, L;) of the measure

فَاعِلَةٌ in the sense of the measure فَاعِلَةٌ; (IDrd, S, M, L, M, K;) as though it pared the surface of the water; (IDrd, S, L, M, K;) or so called because it pares [meaning skims] the surface of the water;

(M, L;) or because it pares the sands [by running aground] when the water is little [in depth]; or because [in that case] it sticks upon the

ground; or it may be from سَفْنٌ meaning “a carpenter's adz or axe with which he hews &c.,” and, if so, having the meaning of the measure

مَفْعُولَةٌ: (L:) the pl. is سَفَانِينٌ and سَفُونٌ (M, L, M, K, K) and [coll. gen. n.] سَفِينٌ: (S, M, L, M, K, K) the first of these is a regular pl.: (Sb, M, L:) the second is pl. of the third, (M, K,) or it is as though it were pl. of the third: (Sb, M, L:) † the third is anomalous, being of a class proper to created things, as in the instances of

نَخْلٌ and نَخْلَةٌ, and تَمْرٌ and تَمْرَةٌ, and only heard in a few instances in the cases of things made by art; and some say that it is a dial. var. of سَفِينَةٌ.

(M, K.) [Hence,] السَّفِينَةُ † [The constellation Argo;] one of the southern constellations, of which the stars are five and forty, the bright great star upon the southern oar being سُهَيْلٌ [i. e. Canopus], accord. to Ptolemy, and it is the most remote star from the سَفِينَةُ, in the south, and is marked on the astrolabe; but some of the Arabs say that the bright star at the extremity of the second oar [but what star is meant thereby I know not] is called سُهَيْلٌ, without restriction. (K, Z.) — [Also An oblong book: and a commonplace book: app. post-classical.]

سَفَانٌ A constructor, or builder, of ships or boats: (M, L, K:) and a navigator, (M, L,) or a master, (S, M, K,) of a ship or boat. (S, M, L, M, K.)

سَفَانَةٌ A pearl. (K.)

سَافِنَةٌ pl. سَوَافِينٌ: see سَفُونٌ, in two places.

السَّافِينُ A certain vein in the inner side of the spine, extending lengthwise, with which is united the نِيَابُطُ [q. v.] of the heart. (K.) [Golius and Freytag explain it as meaning the “Saphæna;” but this is called الصَّافِينُ.]

سَفِينَةٌ A certain bird [found] in Egypt, that

does not alight upon a tree without eating all the leaves thereof. (K.)

سَفَنُ : see مِسْفَنُ.

سَفَنُ and سَفِنْدُ.

سَفَطُ and إِسْفِنْدُ : see arts. سَفَطُ and إِسْفِنْدُ.

### سفه

1. سَفَهُ, (S, MA, Mṣb,) aor. ʔ; (Mṣb;) and سَفَاهُ, [aor. ʔ;] (S, Mṣb;) inf. n. سَفَاهَةٌ and سَفَاهَةٌ (S, MA, Mṣb, K\*) and سَفَاهٌ, (S, MA, K\*) [all mentioned in the MA as of the former verb, and so in the TA when that verb is trans., but properly] the first is of the former verb, and the second is of the latter verb, (S, Mṣb,) and so is the third; (S;) *He* (a man, S) *was*, or *became, such as is termed سَفِيهٌ*; (S, TA;) [i. e.] *he was*, or *became, unwise, witless, or destitute of wisdom or understanding, or [rather] lightwitted.* (MA.) — The phrase سَفَهُ نَفْسَهُ, [of which an instance occurs in the Kur ii. 124, and] to which وَفَّقَ أَمْرَهُ and أَلَمَ بِطَنْتِهِ and بَطَرَ عَيْشَهُ and غَبِنَ رَأْيَهُ and رَشِدَ أَمْرَهُ are similar, was originally سَفِهَتْ نَفْسَ زَيْدٍ [or rather سَفِهَتْ نَفْسَهُ i. e. *Himself*, or *his mind, was*, or *became, lightwitted, &c.*]; but when [the dependence of] the verb became transferred [from the نفس to the man, what followed the verb was put in the accus. case by being its objective complement, for the phrase became identical in meaning with سَفَهُ نَفْسَهُ [he made himself, or his mind, lightwitted, &c.]: so say the Baṣrees and Ks; and it is allowable with them to make this accus. to precede [the verb]; like as it is allowable to say, غَلَامَةٌ ضَرَبَ زَيْدٌ, (S, TA:) accord. to the K, the verb thus used has three forms; (TA;) you say سَفَهُ نَفْسَهُ and رَأْيَهُ, (K, TA,) and حَمَلَهُ, (TA,) and سَفَهُ, and سَفَهُ, meaning حَمَلَهُ عَلَى السَّفَهِ [which is virtually the same as سَفَهُ i. e. *he made himself, or his mind, lightwitted, or unwise, &c., and in like manner his judgment, or opinion, and he made his gravity, or forbearance, or the like, to become levity, or hastiness, &c.*]: or *he attributed سَفَهُ* [i. e. *lightwittedness, &c., to himself, or his mind, and to his judgment, or opinion*]: or *he destroyed it*; (K, TA;) agreeably with the meaning assigned to سَفَهُ نَفْسَهُ by AO: (TA:) or this means *he held himself in mean, or light, estimation*; (MA, and Ksh and Bḍ in ii. 124;) and *rendered himself low, base, or contemptible*: (Bḍ ibid. :) but Lh says that سَفَهُ نَفْسَهُ, with kesr [to the ف], inf. n. سَفَهُ and سَفَاهَةٌ and سَفَاهٌ, means حَمَلَهُ عَلَى السَّفَهِ [or حَمَلَهَا], and is the approved form, and that some say سَفَهُ, which is rare: and accord. to J and others, (TA,) when they say سَفَهُ نَفْسَهُ, and رَأْيَهُ, they do not say it otherwise than with kesr [to the ف], because فَعَلَ is not trans.: (S, TA:) so that the three forms of the verb mentioned in the K require consideration: (TA:) accord. to Fr, when [the dependence of] the verb in the phrase سَفَهُ نَفْسَهُ became transferred from the

نفس to the possessor thereof, what followed the verb became an explicative, to indicate that the سَفَهُ [or lightwittedness, &c.,] was therein; and by rule it should be سَفَهُ زَيْدٌ نَفْسًا, for the explicative should not be otherwise than indeterminate; but it was left in its state of a prefixed noun, and put in the accus. case in the manner of an indeterminate noun as being likened thereto; [the meaning, therefore, accord. to him, is *he was*, or *became, lightwitted, &c., as to his mind*]; it is not allowable, however, in his opinion, to make this accus. to precede [the verb], because the explicative may not precede; and similar to this is the phrase طَبِيتُ بِهِ نَفْسًا, and ضَعُفْتُ بِهِ ذَرْعًا, meaning طَبِيتُ نَفْسِي بِهِ and ضَاعَ ذَرْعِي بِهِ (S, TA:) but this saying [of Fr] is disallowed by the grammarians; for they say that explicatives are indeterminate, and that determinate nouns may not be used as indeterminate: some of the grammarians say that إِلَّا مَنْ سَفَهُ نَفْسَهُ in the Kur [ii. 124] means إِلَّا مَنْ سَفَهُ فِي نَفْسِهِ [but *he who is lightwitted, &c., in his mind*], i. e., who becomes سَفِيهٌ; [the prep. فِي being suppressed [and the noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means إِلَّا مَنْ جَهَلَ نَفْسَهُ, i. e., *but he who is [ignorant or silly or foolish or] unreflecting in his mind*: and in like manner, سَفَهُ رَأْيَهُ means جَهَلَ رَأْيَهُ [i. e. *he was ignorant, &c., in his judgment, or opinion*]; and *his judgment, or opinion, was unsound, without rectitude*: and سَفَهُ نَفْسَهُ signifies also *he lost himself, or his own soul.* (TA.) سَفَهُ الْحَقُّ is likewise expl. as meaning سَفَهُ الْحَقُّ [He made the truth, or right, to be foolishness, or the like]; and Yoo held the one to be a dial. var. of the other, and the measure of the former verb to denote intensiveness; and accord. to this explanation one may say, سَفِهْتُ جَهَلَ الْحَقُّ زَيْدًا meaning زَيْدًا سَفِهْتُ [I pronounced Zeyd lightwitted, &c.]: or the meaning is جَهَلَ الْحَقُّ [he ignored the truth, or right], and he did not see it to be the truth, or right: (TA:) or he regarded the truth, or right, as foolishness, or ignorance. (S and TA in art. غَمَط.) See also 2. — سَفَهُ عَلَيْهِ signifies جَهَلَ عَلَيْهِ [i. e., when thus trans. by means of عَلَى, *He feigned ignorance to him*]; as also سَفَهُ, (K, TA,) and تَسَاهَهُ. (K.) — And سَفِهْتُ نَصِيْبِي [and it is implied in the K that one says سَفِهْتُ نَصِيْبِي also, but only the former is authorized by the TA,] *I forgot my share, or portion.* (Th, K, TA.) — And سَفَهُ صَاحِبَهُ, aor. ʔ, *He overcame his companion in what is termed مَسَافَهَةٌ* [inf. n. of S, q. v.]. (K.) You say, سَافَهُهُ. (TA.) — سَفِهْتُ الطَّعْنَ, (JK, K, TA,) inf. n. سَفَهُ, (TA,) † *The spear-wound, or the like, emitted blood which came from it quickly* (JK, K, TA) and *dried up* [وَجَفَّ [in the TK وَخَفَّ]]: (K, TA:) so in the A. (TA.) — سَفَهُ الشَّرَابَ, (S, K,) inf. n. سَفَهُ, (TA,) *He drank much of the beverage, or wine, without having his thirst satisfied thereby.* (S, K, TA.) See also 3. And سَفَهُ الْمَاءَ † *He drank the water immoderately.*

(TA.) — And سَفِهْتُ and سَفِهْتُ signify شَغَلْتُ, (so in the CK,) in [some of] the copies of the K شَغَلْتُ, but the right reading is شَغَلْتُ [i. e. *I was occupied, or busied, or diverted from a thing*]: or, accord. to the copies of the K, تَشَغَلْتُ; but correctly, or شَغَلْتُ [i. e. *I occupied, or busied, or diverted from a thing*]. (TA.)

2. see 5. — [Hence,] تَسْفِيهٌ, inf. n. تَسْفِيهٌ, (S, Mṣb, K,) signifies جَعَلَهُ سَفِيهًا [i. e. *He, or it, made him to be, or he pronounced him to be, lightwitted, &c.*]; as also سَفِيهَةٌ; (K, TA;) on the authority of Akh and Yoo: (TA:) or *he attributed to him what is termed سَفَهُ* [i. e. *lightwittedness, &c.*]: (S, Mṣb:) or *he said to him that he was such as is termed سَفِيهٌ*. (Mṣb.) And سَفَهُ الْجَهْلُ حَمَلَهُ *Ignorance made him light, inconstant, unsteady, irresolute, or fickle*; syn. أَطَاشَهُ and أَخَفَّهُ. (TA.) See also 1, in three places.

3. سَافَهُ, (S, MA, K,) inf. n. مَسَافَهَةٌ, (S, KL,) *He acted [in a lightwitted manner,] foolishly, or ignorantly, with him*; (MA, KL;) *showed lightness, levity, weakness of mind, and lack of حِمْلٌ [or gravity, &c.], with him.* (KL.) You say, سَافَهُهُ فَسَفَهُهُ: see 1, near the end of the paragraph. [سَافَهُ in this instance may mean as above, or may have the meaning here next following.] — *He reviled him*; or *he reviled him, being reviled by him*; syn. سَافَهُهُ: whence the prov., سَفِيهٌ لَمْ يَجِدْ مَسَافَهُهُ [A lightwitted person found not a reviler, or mutual reviler]; (K, TA;) mentioned in the S. (TA.) [See also 5. — سَافَهُ الدَّنَّ, (S, K,) or الوَطْبَ, (S,) + *He sat with (فَاعَدَ) the دَنُّ [or wine-jar], (S, K,) or the وَطْبُ [or milk-skin], (S,) and drank from it while after while.* (S, K.) And سَافَهُ الشَّرَابَ † *He exceeded the due bounds in respect of the beverage, or wine, drinking it without measure*; (K, TA;) as also سَفِيهَةٌ. (K.) And سَافَهُتُ الْمَاءَ † *I drank the water immoderately, (Lh, TA,) or without measure.* (A, TA.) [See also 1, near the end of the paragraph.] — And سَافَتِ النَّاقَةُ الطَّرِيقَ † *The she-camel kept to the road, or way, (A, K, TA,) or took to it, (A, TA,) with a vehement pace*: (A, K, TA;) or *was light, or agile, in her pace, or going.* (TA.)

4. أَسْفَهْتُهُ *I found him to be سَفِيهٌ* [i. e. *lightwitted, &c.*]. (TA. [There said to be tropical; but I see not why.]) — أَسْفَهَكَ اللَّهُ الشَّرَابَ + *May God make thee to drink of the beverage, or wine, without having thy thirst satisfied thereby*: or اللَّهُ أَسْفَهَهُ اللَّهُ *God made him, or may God make him, to drink without having his thirst satisfied*: (S, accord. to different copies:) or اللَّهُ فَلَانًا *God made, or may God make, such a one to drink much water.* (TA.)

5. تَسَفَّتِ الرِّيَّاحُ *The winds became in a state of commotion.* (TA.) — تَسَفَّتِ الرِّيَّاحُ الشُّجْرَ, (S,) or الغُصُونُ, (K, TA,) and تَسَفَّتِ الرِّيَّاحُ † *The wind made the trees, (S,) or the branches, (K,) to bend, or incline*: (S, K;) and *put the branches in motion*: (K,

and Ham ubi supra:) or ruffled, and put in motion, the branches. (TA. [There said to be tropical: but see what is said of the primary signification of سَفَه, below.]) — [Hence,] it is said in a prov., فَرَاةٌ تَسْفَهُتُ قَرَارَةً A lamb, or kid, made a sheep, or goat, to incline [to silly behaviour]: applied to the old whom the young incites to lightwittedness (السَفَه) and levity. (Meyd. [See also a similar prov. in Freytag's Arab. Prov., ii. 253.]) — تسفهه عن ماله He deluded him, or beguiled him, of his property. (S, K.) — تسفهه عليه He acted with سَفَاهَةٌ [i. e. lightwittedness, &c.], or foolishly, towards him. (MA.) — And تسفهت عليه signifies أسفغته [as meaning I reviled him]. (S.) [See also 3.]

6. تسافه عليه: see 1, in the last quarter of the paragraph. — [And تسافوا They behaved in a lightwitted, foolish, or ignorant, manner, one with another. See also 3, which has a similar meaning. — And They reviled one another: as seems to be indicated in the TA. See also Har p. 522: and see, again, 3.] — تسافه أشداقها, in a verse of Khalaf Ibn-Is-hāk El-Bahrānee, [describing swift camels,] means Their sides of the mouth casting forth their foam, one at another: like the saying of El-Jarmee,

تَسَافَهُ أَشْدَاقُهَا بِاللِّغَامِ

[Their sides of the mouth casting forth the foam, one at another]. (TA. [تسافه, there written without any syll. signs, is app. thus, (for تَسَافَهُ) not تَسَافَهُ.])

سَفَهَ, (S, TA,) as also سَفَاهَةٌ and سَفَاهٌ, (TA,) [all mentioned as inf. ns. in the first paragraph of this art.,] primarily signifies خَفَّةٌ [in its proper sense of Lightness], and motion, commotion, or agitation. (S, TA.) — And hence (S, TA) the first, (S, K, TA,) like each of the others, (K, TA,) signifies [generally Lightwittedness, or the like;] the contr. of حَمَلٌ; (S, K, TA;) [i. e.] خَفَّةٌ [as meaning lightness or levity, inconstancy, unsteadiness, irresoluteness; or lightness or levity, &c., and hastiness; for, as is said in the TA in art. رجح, the contr. of حَمَلٌ is described by the terms خَفَّةٌ and عَجَلٌ, like as حَمَلٌ is described by the term ثَقَلٌ]; and slenderness, shallowness, or weakness, of judgment; qualities which deficiency of intellect, or understanding, necessarily involves: (Bd in ii. 12, in explanation of سَفَهَ:) or خَفَّةٌ حَمَلٌ [i. e. slightness of gravity or staidness or sedateness or calmness &c.]: or جهلٌ [i. e. ignorance, or silliness or foolishness]: (K, TA:) all of which explanations are nearly alike: (TA:) or سَفَهَ is a deficiency in intellect or understanding: (Msb:) or a lightness, or levity, accidental to a man, arising from joy or anger, inducing him to act unreasonably and unlawfully. (KT.)

سَفَاهٌ: see the next preceding paragraph.

سَفِيهٌ [Having the quality termed سَفَهٌ; i. e., accord. to the explanation of the primary signification of the latter, above, Light; and in a state

of motion, commotion, or agitation:] applied to a camel's nose-rein, (S, K,) light: (S:) or quivering; (K, TA;) because of the she-camel's shaking it, and contending in pulling it. (TA: but there said to be, when thus applied, tropical.) Dhur-Rummeh says,

عَلَى ظَهْرِ مَقْلَابٍ سَفِيهِهِ جَدِيدِلْهَا

i. e. [Upon the back of a she-camel that had brought forth but once and not conceived after,] whose nose-rein was light. (S. In the TA, whose nose-rein is here put in the place of جَدِيدِلْهَا.) And one says also نَاقَةٌ سَفِيهَةٌ الزَّيْمَارِ (K, TA,) meaning [A she-camel whose nose-rein is light, or quivering: or] light, or agile, in pace or going. (TA: in which this, also, is said to be tropical.) — Also Lightwitted; light of intellect or understanding; (TA;) deficient in intellect or understanding; (Msb;) ignorant; (Mujāhid, K, TA;) weak; foolish, stupid, unsound in intellect or understanding, dull therein, or having little, or no, intellect, or understanding; (Mujāhid, TA;) and سَفَاهٌ, also, [which is syn. with سَفِيهٌ in all the senses mentioned above,] is expl. by IAqr as having this last meaning of foolish, stupid, &c.: (TA:) the fem. is سَفِيهَةٌ: (Msb, K:) and the pl. of the masc., (K,) or of the masc. and fem., (Msb, TA,) is سَفَاهَاتٌ, (Msb, K, TA,) and of both, سَفَاهَاتٌ, and of the fem., سَفَاهَاتٌ, also and سَفَاهَاتٌ and سَفَاهَةٌ. (K, TA.) In the Kur ii. 282, سَفِيهًا means, accord. to Ibn-'Arafah, Ignorant of the ordinances, or statutes; one who does not dictate well, and knows not what dictation is; for he who is ignorant in all his circumstances may not deal with another upon credit: accord. to ISd, ignorant or صَغِيرٌ [meaning under the age of puberty]; not ignorant of dictating, as Lh asserts it to mean, because it is added, "or not able to dictate, himself:" this, says Er-Rāghib, denotes سَفَهَ in respect of worldly matters: in the Kur lxxii. 4, سَفِيهًا denotes سَفَهَ in religion. (TA.) In the Kur iv. 4, the pl. السَفَاهَاتِ is said to mean Women, and young children; because they are ignorant of the proper object of expense: and I'Ab is related to have said that women are termed السَفَاهَاتِ: (Lh, TA:) Az, also, says that a woman is termed سَفِيهَةٌ because of the weakness of her intellect, and because she does not manage well her property; and in like manner are termed children as long as they are not known to be characterized by maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) — ثَوْبٌ سَفِيهٌ † A garment, or piece of cloth, badly woven; thin, flimsy, unsubstantial, or scanty in the yarn. (K, TA.)

سَفَاهَةٌ: see سَفَهَ.

سَفَاهٌ: see سَفِيهٌ. — Also, applied to a man, † Vehemently thirsty: and so سَاهِفٌ. (Az, TA.)

وَادٌ مَسْفَهٌ † A valley filled [with water]: (K, TA:) as though it exceeded the due bounds, and became such as is termed سَفِيهٌ: imagined to be from أَسْفَهَتْ signifying "I found him to be سَفِيهٌ." (TA.)

طَعَامٌ مَسْفَهَةٌ, (K, TA, in the CK [erroneously] مَسْفَهَةٌ,) as also مَسْفَهَةٌ, (TA,) † Food that incites [in the CK يَتَعَبُ is erroneously put for يَبْعَثُ to the drinking of much water. (IAqr, K, TA.)

مَسْفَهَةٌ act. part. n. of 3, q. v.

سفي and سفو

1. سَفَا, (S, M,) aor. يَسْفُو, inf. n. سَفْوٌ, (S, TA,) like عَفُو, (TA,) or سَفُو, (so accord. to a copy of the M,) He was quick, or swift, in walking, or going, and in flying. (S, M.) — سَفَتَ الرِّيحُ التُّرَابَ, (S, M, Mgh, K,) aor. تَسْفِي, (S, K,) inf. n. سَفْيٌ, (S, M,) The wind raised the dust, or made it to fly, and carried it away, or dispersed it; (S, Mgh, K;) and cast it: (Mgh:) or bore it, carried it, or carried it away; (M, K;) as also † أَسْفَتْ, (K,) a dial. var. of weak authority, mentioned by Sgh on the authority of Fr; (TA;) [or it may be thus expl. by a mistake originating from the fact that] IAqr mentions سَفَتِ الرِّيحُ and أَسْفَتْ, [as syn.,] but [in a sense to be expl. hereafter,] not making either of them trans.: (M:) [and † سَأَفَتْ سَفَاتِ الرِّيحِ occurs in the M and L in art. سَفَفَ:] and تَسْفِي بِهِ, relating to the wind and the dust, also occurs; the ب being redundant, or added because the verb implies the meaning of رَمَتْ [which is trans. by means of ب]. (Mgh.) — And سَفَتِ الرِّيحُ The wind blew; as also † أَسْفَتْ. (IAqr, TA.) And سَفَتَ عَلَيْهِ الرِّيحُ [The winds blew upon him, or it]. (Z, TA.) — And سَفَى التُّرَابَ, aor. يَسْفِي, [The dust, or earth, poured down,] the verb being intrans. as well as trans. (Ham p. 454. [It is there indicated that the meaning is إِنْهَالٌ.]) — سَفَى: see سَفَا, below. — سَفِيَتْ يَدُهُ His hand became much cracked, or chapped, (K, TA,) in consequence of work. (TA.) — And سَفَى, [aor. يَسْفِي,] inf. n. سَفَا and سَفَاهٌ, He was, or became, lightwitted; or unwise, witless, or destitute of wisdom or understanding; i. q. سَفَهَ, inf. n. سَفَهٌ and سَفَاهٌ; (M, K;) as also † أَسْفَى. (Az, K.)

3. سَأَفَاهُ, (S, K,) see 1. — سَأَفَاهُ, (S, K,) inf. n. مَسَافَاهَةٌ and سَأَفَاهٌ, i. q. سَأَفَاهَةٌ [He acted in a lightwitted manner, foolishly, or ignorantly, with him]. (S, K.) — And He treated him medically, or curatively: (K:) from سَفَاهٌ. (TA. [But see سَفَاهٌ, below.]

4. اسْفَى He took for himself a mule such as is termed سَفْوَاهٌ, i. e. quick [&c.]. (K.) — أَسْفَتْ said of the wind, intrans. and trans.: see 1, in two places. — اسْفَى said of corn, It became rough, or coarse, in the extremities [or ann] of its ears. (S, K.) — اسْفَتْ said of بهي [or barley-grass], It let fall its سَفَا [or prickles, or awn, or extremities]. (M, K.) — And اسْفَى said of a man, He took the prickles [or awn or extremities] of the بهي [or barley-grass]. (TA.) — Also, said of a man, He removed dust, or earth, (سَفَا, TA) from one place to another.

(Az, K.) — And استفت said of a she-camel, † She became lean, or emaciated, (K,) so that she was like the سفا [or prickles of barley-grass]. (TA.) — See also 1, last sentence. — اسفاه It (an affair, or event, M) incited him (a man, K) to unsteadiness, and levity. (M, K.) — And hence, perhaps, (M,) اسفى به He did evil or ill, or acted ill, to him, or with him, (M, K,) i. e., his companion. (M.)

8. اصطرّفه i. q. استفى وجهه. (Sgh, K,) i. e. He turned away his face. (TK.)

سفا Lightness, thinness, or scantiness, in the hair of the forelock, (S, M, Mgh, K,) of the horse, in which it is discommended, (S, \*Z, Mgh,) and of the mule and ass, in both of which it is commended: (Z, Mgh:) or shortness, and scantiness, of the forelock: accord. to Th, it is سفاك, with medd: which is metaphorically used by a poet as meaning scantiness in milk. (M.) [Accord. to the TK, the former is an inf. n., of which the verb is سفى, said of a horse, as meaning He was, or became, light, thin, or scanty, in the forelock.] — And, accord. to IAqr, A whiteness [or a tinge thereof] in the hair [of a horse]: particularly said by him in one place to be such as is termed اذهر, and such as is اشقر. (M, in art. سفو.) — Also, [but more properly written سفى, the last radical in this case being ي,] Dust, or earth; (S, M, K;) and so ساف: (TA:) or this is applied to earth, or dust, [as meaning pouring down,] from سفى التراب [expl. above]: (Ham p. 454:) the former signifies dust, or earth, though not raised and carried away, or dispersed, by the wind: or, accord. to the T, whatever is raised and carried away, or dispersed, by the wind: (TA:) accord. to IAqr, dust, or earth, taken forth from a grave or a well: (M:) سفاة is a more special term, (S,) the n. un., (M,) سفاة من تراب signifying a collection (كبة) of dust, or earth. (Ham p. 810.) — Also Any kind of tree having prickles, or thorns: (K:) [but this seems to have been erroneously taken from what here follows:] the prickles [or awn or beard] of بهى [or barley-grass], (S, M,) and of the ears of corn, [of wheat or barley, (TA in art. خدش,)] and of anything having prickles: accord. to Th, the extremities of بهى: n. un. سفاة, as above. (M.) — Also Leanness, or emaciation, (K, TA,) in consequence of disease. (TA.) — It is also an inf. n. of سفى as syn. with سفه, expl. above. (M, K.)

سفا: see the first sentence of the next preceding paragraph: it is expl. in the K [and also in the M] as signifying A stopping, stopping short, or ceasing, of the she-camel's milk: and ISd cites [in the M, after Th], from a poet, the phrase فى الياهن سفا, [ending a verse,] referring to [she-camels such as are termed] قلائص: but Az relates it differently, فى الياهن, with ب [in the place of ن]; saying that سفا means lightness, or levity, in anything; and ignorance; and that the phrase, as he cites it, means in whose faculties of

understanding is lightness. (TA.) [See 1, last sentence: and] see also what next follows.

سفاك, accord. to the K, signifies A medicine, or remedy: [see 3, last signification:] but this requires consideration; for it is said in the M, [سفاك signifies unsteadiness, and levity; and IAqr says,] سفاك from السفى is like السفاك from الشقى. (TA.)

سفى Dust raised, or made to fly, and carried away, or dispersed, by the wind; (S, K;) and (K) so ساف, (M, K,) i. q. سفى; a possessive epithet, or of the measure فاعل in the sense of the measure مفعول. (M.) [See another explanation of ساف voce سفا, from the Hamaseh. Freytag explains both سفى and ساف, as on the authority of the K, as epithets applied to the wind, not to the dust.] — Also Clouds; [app. as being driven by the wind;] syn. سحاب. (S.) — And i. q. سفيه [Lightwitted, &c.: see 1, last sentence]. (M, K.) [And it seems to be indicated in the S that ساف is syn. with سافه, which is syn. with سفيه.]

سفاك: see سفى.

ساف: fem. سافية, pl. سواف: see this last in the next paragraph: — and for the first, see سفا: and سفى, first sentence. — See also سفى again, last sentence.

سواف Dust, syn. غبار: (M, K:) or dust (تواب) and dry herbage or the like: (Ham p. 445:) or dust (تواب) with the wind: (M:) or wind that bears, or carries, or carries away, dust, (M, K, TA,) much, upon the surface of the earth, impelling it against men: (TA, and in like manner in the Ham ubi supra:) and رياح سواف, (TA,) pl. of سافية, (Ham ubi supra,) winds that raise the dust, or make it to fly, and carry it away, or disperse it: you say, نعمت به السوافى [The winds raising the dust, &c., made sport with him, or it]. (TA.) — [Also Tracks, or streaks, upon a pool put in motion by the wind: so says Freytag; but he names not any authority for this.]

سفى applied to a horse, (As, S, M, Mgh,) Light, thin, or scanty, in the hair of the forelock: (As, S, M, Mgh, K:) or short and scanty therein: fem. سفاة: (M:) [and accord. to some, it seems to be in like manner applied to a mule and an ass: (see سفا:)] one says قرس سفى and بغلة سفاة: (Mgh:) [or,] accord. to As, سفى in the sense first expl. above is not applied to anything but a horse: applied to a mule, it means † quick, or swift: (S:) or بغلة سفاة signifies † a she-mule that is quick, or swift, (S, M, A, K, TA,) like the wind, (A, TA,) active, or light, (S,) of middling make, compact and strong in the back; (M, TA;) and in like manner سفاة is applied to a wild she-ass. (M.) — Accord. to IAqr, الاسفى applied to the horse signifies شعرة بيضاء [app. meaning Distinguished by some white hairs,

though I find no authority for thus rendering the verb here used] whether he be bay or of some other colour: or having that whiteness of the hair which is termed سفا [expl. above], which is particularly said by him in one place to be in such as is termed اذهر, and such as is اشقر: and the fem. in this sense also is as above. (M.) — One says also ریح سفاة, meaning † A swift wind; like as one says ریح هوجاء. (TA.)

سفى [and, accord. to Golius, سفاك, mentioned by him as on the authority of the K, in which, however, I do not find it, nor did Freytag,] A calumniator, or slanderer. (K.)

سفى: see سفى.

## سقب

1. سقب, aor. س, inf. n. سقب, He, or it, was, or became, near. (Mgh.) سقب is syn. with قرب. (S, A, K.) You say, سقت دارة, (S, and so in the K accord. to the TA,) with kear [to the ق], (S,) [inf. n. as above;] or سقت, (so in the CK and in my MS. copy of the K and in my copy of the Mgh,) inf. n. سقب, (so in my copy of the Mgh,) or سقوب; (K;) [but I believe the verb to be correctly سقت, like its syn. سقت, and the inf. n. to be correctly سقب, and perhaps سقوب also;] His house was near; (S, Mgh, K;) as also الجار أحق. (S, K.) It is said in a trad., اسقبت بسقبه, meaning [The neighbour has a better, or the best, claim to pre-emption] by reason of his being near: (S, \*A, Mgh:) or the ب is a connective of أحق with its complement, (Mgh, Mgh,) not to denote a cause, (Mgh,) and بسقبه is expl. as meaning بالشفعة; (Mgh, Mgh;) i. e. the neighbour has a better, or the best, claim to the الشفعة [or pre-emption], when his house is contiguous: (Mgh:) IAth says that it is adduced as an evidence that الشفعة belongs to the neighbour though not a sharer; i. e., that he has a better claim thereto than one who is not a neighbour: but some explain الجار as meaning the partner, or sharer: or the meaning of the trad. may be, the neighbour has a better, or the best, claim to kindness and assistance because of his being near. (L, TA. [See also another reading (بصقبه), and explanations thereof, in art. سقب.]

4. اسقبه He made him, or it, to be near: (K:) or اسقب دارة he made his house to be near. (S.) [And so with ص.] — See also the paragraph above. — اسقبت is also said of a she-camel, meaning She brought forth mostly males. (A, \*TA.) [And اسقب He got, or got mostly, male offspring.] In the following saying, (S, TA,) of Ru-beh, describing the two parents of a man eulogized [by him], (TA,)

• وَكَانَتْ الْعُرْسُ الَّتِي تَنْسَبُ •  
• عَرَاءَ مِسْقَابًا لِخَلِّ اسْقَبَا •

[And the wife whom he chose was generous, or noble, or fair, one that brought forth, or brought

forth mostly, male offspring, to a male that begot, or begot mostly, such offspring,] the last word is a verb, in the pret. tense, not an epithet applied to **فحل**. (S, \*TA. [In the former, only the second hemistich is cited.]

[6. **تسابت أبتائهم** was probably used as meaning *Their tents, or houses, were near together*: see the part. n. of this verb below.]

**سَقْب** The young one of a camel: or, when just brought forth: (K:) or only the male young one of a camel: (S, K:) [see also **صَقْب**:] when a she-camel has brought forth her young one, the latter, when just born, is called **سَلِيل**, before it is known whether it is a male or a female; but when it is known, if it is a male, it is called **سَقْب**: (A, TA:) the female is not called **سَقْبَة**, (S, K,) but **حَائِل**: (S:) or it is [sometimes] called by the former of these appellations: (K:) [see De Sacy's *Chrest. Arabe*, 2nd ed., ii. 358: and see **سَقْبَة** below:] the pl. is **أَسْقِب** [a pl. of pauc.] and **سَقَاب** and **سُقُوب** and **سُقَيَان**. (K.)

• **أَذَلَّ مِنَ السُّقَيَانِ بَيْنَ الْحَلَابِ** •

[*More vile than the male young ones of camels among the milch camels*] is a prov. [from a verse of **كعب بن الجراح**]. (TA.) — Tall: (K:) [see also **سَقْب**:] or anything tall, together with plumpness; or fatness, softness, thinness of the skin, and plumpness. (S. [See also **صَقْب**].) Applied to a branch, *Juicy, thick, and long*: (A, TA: [and so **صَقْب**:]) or anything of the like kind full and complete. (ADK, TA.) In the following verse, cited by Sb,

• **وَسَاقِيَيْنِ مِثْلَ زَيْدٍ وَجَعَلُ** •

• **سُقَيَانِ مَمْشُوقَانِ مَكْنُوزَا الْعَضَلُ** •

**سُقَيَان** signifies **طَوِيلَانِ** [tall], and is also written **صُقَيَان**: (Sh, TA:) [so that the meaning may be, *And two waterers, or givers of drink, like Zeyd and Jo'al*: they being two tall persons, light of flesh, compact in the muscles: I suppose **هَبَا** to be understood before the latter hemistich; because of the ns. in the nom. case: and I have substituted **مَكْنُوزَا** for **مَكْنُوزَا**, the reading in the TA, doubtless a mistranscription:] or it is for **مِثْلَ سَقِيَيْنِ** [meaning like two male young ones of camels]. (L, TA.) — And The pole of a [tent such as is called] **خَيْبَة**: (S, K:) as also **سَقِيِيَة**: and so **صَقْب**: (S:) pl. of the first **سُقَيَان**. (K.)

**سَقْب** inf. n. of **سَقَب** [q. v.]. (Msb.) — See also **سَاقِب**, in three places.

**سَقْبَة** The female foal of a wild ass. (S, K, \*TA.) — [See also **سَقْب**, of which, in the first of the senses assigned to it above, it is said by some to be the fem.]

**سَقَاب** A bit of cotton which a woman afflicted (K, TA) by the death of her husband, in the Time of Ignorance, after shaving her head, and scratching her face, (TA,) used to make red with her blood, (K, TA,) i. e. her own blood,

(TA,) and put upon her head, making its extremity to protrude from a hole, or rent, of her **قِنَاع** [or head-covering], in order that people might know her to be so afflicted. (K, \*TA.)

**سُقُوب** a pl. of **سَقْب** [q. v.]. (K.) — Also The hind legs of camels: (IAqr, K:) pronounced also with **ص**. (IAqr, TA in art. **صَقْب**.)

**سَقِيْب**: see **سَاقِب**.

**سَقِيِيَة**: see **سَقْب**, last sentence. — Also A baker's kneading-board: or his rolling-pin. (MA.)

**سَاقِب** [in the CK **ثاقب**] Near; (A, Msb, K;) and likewise with **ص**; (A;) as also **سَقِيْب** (Msb) and **سَقْب**, [likewise pronounced with **ص**,] (Mgh, K, \*TA,) for **دُو سَقِب**, or it may be an inf. n. used as a subst. or an epithet, (Mgh,) and **سَقِيْب**. (K, \*TA.) You say **مَكَان سَاقِب** A near place: (A:) and **مَنْزِل سَقِب** and **مُسَقِب** a near place of alighting or abode: (K, \*TA:) and **دَارِي سَقِب** **مِنْ دَارِهِ** My house is near his house. (Mgh.) — Also Distant: (Msb, K:) this meaning is mentioned by some, as well as the former: (Msb:) thus it has two contr. meanings: (K:) the latter of these is mentioned in the Mj; and the following verse is cited as a proof thereof;

• **تَرَكْتَ أَبَاكَ بِأَرْضِ الْحِجَازِ** •

• **وَرَحْتَ إِلَى بَلَدِ سَاقِبِ** •

[*Thou leftest thy father in the land of El-Hijaz, and wentest to a distant country*]. (MF, TA.)

**سَوَقِب** A man tall and slender. (Suh, TA.)

**أَصْقَب** or **أَسْقَب**, occurring in a trad., accord. to different relaters, *Nearer* [and *nearest*]. (TA in art. **صَقْب**.)

**مُسَقِب**: see **سَاقِب**, in two places.

**مُسَقِب** The dam of a **سَقْب** [q. v.]; as also **مُسَقَاب**: (K:) [or] the latter signifies a she-camel that usually brings forth males. (S.)

**مُسَقَاب**: see what next precedes: and see a verse cited above, conj. 4.

**أَبْيَاتُهُمْ مُتَسَاقِبَة** Their tents, or houses, are near together. (K.)

سقر

1. **سَقَرَهُ الشَّمْسُ**, (S,) aor. <sup>2</sup>, inf. n. **سَقَر**, (TA,) The sun scorched, or burned, him, altering the colour of his complexion and skin, (S, \*TA,) and pained him, or pained his brain by its heat: (TA:) melted and heated him, or it. (TA.) And **سَقَرَهُ النَّارُ** The fire altered the colour of his skin; or scorched his skin, and altered its colour; as also **صَقَرَهُ**. (Bd in liv. 48.)

**سَقَر** The heat, and hurtful action, of the sun. (K.)

**سَقَر** Hell: (S, K:) one of the [proper] names thereof: (S:) Aboo-Bekr says, There are two opinions respecting this word: some say, that the fire of the world to come is thus called,

and that the derivation of the word is unknown, and that it is imperfectly decl. because it is determinate and a foreign word: others say that it is from **سَقَرَتُهُ الشَّمْسُ**, because it melts the bodies and souls, and that it is an Arabic word; and he who holds it to be such says that it is imperfectly decl. because it is determinate and of the fem. gender. (TA.)

**سَقَرَات** The vehemence of the stroke of the sun. (S.)

**مُسَقِر** A day vehemently hot. (S in this art., and K in art. **سَمِقِر**.) This is its proper place. (TA.)

سقرع

**سُقْرَع**, an arabicized word from **سُقْرَكَة**, (S, K,) [or **سُقْرَكَة**, so written in Persian,] A certain beverage, (O, K,) the wine of the Abyssinians, (S,) made from **ذُرَّة** [or millet]: (S, K:) or a certain beverage of the people of El-Hijaz, from barley and [other] grains; to which they have become addicted: (Lth, K:) Lth says, (TA,) it is an Abyssinian word, (K, TA,) not of the language of the Arabs, because (TA) there is not in the language a quinqueliteral-radical word having damm to the first syllable and fet-h to the last, (K, TA,) except such as is reduplicative, like **ذُرْجَرَج**. (TA.) [See also **سُقْرَكَة**, and **مَزْر**, and **غَبِيرَاء**.]

سقط

1. **سَقَطَ**, (S, M, &c.,) aor. <sup>2</sup>, (M, MS,) inf. n. **سُقُوط** (S, M, Mgh, Msb, K) and **مُسَقَط**, (S, K,) It fell; fell down; dropped down; tumbled down; (M, Mgh, Msb, K;) upon the ground; (Mgh;) or from a higher to a lower place; (Msb;) namely, a thing from the hand; (S;) or from a high place, as a roof of a house; and from a low place, as when said of a person in an erect posture; (B;) also said of a building; (TA in art. **هُور**;) and of a **جُرْف** [q. v.]: (Msb and TA in that art. :) [and often used by anatomists and physicians, as meaning it delapsed; it slipped, or fell, down:] and **أَسَاقَطَ** [originally **تَسَاقَطَ**] signifies the same; (K;) as in the phrase in the Kur [xix. 25], **تَسَاقَطُ عَلَيْكَ رَطْبًا جَنِيًّا**, or **يَسَاقَطُ**, accord. to different readings, It, namely the palm-tree (**نَخْلَة**) accord. to the former reading, and the trunk (**جَذَع**) accord. to the latter reading, shall drop upon thee with fresh ripe dates, plucked; **رَطْبًا جَنِيًّا** being transferred from its proper place, and used as a specificative; the meaning being, **يَسَاقَطُ رَطْبُ الْجَذَعِ**: so says Fr. (Az, TA.) [This phrase of the Kur, with the above-mentioned explanation, but less fully given, occurs in a copy of the S which, throughout this art., differs much from other copies.] You say also, **سَقَطَ فَلَانٌ مَغْشِيًّا عَلَيْهِ** [Such a one fell down in a swoon]. (TA.) And **نَازِعٌ أُطْوِلُ مِنْهُ سَقَطًا** [He who contends with one taller than himself falls by the trick which consists in one's twisting his leg with the leg of the other]. (TA.) — **سَقَطَ الْوَلَدُ مِنْ بَطْنِ أُمِّهِ**, (Kh, S, Msb, K,) 174 •



inf. n. **سُقُوطٌ**, (Msb.) *The child, or foetus, came forth [or fell] from the belly of its mother* (Msb, K) abortively, or in an immature, or imperfect, state, (Msb,) or dead, (A,) but having the form developed, or manifest: (Msb:) you do not say **وَقَعَ** (Kh, S, Msb, K) unless the child is born alive. (A, TA.) — **أَسْقَطَ فِي يَدِهِ**, and **سَقَطَ فِي يَدِهِ**, (Fr, Zj, S, M, K,) but the former is more common, and better, (Fr,) the latter allowed by Akh, but disallowed by AA and by Ahmad Ibn-Yahya [i. e. Th], (S,) [lit. *There was a falling, and there was a making to fall, upon his hand*; i. e., of his hand upon his hand, or of his teeth upon his hand, by reason of repentance, and grief, or regret; meaning] † *he repented*, (Fr, Zj, S, M, K,) of what he had done; and grieved for, or regretted, an act of inadvertence; (Zj, M;) or, and became confounded, or perplexed, and unable to see his right course: (O, K:) or both signify, (TA,) or signify also, (K,) or the former signifies also, (M,) *he slipped; fell into an error, or a fault; committed a mistake*. (M, K.) Hence the saying in the Kur [vii. 148], **وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ**, † *And when they repented*: (S:) or *struck their hands upon their hands, by reason of repentance*; accord. to AAF: (M:) or *repented greatly*; because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon [by his teeth]: (Bd:) the phrase was not known to the Arabs before the time of the Kur-an: (O:) it has also been read **سَقَطَ فِي أَيْدِيهِمْ**, (Akh, S, M,) as though **النَّدْمُ** were understood; (Akh, S;) i. e. **سَقَطَ النَّدْمُ**; like as you say, **قَدْ حَصَلَ فِي يَدِهِ مِنْ هَذَا مَكْرُوهٌ**, likening what comes into the heart, and into the mind, to what comes into the hand, and is seen with the eye: (M, TA:) and this, as well as the former, is tropical. (TA.) — **سَقَطَ الْقَمَرُ** † *The moon set*: and in like manner **النَّجْمُ** [the star, or asterism; generally meaning the Pleiades; and when this is the case, the phrase in most instances means the Pleiades set at dawn: see **مَسَقَطٌ**]. (Mgh, TA.) — **سَقَطَ الرَّجُلُ** † *The man died*. (TA.) — [And † *The man tottered by reason of age*.] You say of an old man, **سَقَطَ مِنَ الْكِبَرِ** † [He tottered by reason of age]. (S in art. **دَرَهْمٌ**.) — **سَقَطَ إِلَيَّ الْقَوْمُ**, (M, K,) inf. n. **سُقُوطٌ**, (TA,) † *The people, or company of men, alighted at my abode*: (M, K, TA:) **سَقَطَ إِلَيَّ جِيرَانُ لَه**, (TA.) occurring in a trad., means † *He came to some neighbours of his, and they gave him refuge, and protected him*. (M, TA.) And it is said in a post-classical prov., **حَيْثُمَا سَقَطَ لَقَطَ** [Wherever he alights he picks up something]: applied to him who practises evasions, shifts, artifices, or the like. (Meyd, and Har p. 660.) — **سَقَطَ عَلَيَّ ضَالَّتُهُ** † *He stumbled upon, lighted on, or became acquainted with, the place of his stray, or lost, beast; he lighted on his stray, or lost, beast*. (TA.) Mohammad said to El-Harith Ibn-Hassan, on the latter's asking him respecting a thing, **عَلَى الْخَبِيرِ سَقَطَتْ** † *On the possessor of knowledge thou hast lighted*: and this is a prov. current among the Arabs. (TA.) And it is said in a prov.,

\* **سَقَطَ الْعَشَاءُ بِهِ عَلَى سِرْحَانٍ** \*

† [The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf: or **سِرْحَانٌ**, as is said in a copy of the S, is here the name of a certain man: see also art. **سَرَحَ**]: applied to him who seeks an object of desire, and falls into a thing that destroys him. (TA.) — **سَقَطَ** also signifies *He descended [from the place which he occupied], and his place became vacant*. (TA.) And you say, **سَقَطَ فَلَانٌ مِنْ مَنْزِلَتِهِ**, † [Such a one fell from his honourable station]. (TA.) And **سَقَطَ فَلَانٌ مِنْ عَيْنِي** † [Such a one fell from the place which he held in my regard]. (TA.) **سَقَاةٌ**, as an inf. n., meaning † *The being ignoble in respect of the deeds or qualities of one's ancestors, and of oneself*, [as though its verb were **سَقَطَ**], is a mistake, although it has been used, for the purpose of assimilation, coupled with **وَقَاةٌ**. (Mgh.) — [Also, † *He dropped off; fell behind: he, or it, remained behind, or in the rear*. See **سَاقِطٌ**.] — **سَقَطَ عَنِ الطَّرِيقِ** † [He deviated from the road]. (IAqr, TA in art. **فَجَرَ**.) — **بَكَرَمِهِ**, (M, K,) and **سَقَطَ فِي كَلَامِهِ** — inf. n. **سُقُوطٌ**; (M, TA;) and **فِي كَلَامِهِ**; (S, TA;) † *He committed a mistake in his speech*. (M, K, TA.) And **تَكَرَّمَ بِهَا سَقَطٌ بِكَلِمَةٍ**, (M, TA,) and **فِي كَلِمَةٍ**, and **مَا أَسْقَطَ كَلِمَةً**, (M, K,) † *He spoke, and did not commit a mistake in a word*. (M, K, TA.) And **تَكَرَّمَ بِكَلَامِهِ** † [held by him on whose authority it is mentioned to mean † *He spoke speech, and did not drop a letter, or a word; for this is] said by Yaakoob to be like **سَقَطَ ذِكْرُهُ** and **أَدَخَلْتُهُ**, &c. (S.) — **سَقَطَ ذِكْرُهُ** † [The mention of him, or it, was, or became, dropped, left out, or omitted]. (TA, passim.) And **سَقَطَ الرَّجُلُ** † *The man's name fell out, or became dropped, from the register of soldiers or pensioners*. (TA.) — **سَقَطَتْ قُوَّتُهُ دُونَ بُلُوغِ الْأَمْرِ** — [His power fell short of the attainment or accomplishment, of the affair.] (TA in art. **ذَرَعَ**.) — **سَقَطَ**, inf. n. **سُقُوطٌ**, likewise signifies † *It (a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.) became null, annulled, void, of no force, or of no account; as though it fell to the ground, or became dropped; whence **سَقَطَ حُكْمُهُ**, by which phrase **بَطَلَ**, q. v., is expl. in the Msb.] You say, **سَقَطَ الْفَرَسُ** † [The assigned, or appointed, gift, or soldier's stipend or pay, became annulled], meaning **سَقَطَ طَلْبُهُ وَالْأَمْرُ بِهِ** † [the demand for it and the order for it became dropped]. (Msb.) And **إِذَا صَحَّتِ الْبُودَةُ سَقَطَتْ شُرُوطُ الْأَدَبِ وَالتَّكْلِيفِ** † [When love, or affection, is free from imperfection, the conditions of politeness and constraint become annulled]. (TA.) And **سَقَطَتْ خَطَايَاهُ** † *His sins fell [from him]; went away; or departed*. (TA in art. **خَرَّ**.) — **سَقَطَ الْحَرُّ**, (M, K,) aor. ٤, inf. n. **سُقُوطٌ**, (M,) † *The heat fell [like as one says of rain]; (M, K;) it befell; (TA;) it came*. (K.) But **سَقَطَ عَنَّا الْحَرُّ** † *The heat left us or quitted us*: (IAqr, M, K:) as though the verb had two contr. significations. (M, K.) —**

† **سَقَطَ الْحَدِيثُ مِنْكَ إِلَيْهِ وَمِنْهُ إِلَيْكَ** † [Discourse fell from thee to him, and from him to thee]: (M:) or **سَقَطَ مِنْ كُلِّ عَلَى الْآخَرِ** † [it fell from each to the other]. (K.)

3. **سَاقِطٌ**, (S, M, K,) inf. n. **مَسَاقِطَةٌ** and **سَقَاطٌ**, (M, K,) i. q. † **أَسْقَطَهُ** [q. v.]: (K:) or *he made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities*; syn. **تَابَعَ إِسْقَاطَهُ** [in the CK **إِسْقَاطَهُ**]: (M, K:) or it has both of these significations. (So in the L, and in some copies of the S; but in one copy of the S, the former only is mentioned.) A poet says, (S, M,) namely Dabi Ibn-El-Harith El-Burjume, (TA,) describing a [wild] bull and the dogs, (S,)

\* **يُسَاقِطُ عَنْهُ رُؤُوسَهُ ضَارِبَاتِهَا** \*

\* **سَقَاطٌ حَدِيدِ الْقَيْنِ أُخُولٌ أُخُولًا** \*

[His horn makes to fall consecutively from him those of them that were trained for hunting, as the iron of the blacksmith makes sparks to fall consecutively, scattered about]. (S, M.) — **سَاقِطٌ** † *He (a horse) outstripped the [other] horses*: (TA:) [as though he made them to drop behind him, one after another.] — **سَاقِطُهُ الْحَدِيثُ**, (M, K,) inf. n. **سَقَاطٌ** (S, M, A) and **مَسَاقِطَةٌ**, (TA,) † [He discoursed with him alternately;] **discourse fell (سَقَطَ) from each of them to the other, (M, K,) so as that one discoursed, and the other listened to him, and when he became silent, he who had been silent discoursed: (S, K:) or *he discoursed to him telling him thing after thing*. (A, TA.) — **كَانَ يُسَاقِطُ ذَلِكَ عَنْ رَسُولِ اللَّهِ** † *He used to relate that from the Apostle of God amid his discourse; as though he mixed his discourse therewith*. (TA, from a trad.) — **سَاقِطُ الْفَرَسِ**, (M, K,) inf. n. **سَقَاطٌ**, (S, M, K,) † *The horse came [running] in a slack, or languid, manner*: (S,\* M, K, TA:) or **سَقَاطٌ** in a horse is the incessantly having the foot wounded and made to bleed by stones, or hurt thereby. (A, TA.) You say also **فَرَسٌ رَيْثُ السَّقَاطِ** † *A horse slow in running*. (TA.) — **سَاقِطُ الرَّجُلِ**, inf. n. **سَقَاطٌ**, † *The man failed of attaining to the condition of the generous, or noble*. (TA.)**

4. **اسْقَطَهُ** *He made it to fall, fall down, drop, drop down, or tumble down; threw it down; dropped it; let it fall*; (S,\* M, Mgh, Msb;) upon the ground; (Mgh;) or from a higher to a lower place. (Msb.) See also 3, first sentence. — **أَسْقَطْتُ**, (S, Mgh, O, Msb, K,) or **اسْقَطْتُ**, (M, K,) or the latter is wrong, (MF,) for the Arabs disused, as some say, the objective complement after this verb, scarcely, or never, saying **أَسْقَطْتُ سَقَاطًا**, nor do they say, **أَسْقَطْتُ الْوَلَدَ**, (Msb, MF,) or the lawyers use these last two phrases, but they are not Arabic, (Mgh,) or a phrase like the last, i. e. **أَسْقَطْتُ الْأَجْنَةَ**, occurs in an Arabic verse, (TA,) *She (a pregnant female, Mgh, Msb, or a woman, M, B, and so in a copy of the S, or a camel or other animal, as in some copies of the S and in the O, or, accord. to El-*

كأlee, only said of a woman, like as اجهضت is only said of a she-camel, (TA,) cast her young one, or fetus, or her young; brought forth her young one, or fetus, or her young, abortively, or in an immature, or imperfect, state, (S, \*M, Mṣb, K, B,) or dead, (Mgh,) but having the form developed, or manifest. (Mgh, Mṣb.) — اسقط في يده: see 1. — اسقطه السلطان: [The Sultan made him to fall, or degraded him, من منزلته from his honourable station]. (TA.) — اسقط also signifies † He dropped, left out, or omitted, a letter of a word, a word of a phrase, &c.] You say, اسقط حرفا, and اسقطه, and اسقطه في كلامه: see 1. And اسقط الفأرض اسمه: [The appointer, or registrar, of the stipends of soldiers or pensioners dropped, left out, or omitted, his name. (TA.) — [Also † He, or it, annulled; made, or rendered, null, void, of no force, or of no account; he rejected; said in relation to a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.; of any of these you say, اسقطه, and اسقطه: see an ex. voce هدر: and see 1, near the end of the paragraph. Hence,] اسقط من الثمن كذا † He abated of the price so much; syn. اسقطه. (Mgh and Mṣb in art. حط.) — اسقطه is erroneously put in the K, in one instance, for استسقطه. (TA.) See 5. — اسقطوا له بالكلام: [They reviled him with evil speech. (TA.)

5. تسقطه: † He sought his mistake, or error: (S, K, TA:) † he strove, or laboured, to make him commit a mistake, or an error; or to make him lie; or to make him reveal what he had to tell; (M, K, TA;) as also استسقطه; (M, TA;) in the copies of the K, اسقطه, which is a mistake. (TA.) — تسقط الخبر: † He took, or received, the news, or information, by little and little; (K, TA;) thing after thing: mentioned by Abou-Turab, on the authority of Abu-l-Mikdam Es-Sulamee. (TA.)

6. تساقط: see its variation اساقط in 1; first sentence. — It fell in consecutive portions or quantities [like the leaves of a tree, &c.; by degrees; gradually]. (M, K.) A poet says,

• وَيَوْمَ تَسَاقَطَ لَدَائِهِ • كَنَجْمِ الثَّرِيَّا وَأَمْطَارِهَا •

i. e. † [Many a day] of which the pleasures come one thing after another; [such a day being like the asterism of the Pleiades, and the pleasures thereof like its rains;] meaning the abounding of its pleasures. (TA.) And you say, تساقط إلى خير فلان: [The wealth of such a one fell, or came, to me, one thing after another]. (TA.) — تساقط على الشيء: He threw himself upon the thing. (S.) You say, تساقط على الرجل يقيه: [He threw himself upon the man, protecting him with his own person]. (TA.)

10: see 5.

سقط: see سقط, in three places: — and سقط, in two places: — and ساقط: — and سقطه.

سقط: see سقط, in three places.

سقط and سقط and سقط A child, or young one, or fetus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, (S, M, Mṣb, K,) or dead, (Mgh,) but having the form developed, or manifest; (Mgh, Mṣb;) for otherwise it is not so called; (Mgh;) whether male or female: (Mṣb, TA:) the first of these three forms is the most common: and the pl. is أسقاط. (TA.) The reward which a father will receive for such offspring is [held to be] more than that for adult offspring. (TA.) — Hence, (M, B, TA,) the same three words, (K,) or سقط النار and سقطها and سقطها, (S, M, Mṣb,) † What falls, (S, M, Mṣb, K,) of fire, (S,) from the زناد, (Mṣb,) or between the زندان, (M, K,) when one produces fire, (S,) or before the emission of the fire is thoroughly effected: (M, K:) masc. and fem. (Fr, S, K.) — Also سقط زمل and سقطه and سقطه (S, M, Mṣb, K) and سقطه (M, K) and سقطه (M, TA) [The fall, or slope, of a tract, or quantity, of sand;] the place where sand [falls, or slopes, and] ends: (S:) or the place to which the extremity of sand extends: (Mṣb:) or the place where the main portion of sand ends, and where it [falls, or slopes, and] becomes thin; (M, K;) for it is [derived] from سقوط [inf. n. of 1]. (M.) — Also سقط: † The edge, or extremity, of a cloud: (M, K:) or the part of a cloud where the edge, or extremity, is seen as though it were falling upon the earth, in the horizon. (S.) — And hence, or from the same word as used in relation to sand, (TA,) † The similar part of a [tent of the kind called] خباء: (S:) or the lowest strip of cloth, that is next the ground, on either side of a خباء: (A, TA:) or the side of a خباء: (K:) or [each of] the two sides thereof. (M.) — Also, (S, M, K,) and سقط and سقط, (M, K,) † The wing; (K;) each of the two wings; (S, M;) of a bird; (M, K;) or of a male ostrich. (S.) And سقط الطائر: † The part of the wing of the bird which it drags upon the ground. (S, TA.) — [And hence,] سقط الليل: † The two sides of the darkness of night; (TA;) the beginning and end thereof; (S, TA;) as also سقطاه: (TA:) whence the saying of the poet, (S, TA,) namely Er-Ra'ee, (TA.)

• حَتَّى إِذَا مَا أَضَاءَ الصُّبْحُ وَأَبْعَثَتْ •  
• عَنْهُ نَعَامَةَ ذِي سَقَطَيْنِ مُعْتَكِرِ •

† [Until, when the dawn shone, and the blackness of confused night became dispelled from it]: he means by نعامة the “blackness” of night: he says that the night, having its beginning and end, passed, and the dawn shone clearly. (S, TA.)

سقط What is made to fall, thrown down, or dropped, of, or from, a thing, (M, K,) and held in mean estimation: (TA:) and [in like manner] سقط the refuse of anything; (IDrd;) or what falls, of, or from, a thing, (M, K,) and is held in mean estimation; (TA;) as also سقط; (K;) or, accord. to some, this last is a pl. [or rather a

coll. gen. n.], and سقط is its sing. [or n. un.]; and سقطات is also a pl. of this last. (TA.) [Hence,] سقط الطعام: † What is worthless, of food: (M, K:\*) or what falls from, or of, food: (M:) and [in like manner] سقط and سقط refuse that falls, and is held in mean estimation, of, or from, food and beverage and the like: (TA:) the pl. of سقط is أسقاط. (K.) And سقط المتاع: † What is worthless, paltry, mean, vile, or held in little account, of the furniture or utensils of a house or tent, or of household goods: (S, Mṣb, K:) or the refuse thereof; (Mgh;) and so سقط البيت: (TA:) and سقط signifies the same; (M;) or such articles of the tent or house as the needle and the axe and the cooking-pot and the like: (Lth:) pl. as above. (M.) And hence, أسقاط الناس (q. v. infra, as also سقط الناس, voce ساقط). (Lh, M.) سقط also signifies † Things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; (M, TA;) or such as sugar and raisins. (A, TA.) Also † The parts of a slaughtered beast that are held in mean estimation; such as the legs and the stomach and the liver, and the like of these: pl. as above. (TA.) — † A mistake, or an error, (S, M, Mgh, Mṣb, K,) in speech, (M, Mṣb, K,) in reckoning, (S, M, K,) in writing, (S, M, Mgh, K,) and in action; (Mṣb;) as also سقط. (M, K.) [See also سقط.] — † A disgraceful, or shameful, thing; a vice, or fault, or the like. (M, K, TA.) — سقط الكلام: † Evil speech. (TA.)

سقط [A fall: or] a violent fall. (M, TA.) — † A slip, lapse, fault, or wrong action; as also سقط; (S, K;) and سقط; which last is also used in a pl. sense: (TA:) or the second (سقاط) is pl. of سقط: (Mṣb, K:) as sing., it is an inf. n. of ساقط: (TA:) and سقط also signifies a bad word or saying, that swerves from rectitude: (TA in art. عور:) its pl., or one of its pls., is سقطات. (TA.) You say, لا يخلو أحد من سقط: [No one will be free from a slip]. (TA.) And الكامل من عدت سقطاته: [The perfect is he whose slips are so few that they may be counted]. (TA.)

سقط (Mgh, K) and سقط (S, Mgh, K,) the latter disallowed by some, (Mgh, TA,) but occurring in a trad., (S, Mgh, TA,) A seller of what is worthless, or mean, or vile, of the furniture or utensils of a house or tent, or of household goods; (S, K;) or of the refuse thereof; (Mgh;) of what are termed سقط المتاع: (S, Mgh, K:) those who disallow the latter epithet term such a person صاحب سقط: (TA:) or † the latter epithet signifies a seller of things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; which are termed سقط. (M.) [See also أسقاطي.]

سقاط: see سقط.

سقاط: see سقط, in two places.

**سَقَطُ** *What falls from palm-trees, of unripe dates:* (K:) or such are termed **سَقَطُ النَّخْلِ**: (M:) **سَقَطُ**, thus used, may be a sing., or pl. of **سَاقِطٌ** [q. v.]. (TA.) — † *Dates that are brought from El-Yemámeh by those who journey thither to procure them.* (M, K.) — See also **سَقَطَةٌ**: and **سَقَطٌ**, near the end of the paragraph: — and see **سَقَطٌ**, in two places, near the end of the paragraph.

**سَاقِطٌ**: see **سَقَطٌ**.

**سَقِيطٌ** *Hoar-frost, or rime; i. e. dew that falls and congeals upon the ground;* (S, M, K;) also called **جَلِيدٌ** and **ضَرِيبٌ**; (S in art. **جَلَدٌ**;) of the dial. of Teiyi. (M.) — *Snow;* (S, TA;) as also **سَقَطٌ**. (K, TA.) — *Hail:* (K:) or this is called **سَقِيطُ السَّحَابِ**. (M, TA.) — *What falls, or has fallen, of dew, (M, K, TA,) upon the ground;* (M, TA;) as also **سَقَطٌ**. (K, TA.) — **دُرٌّ سَقِيطٌ** *Scattered pearls.* (TA.) And **وَرَقٌ سَقِيطٌ** [*Scattered leaves*]: the latter word is pl. of **سَقِيطٌ**, like as **طَوَائِلٌ** is pl. of **طَوِيلٌ**. (TA.) — See also **سَاقِطٌ**. — *A whelp;* syn. **جِرْوٌ**. (TA.) — It is also said by some to signify *Baked pottery;* but the correct word in this sense is with **ش**. (TA.)

**سُقَاطَةٌ**: see **سَقَطٌ**, in four places.

**سَقِيطَةٌ**: see **سَاقِطٌ**, in two places.

**سَقَاطٌ** (S, Sgh, L, K) and **سَقَاطٌ** (K,) or **سَقَاطٌ** (S, Sgh, L, K) and **سَقَاطٌ** (K,) or **سَقَاطٌ** (S, Sgh, L, K) *A sword that falls behind the object struck therewith, cutting it so as to pass to the ground:* (S, K:) or *that cuts the object struck therewith, and then reaches to what is after it:* (M, K:) or *that cleaves so as to reach to the ground after cutting:* (IAqr, M:) or *that passes through the object struck therewith, and then falls.* (Expos. of the Deewán of the Hudhalees.) — See **سَقِيطٌ**, in two places.

**سَقِيطٌ** *i. q. حَبُّ الْعَرِيزِ*. [The small tubercles that compose the root of the cyperus esculentus: or that plant itself]. (TA.)

**سَقَاطَةٌ** [A door-latch;] *a thing that is put over the upper part of a door, and that falls upon it, so that it becomes fastened.* (TA.)

**سَاقِطٌ** *Falling; falling down; dropping; dropping down; tumbling down;* as also **سَقُوطٌ**; (M, K;) which latter is both masc. and fem. (M, TA.) — **سَاقِطَةٌ** [its fem., as an epithet in which the quality of a subst. predominates,] *A fruit that falls before maturity:* pl. **سَوَاقِطٌ**: which also signifies *what falls from palm-trees: or branches that fall;* not fruits. (Mgh.) — **هُوَ سَاقِطٌ فِي يَدِهِ**: see **سَقُوطٌ**. — **لِكُلِّ سَاقِطَةٍ لَاقِطَةٌ**: *For every saying that falls from one, there is a person who will take it up:* (Mgh:) or *for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and pub-*

*lish it: a prov., relating to the guarding of the tongue:* (TA:) the **لَاقِطَةُ** is either to give intensiveness to the meaning or for the purpose of assimilation. (Mgh.) — **سَوَاقِطٌ** † *Fallings of heat.* (M, TA.) [See 1, near the end of the paragraph.] — **سَاقِطٌ** also signifies *Hanging down; pendent; pendulous:* and the pl. is **سَقَاطٌ**. (TA.) — [And *Tottering* by reason of age.] You say **شَيْخٌ سَاقِطٌ كَبِيرًا** [*An old man tottering by reason of age*]. (K in art. **دَرَهْمٌ**.) — Also † *Low, ignoble, base, vile, or mean, in respect of the deeds or qualities of his ancestors, and of himself;* (S, Mgh;) and so **سَاقِطَةٌ**: (S:) or, † *in respect of the deeds or qualities of his ancestors, and of his race;* and so **سَاقِطَةٌ**: (TA:) † *one who is not reckoned among the better, or best, class of young men;* as also **سَقَطٌ**: (K:) † *one who is, or remains, behind, or in the rear of, other men:* (M, K:) [obscure, unnoted, reputeless, or of no reputation:] pl. **سَقَاطٌ** (S, Mgh, TA) and **سَقِطٌ** (S, TA) and **سَقَاطٌ**, which last is like **نَيْمٌ** as pl. of **نَائِمٌ**, and **سَقَاطَةٌ**, [by rule a pl. of **سَقِيطٌ**, which see in what follows,] and **سَوَاقِطٌ** [is pl. of **سَاقِطَةٌ**]. (TA.) The epithets **سَاقِطٌ** and **سَاقِطٌ** are used together, as signifying † *Low, ignoble, base, vile, or mean;* applied to a man; as is said in the L: or, accord. to the O, [and the S in art. **مَقِطٌ**,] the Arabs say, in reviling, **فُلَانٌ سَاقِطٌ بَنُ مَاقِطِ بَنِ لَاقِطِ**, meaning *Such a one is a slave of a slave of a slave of a freedman, son of a slave of a slave of a freedman, son of a slave of a freedman;* the **سَاقِطُ** being the slave of the **مَاقِطُ**, and the **مَاقِطُ** being the slave of the **لَاقِطُ**, and the **لَاقِطُ** being the slave of the freedman.

(TA.) **سَقَاطُ النَّاسِ** signifies, accord. to IAqr, † *The refuse, rabble, or lowest or basest or meanest sort, of mankind, or of people;* (TA in art. **خَشِرٌ**;) as also **سَقَطٌ** † **النَّاسِ**, (TA,) and **أَسْقَاطٌ** † **النَّاسِ**, as being likened to those articles of a tent or house which are termed **سَقَطٌ**, q. v.: (Lh, M:) and **سَقَاطُ الْجُنْدِ** † *Soldiers of whom no account is made.* (TA.) † **سَاقِطَةٌ**, (M, L, TA,) in the K † **سَقِيطَةٌ**, but this is a mistake, (TA,) or, applied to a man, only used when immediately followed by **لَقِيطَةٌ**, (TA in art. **لَقِطٌ**;) also signifies † *Deficient in intellect, or intelligence, or understanding;* (M, L, K;) as also **سَقِيطٌ**; (Ez-Zejjajee, M, L, K;) and **سَقِيطَةٌ** is the fem. of the latter; (M, L, TA;) and signifies also, applied to a woman, † *Low, ignoble, base, vile, or mean,* (S, TA,) and *stupid.* (So in some copies of the S, and in the TA.) You say also, **هُوَ سَاقِطٌ فِي الْفِعْلِ** † *[He is mean in conduct: or one of whose actions no account is made].* (TA.) — Also, [as signifying † *Vile, mean, or paltry,*] applied to a thing: (TA in art. **لَقِطٌ**;) [a thing] † *falling short of the due, or just, mean.* (M in art. **وَسَطٌ**.) — **سَاقِطٌ** † *A horse that runs interruptedly.* (A, TA.) — **سَوَاقِطٌ** † *Persons who come to El-Yemámeh to bring thence for themselves provisions of dates.* (M, K, TA.) — And † this last word, † *Small,*

*low mountains, [as though] clearing to the ground.* (TA.)

and its pl. **سَوَاقِطٌ**: see **سَاقِطٌ**, throughout.

**أَسْقَاطِيٌّ** † *One who sells the parts of a slaughtered beast that are called سَقَطٌ* [q. v.]. (TA.) [See also **سَقِطِيٌّ**.]

**مَسْقُوطٌ** (S, M, K) and **مَسْقُوطٌ** (M, K,) the former extr. [with respect to rule, though the contr. with respect to usage], (M,) and the latter an inf. n. as well as a noun of place [and of time], (S, K,) *A place [and a time] of falling, falling down, dropping, dropping down, or tumbling down,* (S, M, K,) of a thing; (M, TA;) as, for instance, of a whip, and of rain: pl. **مَسَاقِطٌ**. (TA.) — **مَسْقُوطُ الرَّأْسِ**, (K,) and **مَسْقُوطَةٌ**, (Aq,) and **المسقط** alone, (A, TA,) † *The place of birth.* (K, TA.) You say, **هَذَا مَسْقُوطُ رَأْسِي** † *This is my birth-place.* (S.) And **الْبَصْرَةُ مَسْقُوطُ رَأْسِي** † [*El-Basrah is my birth-place*]. (M.) And **هُوَ يَحْنُ إِلَى مَسْقُوطِهِ** † *He yearns towards his birth-place.* (A, TA.) — **أَتَانَا فِي مَسْقُوطِ النُّجُمِ** † *He came to us at the time of the setting of the star, or asterism;* (S, TA;) [meaning, *at the time of the auroral setting of the Pleiades:* see **مَنَازِلُ الْقَمَرِ**, in art. **نَزَلٌ**.] — **مَسْقُوطٌ** also signifies *The place of the ending of anything.* (TA.) See **بَسْقُوطٌ**, in three places.

**مَسْقُوطٌ** *Casting her young one or foetus; bringing it forth abortively, or in an immature, or imperfect, state,* (M, K,) [or *dead, but having the form developed, or manifest:* see 4.]

† **هَذَا الْفِعْلُ مَسْقُوطٌ لِلنَّاسِ مِنْ أَعْيُنِ النَّاسِ** † [*This deed is a cause of a man's falling from the place which he holds in the regard of people*]: (S, K:\*) said when one does a thing that is not proper for him to do. (TA.)

**مَسْقُوطٌ** *Accustomed to cast her young; to bring them forth abortively, or in an immature, or imperfect, state,* (K,) [or *dead, but having the form developed, or manifest:* see 4.]

**تَمْرَةٌ مَسْقُوطَةٌ** [A fallen date]: some say that this means **سَاقِطَةٌ**: others, **ذَاتُ سَقُوطٍ** [having a falling]: it may be from **أَسْقَطَهُ**; like **مَحْبُورٌ** from **أَحْبَمَهُ اللَّهُ**. (TA.) — **هُوَ مَسْقُوطٌ فِي يَدِهِ**: *He is repenting, and abject;* as also **فِي يَدِهِ سَاقِطٌ**. (TA.)

† **مَشَى مَسَاقِطًا** † [*He walked, or went, in a slack, or languid, manner; as though repeatedly stumbling; or as though throwing himself down:* see 3, near the end; and see also 6]. (A in art. **طَرَحٌ**.)

## سقف

1. **سَقَفَ الْبَيْتَ**, (S, O, Mgh, K,) aor. **سَقَفَ**, (S, O, Mgh,) or **سَقَفَ**, (K,) [but this is app. a mistake, being anomalous,] inf. n. **سَقْفٌ**, (S, O, Mgh,) *He made a سَقْفٌ* [i. e. ceiling, or roof,] to the house or chamber or tent; [he ceiled it, or roofed it;] (S,

O, Mṣb, K; as also **سَقَفَهُ**; (Mṣb;) and **سَقَفَهُ**, inf. n. **تَسْقِفُ**; (O, K;) or this last has an intensive signification. (Mṣb.) — **سَقَفَ**, [aor. ʔ,] inf. n. **سَقَفَ**, *He was, or became, tall, and bent, or bowed*; said of a man, and of an ostrich, &c. (TA.) — See also 5.

2: see 1. — **سَقَفَ**, inf. n. **تَسْقِفُ**, *He was made an **أُسْقَفٌ** [i. e. a bishop]*. (O, K.)

4: see 1.

5. **سَقَفَ** *He became an **أُسْقَفٌ** [i. e. a bishop]*; (O, K;) as also **سَقَفَ** [app. **سَقَفَ**], inf. n. **سَقَفِي** [like **خَلِيفِي** inf. n. of **خَلِيفٌ**]. (TK.)

**سَقْفٌ** The ceiling, roof, or covering, (JK, MA, PS,) of a house or chamber or tent; (JK, S, MA, K, PS;) as also **سَقْفٌ**; (K;) so called because of its height, and the tallness of its wall [or walls]: (TA:) pl. of the former **سُقُوفٌ** and **سُقُوفٌ**, (S, Mṣb, K,) the latter pl. on the authority of Akh, (S,) extr., (Mṣb,) or, accord. to Fr, this is pl. of **سَقْفٌ**, (S, Mṣb, TA,) or, accord. to Fr, it may be a pl. pl., i. e. you may say **سَقْفٌ** and **سُقُوفٌ** and [then] **سُقُوفٌ** [as pl. of **سُقُوفٌ**], (TA,) and **سَقْفٌ** [also] is a pl. of **سَقْفٌ**. (Ḥam p. 227.) [In the Kur xliii. 32,] Aboo-Jaʿfar read **سُقُوفًا** من فضة; with fet-ḥ: (TA:) others read **سُقُوفًا**: (S, TA:) in the former reading, it is a sing. denoting a pl. meaning; i. e., “we would have made to the house of every one of them a **سَقْفٌ** of silver.” (TA.) — [Hence,] The sky, or heaven: (S, K:) this is called **سَقْفُ الْأَرْضِ** [the ceiling, or roof, of the earth]: of the masc. gender: occurring in the Kur xxi. 93 and lii. 5. (TA.) — Also, applied to the **لَحْي** [or part on which the beard grows] Long, and flaccid, or pendulous; syn. **طَوِيلٌ مُسْتَرْجِحٌ**. (S, K.) — See also **أُسْقَفٌ**.

**سُقُوفٌ**: see **أُسْقَفٌ**. — Also a pl. of **سَقْفٌ** [q. v.: perhaps a contraction of **سَقْفٌ**]. (Ḥam p. 227.)

**سَقْفٌ** Tallness, with a bending, or bowing: (S, K:) it is in a man, (S,) [and] in an ostrich &c. (K.) [See 1, second sentence.]

**إِيَّايَ وَهَيْبِهِ** in the saying of El-Ḥajjáj, **السَّقْفَاءُ** [Beware ye of me with respect to these **السَّقْفَاءُ**], (S, K, TA,) is [said to be] a word of which the meaning is unknown: (S:) Kt says, “I have asked often respecting it, and no one knew it:” but accord. to Z, as is related by IATH, (TA,) it is said to be a mistranscription for **السَّقْفَاءُ**, (K, TA,) pl. of **سَقْفٌ**; (TA:) for they used to assemble in the presence of the Sultán and intercede for him who was suspected, (K, TA,) and for criminals; and he [i. e. El-Ḥajjáj] forbade their doing that. (TA.)

**سَقْفٌ**: see **سَقْفٌ**, in two places: — and see also the paragraph here following, in two places.

**سَقْفَةٌ** A **صَفَّةٌ**, (S, Mṣb, K, TA,) or the like, (TA,) [i. e. a roof, or covering,] such as projects [over the door of a house], (TA,) [or of which the ends of the beams rest upon opposite houses;

i. e.] a **ظُلَّةٌ**; [often applied in the present day to a roofed, or covered, portion of a street or the like;] and any wing or porch or other thing [of a building] that is roofed over: (Mṣb:) of the measure **فَعِيلَةٌ** in the sense of the measure **مَفْعُولَةٌ**:

(TA:) pl. **سَقَائِفٌ** (Mṣb) and [coll. gen. n.] **سَقِيفٌ**. (MA.) — Any broad piece of wood, such as a plank, or a broad piece of stone, with which one may form a roof (O, K, TA) to the lurking-place of a hunter &c. (O, TA.) And [the pl.] **سَقَائِفٌ** signifies The طَوَائِقُ [app. a mistranscription for طَوَائِقُ, and, if so, meaning, agreeably with a modern usage, flat stones covering a hollow such as that] of the lurking-place of the hunter. (TA.) [And The pieces of wood which form the roof of the kind of vehicle called **مَحْمِلٌ**: see **عَارِضَةٌ**: and see also **خُذْرُوفٌ**.] — † A plank [app. of the deck] of a ship or boat: (S, K, TA:) pl. as above. (S, TA.) — † A single cranial bone of the head of the camel: (Ibn-'Abbád, K, TA:) the cranial bones being termed **سَقَائِفُ الرَّأْسِ**. (Ibn-'Abbád, TA.) — And † A single rib of a camel: (K, TA:) its ribs being termed **سَقَائِفٌ** (Az, Z, O, TA) and **سَقِيفٌ**. (O, TA.) One says, **هَدَمَ السَّفَرَ سَقَائِفَ الْبَعِيرِ** [Travel disjointed, or luxated,] the ribs of the camel. (Az, Z, TA.) — Also † A splint; i. e. a piece of wood with which a bone is set, or reduced from a fractured state: (O, K, TA:) pl. as above. (O, TA.) — And A broad and long piece of wood, which is put, or laid down, and upon which are round the mats of reeds (البَوَائِقُ) above the house-tops of the people of El-Basrah. (TA. [See also **سَقِيفَةٌ**].) — And † Any piece of gold, and of silver, that is beaten thin and long. (TA. [See, again, **سَقِيفَةٌ**].)

**سَقَائِفٌ** One whose occupation is the construction of ceilings or roofs (**سُقُوفٌ**). (TA.)

**سَقِيفِي** [and **أُسْقِفِي** or **أُسْقِفِي**] The office of an **أُسْقَفٌ** [i. e. of a bishop]. (K, O, TA.) [See also 5.]

**أُسْقَفٌ** Tall, and bent, or bowed; (S, K;) applied to a man, (S, TA,) and to an ostrich, &c.; (K, TA;) as also with damm, (K,) i. e. **أُسْقَفٌ**: (TA:) fem. **سَقْفَاءُ**, (K,) mentioned by IB as an epithet applied to a female ostrich: (TA:) and hence the **أُسْقَفُ** of the Christians, (S, K,) accord. to ISk [and others ignorant of its true derivation], because he affects lowliness. (S.) And, applied to a man, [simply,] Tall; (K;) likened to the **سَقْفُ** [or ceiling, or roof,] in height; (TA;) and so **مُسَقَّفٌ**: (O, K;) or thick and big in the bones: (K:) and [simply] bent, or bowed: (TA:) and, applied to an ostrich, crooked in the neck (K, TA) and the legs: (TA:) fem. as above; (K;) which is applied to a female ostrich as meaning long and crooked in the legs: (O:) or to a she-camel as meaning long in the hind legs, and in like manner applied to a she-ostrich. (JK.) — And, applied to a camel, Having no fur upon him. (K.)

**أُسْقَفٌ**: see the next preceding paragraph: — and the next following also.

**أُسْقَفٌ** and **أُسْقَفٌ**, (S, Mṣb, K,) as also **سُقْفٌ** (K) and **سُقْفٌ**, (TA,) [each a variation of] a foreign word used by the Arabs, (TA,) [from the Greek **ἐπίσκοπος**, A bishop; i. e.] a headman of the Christians (S, Mṣb, K) in religion; (S, K;) or [more exactly] one who is above the **قَبَائِسُ** [i. e. presbyter, or priest], and below the **مَطْرَانٌ** [or metropolitan]: (K:) or one who is learned (K, TA) in their religion: (TA:) or a king who affects loneliness in his gait: (K: [a very strange explanation:]) pl. **أُسْقَفَةٌ** (Mṣb, K) and **أُسْقَافٌ**. (K.) See also **أُسْقَفٌ**.

**أُسْقِفِي** or **أُسْقِفِي**: see **سَقِيفِي**.

**مُسَقَّفٌ** Wide in the bone [or bones] of the body. (JK.) — See also **أُسْقَفٌ**.

**شَعْرٌ مُسَقَّفٌ**, (K accord. to the TA,) or **مُسَقَّفٌ**, (so in several copies of the K,) or both, (TK,) Hair that is raised, and shaggy, or dishevelled, or disordered. (K.)

**مُسْتَقْفٌ**: see what next precedes.

سقر

1. **سَقَرٌ**, aor. ʔ; (S, Mṣb, K;) and **سَقَرٌ**, aor. ʔ; (Mṣb, K;) inf. n. **سَقَرٌ**, (S, Mṣb, TA,) of the former verb; (S, Mṣb;) and **سَقَرٌ**, of the latter verb, (Mṣb,) and **سَقَامَةٌ** and **سَقَامٌ**, (TA,) [also of the latter verb, the last like **جَمَالٌ** of **جَمِلٌ**, &c.,] or the last is a simple subst.; (Mṣb;) *He was, or became, diseased, disordered, distempered, sick, or ill*; syn. **مَرَضٌ**: (S, K, TA:) or *he was long diseased* &c. (Mṣb.) [See also **سَقَرٌ** below.]

2: see what next follows.

4. **اسْقَمَهُ**, (S, Mṣb, TA,) inf. n. **اسْقَامٌ**; (TA;) and **سَقَمَهُ**, (Mṣb, TA,) inf. n. **تَسْقِيمٌ**; (TA;) *He (God) [or it] caused him to be, or become, diseased, disordered, distempered, sick, or ill*: (S, TA:) or *caused him to be long diseased* &c. (Mṣb.) — And **أَسْقَمَ الرَّجُلُ** The man had his family affected with diseases, and the diseases came afterwards upon him. (TA.)

**سَقَرٌ** and **سَقَرٌ** and **سَقَامٌ** [are all inf. ns.; or the last, accord. to the Mṣb, is a simple subst.; and all are used as substs., signifying] A disease, disorder, distemper, malady, sickness, or an illness; syn. **مَرَضٌ**: (S, K, TA:) **سَقَرٌ** and **مَرَضٌ** are both said to be in the body, and also † in religion [&c., as is implied by phrases mentioned below, voce **سَقِيمٌ**]: (Aboo-Is-hák, TA in art. **مرض**;) pl. [of the first] **أَسْقَامٌ**. (TA.) **سَقَرٌ** **الجفون** means † Languidness, and slowness in motion, of the eyelids. (Ḥar p. 113.)

**سَقَرٌ**: see the next preceding paragraph, in two places.

**سَقِيمٌ**: see **سَقِيمٌ**.

سَقَمَ: see سَقَمٌ.

سَقِيمٌ *Diseased, disordered, distempered, sick, or ill;* (S, K, TA;) as also سَقِيمٌ: (TA:) or long diseased &c.: (Msb:) pl. of the former سَقَامٌ, (Msb, K,) like كَرَامٌ pl. of كَرِيمٌ. (Msb.) See also مَسْقَامٌ, and مَسْقِيمٌ. The phrase *إِنِّي سَقِيمٌ*, occurring in the Kur [xxxvii. 87], as a saying of Abraham, is expl. by some as meaning [Verily I am] smitten with the طَاعُونُ [or pestilence]: or the meaning is, *I shall be diseased at a future time, when the period shall have come; and it is said that he inferred, from looking at the stars, the time of a fever's coming to him: or it means † verily I am sick of your worshipping what is not God: I Ath says that, in truth, it is one of his three lies; all of which were for the sake of God and his religion. (TA.) You say also قَلْبٌ سَقِيمٌ † [A diseased, a sickly, or an unsound, heart]: and فِهْرٌ سَقِيمٌ † [Diseased, unsound, faulty, or weak, understanding]: and كَلَامٌ سَقِيمٌ † [Unsound, faulty, or weak, language]. (TA.) And هُوَ سَقِيمٌ الصَّدْرِ عَلَيْهِ † He is affected with rancour, malevolence, malice, or spite, against him. (TA.)*

سَوْقَرٌ *A kind of tree resembling the خَلِيفٌ [q. v.], but not the same as this latter: (TA:) or a kind of large tree, (AHn, K, TA,) exactly like the أُنَابُ, (AHn, TA,) which is a tree of the fig-kind, (TA in art. ثَابُ,) except that it is taller than the latter, and less broad, having a fruit like the fig (التين), which, when green, is [like] stone in hardness, but when it ripens it becomes somewhat yellow, and soft, and very sweet, and of a pleasant odour, and people send it, one to another, as a present. (AHn, TA.) [Forskål, in his Flora Aegypt. Arab., p. cxxiv., mentions سَقَرٌ, which is evidently a mistranscription for سَوْقَرٌ, and which he writes in Italic letters "sokam," as one of the names of the *ficus sycomoros*; and app. of another species or variety of fig which he terms *ficus sycomoroides*.]*

رَجُلٌ سَقِيمٌ مُسْقَمٌ *A man who is diseased and whose family are diseased. (TA.)*

مَسْقِمَةٌ *[A cause of disease: a word of the same class as مَجِينَةٌ and many others of the measure مَفْعَلَةٌ]: see an ex. voce كَطَلَةٌ.*

مَسْقَامٌ *i. q. سَقِيمٌ [Diseased, disordered, &c.]: (TA:) or [rather, agreeably with analogy,] much, or often, diseased &c.: (S, TA:) and accord. to Lh it is also applied as an epithet to a female. (TA.)*

## سَقْمُونِيَا

سَقْمُونِيَا, (so in copies of the K,) or سَقْمُونِيَا, (Mgh, Msb,) said to be an ancient Greek word, [Σκαμμωνία,] or, as some say, (Msb,) Syriac, (Mgh, Msb,) [Scammony;] a certain plant, from the hollows of which is extracted a mucilage, which is dried, and is called by the name of its plant: it is more repugnant to the stomach and the bowels than all the laxatives; but it is rendered good by aromatic substances, such as pepper

and ginger and aniseed: the weight of six barley-corns thereof to twenty eases the yellow bile, and noxious viscosities, from the most remote parts of the body; and a portion thereof with a portion of تَرْبُدٌ, or تَرْبُدٌ, [so in different copies of the K, or تَرْبُدٌ, or تَرْبُدٌ, i. e. turpeth,] in fresh milk, taken fasting, will not leave a single worm in the belly: it is wonderful in that effect, and proved by experiment. (K.)

## سَقَى

1. سَقَاهُ, aor. يَسْقِيهِ, (K,) inf. n. سَقَى; (TA; [see also سَقَايَةٌ, which is likewise said to be an inf. n. of the same verb;]) and سَقَاهُ, (K,) with teshdeed; (TA;) and اسْقَاهُ; (K, TA; [in the CK, erroneously, اسْتَقَاهُ;]) all have one meaning; (TA;) [i. e. He gave him to drink, generally water, often milk, and sometimes poison or some other thing: and the first often signifies he watered him, namely, a beast; and in like manner seed produce &c., i. e. irrigated it; as will be shown by what follows:] or سَقَاهُ [is said when you mean he gave him drink] لِشَفْتِهِ [to his lip], (S,) or بِالشَّفَةِ [by means of the lip], as also سَقَاهُ; and اسْقَاهُ means he directed him to water, (K,) or he watered (سَقَى) his cattle or his land: (S, K:) or both of them, (K, TA,) i. e. سَقَاهُ and اسْقَاهُ, (TA,) signify he assigned to him, or gave to him, (جَعَلَ لَهُ,) water, (K, TA,) or drink, or water for irrigation; so that سَقَاهُ is like كَسَاهُ, and اسْقَاهُ is like أَلْبَسَهُ, as Sb says: (TA:) or, as some say, سَقَيْتُهُ I gave him water to his mouth; and اسْقَيْتُهُ, I assigned to him, or gave to him, (جَعَلْتُ لَهُ,) drink, or water for irrigation, that he might do as he would; and like them are كَسَوْتُهُ and أَلْبَسْتُهُ: (Ham p. 45:) Er-Rághib says that السَّقَى signifies the giving one drink; and الإسْقَاءُ, the giving one drink so that he may take it howsoever he will; so that the latter is more ample in meaning than the former. (TA.) Both سَقَى and اسْقَى are sometimes used in relation to what is in the bellies of camels or other cattle; [meaning their milk;] as in the Kur [xxiii. 21], where it is said, نَسْقِيكُمْ مِمَّا فِي بُطُونِهِمَا, [i. e. We give you to drink of what is in their bellies,] accord. to different readings. (TA.) One says, سَقَاهُ الْمَاءَ, [He gave him to drink water, or the water,] inf. n. as above: (Mgh:) and سَقَيْتُهُ الْمَاءَ [I gave him to drink water, or the water, much, or often]: the teshdeed denotes muchness, or frequency. (S.) [See also a tropical usage of the former verb in a verse cited in p. 85, col. 3: and another, from Tarafeh, in p. 134, col. 3. One says also, سَقَى الْمَاءَ, without a second objective complement, He supplied, or gave, water, or the water.] And سَقَيْتُ الزَّرْعَ, [I watered, or irrigated, the seed-produce,] inf. n. as above; as also اسْقَيْتُهُ, (Msb.) And سَقَيْتُ فِي الْقَرْبَةِ and اسْقَيْتُ فِيهَا [I poured water into the water-skin]: a poet says, [in one of my copies of the S, Dhu-r-Rummeh,]

وَمَا شَتْنَا خَرْقَاءَ وَإِهَ كِلَاهِمَا  
سَقَى فِيهِمَا مُسْتَعَجِلٌ نَرٌ تَبَلَّلَا  
بِأَنْبَعٍ مِنْ عَيْنِكَ لِلدَّمْعِ كَلَّمَا  
تَعَرَّفَتْ دَارًا أَوْ تَوَقَّمتْ مَنْزِلًا

[And two old and worn-out skins of an unskilful woman who has not sewed them well, each of them unsound, into which a person in haste has poured water, they not having been previously moistened, (تَبَلَّلَا being for تَبَلَّلَا,) are not more liable to the shedding of their water than are thine eyes to the shedding of tears whenever thou investigatest a dwelling or imaginest a place of alighting, or abode]. (S.) [And hence, app.,] سَقَى فَلَانٌ فِي ذَكَرِهِ † Such a one became vehemently affected by sexual appetite. (JK.) One says also, سَقَاهُ اللَّهُ الْغَيْثَ and اسْقَاهُ (S, Msb, K) God sent down rain to him, or may God send &c.: (K:) both of these verbs being used by Lebeed in his saying,

سَقَى قَوْمِي بَنِي مَجْدٍ وَأَسْقَى  
نُمَيْرًا وَالْقَبَائِلَ مِنْ هِلَالٍ

[May He send down rain to my people, the sons of Mejd, and may He send down rain to Numeyr, and the tribes of Hilal]. (S.) [Hence,] one says, سَقَى اللَّهُ عَصْرَ الشَّبِيبةِ † [May God freshen as with rain the times, or mornings, or afternoons, of youth, or young manhood]. (A and TA in art. شَب.) And سَقَيْتُ فَلَانًا, (S,) and اسْقَيْتُهُ, and سَقَيْتُهُ, (S, K,) which last is the form in most repute as expressive of a prayer, (Ham p. 45,) and of which the inf. n. is تَسْقِيَةٌ, (K,) I said to such a one سَقَاكَ اللَّهُ [May God send down rain to thee], (S and K in explanation of the second and third,) or سَقَاكَ اللَّهُ سَقِيًا [which virtually means the same, for سَقَاكَ اللَّهُ سَقِيًا]: (S in explanation of the first and second, and K in explanation of the second and third:) [or,] accord. to some, one says سَقَيْتُهُ when it [which he gives, i. e. water or the like,] is in his hand; [agreeably with the first explanation in this art.]; and اسْقَيْتُهُ signifies I prayed for him, saying لَكَ سَقِيًا. (Msb.) — سَقَى بَطْنَهُ, (JK, S, MA, K,) inf. n. سَقَى; (JK, S;) and سَقَى, (JK, I Ath, TA,) or سَقَى, aor. اسْتَسْقَى, inf. n. سَقَى or سَقَى; (MA;) and اسْتَسْقَى; (JK, S, K; [in my copy of the Msb اسْتَسْقَى, which I doubt not to be a mistranscription, as the verb most commonly known in the sense here following is اسْتَسْقَى, and as this is not there mentioned;]) His belly [was, or became, diseased with dropsy, i. e.] had yellow water [meaning serum] (JK, S, Msb, K, TA) apparent in it, (JK,) or collected in it; (S, K, TA;) for which there is scarcely, or never, any cure; (Msb, TA;) his belly became swollen [with dropsy]. MA.) — [In the phrase written in the CK سَقَى قَلْبَهُ عَدَاوَةً, the verb is correctly سَقَى: see 2.] — سَقَى العَرَقُ The sweat flowed without stopping. (TA.) — سَقَى الثَّوْبَ, and سَقَاهُ, He made the garment, or piece of cloth, to imbibe a dye. (TA.) — [سَقَى also signifies He tempered



steel; and is used in this sense in the present day: and accord. to a reading in one of my copies of the S, in art. شرح, سقى also has this meaning.] — See also 4, last sentence.

2: see 1, in six places. — سَقَى قَلْبَهُ عَدَاوَةً (K, TA, [in the CK, erroneously, سَقَى,] and بالعداوة, (TA, and thus, and thus only, in the JK,) inf. n. تَسْقِيَةٌ, (JK, TA,) † His heart was made to imbibe enmity, (K, TA,) is said of a man to whom a thing that he dislikes, or hates, has been repeatedly done. (TA.)

3. مَسَاقَاةٌ [The giving to drink, one with another. See a tropical usage of its verb in an excited in art. شف, conj. 8. —] The drawing of water together. (KL.) — And a man's employing a man to take upon himself, or manage, the culture [or watering &c.] of palm-trees or grape-vines [or the like] on the condition of his having a certain share of their produce: (S, TA:) Az says that the people of El-'Irāk term it مَعَامَلَةٌ. (TA.)

4: see 1, in thirteen places. — One says also, أَسْقَيْتُهُ رَكِيَّتِي I assigned to him my well [to draw water therefrom]: and أَسْقَيْتُهُ جَدْوَلًا مِنْ نَهْرِي I assigned to him [a streamlet as] a place, or source, of irrigation, from my river, or rivulet; and أَسْقَيْتُ لَهُ مِنْهُ [which means the same]. (TA.) — And اسقاه It produced in him [dropsy, or] yellow water. (JK. [See 1, near the end of the paragraph.]) — And He gave him a made [skin such as is termed] سَقَاءٌ: (Az, K, TA: [it is said in the TA that وَهَبَ مِنْهُ in the K should be وَهَبَ لَهُ, as in the explanation by Az: but see art. وهب, in which it is said that منه وهب is allowable, and occurs in several trads.:]) or he gave him a hide to make of it a سَقَاءٌ: (K:) or اسقاه has the latter meaning: (JK, TA:) and اسقى إهابها occurs in a trad. as meaning Give thou its hide to him who will make of it a سَقَاءٌ. (TA,) or make thou its hide to be a سَقَاءٌ for thee. (JK.) — Also, (JK, S, K, TA,) and سَقَاهُ (K,) the latter mentioned as on the authority of IAg, but disallowed by Sh, (TA,) i. q. اغتابه † [He spoke evil of him, or traduced him, in his absence or otherwise], (JK, S, K, TA,) in a foul manner; (TA;) and imputed to him a vice, fault, or the like: (S, TA:) and J cites [in the S] a verse of Ibn-Aḥmar ending with the phrase اسقى سقائيا [app. as meaning † Who has spoken evil of me, &c.]. (TA.)

5. تسقى It (a thing) received, or admitted, moisture, (M, TA,) or irrigation; or became plentifully irrigated, or succulent, or sappy. (M, K, TA.) The Hudhalee (El-Mutanakhhil, TA) says.

• مُجَدَّلٌ يَتَسَقَى جَنْدُهُ دَمَهُ  
• كَمَا تَقَطَّرُ جَذْعُ الدَّوْمَةِ الْقَطْلُ

meaning [Thrown down upon the ground, his skin] becomes drenched with his blood (يَتَسَرَّبُهُ) [like as drips the severed trunk of the Theban palm-tree]: or, as some relate the verse, يَتَسَقَى

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[becomes overspread, here meaning suffused], from الكسوة. (S, TA.) — تَسَقَّتِ الإبلُ الحوذانَ (S, TA.) — † The camels ate the حوذان (a certain plant, TA) in its fresh and moist state, and became fat upon it. (K.)

6. تَسَقَوْا They gave to drink, one to another, (S, MA, TA,) with the full measure of the vessel in which they were given to drink. (S, TA.) [See also 3.]

8. استقى He drew water (TA) مِنَ الْبَيْتْرِ [from the well], (S, TA,) and مِنَ النَّهْرِ [from the river, or rivulet]. (TA. [Golius and Freytag make the verb in this sense, erroneously, استسقى; but the former mentions استقى also in the same sense.]) [And استقى على بعيرٍ He drew water upon a camel in a manner expl. voce سَانِيَةٌ, q. v.: often occurring in the Lexicons.] — And † He was, or became, fat, (K, TA,) and satisfied with drinking of water. (TA.) — See also 10, in two places.

10. استسقى He sought, or demanded, drink (سَقِيًا, K, TA, [in the CK سَقِيًا,] i. e. مَا يُشْرَبُ, TA; مِنْهُ [from him]; as also استقى. (K, TA. [In the CK is immediately added after this explanation, وَسَقِيًا: but this is a mistranscription for وَتَقِيًا; expressing another signification of these two verbs, which will be expl. below.]) And He asked, begged, or prayed, for rain; (Msb, TA;) i. q. اسئطر. (S in art. مطر, and Msb.) [Hence, صَلَاةُ الْإِسْتِسْقَاءِ The prayer of the petitioning for rain. And استسقى لها He said سَقَاهَا اللَّهُ May God send down rain upon it, namely, a land: see Har p. 300.] — And He constrained himself to vomit; or vomited intentionally; syn. تَقِيًا; [see a statement above, in this paragraph, respecting a mistranscription in the CK;] as also استسقى (K, TA;) mentioned by ISd. (TA.) — See also 1, in the last quarter of the paragraph.

سقى in the phrase سَقَى الْفُرَاتِ, which means The towns, or villages, [or lands,] watered by the Euphrates, is said by Mṯr to be an inf. n. used as a subst. [properly so termed, and, being originally an inf. n., it may be used alike as sing. and pl.]; or, in this phrase, a noun that should be prefixed to it [such as ذَات], is suppressed: or, accord. to some, it is سَقَى [q. v.], an instance of the measure فَعَلَ in the sense of the measure مَفْعُول; and thus it is in the handwriting of El-Hareere in his 22nd Maḳāmeḥ. (Har p. 246.) — See also the next paragraph.

سقى Drink; or what is drunk; (TA;) or what is given to drink; (K, TA;) a subst. from سَقَاهُ and سَقَاهُ; (S, TA; [in the former of which, this meaning is indicated, and also the meaning of water given to drink to cattle; and water with which land is irrigated;]) in the M, drink given to camels: (TA:) pl. أَسْقِيَةٌ. (S, TA.) And [particularly] A share, or portion, of water [for irrigation]: one says, كَرْمٌ سَقَى أَرْضِكَ [How many bucketfuls or skinfuls, (the specificative being suppressed,) virtually meaning how much,

is the share, or portion, of water for the irrigation of thy land?]. (S, TA.) — And Water, (K, TA, [in the CK ما, a mistranscription for ماء,]) i. e. yellow water [meaning serum, effused in dropsy], incidental in the belly, (K, TA,) scarcely, or never, curable; (TA;) as also سقى: (K: [وَيَفْتَحُ being there added: and the word as meaning "yellow water" is written only with fet-h in the JK: but in the TA, ويفتح forms part of the addition here following:]) or it is in white نَفَائِح [meaning cells] in the fat of the belly; [in which sense, also, the word is written only with fet-h in the JK;] and it [app. meaning the belly] is opened (وَيَفْتَحُ) on the occasion of its issuing: so says ISd: (TA:) a subst. from سَقَى بَطْنَهُ [q. v.]. (S, TA.) And A skin [or membrane] containing yellow water, which cleaves asunder from over the head of the young one [at the birth]: (K, TA:) or, as in the T, the water that is in the [membrane called] مَشِيمَةٌ, that comes forth عَلَى رَأْسِ الْوَالِدِ [meaning at the birth]. (TA.) — Also Land that is irrigated; having the meaning of the measure مَفْعُول, like نَقَض [in the sense of مَنقُوض]: (Er-Rāghib, TA: [see also سقى:]) or it signifies, (K,) or so سقى, of the same measure as سقى and صَبَى, (Mgh,) and مَسْقُوعِي, (S, Mgh, K,) app. a rel. n. from مَسْقَى, not from مَسْقَى, for if it were from the latter it would be مَسْقِي, (M, TA,) [or, accord. to some, if from مَسْقَى, it may be either مَسْقَى or مَسْقُوعِي, (see Lumsden's Arab. Gr. p. 630,)] seed-produce irrigated (S, Mgh, K) by water running upon the surface of the earth; (S, Mgh;) [i. e., not by rain only;] † سقى being the contr. of بَسَى; (Mgh;) and مَسْقُوعِي, contr. of مَطْبُوعِي, (Mgh, TA,) which signifies "watered [only] by the rain;" and the vulgar say مَسْقَاوِي. (TA.)

سقى A belly swollen [with dropsy]. (MA.)

سقى A giving of drink; [or a giving to drink;] like [the inf. n.] سقى. (Er-Rāghib, TA.) — And A sending down of rain upon mankind and the lands: (TA:) a subst. from سَقَاهُ اللَّهُ الْعَالَمِينَ. (S, K, TA.) One says, دَعَوْتُ لَهُ بِالسَّقِيَا [I prayed for him for the sending down of rain]. (JK.) And it is said in a form of prayer, سَقِيَا رَحْمَةً وَلَا سَقِيَا عَذَابًا [We ask of Thee a sending down of a rain of mercy, and not a sending down of a rain of punishment]; meaning, send Thou down upon us a rain in which shall be benefit, without injury, and without laying waste. (Msb.) One says also أَرْضٌ خَائِضَةٌ السَّقِيَا Land easy of irrigation [either by the rain or otherwise]: (K in art. خَفَضَ:) and the contr. is termed رَافِعَةٌ السَّقِيَا. (TA in that art.) — Also i. q. شرب [i. e. شرب, meaning A beast's share, or portion, of water]: so in the Kur xci. 13. (Jel.)

سقاء A skin, (KL,) or a قُرْبَةٌ, (JK,) [i. e.] a skin of a young goat or sheep when it has entered

its second year, (M, K,) used for water and for milk, (ISK, JK, S, Mṣb, K, KL,) or, accord. to ISd, only for water: (TA:) it is termed **أَبْنُ أُدَيْمِرٍ** [made of one hide; but there are larger sorts]; and if larger, it is termed **أَبْنُ أُدَيْمِينَ** [made of two hides], and **أَبْنُ ثَلَاثَةِ أَدْمَةٍ** [made of three hides]: (T and TA in art. **بَنَى**;) accord. to ISk, the **وَطْبُ** is peculiarly for milk; and the **نَخْيُ**, for clarified butter; and the **قُرْبَةُ**, for water: (S:) the pl. (of pauc., S) is **أَسْقِيَاتٌ** and **أَسْقِيَاتٌ** and (of mult., S) **أَسْقِيَاتٌ**, (S, K,) or this last is a pl. pl. (T, TA.) — See also 4, last sentence. — [And see a phrase voce **جَذَاءٌ**, in art. **حَدُو**, where it is applied to † The stomach of a camel, in which water is stored.]

**سَقَى**: see **سَقَى**, last sentence, in two places. — Also *A cloud having large drops [of rain]*, (S, K,) *vehement in the falling [thereof]*: (S:) [like **رَمَى** and **رَوَى**]: pl. **أَسْقِيَةٌ**. (S, K.) — And *The papyrus (بُرْدِي)*: (JK, S, K:) or *tender papyrus*: so called because of its growing in, or near to, water: (TA:) occurring in a verse of Imra-el-Kays, cited voce **مُذَلَّلٌ**: (S, TA: [but see what is said under this word, **مُذَلَّلٌ**: and see Ham p. 555:]) n. un. **سَقِيَّةٌ**. (S.) — And *Palm-trees*; (S, K;) and **سَقِيَّةٌ** signifies [the same, or] *palm-trees that are irrigated by means of water-wheels (دَوَالٍ, [pl. of دَوَالِيَّةٌ, q. v.])*. (TA.)

**سَقَاةٌ**: see what next follows.

**سَقَاةٌ** and **سَقَاةٌ** and **سَقَاةٌ** and **سَقَاةٌ** *A place for giving to drink or for watering*: (K, TA:) what is termed **سَقَاةُ الْمَاءِ** is well known: (S:) i. e. **سَقَاةٌ** signifies *a place made, or prepared, for the giving to drink to people*: (Mṣb:) *a construction for water*: (Mgh:) or *a place in which beverage is made, or prepared, at the fairs, or festivals, &c.*: (JK, T, TA:) [and particularly a place in which a beverage made of raisins steeped in water was given at the general assembly of the pilgrims:] and **سَقَاةٌ** signifies *a drinking-place [in a general sense]*: and he who pronounces it with **kesr** to the **ر** [**سَقَاةٌ**] makes it to be like the utensil called **الْدَيْكُ** [*the drinking-vessel of the cock*]: (S:) [see **تُرْفَةٌ**]: and the pl. is **مَسَاقِي**. (TA.) — **سَقَاةٌ** also signifies *A vessel in which one is given to drink*: (K:) in the **Ḳur** [xii. 70], it means the king's *drinking-cup*; (Mgh;) his **صَوَاعُ**, in [or from] which he drank, (JK, S, TA,) and with which they measured corn; and it was a vessel of silver. (TA.) — And **سَقَاةُ الْحَاجِّ** means *The beverage made of raisins steeped in water which [the tribe of] Kureysh used to give to the pilgrims to drink*: it was under the superintendence of El-'Abbás in the Time of Ignorance and in El-Islám: (TA:) or **سَقَاةٌ** in this phrase is an inf. n.; so in the **Ḳur** ix. 19; (Mgh;) where it is said, **أَجْعَلْتُمْ سَقَاةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ**

وَأَلْيَوْمِ الْآخِرِ; the two words **سَقَاةٌ** and **عِمَارَةٌ** being inf. ns. of **سَقَى** and **عَمَرَ**; (Bd;) the meaning being **أَجْعَلْتُمْ أَهْلَ سَقَاةِ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ** [i. e. *Have ye made, or pronounced, the authors of the giving to drink to the pilgrims, and of the keeping in repair of the sacred mosque, to be like him who has believed in God and the last day?*]; and this is confirmed by another reading, which is, **سَقَاةُ الْحَاجِّ وَعِمَارَةُ الْمَسْجِدِ**: (Ksh, Bd:) or the meaning is, **أَجْعَلْتُمْ سَقَاةَ الْحَاجِّ كَأَيَّامٍ مَنْ أَمَنَ** [i. e. *have ye made, or pronounced, the giving to drink to the pilgrims, &c., to be like the belief of him who has believed &c.?*]. (Bd.) [See also **رِفَادَةٌ**.]

**سَاقِي**; and the fem. **سَقَاةٌ** and **سَقَاةٌ**: see **سَقَى**, in six places. — **السَّقَاةُ** is also the appellation of *A certain intelligent bird, that draws water for itself*. (JK.) [It is applied in the present day, by some, to *The pelican*: and by some, to *the aquiline vulture; commonly called the رَخْمَرُ*.]

**سَاقِي** and **سَقَاةٌ** *Giving to drink; or one who gives to drink*: (K, TA:) the former signifies [generally as above, or a cup-bearer: and also] *watering seed-produce; or a waterer of seed-produce*: (Mṣb:) [and † the latter generally signifies *a water-carrier*]: the pl. of the former is **سَقِي**, (K, TA,) with **dam** and then **teshdeed**, (TA,) [accord. to the **سَقَى**, which is app. a mistranscription,] and **سَقَاةٌ**, (K, TA,) like **رَمَانٌ**, (TA,) or **سَقَاةٌ**: (CK:) [this last is a well-known pl. of **سَاقِي**, and as such has occurred above, voce **سَقَاةٌ**]: the pl. of **سَقَاةٌ** is **سَقَاوُونَ**: (K:) and a woman is termed **سَقَاةٌ** and **سَقَاةٌ**. (S, K.) It is said in a prov.,

إِسْتِ رَقَاشِ إِنَّهَا سَقَاةٌ

[Give thou to drink to *Rakashi*: verily she is one who gives to drink: **رَقَاشِ** being a woman's name]: it is applied to him who does good: meaning do thou good to him, because of his doing good. (A'Obeyd, S.) — [Hence,] **سَاقِي** *A certain vein [app. the central artery of the retina] which passes from the interior of the head to the eye, and the severing of which occasions the loss of the sight*. (JK.) [See also the next paragraph.]

**سَاقِيَةٌ** [a subst. from **سَاقِي**, made so by the affix **ة**,] *A rivulet, or streamlet*, (T, K, TA,) *for the irrigation of seed-produce*; (T, TA;) *a small channel for the irrigation of land*; (Mṣb;) it is larger than a **جَدْوَلٌ**, and than a **نَهْرٌ**: (Mgh:) pl. **سَوَاقِي**. (Mgh, TA.) It is now vulgarly applied to designate *The [kind of water-wheel for irrigation termed] دَوَالِبُ* [q. v.]. (TA in art. **دَوَالِبُ**.) — And [the pl.] **السَّوَاقِي** signifies *Certain veins which discharge into the أَيْهَرَانِ* [dual of **أَيْهَرٌ**, q. v.]. (JK.)

**مَسْقِي** *A time [and a place] of giving to drink*. (JK, TA.)

**مَسْقَاةٌ**: see **سَقَاةٌ**, in two places. One says

when the Sultán has dealt gently with his subjects in his government of them, **أَبْلَغَ السُّلْطَانُ** [The Sultán has caused the beast pasturing at pleasure amid abundant herbage to come to his drinking-place]. (TA.) [See also **شُرْبَةٌ**.]

**مَسْقَاةٌ**: see **سَقَاةٌ**, in two places. — Also *A thing which is made for the جَرَارُ [or water-jars], and upon which the mugs are hung*. (JK, TA.)

**مَسْقِي** [Given to drink: and] *watered seed-produce* [i. e.]. (Mṣb.) — [Hence,] **إِنَّهُ لَمَسْقِيٌّ** [Verily he is tinged with redness]. (JK.)

**مَسْقَوِيٌّ** and **مَسْقَوِيٌّ**: see **سَقَى**, last sentence, in three places.

## سك

1. **سَكَّ**, (K, TA,) i. q. **سَدَّهُ** [i. e. *He closed or closed up, or he stopped or stopped up, or repaired, and made firm or strong, the thing*]. (K, TA.) [In the place of **سَدَّ الشَّيْءُ**, the explanation of the inf. n. accord. to the reading in the TA, we find in the CK **سَدَّ الشَّيْءُ**: and it seems that **سَدَّهُ** is a correct meaning of **سَدَّهُ**; for it is said that] from **مَسْكُوكٌ** as signifying **مَسْدُودٌ** is the post-classical phrase as **سَكَّ** [i. e. *The making fast of doors*]. (TA.) [In the present day, **سَدَّ الْبَابَ**, aor. and inf. n. as above, means *He locked, and he bolted, the door*.] — And **سَكَّهُ**, (TA,) inf. n. as above, (S, K, TA,) *He clamped it [ضَبَّيْهُ] with iron; namely, a door, (S, K, TA,) and wood*. (TA.) — Also **سَكَّهُ**, aor. as above, (S, TA,) and so the inf. n., (K, TA,) *He cut off his ears*. (S, K, TA.) — **سَكَّ بَمَا فِي بَطْنِهِ**, (TA,) inf. n. as above, (K, TA,) *He cast forth what was in his belly*; (K, TA;) *muted, or dunned*; (TA;) said of an ostrich: (K, TA:) and so **سَجَّ**. (TA.) And **سَكَّ بِسَلْجِهِ**, (AA, TA,) inf. n. as above, (K, TA,) *He cast forth his excrement, or ordure, (AA, K, TA,) in a thin state*; (AA, K, TA;) as also **زَكَّ**, (AA, TA,) and **هَكَ**. (TA.) And **هُوَ يَسْكُ**, inf. n. as above, *He voids thin excrement or ordure*; (Aṣ, S, TA;) as also **سَجَّ**, inf. n. **سَجَّ**. (Aṣ, TA.) And **أَخَذَهُ سَكٌّ** [*He was taken with a looseness of the bowels*]; he had thin evacuations of the bowels; expl. by **قَعْدَ مَقَاعِدِ رِقَاقًا**: and **أَخَذَهُ سَكٌّ فِي بَطْنِهِ**: and **قَعْدَ مَقَاعِدِ رِقَاقًا** [signifies the same; or] *his bowels became loose*; as also **سَجَّ**; so says Yaḥkoob; and he asserts it to be formed by substitution; but which of the two is so formed is unknown. (TA.) — **سَكَّ فِي الْأَرْضِ** *He went at random in the land, or country, not knowing whither to go, and was perplexed*. (Ibn-'Abbád, O.) [See also 7.] — One says also, **أَيْنَ تَسْكُ** *Whither goest thou?* (Ibn-'Abbád, O.) — **مَا سَكَّ سَمْعِي مِثْلَ ذَلِكَ الْكَلَامِ** — *The like of that speech has not entered my ear, or ears*: and **مَا أَسْكُ فِي مَسَامِعِي مِثْلَهُ** *The*

like of it has not entered my ears. (TA.) = سَكَّ [sec. pers., app., سَكَّتْ] aor. ء, (TA.) inf. n. سَكٌّ (K, TA.) It (one's nature, or disposition,) was, or became, base, ignoble, mean, or sordid. (K, TA.) = سَكَّ (Mṣb, TA.) sec. pers. سَكَّتْ (Mṣb, K, TA, [in the CK, erroneously, سَكَّتَتْ]) inf. n. سَكَّ (S, Mgh, Mṣb, K, TA.) said of a man, &c., (K,) + He was small in the ear, (S, Mgh, Mṣb, K, TA.) with a sticking thereof to the head, and small projection thereof: (K, TA:) or he was short in the ear, with a sticking thereof to the part behind it: (TA:) or he was small in the قُوف [here meaning either the upper part or the helix (in the CK قُوب)] of the ear, and narrow in the ear-hole. (K, TA.) And + He was, or became, deaf. (K, TA.)

7. انسكت الإبل The camels went at random. (Ibn-'Abbād, O, TA. [See also سَكَّ فِي الْأَرْضِ, above.]) انسَكَفَ in the case of the birds called قَطَا means Their going at random, and depressing their breasts, after soaring in their flight and circling in the air. (Ibn-'Abbād, O, K.)

8. استك It (a thing) was, or became, closed or closed up, or stopped or stopped up, or repaired, and made firm or strong; quasi pass. of I in the first of the senses assigned to it above; syn. انسد. (TA.) — [Hence,] استكت مَسَامِعُهُ † His ears became stopped up, or deaf, (S, Mṣb, K, \*) and narrow [in the aperture]. (S, K.) — And استك التبت † The herbage became luxuriant and dense, (S, K,) its interstices becoming closed up. (S.) And استكت الرِّيَاضُ † The meadows became luxuriant and dense [in their herbage]. (As, TA.) = See also I.

سَكٌّ A nail; a pin, or peg, of iron; as also سَكِّي; (S, K;) like as one says دَوِي and دَوِي: (S:) pl. سَكَك (S, K) and سَكُوك. (K.) [A verse of Aboo-Dahbal El-Jumāhee is cited as an ex. in the TA as follows:

\* دِرْعِي دِلَاصٌ سَكَّهَا سَكَّ عَجَبٌ \*  
\* وَجَوْبُهَا الْقَاتِرُ مِنْ سَبْرِ الْيَلْبِ \*

but see يَلْبٌ. = A straight, or an even, building, and excavation, (O, K,) like a wall, without curvity, or bending. (O.) — A coat of mail narrow in the rings; (S, K;) as also سَكٌّ, and سَكَا: (K:) or, accord. to the O, soft in the rings. (TA.) — See also the next paragraph.

سَكٌّ A well narrow (Lth, AZ, As, S, O, K) in its cavity, or interior, (Lth, O,) or from its top to its bottom, (AZ, S, O,) or in its aperture; as also سَكٌّ, and سَكُوك: (K:) or a well even in its cavity, or interior, and in its casing: or, accord. to Fr, one well, or strongly, or compactly, cased, and narrow: the pl. of سَكٌّ is سَكَك; and the pl. of سَكُوك is سَكُّ, so that the latter is both a sing. and a pl. (TA.) — And A narrow road: (I'Abbād, O:) or a road stopped up: (K:) or a road narrow and stopped up. (Lh, TA.) — See also سَكٌّ. — Also The hole of the scorpion, (Ibn-

'Abbād, S, O, K,) in the dial. of the Benoo-Asad; (Ibn-'Abbād, O;) and of the spider, (O, K,) likewise, because of its narrowness. (TA.) = Also A sort of perfume, (S, Mgh, O, Mṣb, K,) prepared from زَامِك [q. v.], (K,) or from musk and زَامِك, (O,) the former being bruised, or pounded, sifted, kneaded with water, and wrung hard, and wiped over with oil of the خَبِرِيُّ [q. v.] in order that it may not stick to the vessel, and left for a night; then musk is pounded, or powdered, (يَسْحَقُ) and put into it by degrees, and it is [again] wrung hard, and cut into small, round, flat pieces, and left for two days, after which it is perforated with a large needle, and strung upon a hempen string, and left for a year; and as it becomes old, its odour becomes the more sweet. (K.) = Also pl. of أَسَكُّ. (K.)

سَكَّةٌ A ploughshare; i. e. the iron thing with which the ground is ploughed; (S, TA;) the iron appertenance of the plough. (K.) Hence the trad., مَا دَخَلَتِ السَّكَّةُ دَارَ قَوْمٍ إِلَّا دَلُّوا [The ploughshare enters not the abode of a people, or party, but they become abased]; meaning, in consequence of the violence and the demands that the agriculturists experience from the ruling power. (TA.) — And A die, i. e. an engraved piece of iron, (S, \* Mṣb, K, TA,) having an inscription upon it, (TA,) with which dirhems and deenārs are stamped, (S, \* Mṣb,) or upon which pieces of money (دِرَاهِمٌ) are struck: (K:) pl. سَكَّك. (Mṣb.) — And, because stamped therewith, A coined dirhem, and deenār; (TA;) which latter is called [also] سَكِّي (O, K, TA,) [in the CK سَكِّي, but it is] with kesr. (TA.) = Also A row سَطْرٌ, or سَطْرٌ, (S, O, Mṣb, or سَطْرٌ, K, or سَطْرٌ) of palm-trees. (S, O, Mṣb, K, TA.) Hence their saying, (S,) or the saying of the Prophet, (O,) خَيْرَ الْمَالِ مَهْرَةٌ مَأْمُورَةٌ أَوْ سَكَّةٌ مَأْمُورَةٌ (S, in the O مهرة مأمورة او مهرة مأمورة) meaning [The best of property is] a prolific filly (TA) or a row of palm-trees fecundated: (S, TA:) or, accord. to As, سَكَّةٌ مَأْمُورَةٌ here signifies a ploughshare properly prepared [for ploughing]; and, he says, the meaning is, that the best of property is a brood [of a mare] or seed-produce. (S.) [It has been suggested to me that, if طريقة in the explanation above have the signification here assigned to it, the epithet مصطفة is redundant; and therefore that طريقة alone may be the proper explanation, and may mean in this case, as it does in many others, a tall palm-tree, or the tallest of palm-trees, or a smooth palm-tree, or a palm-tree the head of which is reached by the hand; and that مصطفة may have been added in consequence of misunderstanding, and سَطْرٌ substituted for طريقة for the same reason: but I think it much more probable that the epithet has been added because طريقة is ambiguous; and this is confirmed by what here follows.] — Also A زَقَاتٌ [meaning street]: (S, O, \* Mṣb:) or [rather] a wide زَقَاتٌ: (Mṣb:) or an even road, (K, TA,) [or street,] of such as are termed أَرْقَةٌ [pl. of زَقَاتٌ]: (TA:) so called because the houses therein form a row or rows [on either side]; (O, TA;) being

likened to a سَكَّةٌ of palm-trees: (TA:) [in the present day, often applied to a highway, and to any road:] pl. سَكَّك [as above]: (O:) and أَرْقَةٌ is syn. with سَكَّك as meaning [اجعل] (TA.) — [Hence also, app., one says,] اجعل الأمر سَكَّةً واحدةً + Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. أدركه) — And أَخَذَ الْأَمْرَ بِسَكَّتِهِ (K,) and بِسَكَّتِهِ (TA,) + [He took the thing, and he attained it, in its proper way, or] when it was possible. (K, TA.) — And فَلَنْ صَغَبَ السَّكَّةُ † Such a one will not remain quiet, or still, or steady, by reason of hastiness of temper. (Ibn-'Abbād, Z, O, TA.) = Also The house [or station] of the بَرِيد [or messenger that journeys on a beast of the post, or messengers on beasts of the post: it is likewise called السَّكَّةُ البَرِيدُ: see بَرِيدُ]: and أَصْحَابُ السَّكَّكِ, occurring in a letter of 'Omar Ibn-'Abd-El-'Azeez, means the بَرِيد [or messengers on beasts of the post] who are stationed there to be sent on affairs of importance. (Mgh.) سَكَّةٌ البَرِيدِ is well known [as having the meaning assigned to it above: and also as meaning The space, or distance, between each station of the messengers above mentioned and the station next to it: see, again, بَرِيدُ]. (Ibn-'Abbād, O.)

سَكَّك inf. n. of سَكَّ, sec. pers. سَكَّتْ. (Mṣb, TA. [See I, last sentence but one.]

سَكَّك [a pl. of which the sing. is not mentioned,] Bustards; syn. حَبَارِيَات. (TA.)

سَكَاكٌ The air that is next to the clouds, or to the higher part, (عَنَانٌ) of the sky; as also سَكَاكَةٌ: (S, K:) or both signify the air, or atmosphere, between heaven and earth: like لَوْحٌ: the pl. of the second is سَكَكَاك. (TA.) Hence the saying, لَا أَفْعَلُ ذَلِكَ وَلَوْ نَزَوْتُ فِي السَّكَاكِ, meaning [I will not do that even if thou leap] into the sky. (S.) — Also The part, of an arrow, which is the place of the feathers. (Ibn-'Abbād, O, K.)

سَكُوك: see سَكٌّ, in two places.

سَكَّكَا [They pitched their tents] in one row: (Th, K:) and said with ش, [i. e. سَكَّكَا], accord. to IAsr: (TA:) but Th says that it is only with س, deriving it from سَكَّةٌ signifying "a wide زَقَاتٌ." (TA in art. شك.)

سَكَاكَةٌ Small in the ear, (M, K,) or in the ears. (IAsr, TA.) [See also أَسَكُّ.] — And † One who is alone in his opinion, having none to share with him in it, (AZ, K, TA,) who acts without caring how his opinion happens to be: pl. سَكَاكَات: it has no broken pl. (AZ, TA.) = See also سَكَاكٌ.

سَكَاكٌ pl. of سَكَاكَةٌ as syn. with سَكَاكٌ [q. v.]. (TA.) — See also سَكَّةٌ, in the latter half of the paragraph.

سَكِّي: see سَكٌّ.

سَكِي: see سَكَّة, in the former half of the paragraph. — Also *i. q.* بَرِيد [meaning either *A beast of the post* or *a messenger who journeys on a beast of the post*]: a rel. n. from سَكَّة. (Ibn-'Abbád, O, TA.)

سَكَاك [A stamper of money;] one who strikes the سَكَّة. (TA.) — [And said by Golius, as on the authority of Meyd, to signify *A maker of knives*; like سَكَّان.]

سَكَاكَة [as a coll. gen. n., app. derived from سَكَّة signifying "a road,"] Wayfarers. (TA.)

سَكِين, mentioned by Ibn-'Abbád in this art., and said in the Mgh to be of the measure فَعْلِين from السَّك, or فَعِيل from السُّكُون: see art. سَكَن.

أَسَكْ Small in the ear, (Mgh, K,) with a sticking thereof to the head, and small projection thereof: (K:) or short in the ear, with a sticking thereof to the part behind it: (TA:) or small in the قَوْف [meaning either the upper part or the helix] of the ear, and narrow in the ear-hole: (K:) applied to a man, (Mgh, K,) &c.: (K:) fem. سَكَا: (S, Mgh, O, Mṣb, K:) applied [to a woman, as is implied in the K, and to a female bird, and particularly to a female ostrich, and] to a single bird of the species called قَطَا, because having no ear [apparent or projecting], (TA,) and to a she-goat, meaning, with the lawyers, having no ear except the ear-hole, or, accord. to El-Kudooree, naturally earless: (Mgh:) and applied to an ear, as meaning small: (S, Mṣb:) pl. سَكَا: applied [to human beings, &c., more commonly to birds, and particularly] to ostriches, (K,) and to birds of the species called قَطَا: (TA:) it is said that every سَكَا is oviparous, and every سَرَقَا is viviparous; the former meaning a female that has no ear (S, O) apparent, or external; (O;) and the latter, "a female that has an ear (S, O) apparent, or external, (O,) though it be slit." (S.) A rájiz says,

- نَيْلَةُ حَكِّ نَيْسٍ فِيهَا شَكٌّ
- أَحْكُ حَتَّى سَاعِدِي مُنْفَكٌّ
- أَسْرَنِي الْأَسِيدُ الْأَسَكُّ

[A night of scratching: there is no doubt respecting it: I scratch so that my fore arm, or my upper arm, (for سَاعِد is used in both of these senses,) is dislocated: the little black thing without ears having rendered me sleepless]: he means the fleas, using the sing. as a gen. n. (TA.) — Also *Having the ears cut off*. (TA.) [This seems to be the primary, though not a usual, signification.] — And + [Having the ears stopped up: (see 8:) or] deaf. (K.) It is applied in this sense to the ostrich, because [they say that] he does not hear. (Lth, TA.) — And الْأَسَكُّ was the name of *A certain horse*. (O, K.) — See also سَكٌّ.

مَنْبَرٌ مَسْكُوكٌ [A pulpit] nailed with nails of iron: but also said to be with سَك, [i. e. مَسْكُوكٌ.]

meaning مَشْدُودٌ [made firm or strong, &c.]. (TA.)

## سك

1. سَكَبَ, (S, A, Mṣb, K,) aor. 1, (A, TA,) inf. n. سَكُوبٌ (S, A, Mṣb, K) and سَكَبٌ (Mṣb) and تَسَكَّبَ, (S, [this last assigned in the K to the trans. verb,]) said of water, (S, A, Mṣb, K,) and a flow of tears (دَمْعٌ), (A, TA,) and the like, (TA,) *It poured out or forth; or was, or became, poured out or forth; (S, A, Mṣb, K;) as also* انسكب. (S, K.) — And سَكَبَهُ, (S, A, Mgh, Mṣb, K,) aor. as above, (A, TA,) inf. n. سَكَبٌ (S, Mgh, K) and تَسَكَّبَ, (K, [the latter assigned in the S to the intrans. verb,]) *He poured it out or forth; namely, water, (S, A, Mgh, Mṣb, K,) and a flow of tears, (A, TA,) and the like; (TA;) as also* اسكبهُ. (A.) The people of El-Medeeneh say, *أَسْكَبْ عَلَيَّ* Pour thou out, or forth, upon my hands. (A.) And it is said in a trad., *هَاهُنَا تُسَكَّبُ الْعَبْرَاتُ* [Here tears are to be poured forth], meaning this is the place in which one should weep, seeking forgiveness. (Mgh.)

4: } see the next preceding paragraph.  
7: }

سَكَبَ and سَكَبٌ and سَكُوبٌ and سَكَبٌ (K) and سَكَبٌ (CK [omitted in the TA and in my MS. copy of the K]) and سَكُوبٌ (K) Water poured out or forth, or being poured out or forth: or poured out or forth, (K, TA,) running upon the surface of the earth without any excavation: (TA:) or the first signifies water poured out or forth; and is an inf. n. used as an epithet, like غَوْرٌ and صَبٌّ applied as epithets to water: and سَكُوبٌ, water running upon the surface of the earth without any excavation: and سَكُوبٌ, water pouring out or forth, or being poured out or forth; (S;) or, as some say, pouring much: (Har pp. 469 et seq. :) and also this last, running water: (TA:) or this signifies دائِرَةُ الْهَطْلَانِ [i. e. continually pouring, or continually pouring dispersedly and in large drops; as also سَكَبٌ; for hence it appears evident that السَّكَبُ and دائِرَةُ الْهَطْلَانِ as an explanation of السَّكَبُ and دائِرَةُ الْهَطْلَانِ in the K is a mistake for السَّكَبُ]; and is applied as an epithet to water and to blood; (A;) and also [probably in this sense] to clouds (سَحَابٌ); and to a wound made with a spear or the like (طَعْنَةٌ): and سَكَبٌ is applied as an epithet to tears (دَمْعٌ). (TA.) — [Hence] سَكَبٌ applied to a horse means † Wide in step: (S, A, K:) or fleet, or swift, or excellent in running; (A, K;) that runs much: (Mgh, TA:) or light, or active: and سَكُوبٌ, so applied, has one or another of these meanings: (A:) or the former, thus applied, that runs vehemently; as also قَيْضٌ; likened to water pouring forth: (Eth-Thaalebee, TA:) also, (K, TA,) applied to a horse and a man and a boy, (TA,) † light of spirit; and brisk, lively, or sprightly, (K, TA,) in work, or action. (TA.) السَّكَبُ was the name of the first horse possessed by the Prophet;

(Mgh, \* K;) as also السَّكَبُ: and the name of a horse of Shebeeb Ibn-Mo'awiyeh. (K.) — [Hence also,] † *A certain sort of clothes, or garments, (T, S, K,) thin so as to resemble dust, and as though resembling pouring water by reason of its thinness; and so, accord. to IAqr, سَكَبٌ. (T, TA.) — Applied to a man, † Tall; (K;) a dial. var. of سَقَبٌ [q. v.]. (TA.) — And † *A necessary thing or affair: (A, K, TA:) and † a disgrace (سَبَّةٌ) that is necessary, or unavoidable. (A, TA.)* Laḳeet Ibn-Zurarah said to his brother Ma'bad, when he required him to ransom him with two hundred camels, he being a captive, *نُيِّبْتُ عَنْكَ شَيْئًا يَكُونُ عَلَى أَهْلِ بَيْتِكَ سَبَّةً سَكَبًا* meaning † [We will put away from thee a thing that would be to the people of thy house] a necessary, or an unavoidable, disgrace. (TA.) — Also Copper, or brass; syn. نَحَّاسٌ: or lead: (IAqr, K:) and so سَكَبٌ, (K,) in the latter sense, or in both senses, or in all the senses. (TA.)*

سَكَبٌ: see the next preceding paragraph, latter half, in three places. — Also *A certain kind of tree, (S, K,) of sweet odour, (S,) as though its odour were that of [the perfume called] حَلُوقٌ [q. v.], growing apart from others, upon a single root, having a downy substance, and leaves like those of the صَعْتَرُ [a species of origanum, or marjoram], except in being more green: it grows in the plains and the valleys; and what has dried up thereof is of no use to any one: it has a fruit which is eaten, and the people of El-Hijáz make of it a [beverage such as is termed] نَبِيدٌ: its fruit does not grow forth in one year, but only in several years: AHn says that the سَكَبُ is a herb that rises to the height of a cubit, having dust-coloured leaves like those of the هَنْدَبَاةٌ [or endive], and a blossom intensely white, of the form of that of the فَرْسِكُ [i. e. peach, or a species or variety thereof]: (TA:) n. un. with ة: (S, TA:) Aq mentions the سَكَبُ as one of the plants of the plain, or soft, tracts. (TA.) — It is also said to be The [plant called] رِيحٌ [app. رِيحٌ or رِيحٌ, which seem to be coll. gen. ns. of each of which the n. un. is with ة (see رِيحَةٌ)], having a yellow blossom. (TA.) — And The anemone (شَقَاتِي). (K.) — And One of the trees of the hot season. (TA.)*

سَكَابٌ and سَكَابٌ, the latter [indecl., with kesr for its termination,] like قَطَامٌ, and سَكَابٌ, [all app. meaning *The fleet, or swift, like السَّكَبُ and سَكُوبٌ*,] are names of certain horses. (K: the second only mentioned in the S.)

سَكُوبٌ: see سَكَبٌ, in two places.

سَكَبٌ: see سَكَبٌ.

سَكَابٌ: see سَكَابٌ.

سَكَبٌ: see سَكَبٌ, in two places. — [And act. part. n. of سَكَبَهُ. Hence,] سَكَبُ الْمَاءِ † [The sign of Aquarius;] the eleventh of the signs of the Zodiac; also called الدَّوُّ. (Kzw.)

سَكَبٌ: see سَكَبٌ.

أُسْكَبَةُ The أُسْكَبَةُ [i. e. threshold] of a door. (K.)

إِسْكَابٌ: see the next paragraph.

أُسْكُوبٌ: see سَكَبٌ, in three places. — Also Lightning extending towards the earth. (K.) So in the saying of Zuheyr El-Mázinee,

بَرَقَ يَضِيءُ أَمَامَ الْبَيْتِ أُسْكُوبٌ

[Lightning shining, or shining brightly, before the tent, or house, extending towards the earth]; as though it were pouring forth rain. (TA.) — And A row of palm-trees; (IAqr, K;) as also أُسْلُوبٌ: if of other than palm-trees, it is termed أُتُوبٌ, and مَدَاؤُ. (IAqr, TA.) — Also i. q. إِسْكَافٌ [A maker of shoes or boots, or a sewer of leather, &c.]; like إِسْكَابٌ: or a blacksmith. (K.)

المَسْكَبَةُ [altered in a copy of the A from المَسْكَبَةُ, which may perhaps be the right word,] The higher, or highest, rivulet, or small channel for irrigation, from which the other rivulets, or small channels, are supplied with water. (A.) — [In a copy of the A (in art. سَطَب), المَسْكَبَةُ, which I believe to be in that instance a mis-transcription for المَسْكَبَةُ, occurs expl. as meaning †The Milky Way.]

سكب

Q. 1. سَكَبَ He prepared سَكْبَاج. (TA.)

سَكْبَاجٌ an arabicized word, (O, Mṣb, K,) with kear (Mṣb, K) to the س, not with fet-h, because there is no word of the measure فَعْلَالٌ except of the reduplicate class [like زَرَّالٌ &c.], (Mṣb,) from سَكَبٌ, meaning “vinegar,” in Pers., and سَكْبَاجٌ [arabicized from the Pers. سَكْبَاجٌ], i. e. لُونٌ [as meaning “a sort,” or “species,” of food or viands]; (O; [in which it is erroneously said that سَكْبَاجٌ is in Pers. سَكْبَاجٌ];) or from [the Pers.] سَكْبَاجٌ meaning “vinegar;” and سَكْبَاجَةٌ meaning “sheeps’ feet,” or “trotters;” (TA; [but the former derivation is evidently the more probable;] A well-known kind of food; (Mṣb;) flesh-meat cooked with vinegar: this is the best that is said [in explanation of the word]: (TA:) [in the present day, applied to a sort of food composed of flesh-meat, wheat-flour, and vinegar; and sometimes to other varieties of food, but vinegar, I believe, enters into the composition of them all: also called سَكْبَاجٌ; from the Pers. سَكْبَاجٌ “vinegar,” and سَكْبَاجٌ “spoon-meat:” accord. to Golius, on the authority of the Loghat Niāmet-Allah Khaleel Soofee, a sort of food composed of flesh-meat cut in pieces, (to which are afterwards added raisins, a few figs, and some vetches,) with vinegar and honey, or acid syrop: and سَكْبَاجٌ البَقَرِ is a name given to such food prepared with beef:] سَكْبَاجٌ أَصْفَرٌ is a well-known sort of broth [or soup] in which is saffron, wherefore it is termed أَصْفَرٌ. (Mgh.)

سكبينج

سَكْبِينَجٌ an arabicized word [from the Pers.

سَكْبِينَةٌ; (O; [Sagapenum;] a certain medicine, (O, K,) well-known; (K;) the gum of a certain tree (O, TA) in Persia, (TA,) [supposed to be the ferula Persica,] in which is no useful property, but only in its gum: some say that there is a sort of قَنَّةٌ [or galbanum] that changes from its original state and becomes سَكْبِينَج. (O.)

سكت

1. سَكَّتَ, (S, Mṣb, TA,) aor. ٤, (Lth, TA,) inf. n. سَكُوتٌ and سَكْتٌ (S, A, Mṣb, K) and سَكَاتٌ (S, K) and سَاكُوتَةٌ (K,) [all these ns. said in the K to signify the same, but this is not exactly the case, for the last is of an intensive form,] He was, or became, silent, mute, or speechless; contr. of نَطَقَ; (TA;) i. q. صَمِتَ: (Lth, Mṣb, TA:) or سَكَّتَ is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas صَمِتَ is sometimes said of that which has not the power, or faculty, of speech: (Er-Rághib, MF, TA:) or سَكَّتَ, aor. ٤, inf. n. سَكُوتٌ and سَكْتٌ, signifies he (a man) ceased, or stopped, speaking; and سَكَّتَ, aor. ٤, inf. n. سَكْتٌ, †he (a man) was, or became, still, or quiet; syn. سَكَنَ: (Zj, TA:) [it is said that] †اسكت, also, is syn. with صَمِتَ, like سَكَّتَ; (Mṣb;) accord. to AZ, one says of a man, صَمِتَ and صَمِتَتْ and سَكَّتَ and †أَسَكَّتَ: (TA:) or, as some say, †اسكت signifies he was, or became, silent, or he spoke not; and he ceased [from speech], or broke off [therefrom], or became cut short [therein]: (Mṣb:) or سَكَّتَ signifies he was, or became, silent intentionally; and †اسكت, he was, or became, silent by reason of thought or disease or fear: (TA:) or you say تَكَثَّرَ ثُمَّ سَكَّتَ without † [when you mean he spoke and then became silent, i. e., intentionally]; (S;) but you say †اسكت when you mean his speech became broken off, or cut short, and so he spoke not. (S, K.) It is said in a prov., سَكَّتَ أَلْفًا وَنَطَقَ خَلْفًا, He held his tongue from a thousand words was wrong. (ISK, S and Mṣb in art. خَلْف.) And you say [of the quiescent ة that is sometimes added at the end of a word, after a vowel or a letter of prolongation, as in نَزْرَضَةٌ and وَأَزِيدَاهُ] سَكَّتَ هَذِهِ هَاءُ السَّكْتِ [This is the هاء of pausation]. (A, TA.) One says also, of a she-camel, سَكَّتَتْ, inf. n. سَكُوتٌ, meaning She uttered not the [grumbling] cry termed رَغَاءٌ when the saddle was put upon her. (ISd, TA.) — [Hence سَكَّتَ, aor. as above, inf. n. سَكْتٌ, as syn. with سَكَنَ, meaning as expl. above; and also †It was, or became, still, quiet, motionless, at rest, stilled, quieted, appeased, tranquillized, calm, allayed, assuaged, or quelled; it remitted; it subsided; and so †اسكت.] You say, ضَرَبَهُ حَتَّى سَكَّتَتْ حَرَكَتُهُ, (A) or حَرَكَتُهُ †أَسَكَّتَتْ (TA) †[He beat him until his motion became stilled]; and †حَتَّى أَسَكَّتَتْ †[until he became still]. (TA.) And سَكَّتَ الْغَضَبُ i. q. سَكَنَ (S, Mṣb, TA,) meaning قَرَّرَ [i. e. †The anger remitted; or became stilled, appeased, or

allayed]; (TA:) as also †اسكت: (Mṣb:) and سَكَّتَ عَنْهُ الْغَضَبُ †[Anger, or the anger, became stilled so that it departed from him]. (A.) Hence, in the Kṛ [vii. 153], وَلَمَّا سَكَّتَ عَنْ مُوسَى الْغَضَبُ (S,) meaning, accord. to Zj, سَكَنَ [i. e. †And when the anger became stilled so that it departed from Moses]: or, as some say, the phrase is inverted, the meaning being سَكَّتَ وَلَمَّا سَكَّتَ مُوسَى عَنِ الْغَضَبِ [And when Moses was silent, ceasing from anger]: but the former is the explanation of those skilled in the Arabic language. (TA. [See also 4.]) You say also, سَكَّتَ الْحَرُّ, meaning †The heat became vehement, or intense, the wind being still. (TA.) — [Hence also,] †He died: (K:) occurring in this sense in a trad. (TA.) — سَاكُوتِي فَسَكَّتْ: see 3. — سَكَّتَ said of a horse, [from السَّكِيْتُ], He came in tenth in a race. (TA.)

2: see 4, in two places.

3. †سَاكُوتِي فَسَكَّتْ [may mean He kept silence with me and I was silent: or he vied with me in keeping silence and I surpassed therein: or it may have both of these meanings; both being agreeable with analogy]. (S, TA; in neither of which it is explained.)

4. اسكت as an intrans. verb: see 1, in nine places. — He turned away, and spoke not; occurring in this sense in a trad.: and اسكت عَنِ الشَّيْءِ He turned away from the thing. (TA.) — اسكتَهُ and سَكَّتَهُ (S, A, Mṣb) both signify the same, said of God (S) [and of a man]; He made him, or rendered him, silent, mute, or speechless; (Mṣb;) [he silenced, or hushed, him;] namely, a person speaking. (A.) And اسكتَهُ عَنِّي [He made him to abstain from speaking of, or to, me]. (As, TA in art. نصت.) And اسكت الصَّبِيَّ بِسَكْتَةٍ [He silenced, or hushed, the child with a سَكْتَةٌ]. (Lh, S, A, K.) And اسكتَ means He was silenced in a dispute or the like. (A, TA.) — [And hence, †He stilled, quieted, appeased, tranquillized, calmed, allayed, assuaged, or quelled, it.] In the Kṛ vii. 153, some read, †وَلَمَّا سَكَّتَ عَنْ مُوسَى الْغَضَبُ [i. e. †And when the anger was stilled so that it was made to depart from Moses]. (Bd. [For the usual reading see 1, latter part.]

سَكْتٌ an inf. n. of 1 [q. v.]. (S, &c.) — And [hence,] A division [or pause] between two musical sounds, or notes, without breathing; (T, K, TA;) as also سَكْتَةٌ. (TA.) — See also سَكَّتَتْ, in two places.

سَكْتَةٌ A single state of silence, muteness, or speechlessness. (Mṣb.) One says, لِنَحْبِي صَرْخَةٌ ثُمَّ سَكْتَةٌ [To the pregnant woman is attributable a vehement cry, then a silence]. (A, TA.) — In prayer, A silence [or pause] after the commencement; [i. e. after what precedes the first recitation of the Opening Chapter of the Kṛ-án;] which is approved: and, in like manner, after the ending of the recitation of the Opening Chapter of the Kṛ-án. (T, TA.) — See also



**سَكْتٌ** — Also *A certain disease [by which a person loses his powers of speech and motion],* (S, K, TA,) well known among the physicians; (TA;) [i. e. *apoplexy*; thus called in the present day:] accord. to some, the word in this sense should be written **سَكْتَةٌ**, because it denotes a mode [of silence or stillness]; but this is incorrect, being at variance with the authority of transmission. (TA.) — See also the next paragraph: — and see **سَكَيْتٌ**.

**سَكْتَةٌ**: see **سَكْتَةٌ**. — Also *A thing* (S, A, Mṣb, K) of any kind (S) with which one silences, or hushes, or quiets, a child, (S, A, Mṣb, K,) or other person; (S, K;) [generally meaning a lullaby of any kind for a child:] and somewhat remaining in a bag or other receptacle, (K, TA,) i. e., of food. (TA.) One says, **مَا لَهُ سَكْتَةٌ لِعِيَالِهِ**, and **سَكْتَةٌ**, meaning *He has not any food with which to silence, or quiet his family, or household.* (Lh, TA.)

**سَكْتَةٌ** is a subst. from **سَكَتَ**; [signifying *Silence*, &c.; like **سَكُوتٌ** used as a subst.]; as also **سَكْتَةٌ**. (Lh, TA.) — See also **سَكْتَةٌ**.

**سَكَاتٌ** *Constant, or continual, silence.* (Mṣb.) Hence, by way of comparison, one says, **الإفحام سَكَاتٌ** [as though meaning *The state of being silenced in a dispute, &c., is a state of constant, or continual, silence*: but it seems to mean, more probably, *الإفحام* (as an act. inf. n.) is an act that silences; agreeably with what here follows]. (Mṣb.) — **رَمَاهُ بِسَكَاتٍ** (AZ, M, K) and **سَكَاتَةٌ**, (AZ, S, M, A, K,) to which latter is generally added **وَصَمَاتَةٌ**, (M, TA,) *He* (a man, S, M, and God, TA) *smote him, or afflicted him, with a thing that silenced him*; (S, A, K;) thought by ISd to mean, *with anxiety, or grief, that silenced him, or a thing in consequence of which he became silent*: not expl. by AZ. (TA.) — [In like manner] one says also, **رَمَاهُ بِالسَّكَاتَاتِ** [*He smote him, or afflicted him, with the words, or acts, that silenced him*]. (T in art. **رَمَى**, from Aboo-Málik.) And **بِهِ سَكَاتٌ** [*He has in him that which makes him silent*]: said of one long silent in consequence of disease (A, TA) or of some evil in him. (TA.) And **أَصَابَ سَكَاتًا** *He met with, or experienced, a disease that prevented him from speaking.* (TA.) — **هُوَ عَلَى سَكَاتِ الأَمْرِ** *He is at the point of accomplishing the affair.* (K.) And **كُنْتُ عَلَى سَكَاتِ هَذِهِ الْحَاجَةِ** *I was at the point of attaining this want, or needful affair.* (S.) — **حَيَّةٌ سَكَاتٌ** *A serpent that bites before one has knowledge of it*; (S, A, K, TA;) as also **سَكُوتٌ**. (TA.)

**سَكُوتٌ**: see **سَكَيْتٌ**. — Applied to a she-camel, *That does not utter the [grumbling] cry termed رَعَاءٌ when the saddle is put upon her.* (M, TA.) — See also **سَكَاتٌ**, last sentence.

**سَكَيْتٌ**: see **سَكَيْتٌ**. — **السَّكَيْتُ** and **السَّكَيْتُ**, (S, Mṣb, K,) sometimes pronounced thus with teshdeed, (S,) the former being the more common, (Mṣb,) *The tenth horse in a race*; i. e. *the last of them*; (Mṣb;) *the last horse among those*

*that start together in a race,* (S, K,) of the ten that are reckoned; (S;) also called **السَّكَلُ** (S, Mṣb) and **القَاشُورُ**; those that come in after this one not being reckoned. (S.) The other nine are thus called, beginning with the first of these: **العَاطِفُ**, **المُرتَاحُ**, **التَّالِي**, **المَسَلِيُّ**, **المُصَلِّي**, **المُجَلِّي**, **الطَّيْمِرُ**, **المُؤَمَّلُ**, and **الحَظِي**. (TA.) Sb says that **سَكَيْتٌ** is a contracted dim. of **سَكَيْتٌ**; the uncontracted dim. of which is **سَكَيْتٌ**. (TA.) —

[Hence,] one says, **فَلَانٌ سَكَيْتٌ الحَلْبَةِ** [lit. *Such a one is the tenth horse of those that are started together for a wager*], meaning *† such a one is scrupulously nice and exact, or neat, [and therefore deliberate,] in his handicraft.* (A, TA.)

**سَكَاتَةٌ**: see **سَكَاتٌ**.

**السَّكَيْتُ**: see **سَكَيْتٌ**. — **السَّكَيْتُ**: see **السَّكَيْتُ**.

**سَكَيْتٌ** (S, A, Mṣb, K) and **سَاكُوتٌ** (S, A, K) and **سَكُوتٌ** (A, TA) and **سَكَيْتٌ** and **سَكَيْتٌ** and **سَكَيْتٌ** and **سَكَيْتٌ**, (K,) [all intensive epithets, and the last doubly intensive,] *A man constantly, or continually, silent*: (S in explanation of the first and second:) or *much, or often, silent*, (Mṣb in explanation of the first, and K in explanation of all above-cited therefrom,) *restraining himself from speech*; (Mṣb;) and **سَكَيْتٌ** signifies the same: (K:) and **سَكَيْتٌ** this last, [which is originally an inf. n., and therefore used as an intensive epithet, like **عَدُلٌ** &c.,] (AZ, K,) and **سَكَيْتٌ** and **سَاكُوتَةٌ** and **سَكَيْتٌ**, (TA,) [but the last, which is written in the TA without any syll. signs, is doubly intensive, as is also that next preceding it,] *a man who speaks little*, (AZ, K, TA,) *without inability to express his mind, or to express what he would say*, (AZ, TA,) and, *when he speaks, does so well.* (AZ, K, TA.)

**سَكَيْتٌ**: see the next preceding paragraph.

**سَاكُوتٌ** [part. n. of 1; *Silent*, &c.: pl. **سَكُوتٌ**]. (TA.)

**سَاكُوتٌ**: } see **سَكَيْتٌ**; each in two places.  
**سَاكُوتَةٌ**: }

**أَسَكَاتٌ** *The temperate days in the latter, or last, part of the صَيْفُ [app. here meaning summer].* (K.) — *Remains of anything*: (K:) as though pl. of **سَكْتَةٌ**, before mentioned. (TA.) — Also, (K,) or **أَسَكَاتٌ مِنَ النَّاسِ**, (IAḡr, Lh,) *Sundry, or scattered, parties, or classes, of people*: (IAḡr;) or *i. q. أَوْبَاشٌ [i. e. a medley, or mixed multitude; or the lowest or basest or meanest sort, or refuse, or riffraff]*: (Lh, K:) IAḡr does not assign to it a sing.: some say that its sing. is **سَكْتٌ** [app. **سَكْتٌ**]; but this demands consideration. (TA.)

**إِسْكَاتَةٌ**, of the measure **إِفْعَالَةٌ** from **السَّكُوتُ**; *A silence [or pause] of short duration, requiring something to be said or read or recited after it: or an abstaining from elevating the voice in speech; not an absolute silence, in which one ceases, or abstains, from reading or reciting or*

*speaking; for it occurs in a trad. in the words, مَا تَقُولُ فِي إِسْكَاتِكَ [What dost thou say in thy asakāta?].* (IAḡr, TA.)

**سَكَاتٌ**: see **رَمَاهُ بِالسَّكَاتَاتِ**.

**السَّكْتُ** *The last of the قِدَاح [or arrows used in the game called المَيْسِر].* (K.) This is omitted in some of the copies of the K. (MF.)

**السَّكْتُ** *The secrets of the science of the Divine Essence.* (TA in art. **حَكْمَر**, q. v.)

## سكر

1. **سَكِرَ**, aor. **سَكَرَ**, inf. n. **سَكْرٌ** (S, Mgh, Mṣb, K) and **سَكُرٌ**, (A, Mgh, K,) or this is a simple subst., (S, Mṣb,) and **سَكْرٌ** and **سَكْرٌ** (K) and **سَكْرٌ** (Mṣb) and **سَكْرَانٌ**, (K,) *He was, or became, intoxicated, inebriated, or drunken*; (MA, KL, &c.;) *contr. of صَمَا*. (S, A, K.) [See also **سَكْرٌ**, below.] — [Hence,] **سَكِرَ عَلَى فُلَانٍ**, (A,) inf. n. **سَكْرٌ**, (K,) *† Such a one was, or became, violently angry with me*: (A:) or *angry*; or *enraged*. (K.) And **سَكِرَ لَهُ عَلَى سَكْرٍ** *† He has violent anger against me.* (A.) — And **سَكِرَتْ أَبْصَارُ القَوْمِ**; and **سَكِرَتْ أَبْصَارًا**; and **سَكِرَتْ عَيْنُهُ**: see 2. — Also **سَكِرَ**, aor. **سَكَرَ**, (TK,) inf. n. **سَكْرٌ**, (IAḡr, K,) *It* (a watering-trough, or tank, TK) *was, or became, full*. (IAḡr, K, TK.) — And **سَكِرَتْ الرِّيحُ**, (A, and so in my MS. copy of the K,) or **سَكِرَتْ**, (S, O, and so in the CK,) aor. **سَكَرَ**, (S, O,) or, as some relate a verse of Jendel Ibn-El-Muthennā Et-Tuhawee, in which it occurs, **سَكَرَ**, (O,) [indicating that the pret. is **سَكِرَتْ** or that the aor. is irreg.,] inf. n. **سَكْرٌ** (S, O, K) and **سَكْرَانٌ**, (K,) *† The wind became still, (S, A, O, K,) after blowing.* (S.) And **سَكِرَ**, [or **سَكِرَ**] inf. n. **سَكْرٌ**, *† It* (water) *became still, ceasing to run*: so says AZ: and *† it* (the sea) *became calm, or motionless*: so says IAḡr. (TA.) And **سَكِرَ**, (A,) or **سَكْرَ**, aor. **سَكَرَ**, (TA,) *† It* (food [in a cooking-pot], or hot water, A, or a hot thing, TA) *ceased to boil, or estuate, (A, TA,) or to burn, or be hot*: (TA:) and *† it* (heat) *became allayed, or it subsided.* (TA.) — **سَكِرَهُ**: see 4. — Also, (IAḡr, TA,) aor. **سَكَرَ**, (TK,) inf. n. **سَكْرٌ**, (K,) *He filled it.* (IAḡr, K, TA.) — Also, (S, Mgh, Mṣb,) aor. as above, (S, Mṣb,) and so the inf. n.; (S, Mgh, Mṣb, K;) and **سَكِرَهُ**, inf. n. **تَسْكِيرٌ**; (MF;) *He stopped it up, or dammed it; namely, a river, or rivulet.* (S, Mgh, Mṣb, K, MF.) And hence, **سَكِرَ البَابُ**, and **سَكِرَهُ**, *† He closed, or stopped up, the door.* (TA.) — **سَكِرَتْ أَبْصَارًا**: see 2.

2. **سَكِرَهُ**: see 4. — And see also 1, last two explanations. — **سَكِرَتْ أَبْصَارًا**, in the Qur [xv. 15], means *† Our eyes have been prevented from seeing, and dazzled*: (S, K:) or *have been covered over*: (Aboo-'Amr Ibn-El-'Alā, S, K:) and **سَكِرَتْ**, without teshdeed, *have been prevented from seeing*: (Fr, K:\*) or this latter, which is the reading of El-Ḥasan, means, accord. to him, *have been enchanted*: (S:) or both mean, *have been covered*

and closed by enchantment, so that we imagined ourselves to behold things which we did not really see: (T, TA:) Mujāhid explains the latter reading as meaning, have been stopped up; i. e., have been covered by that which prevented their seeing, like as water is prevented from flowing by a سكر [or dam]: (A'Obeyd:) and another reading is سكرت, meaning, have become dazzled, like those of the intoxicated: (Ksh, Bd:\*) AO says that أَبْصَارُ الْقَوْمِ سَكَرَتْ means †The people became affected by a giddiness; and an affection like cloudiness of the eye, or weakness of the sight, came over them, so that they did not see; and Abou-'Amr Ibn-El-'Alā says that this signification is derived from سكر; as though their eyes were intoxicated: Zj says that عَيْنُهُ سَكَرَتْ means †his eye became dazzled, and ceased to see. (TA.) — سَكَرَ لِلسَّاجَةِ, meaning †His judgment, or opinion, was confused respecting the object of want, is said of a man only before he has determined upon the thing alluded to. (TA.) — سَكَرَهُ, inf. n. تَسَكَّرُ, also signifies He squeezed his throat, or throttled him. (S, K.) One says, البَعِيرُ يَسْكَرُ آخِرَ بَدْرَاعِهِ حَتَّى يَكَادُ يَقْتُلُهُ [The camel throttles another with his arm so that he almost kills him]. (S.)

4. اسكره It (wine, or beverage,) intoxicated, or inebriated, him; (S, A;) or deprived him of his reason; (Msb;) as also, accord. to some, سَكَرَهُ; (MF, TA;) but the former is that which commonly obtains; (TA;) [and سَكَرَهُ has the same signification; or its inf. n.] تَسَكَّرُ signifies the causing, or making, to be affected with the remains of intoxication. (KL. [See the pass. part. n. of this last, below.]) The first is also said of قَرِيصُ [app. a mistranscription for قَرِيص, which may be syn. with قَارِصٌ, meaning "sour milk," for this has an effect like intoxication when too much of it has been drunk]; and thus applied it is tropical. (TA.)

6. تاسكر He feigned intoxication, or a state of drunkenness. (S, A.)\*

8. استكر الضرع The udder became full of milk. (MA.) — And استكرت السماء The sky rained vehemently. (MA.)

سكر: see سكران: — and سكر. — Also A certain herb, or leguminous plant, (بَقْلَةٌ), of such as are termed أَحْرَارُ [pl. of حَرٌّ], (Abou-Naṣr, K,) which is of the best of بَقُول: (TA as from the K: [but not in my MS. copy of the K nor in the CK:]) AHn says that no description of its general attributes or qualities had come to his knowledge. (TA.)

سكر an inf. n., (A, Mgh, K,) or a simple subst., signifying Intoxication, inebriation, or drunkenness; i. e. the state thereof; (S, Msb;) a state that intervenes as an obstruction between a man and his intellect; mostly used in relation to intoxicating drinks: but sometimes as meaning †such a state arising from anger, or from the passion of love: a poet says,

\* سكران سكرهوى وسكر مدامة \*  
\* أتى يفيق فتى به سكران \*

[Two intoxications, the intoxication of love and the intoxication of wine: how shall a youth recover his senses in whom are two intoxications?]. (Er-Rāghib, TA.)

سكر a subst. from السكر (Mgh, K) as meaning "the stopping up, or damming," of the river, or rivulet; (K;) i. e. A dam; a thing with which a river, or rivulet, is stopped up; (S, \* Msb, K, TA;) and سكر, originally an inf. n., occurs in the same sense: (Mgh:) the pl. of the former is سكرور. (K.)

سكر Wine: (K:) so, accord. to Fr and others in the Kur [xvi. 69], تَتَّحِدُونَ مِنْهُ سَكْرًا وَرِزْقًا حَسَنًا, meaning, ye obtain therefrom wine, and raisins and dried dates and the like; this being said before wine was prohibited: (TA:) and the [beverage called] نَبِيذ (S, A) prepared from dried dates: (S:) so in the Kur, ubi supra: (S:) or the expressed juice of fresh ripe dates when it has become strong; (Mgh, Msb;) originally an inf. n.: (Mgh:) or an infusion of dried dates, untouched by fire: (A'Obeyd:) a beverage, (A,) or نَبِيذ, (K,) made from dried dates and from كَثُوث [a species of cuscuta, or dodder] (A, K) and myrtle, آس, (A,) which is the most bitter beverage in the world, (A,) and forbidden like wine; (TA;) or made from dried dates and كَثُوث, disposed layer upon layer, upon which water is poured; and some assert that sometimes myrtle (آس) is mixed with it, and this increases its strength: (AHn:) also anything that intoxicates: (K:) and what is forbidden [that is obtained] from fruit (I'Ab, T, K) [of the palm-tree and grape vine], meaning wine, before its being forbidden; and الرِّزْقُ الْحَسَنُ is what is lawful [that is obtained] from grapes and dates: (I'Ab, T, TA:) and vinegar; (K;) accord. to some of the expositors of the Kur, ubi supra; but this is a meaning unknown to the leading lexicologists: (B, TA:) and food: (K:) so accord. to AO alone; as in the following saying of a poet;

\* جعلت أعراض الكرام سكرًا \*

[Thou hast made the reputations of the generous to be food: or] thou hast made the vituperation of the generous to be food to thee: but the leading lexicologists disallow this; and Zj says that the more probable meaning here is wine. (TA.)

سكر: see سكران: — and سكر.

سكر A fit of intoxication: (A, Mgh:) pl. سكرات. (Mgh.) You say, ذَهَبَ بَيْنَ الصَّحْوَةِ وَالسُّكْرِ He went away in state between that of sensibility and insensibility, or mental perception and inability thereof. (TA.) — And †A fit of anger. (TA.) — And †An overpowering sensation of delight, affecting youth. (TA.) — سكر الموت †[The intoxication of death; meaning] the confusion of the intellect by reason of the severity of the agony of death: (B, TA:) the oppressive sensation attendant upon death, which deprives the sufferer of reason: (Bd in

l. 18:) the oppressive sensation, (S, A, \* Mgh, K,) and disturbance of the mind, and insensibility, (K,) attendant upon death. (S, \* A, Mgh, K.) And in like manner, سكر الهيم, (K,) and النوم, (TA,) †The oppressive sensation, &c., attendant upon anxiety, (K,) and upon sleep. (TA.)

سكر I. q. شيلر; (K;) [or resembling the شيلر; (see زؤان;) a certain plant, app. called by the former name because a decoction thereof is used as an anæsthetic; said to be] the same that is called مَرِيْرًا, that is [often found] in wheat. (TA.)

سكران (S, A, Mgh, Msb, K) and سكران, (TA,) which latter is seldom used, and is of the dial. of the Benoo-Asad, as is said in the S and Msb of its fem., (TA,) and سكر; (K;) [in the TA سكر, but this is afterwards mentioned in the K as an intensive epithet;] fem. [of the first,] سكرى; (S, Mgh, Msb, K;) and [of the second,] سكرانة; (S, Msb, K;) and [of the third,] سكرة; (K;) [in the TA سكرة;] Intoxicated; inebriated; drunken: (S, Msb, K:) [see سكر:] pl. سكارى [which is said in the TA to be also pl. of سكر] and سكارى, (S, Msb, K,) of which the former is the more common, or, as some say, the latter, and the former of which is said to be the only instance of the kind, except كسالى and عجالى and غبارى, (TA,) [to which should be added حبارى, and probably some other instances,] and سكرى; (S, K;) or this is a fem. sing. applied as an epithet to a pl. n.; (Fr;) and in the Kur iv. 46, El-Aamash read سكرى, with ḍamm, which is very strange, since no pl. of the measure فعلى is known. (TA.) Th says that the words of the Kur [iv. 46] لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى [Engage ye not in prayer when ye are intoxicated] was said before the prohibition of wine was revealed: others say that the meaning is, when ye are intoxicated with sleep. (TA.)

سكركة, written by Sh سكركة: see art. سكر. (TA.)

سكر: see سكر.

سكر [Sugar;] a certain sweet substance, (TA,) well known: (Msb, TA:) a Pers. word, (S,) arabicized, (S, K,) from سكر: (K:) n. un. with ة [signifying a piece of sugar]: (S, K:) it is hot and moist, accord. to the most correct opinion; but some say, cold: and the best sort of it is the transparent, called طبرزد; and the old is more delicate than the new: it is injurious to the stomach, engendering yellow bile; but the juice of the ليمون and نارنج counteract its noxiousness: it is said to be a word recently introduced; but some say that it occurs in one trad. (TA.) — Also Like سكر [or sugar] in sweetness: so used by Abou-Ziyād El-Kilābee. (TA.) — Also A certain kind of sweet fresh ripe dates; (K;) a sort of fresh ripe dates, likened to sugar in sweetness: (Mgh:) or a kind of very sweet dates; (AHāt, T, Msb;) known to the people of El-Bahreyn, (T,) and in Sijilmāseh and Dar'ah, and, as some say, in El-Medeeneh, where, how-

ever, they require to be dried artificially. (MF.) — A kind of grapes, which, being affected by what is termed مَرَق, fall off, (K,) for the most part: their bunches are of middling size; and they are white, juicy, and very sweet, (TA,) of the best kinds of grapes; (K;) and are made into raisins. (TA.)

سُكْرِي [Sugary; saccharine. — And] Cake containing sugar, or barley-sugar, with almonds, or pistachio-nuts. (MA.)

سَكَّار One who makes, or sells, the beverage called نَبِيذ; syn. نَبَّاز. (S, K.)

سَكِير One who intoxicates himself much, or often; a drunkard; a tippler; (K;) as also مَسْكِير (S, K) and سَكُور (IAqr, K) and سَكْر: (K:) or constantly intoxicated: (S:) the pl. of سَكْر is سَكَارِي, which is also pl. of سَكْرَان. (TA.)

رَبِيعٌ سَاكِرَةٌ † Wind becoming still. (A.) And لَيْلَةٌ سَاكِرَةٌ † A still night; a night in which the wind is still; (S, \*A;) a night in which there is no wind. (TA.) And مَاءٌ سَاكِرٌ † Still, not running, water. (AZ, TA.)

سَكْرَانٌ A certain plant, always green, the grain whereof is eaten: (K:) [but this description seems to be an incorrect abstract of what here follows:] Ed-Deenawaree [i. e. AHn] says, it is of the plants that continue green throughout the whole of the summer: I asked a sheikh of the Arabs of Syria, and he said, it is the سَكْر, [correctly سَكْر], and we eat it in its fresh state, with what an eating! and, he said, it has green grains, like the grain of the رَاوِيَانَج [or fennel], except that they are round: (O:) [in the present day, it is applied to henbane, or a species thereof: accord. to Forskål, (Flora Aegypt. Arab., p. lxiii.,) *hyoscyamus datora*. See also سَكْرَان.]

مُسَكَّرٌ Affected with the remains of intoxication. (S, K.)

سَكِيرٌ: see سَكِيرٌ.

### سكرج

سَكْرَجَةٌ, or سَكْرَجَةٌ, accord. to different authorities, (TA,) or both, (MF,) not an Arabic word, but occurring in a trad.; [arabicized from the Pers. سَكْرَجَةٌ, meaning *A saucer*;] a sort of small bowl-shaped vessel, in [or out of] which one eats: it is of two sizes; the larger holding six ounces; and the smaller, three ounces, or four mithkåls, or between two thirds of an ounce [and some other quantity more or less (for there is an omission in this place in my original)]: in such vessels, placed upon the tables, around the meats, the Arabs used to put sauces and the like to excite the appetite and to aid digestion: expl. by Ed-Dáwoodee as a small, varnished, bowl-shaped vessel. (TA.)

### سكرك

سَكْرَكَةٌ, (Mgh, and so in some copies of the K,) thus written by I Ath, (TA,) [and thus in copies

of the S and A voce مَزْر, and of the S and K voce سَفْرَق, and of the Mgh and Mṣb and K voce غَبِيرَاءَ, &c.,] or سَكْرَكَةٌ, thus written by Sh, (TA in art. سكر, and thus in a copy of the K,) an Abyssinian word, (TA,) arabicized, (Mgh, TA,) A certain beverage, (Mgh, K, TA,) of the Abyssinians, (Mgh,) prepared from ذُرَّة [or millet], (Mgh, K, TA,) which intoxicates; the wine of the Abyssinians; also called سَفْرَق [q. v.], (TA,) and غَبِيرَاءَ, (Mgh and Mṣb and K in art. غبيرة, and TA in the present art.,) and مَزْر [q. v.]. (A in art. مزر.)

### سكف

1. مَا سَكَفْتُ الْبَابَ, (Ibn-'Abbád, K, TA,) and بَابُهُ, (TA in art. عتب,) aor. -, (K,) I did not tread, or have not trodden, upon the threshold of the door, (Ibn-'Abbád, K, TA,) and of his door; (TA;) as also مَا تَسَكَفْتُهُ: (K:) and لَا أَتَسَكَفُ لَهٗ بَابًا [I will not tread upon the threshold of a door of his; or] I will not enter a house, or chamber, of his. (Z, TA.)

4. اسكف, (inf. n. اسكاف, Mṣb,) He was, or became, an اسكاف [q. v. infra]. (IAqr, T, Mṣb, K.)

5: see 1, in two places.

اسكافَةٌ The craft, or handicraft, of the اسكاف [q. v.]: (K:) termed by Lth an inf. n., the source of الاسكاف, having no [unaugmented] verb. (TA.)

اسكاف: see اسكاف.

سَاكِفٌ The lintel of a door, in which turns the صَائِر, (O, K, TA,) this latter word meaning [the upper and] the lower extremity of the door, the upper of which turns [in a socket in the lintel, and the lower in a socket in the threshold]: so says En-Nadr. (O, TA. [The explanation of صَائِر in the O seems to have been mutilated by a copyist, and requires the additions which I have made, according to modern usage.])

سَيَكِفُ: see اسكاف.

اسكف: see اسكاف, in two places.

أَسْكُفُ الْعَيْنَيْنِ The parts on which grow the eyelashes of the two eyes: (IAqr, K:) or the lower eyelids. (Z, K.)

أَسْكُفَةٌ The threshold of a door, (S, O, K,) upon which one treads; (O, K;) as also اسكوفة: (TA:) or the lintel of a door: and sometimes [or rather almost universally] used in the former sense, which is the only meaning mentioned in the T [and] in the Abridgment of the 'Eyn [and in most other lexicons]: pl. اسكاف [app. اسكاف, and, if so, anomalous]. (Mṣb.) — Also The خِرْقَةٌ [i. e. خِرْقَةٌ, or rag, or ragged garment, or perhaps it is a mistranscription for خِرْقَةٌ, i. e. craft, or handicraft, like سَكْفَةٌ,] of the اسكاف: extr.: on the authority of Fr. (TA.)

اسكاف (Sh, S, M, Mṣb, K, &c.) and اسكوف (Sh, S, M, K) and اسكف and اسكاف and اسكف (K) A maker of boots, (Sh, Mṣb, K,) or of shoes

or sandals; (MA;) or a sewer of boots &c.: (Mṣb:) or the first word, (Mṣb, K, TA,) as used by the Arabs [of the desert], (Mṣb, TA,) any artificer, or artisan, (Mṣb, K, TA,) thus expl. in the M, and so its three [perhaps a mistake for four] dial. vars., but said by J [in the S] to be a meaning not known, (TA,) except the maker of boots, for he is called اسكف (K, TA,) i. e. when they mean such as is called اسكاف in the cities or towns or villages: (TA:) or a carpenter; (K;) in which sense it is used by Esh-Shemmákh, but J says, [in the S,] only on the ground of supposition; (TA;) and any handicraftsman who works with an iron tool: (AA, K, \*TA:) pl. اسكافة (S, Mṣb, TA) [and اسكاف]. — Also the first word, Skilful with an affair. (O, K.) Sh says, I heard El-Fak'asee say, اِنَّكَ لَاسْكَافٌ بِهَذَا الْاَمْرِ, meaning Verily thou art skilful with this affair. (O.) — Accord. to Ibn-'Abbád, الاسكاف is also used (O, K) by Ibn-Muḥbil (O) as meaning The redness of wine: but this is a mistranscription, (O, K,) and a perversion of the meaning: (O:) the right word is الاسكاب. (O, K.)

اسكوف: see the next preceding paragraph.

اسكوفة: see اسكفة.

### سكن

1. سَكَنَ, (S, Mgh, L, Mṣb, K,) aor. -, (L,) inf. n. سَكُونٌ, (S, Mgh, L, Mṣb, K,) said of a thing, (S, L,) of a thing that moves, (Mgh, Mṣb,) It was, or became, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled, (هَدَأَ, Abu-l-'Abbás, L, or قَرَّ, K,) after motion; (Abu-l-'Abbás, L;) its motion [ceased, or] went away; (L, Mṣb;) and in like manner said of a man, and of a beast: (Abu-l-'Abbás, L:) and said of anything such as wind and heat and cold and the like; of rain; [and of pain;] and of anger; [&c.]; it was, or became, still, calm, tranquilized, appeased, allayed, assuaged, or quelled; [it died away, passed away, or ceased to be: and it remitted, or subsided; became alleviated, light, slight, or gentle:] and said of a man [or beast or the like, and of a voice or sound], he [or it] was, or became, still, or silent. (L.) [Hence,] one says, سَكَنَ الدَّمْعُ, and الدَّمْعُ سَكَنَ, meaning رَقَا [The tears, and the blood, stopped, or ceased to flow]. (S and Mgh in art. رقا.) [And one says of heat, and cold, and pain, &c., سَكَنَ عَنْهُ It passed away from him; quitted him. And سَكَنَتِ النَّارُ The fire became extinguished; or became allayed or assuaged; subsided; or ceased to flame or blaze or burn fiercely.] — [Hence also, It (a letter) was or became, quiescent; i. e., without a vowel immediately following it; contr. of تَحَرَّكَ.] — And سَكَنَ اِيْتَهُ, (Mṣb, [where the aor. is said to be -, but this is either a mistake or rare, for the aor. accord. to common usage is -, as in the Kur vii. 189 and xxx. 20,]) inf. n. سَكُونٌ (Mgh, Mṣb) and سَكَنَ, (Mṣb,) He trusted to it, or relied upon it, so as to be, or become, easy, or quiet, in mind; i. q. رَكَنَ اِيْتَهُ; (S and K &c. in art. ركن;) and

أَطْمَأَنَّ إِلَيْهِ; (TA in art. طمن; [and اعْتَمَدَ عَلَيْهِ; and وَتَوَقَّنَ بِهِ; &c.; and he inclined to it; syn. مَالَ إِلَيْهِ; and became familiar with it; syn. بهِ اسْتَأْنَسَ بِهِ; and أَلْف; agreeably with explanations here following;] namely, a thing: (Mṣb:) and اسْتَأْنَسَ إِلَيْهَا, aor. ٢, he trusted to her, or relied upon her, so as to be, or become, easy, or quiet, in mind; &c., as above; syn. اطْمَأَنَّ إِلَيْهَا; (Ksh and Bḍ in vii. 189, and Ksh in xxx. 20;) and مَالَ إِلَيْهَا; (Ksh in vii. 189, and the same and Bḍ in xxx. 20;) and أَلْف, and اسْتَأْنَسَ بِهَا; (Bḍ in the same two places;) namely, his wife. (Ksh and Bḍ.) — And الدَّارَ سَكَنَ, (S, MA, Mgh, L, Mṣb, K,) and فِي الدَّارِ, (Mgh, Mṣb,) and بِالْمَكَانِ, (L,) aor. ٢, (L, Mṣb, JM,) inf. n. سَكَنِي (MA, Mgh, L, JM) and سَكُونُ (MA, L) and سَكُنْ (MA,) or سَكَنِي is a simple subst., and the inf. n. is سَكِن, (Mṣb, [accord. to which the latter is app. سَكَن, for it is there said that the verb in this case is like طَلَبَ, the unaugmented inf. n. of which is طَلَبُ, but this inf. n. سَكِن I have not found elsewhere, and what is generally used as the inf. n. or quasi-inf. n. of the verb in this case is سَكَنِي,]) or سَكَنِي is a subst. in the sense of اسْكَان, as expl. below, (Mgh,) [or rather it is also a subst. in this sense,] He inhabited, or dwelt or abode in, the house [and the place]. (MA, Mgh.) is from السُّكْنَى (Ksh, Bḍ) or from السُّكُونُ: (Bḍ:) if from the former, (Ksh, Bḍ,) it signifies To Him belongeth what taketh up its abode in the night and the day; (IAḡr, Ksh,\* Bḍ,\* L, Jel;) meaning, what the night and the day include within their limits: (Ksh,\* Bḍ:) or, if from السُّكُونُ, (Bḍ,) what is still, or motionless, (Abu-l-'Abbás, Bḍ, L,) and what moves; one of the two contraries being mentioned as sufficient [to show what is intended] without the other; (Bḍ;) app. meaning the creation, collectively, or all created beings. (Abu-l-'Abbás, L.) — And سَكَنَ, (L, K,) aor. ٢, (K,) He became such as is termed مَسْكِين [q. v.]; (L, K;) as also سَكَنَ, (K,) and سَكَنَ, and سَكَنَ, and سَكَنَ: (L, K:) and [thus it means particularly] he was, or became, lowly, humble, or submissive; and low, abject, abased, and weak; as also سَكَنَ, (L,) and سَكَنَ, and سَكَنَ; (S,\* L;) the former of these being the regular form, (S, L,) and the more common and more chaste; (L;) the latter of them anomalous, [from المَسْكِينُ,] like تَمَنَّدَل from المِنْدِيلِ, and تَمَدَّرَع from المِدْرَعَةِ; (S, L;) and سَكَنَ, (L, Mṣb,) and سَكَنَ, of the measure اقْتَعَلَ (L, Mṣb, K) from المَسْكَنَةُ (L, K) or from السُّكُونُ, (Mṣb,) with ١ added, (L, Mṣb,) the vowel of the medial radical letter being thus rendered full in sound, (L, Mṣb, K,) or it is of the measure اسْتَفْعَلَ from الكَيْبَةُ, signifying “evil state or condition,” (Mṣb,) or from الكَيْبُ signifying “the [piece of] flesh in the interior of the vulva,” because he who is lowly and abject is the

most obscure of mankind. (L. [See also arts. كَوْن and كِين.])

2. سَكَنَهُ, (S, L, Mṣb, K,) inf. n. تَسْكِينُ, (S, L, K,) He, or it, caused it to be, or become, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled; (S,\* L, Mṣb, K;) namely, a thing: (S, L, Mṣb:) [and caused it, namely, anything such as wind, and heat, and cold, and the like, as rain, and pain, and anger, to be, or become, still, or calm; stilled, calmed, tranquilized, appeased, allayed, assuaged, or quelled, it; caused it to die away, pass away, or cease to be: and caused it to remit, or subside; to become alleviated, light, slight, or gentle: and caused him, and it, namely, a man or beast or the like, and a voice or sound, to become still, or silent: (see 1, first sentence:)] and سَكَنَهُ signifies the same. (L.) [Hence,] one says of God, سَكَنَ دَمْعَهُ, meaning أَرْقَاهُ [He caused his tears to stop, or cease flowing]. (S and TA in art. رَقَا.) — [And hence, He made it (a letter) quiescent; i. e., made it to be without a vowel immediately following it; contr. of حَرَكَهُ.] — تَسْكِينُ also signifies The straightening a cane, or spear, (صَعْدَةٌ) with fire [which is termed السُّكْنُ]. (IAḡr, L, K.) — And The constantly riding a light and swift ass which is termed سَكِين. (IAḡr, L, K.)

3. ساكَنَهُ, inf. n. مَسَاكِنَةٌ, i. q. جَاوَرَهُ [meaning He lived in his neighbourhood, or near to him]. (TA in art. جَوَر.)

4. اسكَنَ: see 1, near the end, in two places. — اسكَنَهُ: see 2, first sentence. — [Hence,] said of poverty, It made him to be little, or seldom, in motion. (Abu-Is-hāḡ, L, K.) — And, said of God, He made him to be such as is termed مَسْكِين [q. v.]. (L, K.) — And الدَّارَ اسكَنَهُ, (S, L, Mṣb, K,) or المَنْزِلَ, (MA,) He made him [or gave him] to inhabit the house, or abode; (S,\* MA, L,\* Mṣb,\* K;\*) he lodged him therein. (MA.)

5. تَسَكَّنَ, said of a man, is from السَّكِينَةُ [i. e. He had, or possessed, or affected, the quality thus termed; meaning he was, or became, or affected to be, calm, tranquil, grave, staid, steady, or sedate; &c.]. (L.) See also Q. Q. 2, below: and see 1, above, near the end, in two places.

8. اسكَنَ, and its var. or syn. اسْتَكَانَ: see 1, near the end.

Q. Q. 2. تَمَسَّكَنَ He affected to be like, or he imitated, such as are termed مَسَاكِين [pl. of مَسْكِين, q. v.]. (IAth, L.) — See also 1, near the end, in two places. You say, تَمَسَّكَنَ لِرَبِّهِ He humbled, or abased, himself to his Lord; or addressed himself with earnest, or energetic, supplication to Him: and تَمَسَّكَنَ is like تَمَسَّكَنَ (Lḡ, L.)

سَكَنُ, a quasi-pl. n. of سَاكِنٌ, like as شَرَبٌ is of شَارِبٌ, called by Akh a pl., (L,) The inhabitants, people, or family, of a house or tent; (S, L, K,) a household. (L.) — And The collective body of the people of a tribe: one says, تَحَمَّلَ

السُّكْنُ فَذَهَبُوا [The collective body of the people of the tribe bound the loads, or burdens, upon their beasts, and went away]. (Lḡ, L.) — See also سَكَنَ. — And see the paragraph here next following.

سَكَنَ: see سَكَنِي. — And see also مَسْكَنٌ, in three places. — Also, (L, JM, [thus written in both, and expressly said in the latter to be “with ḍamm,”]) or سَكَنَ, (thus in copies of the K,) or سَكَنَ, (thus in the CK,) [but the first is app. the right,] Food, aliment, or victuals, syn. قَوْتُ; (L, K, JM;) like نَزْلٌ meaning “food (طَعَام, L, JM) of a party alighting to partake of it,” and said to be called سَكَن because by means of it a place is inhabited, like as the نَزْلُ of an army means the “appointed rations of an army alighting at a place.” (L.)

سَكَنُ A thing, (S, L, Mṣb, K,) of any kind, (S, L,) to which one trusts, or upon which one relies, so as to be, or become, easy, or quiet, in mind; (S, L, Mṣb, K;) and in like manner, a person, or persons, to whom one trusts, &c.: applied in this sense to a family, or wife, (L, Mṣb,) as well as to property, (Mṣb,) &c.: (L, Mṣb:) and hence [particularly] signifying a wife. (L.) One says, [app. using it in this sense, as seems to be indicated by the context in the S,] فَلَانُ ابْنُ السُّكْنِ [Such a one is the son of the سَكَن]; and أَش used to say السُّكْنِ: (S, L:) accord. to Ibn-Habēeb, one says سَكَن and سَكَن.

(L.) And it is said in the KUR [vi. 96], جَعَلَ لَيْلًا سَكَنًا He hath made, or appointed, the night to be a resource for ease, or quiet. (L.) And in the same [ix. 104], إِنَّ صَلَوَاتِكَ سَكَنٌ لَّهُمْ, i. e. [Verily thy prayers for forgiveness are] a cause of ease, or quiet, to them. (Zj, L.) [And سَكَنَةٌ seems to have a similar meaning: for] ISH says, تَغْطِيَةُ الْوَجْهِ عِنْدَ النَّوْمِ سَكَنَةٌ, app. [The covering of the face on the occasion of sleep is a cause of ease, or quiet,] in the case of loneliness, or of fear arising therefrom. (L.) And it is said in a trad.,

اللَّهُمَّ أَنْزِلْ عَلَيْنَا فِي أَرْضِنَا سَكَنًا, meaning O God, send down upon us, in our land, the succour, or relief, of its inhabitants, [app. alluding to rain,] to which they may trust so as to be easy, or quiet, in mind. (L.) — Also i. q. مَسْكِنٌ. (Lḡ, L, and Ḥam p. 400.) See the latter word, in three places. — And Fire; [app. first applied thereto as being a cause of ease, or comfort;] (S, L, K;) as in the saying [of a rājiz],

وَسَكَنٍ تُوقَدُ فِي مِظَلِّهِ

[And a fire kindled in a large tent of hair-cloth, or in a booth, or shed], (S, L,) describing himself as driven to have recourse thereto by the night, and by a moist wind, or a wind cold with moisture; and [afterwards used without any allusion to its being a cause of ease, or comfort,] as in the saying of another, describing a cane,

أَقَامَهَا بِسَكْنٍ وَأُدْهَانٍ

meaning He straightened it with fire and oaks. (L.) — And Mercy, pity, or compassion. (K.)

[See also سَكِينَةٌ.] — And *i. q.* بَرَكَتٌ [A blessing; prosperity, or good fortune; increase; &c.]. (K.) — See also سَكُنَ: and سَكُنِي: and see سَاكِنٌ.

سَكِينَةٌ A quiescence of a letter; its having no vowel immediately following; opposed to حَرَكَةٌ: pl. سَكَاةٌ. — تَرَكْتُهُمْ عَلَى سَكَاتِهِمْ: see سَكِينَةٌ.

سَكِينَةٌ: see سَكُنَ.

سَكِينَةٌ A place; [properly] a place of habitation or abode: pl. سَكَاةٌ. (L.) It is said in a trad., اسْتَقِرُّوا عَلَى سَكَاةِكُمْ فَقَدْ انْقَطَعَتِ الْبِجْرَةُ (S, L, K,\*) *i. e.* Rest ye, or remain ye, at your places, (S, L,) or in your places of habitation or abode, (S, L, K,\*) for emigration has [ended, having] become no longer needful. (L.) And one says, النَّاسُ عَلَى سَكَاةِهِمْ, [virtually] meaning, accord. to Fr, The people are in their right state: (S, L:) and in like manner is expl. the saying, نَزَلْتَهُمْ عَلَى سَكَاتِهِمْ and تَرَكْتَهُمْ عَلَى سَكَاتِهِمْ; but the approved explanation is, [I left them] at their places of habitation, which is that of Th; or, as in the M, their places of alighting, or abode. (L.) — Also The part, of the neck, which is the resting-place of the head. (S, L, K.) So in the saying, (S, L,) attributed to several poets, (L,\*)

بَضْرِبٍ يَزِيلُ الْهَامَ عَنْ سَكَاةِهِ  
[With a smiting that removes the heads from their resting-places on the necks]. (S, L.)

سَكُنَ is an inf. n. of سَكُنَ in the phrase سَكُنَ الدَّارَ: (MA, Mgh, L, JM:) or a simple subst. therefrom: (Mgh:) or a subst. in the sense of اِسْكَانٌ, like رَقِي in the sense of اِرْقَابٌ: (Mgh:) see 1, in three places: or it is a subst. (S, L, K) also (L) from اُسْكَنَ الدَّارَ, (S, L, K,\*) like as عُنْبِي is from اِعْتَابٌ, (S, L,) and so is سَكُنٌ, (Lh, L, K,\*) [which is app. mentioned in the Mgh as an inf. n. of the former verb,] signifying, as also سَكُنٌ, [so in one place, as on the authority of Lth, in the L, and said in the MA to be, like سَكُنِي, an inf. n. of the verb first mentioned above,] The making [or giving] a man a place, or an abode, to inhabit, without rent; (L, and Ham p. 400 in explanation of the first of these words;) the term سَكُنِي being similar to عَمَرِي. (L.) — See also مَسْكُنٌ, in five places.

سَكِينٌ An ass light, or active, and quick, or swift: and سَكِينَةٌ is applied to a she-ass (L, K) in the same sense. (L.) — Hence the latter is used as a name for † A girl, or young woman, or a female slave, that is of a light, or an active, spirit. (L.) — The former also signifies A wild ass. (L.) — And السَّكِينَةُ is the name of The gnat that entered into the nose of Numrood [or Nimrod]. (L, K.)

سَكِينَةٌ (S, L, Mgh, K) and سَكِينَةٌ (Ks, L, K) and سَكِينَةٌ, (L, Mgh,) mentioned in the "Nawadir," (Mgh,) on the authority of AZ, (L,) but of a measure of which there is no [other] known instance, (L, Mgh,) Calmness, or tranquillity;

(S, L, Mgh, K;) gravity, staidness, steadiness, or sedateness; (S, L, Mgh;) and a quality inspiring reverence or veneration: (Mgh:) and, as some say, mercy, pity, or compassion: [see also سَكُنَ:] and aid or assistance; or victory or conquest: and a thing whereby a man is calmed, or tranquillized: (L:) pl. of the first word سَكَاةٌ. (Har p. 62.) One says of a man who is calm or tranquil, or grave &c., عَلَيْهِ السَّكِينَةُ [Upon him is resting, or abiding, calmness &c.]. (L.) And it is said in a trad., respecting the Prophet, on the occasion of the coming down of revelation, فَغَشِيَتْهُ السَّكِينَةُ, meaning And calmness, or tranquillity, and غَيْبَةُ [i. e., as here used, absence of mind from self and others by its being exclusively occupied by the contemplation of divine things], came upon him. (L.) And in the Kur [ii. 249], it is said, [with reference to the coming of the ark of the covenant,] فِيهِ سَكِينَةٌ مِّن رَّبِّكَ, meaning [In which shall be] a cause of your becoming tranquil, [or easy in your minds,] when it cometh to you [from your Lord]: (Zj, L, K:) or, as some say, there was in it a head like that of the cat; when it uttered a cry, victory betided the Children of Israel: (L:) or a thing having a head like that of the cat [and a tail like that of the cat (Bd)], of chrysolite and sapphire, and a pair of wings: (L, K:) or an image like the cat, that was with them among their forces, on the appearance of which their enemies were routed: or an animal having a face like that of a human being, compact [in substance], the rest thereof being unsubstantial like the wind and the air: or the images of the Prophets, from Adam to Mohamad: (Bd:) or the signs, or miracles, with the performance of which Moses was endowed, and to which they trusted so as to be easy, or quiet, in their minds: (L:) or by the تَابُوتٍ to which these words refer is meant the heart, [or rather the chest, i. e. bosom,] and the سَكِينَةُ is the knowledge, and purity, or sincerity, in the heart [or bosom]. (Bd.) In a trad. of Alee, respecting the building of the Kaʿbeh, it is said, فَارْسَلَ اللَّهُ إِلَيْهِ السَّكِينَةَ, meaning [And God sent to him] the wind swift in its passage. (L.)

سَكِينَةٌ fem. of سَكِينٌ [q. v.]. (L, K,\*)

الطَّرَّةُ السَّكِينَةُ [The hair over the forehead (of a girl or woman) that is cut with a straight, or even, edge, or with two such edges one above the other, so as to form a kind of border, after the fashion of Sukeyneh,] is so called in relation to Sukeyneh the daughter of El-Hoseyn. (S, L, K.)

سَكَاةٌ A maker of سَكَاةٍ [or knives], (ISd, L, K,\*) pl. of سَكِينٌ; (ISd, L;) as also سَكَاةِي, (ISd, L, K,\*) which latter is held by ISd to be post-classical, being formed from the pl., whereas by rule it should be formed from the sing. (L.)

سَكَاةٌ The دَنْبُ, (Lth, S, MA, Mgh, L,) [i. e.] the rudder, (MA, KL, PŞ,) of a ship or boat, (Lth, S, MA, Mgh, L,) by means of which it is rightly directed, (Lth, Mgh, L,) and made still, or steady; (Mgh, L;) its حُدُوف; (AA, L;) *i. q.* حَبِيزَانٌ and كَوْنَلٌ [meaning the same, or its tiller]: (A'Obeyd, L:) it is an Arabic word.

(L.) Hence the saying of Tarafeh, (L,) likening to it the elevated neck of a she-camel, as being long, and quick in motion, (EM p. 73,) [and thus app. applying it to the upper and narrow part of a rudder,]

سَكَاةٌ بُوَيْبِي بِدِجْلَةَ مُصَيْدٍ  
(L, EM,) *i. e.* Like the سَكَاةٌ of a vessel of the sort called بُوَيْبِي [ascending the Tigris]. (EM.) — Also pl. of سَاكِنٌ [q. v.]. (L, Mgh.)

سَكِينٌ a word of well-known meaning; (S, Mgh, K;) *i. e.* A knife; (MA, PŞ;) *i. q.* مَدِيَّة; (L;) as also سَكِينَةٌ, (ISd, L, K,\*) a dial. var., (ISd, L,) occurring in a trad., but the former is that which is commonly known: (L:) so called because it stills the animals slaughtered with it: (Az, L, Mgh:) of the measure فَعِيلٌ: (IDrd, L, Mgh:) or, accord. to some, its ن is augmentative, so that it is of the measure فَعْلِينٌ: (Mgh:) it is masc., and sometimes fem.: (Zj, IAm, L, Mgh, K,\*) not heard as fem. by IAg: (L:) held to be only masc. by AZ and Aş and some others: (Mgh:) but sometimes it occurs in poetry as fem. on the ground of meaning [as being syn. with مَدِيَّةٌ or شَفْرَةٌ], (Mgh,) and as such it occurs in a trad.: (L:) the pl. is سَكَاةٌ. (ISd, MA, L.) [See an ex. in a prov. cited voce سَلَى.]

سَكِينَةٌ: see سَكِينَةٌ.

سَكِينَةٌ: see سَكِينَةٌ: — and see also سَكِينٌ.

سَكَاةِي: see سَكَاةٌ.

سَاكِنٌ Still, motionless, stationary, in a state of rest, quiet, calm, or unruffled: [applied to a letter, quiescent; *i. e.* without a vowel immediately following it:] still, calm, tranquil, becoming appeased or allayed or assuaged or quelled; [dying away, passing away, or ceasing to be: remitting, or subsiding; becoming alleviated, light, slight, or gentle:] still, or silent. (L. [See its verb, سَكُنَ, first sentence.]) — Inhabiting, dwelling, or abiding; an inhabitant, or a lodger: (L, Mgh:) and سَكُنٌ signifies the same as سَاكِنٌ [app. thus used]: (L:) the pl. of سَاكِنٌ is سَكَاةٌ.

(L, Mgh.) You say, هُمْ سَكَاةٌ فُلَانٍ [They are the lodgers of such a one]. (S, L.) And سَكَاةٌ الدَّارِ signifies The Jinn, or Genii, inhabiting the house. (L. [Respecting the custom of sacrificing an animal to the Jinn on the occasion of buying a house, in order to prevent any injury from the Jinn thereof, see دَبْحُ. The belief that houses are inhabited by Jinn obtains among the Arabs in the present day.]) See also سَكُنٌ. — [Other meanings are indicated by explanations of its verb.]

أَسْكُنُ More, and most, still, &c.]

مَسْكِنٌ and مَسْكِنٌ; (S, L, Mgh, K;) the people of El-Hijáz say the former, (S, L,) and the latter is anomalous; (L;) [A place of habitation;] a place of alighting, abiding, sojourning, or lodging; an abode, or a dwelling; (S, L, K;) a house, or a tent; (S, L, Mgh;) pl. مَسَاكِينٌ: (Mgh:) and مَسْكِنٌ signifies the same as مَسْكِنٌ, [thus in the



Qur xvi. 82,] (Lh, L, and Ham p. 400,) as also **سَكْنِي**, (Lh, L,) and **سَكُنْ**: you say, **دَارُ فِيهَا** **سَكْنِي** and **سَكُنْ**, i. e. **سَكْنِي** [or **مَسْكِنٌ**, meaning *A house in which is a place of habitation, or a lodging*]: (L: [**سَكْنِي** and **سَكُنْ** are there mentioned as syn., each of them, with **مَسْكِنٌ** and **سَكْنِي**, but in different places; and I incline to think that **سَكُنْ** thus mentioned may be a mis-transcription for **سَكْنِي**: I have not found it elsewhere in this sense:]) and **دَارِي لَكَ سَكْنِي**, in which the last word is [said to be] virtually in the accus. case, as a denotative of state, meaning [*My house is for thee,] as made [or given] to be inhabited, or as being inhabited*: (Mgh:.) or **دَارِي هَذِهِ سَكْنِي**, meaning *To thee this my house is a lent dwelling-place*: and **السَّكْنِي** **الْمَرْءِ** means *The wife's dwelling-place in which the husband lodges her*. (L.)

**مَرْعَى مُسْكِنٌ** *Abundant pasturage, [that causes people to abide in it,] not requiring to go away*; like **مَرْبَعٌ** and **مَرْوَلٌ**. (L.) — **أَصْبَحُوا مُسْكِنِينَ**. (L, K.) *They became in the state termed مَسْكَنَةٌ*. (L, K.)

**مَسْكَنَةٌ** (L, Mṣb, K) *The state of him who is termed مَسْكِينٌ*: primarily, *lowliness, humility, or submissiveness*: and meaning also *lowness, abjectness, ignominiousness, abasement, or humiliation*; and *paucity of property*; and *an evil state or condition*; also *poverty of mind*; and *weakness*: (IAth, L:) it is from **السُّكُونُ** [an inf. n. of **سَكُنَ** meaning as expl. in the first sentence of this art.]. (L.)

**مُسْكَانٌ**, meaning "an earnest," or "earnest money," and of which [as well as of **مَسْكِينٌ**] the pl. is **مَسَاكِينٌ**, belongs to art. **مَسَكٌ**. (TA.)

**مَسْكِينٌ** (S, Mgh, L, Mṣb, K, &c.) and **مَسْكِينٌ**, (L, Mṣb, K,) the latter anomalous, for there is no [other] instance of the measure **مَفْعِيلٌ**, (L,) of the dial. of Benoo-Asad, (L, Mṣb,) mentioned by Ks as heard by him from some one or more of that tribe, (L,) others saying **مَسْكِينٌ**, (Mṣb,) of the measure **مَفْعِيلٌ** (L) from **السُّكُونُ**, because the person to whom it is applied trusts to, or relies upon, others, so as to be, or become, easy, or quiet, in mind: (Mgh, L, Mṣb:) primarily, (L,) it signifies *Lowly, humble, or submissive*; (IAth, Mgh, L;) and therefore the Prophet said, **اللَّهُمَّ أَحْنِي مَسْكِينًا وَأَمْتِنِي مَسْكِينًا وَأَحْشِرْنِي فِي زَمَرَةِ الْمَسَاكِينِ** [*O God, make me to live lowly, and make me to die lowly, and gather me among the congregation of the lowly*]: (Mgh,\* L:) and hence it sometimes applies to him who possesses little and [sometimes] to him who possesses much: (L:) sometimes, (S,) it signifies (S, IAth, L, Mṣb, K) also (IAth, L) *low, abject, ignominious, or in a state of abasement or humiliation*; (S, IAth, L, Mṣb, K;) and *weak*; (S, L, K;) and *subdued, or oppressed*; though possessing riches or competence: (Mṣb:) [therefore] Sb says, it is one of the words expressive of pity, or compassion; [and as such may be rendered *poor*]; you say, **مَرَرْتُ بِهِ الْمَسْكِينِ** [*I passed by him, I*

mean *the poor man*], putting it in the accus. case by the implication of **أَعْنِي**, though it may be in the genitive case as a substitute [for the pronoun], and in the nom. case by the suppression of **هُوَ** meant to be understood: (L:) in other cases, (S,) it is *syn. with فَقِيرٌ*, (S, L, Mṣb,) meaning (Mṣb) *destitute, i. e. possessing nothing*: (L, Mṣb, K:) or accord. to IṢk, **مَسْكِينٌ** means thus; but the **فَقِيرٌ** is he who possesses a sufficiency of the means of subsistence: (Mṣb:) or the former means *possessing somewhat*; (L;) or [rather] *needy, i. e. possessing what is not sufficient* (L, K) *for him (K) or for his family*: (L:) or *caused by poverty to have little power of motion*; (L, K;) thus expl. by Aboo-Is-hāk; but this is improbable; for **مَسْكِينٌ** has the meaning of an active part. n., and his explanation [like one of the others mentioned above] makes it to have that of a pass. part. n.: (L:) Yoo says the like of IṢk: (Mṣb:) he used to say that the **مَسْكِينٌ** is in a harder condition than the **فَقِيرٌ**: (S, L,\* Mṣb:\*) he says, I asked an Arab of the desert, Art thou **فَقِيرٌ**? and he answered, No, by God, but rather **مَسْكِينٌ**; (S, L,\* Mṣb;) but 'Alee Ibn-Hamzeh says that this man may have meant that he was low, or abject, by reason of his distance from his people and his home; and that he does not think he meant anything but that: (L:) [J also adds,] it is said in a trad. that the **مَسْكِينٌ** is not he whom a mouthful or two mouthfuls will turn back, or away, but is only he who does not beg, and who is not known so that he may be given [anything]; (S;) but Ziyadet-Allah Ibn-Aḥmad says that the **فَقِيرٌ** is he who sits in his house, not begging, and the **مَسْكِينٌ** is he who begs and is given; and hence it is argued that the latter is in a better condition than the former; though it indicates that the former is more high-minded than the latter: (L:) accord. to Aḡ, the **مَسْكِينٌ** is better in condition than the **فَقِيرٌ**; and this is [said to be] the right assertion, (Mgh, L, Mṣb,) for the pl. of the former is applied in the Qur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (L, Mṣb;) but they may have been thus termed because they were humbled and abased by the tyranny of the king who took every ship, or boat, that he found upon the sea, by force; (L;) and it is said that these men were hirers, not owners, of the vessel: (TA voce **فَقِيرٌ**, q. v. :) 'Alee Ibn-Hamzeh says, that the **مَسْكِينٌ** is better in condition than the **فَقِيرٌ** is shown by a passage in the Qur [ix. 60], where it is said that the poor-rates are for the **فُقَرَاءَ** and the **مَسَاكِينِ**; for you will find the classes to be there mentioned in such an order that the second is better in condition than the first, and the third than the second, and in like manner the fourth and the fifth and the sixth and the seventh and the eighth: and he says that the same is shown by the fact that the Arabs sometimes used **مَسْكِينٌ** as a proper name, but not **فَقِيرٌ**: (L:) or when these two words are used together, they differ in signification; and when used separately, they [sometimes] signify the same: (El-Bedr El-Karāfee, TA in art. **فَقْرٌ**;) [see more voce **فَقِيرٌ**:] a woman is termed **مَسْكِينَةٌ** (Sb, S, L, Mṣb, K) and **مَسْكِينٌ** also; (S, L, K;) the former by way of assimilation to **فَقِيرَةٌ**; (Sb,

S, L;) the latter being accord. to rule, for an epithet of the measure **مَفْعِيلٌ** is regularly applied alike to a male and a female; (S, Mṣb;) or, as Abu-l-Ḥasan says, this is only when it is an intensive epithet, which **مَسْكِينَةٌ** is not: (L:) the pl. is **مَسَاكِينٌ** and **مَسْكِينُونَ**, (S, L, K,) applied to men, (K,) or to a company of people, (S, L,) and **مَسْكِينَاتٌ** applied to females. (S, L, K.)

سل

1. **سَلَّ الشَّيْءَ**, (S, M, Mgh,) aor. **سَلَّ**, (S, M,) inf. n. **سَلَّلَ**; (S, M, Mgh, K;) and **اسْتَلَّهُ**, (M,) inf. n. **اسْتَلَّلَ**; (K;) [in the CK, **الاستلال** is put in the place of **الاستلال**]; *He drew the thing out or forth from another thing*: (Jel in xxiii. 12:) or *he pulled out the thing, or drew it forth, gently*: (M, K:\*) or *he drew, or pulled, the thing out, or forth, as a sword from its scabbard, and a hair from dough*. (Mgh.) You say, **سَلَّ السَّيْفَ**, (S, Mṣb,) aor. and inf. n. as above; (Mṣb;) and **اسْتَلَّهُ**, both signifying the same; (S;) [i. e. *He drew the sword*]; as also **اسْتَلَّهُ**, inf. n. **اسْتَلَّلَ**. (TA.) In the saying of El-Farezdaq,

- عَدَاةٌ تَوَلَّيْتُمْ كَأَنَّ سَيْوَفَكُمْ
- ذَاتَيْنِ فِي أَعْنَاقِكُمْ نَيْرٌ تَسَلَّلَ

[*In the morning when ye turned back, as though your swords were drawn upon your necks, (for the sword was hung upon the shoulder, not by a waist-belt, not drawn forth), he has separated the doubled letter: thus the verse is related by IAḡr: but by Th, نَيْرٌ تَسَلَّلَ [for تَسَلَّلَ]. (M.) It is said in a trad., لَأَسَلَّتْكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةَ مِنَ الْعَجِينِ*] [*I will assuredly draw thee forth from them like as the single hair is drawn forth from dough*]. (TA.) And in another trad., **اللَّهُمَّ اسْلُلْ سَخِيمَةَ قَلْبِي** [*O God, draw forth the rancour of my heart*]: and hence the saying **الهِدَايَا تُسَلُّ السَّخَائِمَ وَتَحُلُّ وَتَحُلُّ السَّكَاكِمَ** [*Presents draw away feelings of rancour, and loose, or melt, resistances, or incompliances*]. (TA.) And **سَلَّ**, said of a colt, means *He was drawn forth a سَلِيلٌ* [q. v.]. (M, TA.) — Also *He took the thing*. (Mṣb.) Hence one says, **تُسَلُّ الْمَيِّتُ مِنْ قَبْلِ رَأْسِهِ إِلَى الْقَبْرِ**, i. e. [*The dead body is taken [head-foremost to the grave]*]: (Mṣb:) [or *is drawn forth &c.:* for] it is said of the Apostle of God, **سَلَّ مِنْ قَبْلِ رَأْسِهِ**, meaning *He was drawn forth [&c.] from the bier*. (Mgh.) — Also, aor. and inf. n. as above, *He stole the thing*: (Mṣb, TA:) or *he stole it covertly, secretly, or clandestinely*; (TA;) and so **اسْلَهُ**. (TK. [But see 4, below, where **اسل** meaning "he stole" is mentioned only as intrans.]) You say, **سَلَّ الْبَعِيرَ فِي جَوْفِ اللَّيْلِ** *He drew away the camel from among the other camels in the middle of the night*: and in like manner you say of other things. (TA.) — **سَلَّ**, aor. **سَلَّ**, (K,) inf. n. **سَلَّلَ**, (TK,) said of a man; (TA;) or **سَلَّتْ**, aor. **سَلَّتْ**, [whence it would seem that the sec. pers. of the pret. is **سَلَلْتُ**, and the inf. n. **سَلَّلْتُ**], said of a

sheep or goat, شاة; (M;) *He, or it, lost his, or its, teeth*: (M, K:) on the authority of Lh. (M.) — **سَلَّ**, (M, Mṣb, K,) in the pass. form, (Mṣb,) with damm, (K,) *He was, or became, affected with the disease termed سَل [q. v.]*. (M, Mṣb, K.)

4: see 1, second sentence. — **اسَلَّ**, (ISk, S, M, Mgh,) inf. n. **إِسْلَانٌ**, (ISk, S, K,) also signifies *He stole*: (ISk, S, Mgh:) or *he stole covertly, secretly, or clandestinely*. (M, K.) See also 1, in the latter half of the paragraph. You say, **اسَلَّ مِنَ الْمَغْنَمِ** *He stole of the spoil*. (Mgh.) — **إِسْلَانٌ** signifies also *An open raid or predatory incursion*. (TA.) — And **اسَلَّ** *He aided another to steal, or to steal covertly, secretly, or clandestinely*. (TA.) — [See also **إِسْلَانٌ** below. Accord. to Freytag, **اسَلَّ** signifies *He received a bribe*: but this requires consideration: he gives no authority but the K, which does not justify this explanation.] — **اسَلَّهُ** *He (God) caused him to be affected with the disease termed سَل [q. v.]*. (S, M, Mṣb, K.)

5. **تَسَلَّلَ**: see 7: and see also 1, in the former half of the paragraph. — Also i. q. **اضْطَرَبَ** [*It was, or became, in a state of commotion, agitation, &c.*]; said of a thing; as though it were imagined to be repeatedly drawn forth. (Er-Rāghib, TA.)

7. **انْسَلَّ** *It (a thing) became pulled out, or drawn forth, gently*; (M;) *it became drawn, or pulled out or forth, as a sword from its scabbard, and a hair from dough*. (Mgh.) You say, **انْسَلَّ السَّيْفُ مِنَ السَّيْفِ** *The sword [became drawn from the scabbard: or] slipped out from the scabbard*. (TA.) And **انْسَلَّ قِيَادُ الْفَرَسِ مِنْ يَدِهِ** [*The leading-rope of the horse slipped out or] came forth [from his hand]*. (Mgh.) — And [hence], as also **تَسَلَّلَ**, (S, M, K,) *He slipped away, or stole away*; i. e., *went away covertly, secretly, or clandestinely*: (M, K:) or *he went forth, مِنْ بَيْنِهِمْ [*from among them*]. (S.) And **انْسَلَّتْ مِنْ بَيْنِ يَدَيْهِ** *I went away, and went forth, deliberately, or leisurely, and by degrees, from before him*. (TA.) Sb says that **انْسَلَّتْ** [used in this or a similar sense] is not a quasi-pass. verb; but is only like [a verb of the measure] **فَعَلَتْ**; like as **اِئْتَقَرَّ** is like **ضَعَفَ**. (M.) It is said in a prov., **رَمَتْنِي بِذَاتِي وَأَنْسَلَّتْ** [*She reproached me with her own fault, and slipped away*]: (S, Meyd, TA:) [originally] said by one of the fellow-wives of Ruhm, daughter of El-Khazraj, wife of Sa'ad Ibn-Zeyd-Menah, on Ruhm's reproaching her with a fault that was in herself. (Meyd, TA. [See also Freytag's Arab. Prov. cap. x. no. 2; and another prov. there referred to in cap. ii. no. 78.]) And one says also, **اسْتَلَّ بِكَذَا**, meaning *He went away with such a thing covertly, secretly, or clandestinely*. (TA.)*

8: see 1, first and second sentences: — and see also 7, last sentence.

10. **اسْتَسَلَّ النُّهْرُ جَدْوَلًا** † *The river had a rivulet, or streamlet, branching off from it*. (TA.)

R. Q. 1. **سَلْسَلَةٌ** [as inf. n. of **سَلَّ** (see **سَلَّ** below)] signifies *A thing's being connected with another thing*. (M, K.) [It is also inf. n. of **سَلَّ**, as such signifying *The connecting a thing with another thing*.] — [Hence, or the reverse may be the case,] **سَلَّسْتُهُ** *I bound him with the سَلْسَلَةٌ [or chain]*. (O. TA.) — And **سَلَّسْتُ الْمَاءَ فِي الْحَلْقِ** *I poured the water into the throat, or fauces, [app. in a continuous stream.]* (S, O.) — And **مَا سَلَّسَ طَعَامًا** *He did not eat food*: (K:) as though he did not pour it into his throat, or fauces. (TA.) — Accord. to I. Aar, **سَلَّسَ** signifies *He ate a سَلْسَلَةٌ*, i. e., *a long piece of a camel's hump*. (O.) — See also 1, third sentence.

R. Q. 2. **تَسَلَّلَ**, said of water, *It ran into the throat, or fauces*: (S, O:) or *it ran down a declivity, or declivous place*: (M, K:) or † *it became [fretted with a succession of ripples] like a chain, in running [in a shallow and rugged bed], or when smitten by the wind*. (S.) — And, said of lightning, † *It assumed the form of سَلْسَلَاتٍ*, [i. e. chains, meaning elongated streams,] pl. of **سَلْسَلَةٌ** [q. v.], in the clouds. (M.) — And **تَسَلَّلَ** signifies † *The glistening, and [apparent] creeping, of the diversified wavy marks, streaks, or grain, [resembling a chain, (see **مَسَلَّسَ**), and also likened to the creeping of ants, (see **فَرَسَاتٌ** and **رَبْدٌ**)] of a sword*. (TA. [See also **أَثَرٌ**].) — And **تَسَلَّلَ** said of a garment, † *It was worn until it became thin*; (O, K:) like **تَخَلَّخَلَّ**. (O.)

**سَلَّ**, (M, K,) applied to a man, (M,) *Whose teeth are falling out*; (M;) *losing his teeth*: (K:) fem. with ة: (M, K:) likewise applied to a sheep or goat (شاة); on the authority of Lh; (M;) and to a she-camel whose teeth have fallen out from extreme old age; or one extremely aged, having no tooth remaining; on the authority of I. Aar. (TA.) — See also **سَلَّةٌ**, in two places.

**سَلَّ**: see what next follows.

**سَلَّ**, (S, M, Mṣb, K) and **سَلَّانٌ**, (S, M, K,) the former [the more common, and] often occurring in the verses of chaste poets, though El-Hareere says in the "Durrat el-Ghowwāṣ" that it is an erroneous term of the vulgar, and that the latter is the right term, (TA,) signify the same, (S, M, K,) as also **سَلَّ** and **سَلَّةٌ**, (K,) [*Consumption: or phthisis: an emaciating, oppressive, and fatal malady*: (T, TA:) a certain disease, well known; said in the medical books to be one of the diseases of girls, because of the abundance of blood in them: (Mṣb:) accord. to the physicians, (TA,) an ulcer, (K, TA,) or ulcers, (Mṣb,) [or ulceration,] in the lungs; (Mṣb, K, TA;) succeeding (**تَعَقَّبَ** [grammatically referring to **سَلَّةٌ**]) either **ذَاتِ الرِّئَةِ** [i. e. inflammation of the lungs] or **ذَاتِ الْجَنْبِ** [i. e. pleurisy]: (in the CK, **بَعَقَبَ** **ذَاتِ الرِّئَةِ** or **ذَاتِ الْجَنْبِ** is [erroneously] put in the place of **ذَاتِ الرِّئَةِ** or **ذَاتِ الْجَنْبِ**: and in what here follows, the gen. case is put in the place of the nom. in four instances:) or a rheum

(**رُكَامٌ**), and defluxions (**نَوَازِلٌ**), or a long cough, and attended with constant fever. (K, TA.) — Hence the saying, in a trad., **غَبَارُ ذَيْلِ الْمَرْأَةِ الْفَاجِرَةِ يُورِثُ السَّلَّ** † [*The dust of the skirt of the vitious woman occasions the loss of property*]; meaning that he who follows vitious women and acts vitiously, loses his property, and becomes poor: the diminution and departure of property being likened to the diminution and wasting away of the body when one has the disorder termed **سَلَّ**. (TA.)

**سَلَّةٌ** The drawing of swords; (S, M, K;) as also **سَلَّةٌ**. (K.) So in the saying, **أَتَيْنَاهُمْ عِنْدَ السَّلَّةِ** [*We came to them on the occasion of the drawing of swords*]. (S, M, K.) — And **تَهَفَّتْ**: (S, Mṣb:) or *covert, secret, or clandestine, theft*; (M, K;) like **إِسْلَانٌ** [except that the former is a simple subst., and the latter is an inf. n., i. e. of 4]: (K:) one says, **فِي بَنِي فَلَانٍ سَلَّةٌ** [*Among the sons of such a one is theft, or covert theft*]: (S:) and **السَّلَّةُ تَدْعُو إِلَى السَّلَّةِ** [*Want invites to theft, or covert theft*]. (TA.) — Also † **دَفْعَةٌ** of a horse among other horses, in running: (TA:) or the rush (**دَفْعَةٌ**) of a horse in striving to outstrip: (S, TA: [I read **سَبَاقِهِ**, as in a copy of the S; instead of **سَبَاقِهِ**, as in other copies of the S and in the TA:]) so in the saying, **فُورَسٌ شَدِيدُ السَّلَّةِ** † [*A horse of which the rush &c. is vehement*]: (S, TA:) and **خَرَجَتْ سَلَّتُهُ عَلَيَّ** (TA) † [*His rush in striving to outstrip proceeded against the other horses*]. — And **أَخْرَجَ سَلَّتَهُ** [app. meaning *he has manifested his revulsion of shortness of breathing*]; and thereupon he is urged to run with vehemence, and made to sweat, and coverings are thrown upon him, and that shortness of breathing (**ذَلِكَ الرَّبْوُ**) passes forth. (M.) — [In a sheep or goat, or a ewe or she-goat, it seems to mean *Power, or force, of long continuance*: see **مَسْلُوتَةٌ**, voce **مَسْلُوتٌ**.] — See also **سَلَّ**. — Also **سَلَّةٌ**: (K:) or a thing like the **سَلَّةُ**, (M,) or like the covered **سَلَّةٌ**, which is also called **سَبْدَةٌ**; so says Az: (TA:) a receptacle in which fruit is carried: (Mṣb:) [sometimes covered with red skin: (see **حَوْرٌ**):] in the present day commonly applied to a basket made of twigs, oblong and deep; generally between a foot and a foot and a half in length: and **سَلَّ** signifies the same: (M, K:) what is termed **سَلَّةُ الخُبْزِ** [the bread-basket] is well known: (S:) **سَلَّةٌ** meaning as expl. above is not thought by IDrd to be an Arabic word: (M:) [the dim. **سَلِيلَةٌ** occurs in the K voce **سَلَّةٌ**, and in the Mgh voce **رَبْعَةٌ**, &c.:] the pl. is **سَلَالٌ** (M, K) and **سَلَالَاتٌ** (Mṣb) and [coll. gen. n.] **سَلَّ**, of

which Abu-l-Hasan says that it is in his opinion a rare kind of pl. [or coll. gen. n.] because it denotes what is made by art, not created, and it should more properly be regarded as of the class of **كَوْكَبٌ** and **كَوْكَبَةٌ** [which are syn.] because this is more common than the class of **سَفِينَةٌ** and **سَفِينٌ**. (M.) = Also *A fault, or defect, in a watering-trough or tank, or in a [jar of the kind called] خَابِيَةٌ*: (M, K:) or *a breach between the أَنْصَابِ*, (K,) or [more properly] *between the أَنْصَابِ*, [i. e. the stones set up, and cemented together with kneaded clay, around the interior,] (M,) of a watering-trough or tank. (M, K.) — And *Fishes in the ground, that steal [i. e. imbibe] the water.* (TA.) = Also *One's sewing [a skin, or hide, with] two thongs in a single puncture, or stitch-hole.* (M, K.)

**سَلَّةٌ**: see **سَلَّةٌ**, first sentence.

**سَلَانٌ** *i. q. سَلٌّ*, q. v. (S, M, K.)

**سَلِيلٌ** *A drawn sword; i. q. مَسْنُونٌ*. (M, K.) — + *A child, or male offspring*; [because drawn forth;] (S, M, Mṣb, K;) as also **سَلَاةٌ**; (M, Mgh, Mṣb, K;) metonymically so termed: (Mgh:) or, *when it comes forth from the belly of its mother*; as also **سَلِيلٌ** the latter; the former so called because created from the [sperma genitalis, which is termed] **سَلَاةٌ**: (Akh, TA:) fem. of the former **سَلِيلَةٌ**, (S, M, Mṣb, K,) applied to a daughter. (AA, K.) — *A colt*; (M, K;) and with **سَلِيلٌ** a filly; (S, M, TA:) the **سَلِيلٌ** being affixed, though **سَلِيلٌ** is of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, because the word is made a subst.: (Ham p. 102:) or, as some say, (M, in the K "and") the former signifies a colt that is born not in a [membrane such as is called] **مَاسَكَةٌ** nor [in one such as is called] **سَلِيٌّ**: if in either of these, it is termed **بَقِيرٌ** [not **بَقِيرٌ** as in the CK]. (M, K.) [See also **دَعْمُوسٌ**.] — And *A young camel when just born, before it is known whether it is a male or a female.* (As, S, TA.) = *Clear, or pure, beverage or wine*; (K, TA;) as though gently drawn away from dust or motes or particles of rubbish or the like: such is said to be the beverage, or wine, of Paradise: or *cool beverage or wine*: or *such as is clear from dust or motes or particles of rubbish or the like, and from turbidness*; of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**: or *such as is easy [in its descent] in the throat, or fauces.* (TA.) [See also **سَلَاةٌ**, and **سَلَسَانٌ**.] = *The channel of the water, or place in which the water flows, in a valley: or the middle of a valley, (M, K,\*) where flows the main body of water.* (M.) And *A wide (S, M, K) and deep (M, K) valley, (S, M, K,) that gives growth to the [trees called] سَلْمٌ and سَمْرٌ, (S, K,) or that gives growth to the سَلْمٌ and ضَعَةٌ and يَنْمَةٌ and حَلْمَةٌ; (M;) and **سَلٌّ** signifies the same: (M, K:) or this latter, a place in which are trees: (TA:) or a narrow channel of a torrent in a valley: (As, S, TA:) or a low place surrounded by what is elevated, in which the water collects: (En-Nadr, TA:) pl. of both **سَلَانٌ**, (M, K,) or of the former accord.*

to Kr, (M, TA,) and of the latter accord. to As [and the S], (TA,) or that of the latter is **سَوَالٌ**. (En-Nadr, K, TA.) One says **سَلِيلٌ مِنْ سَمْرٍ** like as one says **سَلْمٌ مِنْ سَمْرٍ**. (S.) The phrase **سَلٌّ مِنَ السَّلِيلِ بِهِمْ** [lit. *The wide, or wide and deep, valley, &c., flowed with them*] is used by the poet Zuheyr (S, IB) as meaning + *they journeyed swiftly.* (IB, TA.) = *The brain of the horse.* (M, K.) — *The hump of the camel.* (M, K.) — *The نَخَاعٌ [or spinal cord].* (M, K.) — And **سَلِيلٌ النَّخِيرِ** *The [portions that are termed] خَصِيلٌ [q. v. voce خَصِيَّةٌ] of flesh*: [the former word in this case being app. a coll. gen. n., of which the n. un. is **سَلِيلَةٌ** (q. v.); the more probably as it is added that] the pl. is **سَلَالٌ**. (TA.)

**سَلَاةٌ** *What is, or becomes, drawn forth, or drawn forth gently, from, or of, a thing*: (M, K:) or so: **سَلَاةٌ شَيْءٌ**: (S:) [an extract of a thing: and hence,] *the clear, or pure, part, or the choice, best, or most excellent, part [of a thing]*; (Mgh; and Ksh and Bḍ and Jel in xxiii. 12;) because drawn from the thick, or turbid, part. (Mgh.) It is said in the Kur [xxiii. 12], **وَقَدْ خَلَقْنَا** **وَقَدْ خَلَقْنَا مِنَ السَّلَاةِ مِنَ طِينٍ**, meaning [And verily we created man from] *what was drawn forth from every kind of dust, or earth*: (Fr, TA:) or *from a pure, or choice, or most excellent, sort of earth or clay.* (Ksh, Bḍ, Jel.) — And [hence,] *The sperma genitalis of a man, or human being*; (S, TA;) *what is drawn from the صُلْبِ* [app. here meaning loins] *of the man and from the تَرَائِبِ [pl. of تَرْيِبَةٌ, q. v.,] of the woman*: (AHeyth, TA:) *the water (مَاءٌ) that is drawn from the back.* ('Ikrimah, TA.) — See also **سَلِيلٌ**, second sentence, in two places.

**سَلِيلَةٌ**: see **سَلِيلٌ**, second sentence. — Also *A sinew, (عَصَبَةٌ, (M, K, or عَقَبَةٌ, K,) or a portion of flesh having streaks, or strips, (M, K,) that separate, one from another.* (TA.) And *The oblong portion of flesh of the part on either side of the backbone*: (K:) or this is called **سَلِيلَةُ الْمَتْنِ**: (M:) [or] accord. to As, [the pl.] **سَلَالٌ** signifies the long streaks, or strips, of flesh extending with the backbone. (TA.) See also **سَلِيلٌ**, last sentence. [Also] *A small thin thing [or substance] resembling flesh*: pl. **سَلَالٌ**. (TA in art. خَشِير.) And *Long slices cut from the camel's hump.* (TA.) — And the pl., *Oblong نَعْفَاتٌ [or portions of dry mucus or the like] in the nose.* (M.) — Also [Goats'] *hair separated, or plucked asunder, with the fingers, then folded, and tied; then the woman draws from it one portion after another, which she spins*: (M:) or **سَلِيلَةٌ مِنَ شَعْرِ** signifies *what is drawn forth from a ضَرْبَةٍ of [goats'] hair, which is a portion thereof separated, or plucked asunder, with the fingers, then folded, and rolled up into long portions, the length of each being about a cubit, and the thickness that of the half of the fore arm next the hand: this is tied, then the woman draws from it one portion after another, and spins it.*

(S.) [See also **عَمِيَّةٌ**.] = Also *A certain long fish, (K, TA,) having a long مَنْقَارٌ [app. meaning beak-like snout, or nose].* (TA.)

**سَلِيلَةٌ**: see **سَلَّةٌ** (of which it is the dim.), in the latter half of the paragraph.

**سَلَاةٌ**; n. un. with **سَلَاةٌ**; mentioned in the M and K in this art. as well as in art. **سَلَاةٌ**: see the latter art.

**سَلَالٌ**: see **سَلَالٌ**. = [And it seems to be somewhere mentioned in the S, though not in the present art., as meaning *A maker of the sort of baskets called سَلَالٌ* (pl. of **سَلَّةٌ**): for Golius explains it, as on the authority of J, as signifying *qui sportas qualosque contexit.*]

**سَلْسَلٌ** and **سَلَسَالٌ** and **سَلَسَلٌ** (S, M, K) *Sweet water, (M, K,) that descends easily in the throat, or fauces; (M;) water that enters easily into the throat, or fauces, by reason of its sweetness and clearness*: (S:) or *cold, or cool, water*: (M, K:) or *water that has fluctuated to and fro, in the place where it has continued, until it has become limpid, or clear.* (Er-Rāghib, TA.) And the first and **سَلَسَلٌ** second, *Mellow wine*: (M, K:) the former is expl. by Lth as meaning *sweet and clear, that runs [easily] into the throat, or fauces, when drunk.* (TA.) — And **سَلْسَلٌ** **غَدِيرٌ سَلْسَلٌ** [A pool of water left by a torrent] *which, being smitten [or blown upon] by the wind, becomes [rippled so as to be] like the سَلْسَلَةُ [or chain].* (TA.)

**سَلْسَلٌ** *A boy, or young man, light, or active, in spirit; as also سَلْسَلٌ.* (IAar, O.)

**سَلْسَلٌ**: see **سَلْسَلَةٌ**, in two places.

**سَلْسَلَةٌ** [as an inf. n.: see R. Q. 1. = Also] *A long piece of a camel's hump*: (IAar, O, K:) accord. to AA, it is called **سَلْسَلَةٌ**: accord. to As, **سَلْسَلَةٌ**. (O.)

**سَلْسَلَةٌ** *A chain, i. q. زَنْجِيرٌ* in Pers.; (KL;) *rings دائِرٌ [app. used as a coll. gen. n., though I do not know any authority for such usage of it,] K [in the M دائِرَةٌ] of iron (S, M, K) or the like (M, K) of metals*: derived from **السَّلْسَلَةُ** signifying "the being connected" with another thing: (M: [see R. Q. 1:] pl. **سَلْسَالٌ**. (S, Mgh, TA.) It was a custom to extend a **سَلْسَلَةٌ** over a river or a road, the ships or boats or the passengers being arrested thereby, for the purpose of the taking of the tithes from them by an officer set over it. (Mgh.) — [Hence,] **سَلْسَلَةٌ بَرَقَتْ** *An elongated stream of lightning [like a chain] in the midst of the clouds*: (S, TA:\*) or **سَلْسَالٌ الْبَرَقِ** means *what have assumed the form of chains (مَا تَسَلْسَلُ), of lightning, (M, K,) in the clouds; (M;) and السَّحَابِ [i. e., of the clouds in like manner]: (K: [but I think that السَّحَابِ in the K is evidently a mistranscription for السَّحَابِ فِي the reading in the M:] sing. سَلْسَلَةٌ (M, K) and **سَلْسَلٌ**, (K,) thus in the copies of the K, but in the L **سَلْسَلٌ**, which is [said to be] the correct*

word. (TA. [See, however, what follows.]) And in like manner, سَلَاسِلُ الرَّمْلِ + *What have assumed the form of chains (مَا تَسَلَّسَلُ) of sands:* (M:) or سَلَاسِلٌ signifies †sands that become accumulated, or congested, (يَتَعَقَّدُ,) one upon another, and extended along: (A'Obeyd, S, O, K, TA:) you say رَمْلٌ ذُو سَلَاسِلٍ †[sands having portions accumulated, or congested, &c.]: and ذَاتُ سَلَاسِلٍ, which has been expl. as meaning †elongated sands: (TA:) sing. سَلْسَلَةٌ (M, TA) and سَلْسَلٌ (M,) or سَلْسِيلٌ; and سَلْسُولٌ, with fet-h [to the first letter], is a dial. var. of سَلْسِيَةٌ. (TA.) — And سَلَاسِلُ كِتَابٍ †The lines of a book or writing. (O, K, TA.) — And سَلَاسِلُ ذُو بَرْدُونٍ †[A hackney] upon whose legs one sees what resemble سَلَاسِلٍ [or chains]. (M.) — Also The وَحْرَةٌ, (O, K,) which is a small reptile, [a species of lizard, the same that is called السَلْسَلَةُ الرَّقْطَاءُ, (see أَرْقَطُ,)] spotted, black and white, having a slender tail, which it moves about when running. (TA.)

سَلْسَلٌ: see سَلْسَلٌ, in two places.

سَلْسُولٌ: see سَلْسَلَةٌ.

سَلْسِيلٌ: see سَلْسَلَةٌ, in two places.

سَلَاسِلٌ: see سَلْسَلٌ.

سَأَلَ [act. part. n. of سَلَّ, Drawing out, or forth: &c. — Stealing: or stealing covertly, secretly, or clandestinely:] a thief; as also سَلَّالٌ [which is commonly applied in the present day to a horse-stealer and the like] and سَأَلٌ. (TA.) — See also سَلِيلٌ.

أَسَلٌ: see the next preceding paragraph.

إِسْلَالٌ A bribe. (S, M, K.) It is said in a trad., لَا إِغْلَالَ وَلَا إِسْلَالَ There shall be no treachery, or perfidy, and no [giving or receiving of a] bribe: or, and no stealing. (S in this art. and in art. غَل.) [See 4.]

مَسَلٌ in the phrase مَضَجَعُهُ كَمَسَلِ شَطْبَةٍ, in the trad. of Umm-Zarq, meaning [His sleeping-place is] like a green palm-stick drawn forth from its skin [by reason of his slenderness], or, as some say, a sword drawn forth [from its scabbard], is [originally] an inf. n. used in the sense of a pass. part. n. (TA. [See also art. شَطَب.])

مَسَلَةٌ A large needle: (S, M, Mgh, Mṣb, K:) [a packing-needle:] pl. مَسَالٌ. (S, Mgh, Mṣb.)

مُسَلَّلٌ Subtle of machination in stealing. (TA.)

مَسَلٌ: see سَلِيلٌ. — [Hence, elliptically,] A man (Mṣb) whose testicles have been extracted. (Mgh, Mṣb.) — Also Affected with the disease termed مَسَلٌ: (S, M, Mṣb, K:) [regularly derived from مَسَلٌ, but] anomalous [as derived from مَسَلَةٌ]: (S, M, Mṣb:) Sb says, as though the مَسَلٌ were put into him. (M.) — AA says that the مَسَلُورَةُ of غَمَرٌ [meaning sheep or goats, i. e., applied to a

شاة, meaning a sheep or goat, or a ewe or she-goat,] is One whose powers, or forces, are of long continuance (أَلَّتِي يَطُولُ قُوَاهَا): and that one says [of such] فِي فِيهَا سَلَةٌ [in which phrase فِي seems evidently to have been preposed by mistake: see سَلَةٌ]. (O, TA.)

مُسَلَّلٌ A thing having its parts, or portions, connected, one with another. (S, O.) — And [hence, (see سَلْسَلَةٌ,)] Chained; bound with the سَلْسَلَةُ. (TA.) [الْمَرْءُ الْمُسَلَّلَةُ is the name of The constellation Andromeda; described by Kz̄w and others.] — † Lightning that assumes the form of chains (يَتَسَلَّلُ) in its upper portions, and seldom, or never, breaks its promise [of being followed by rain]. (IAḡr, TA.) — Applied to hair, [as also مُتَسَلَّلٌ, (K in art. حَجَن)] † Forming a succession of ripples, like water running in a shallow and rugged bed, or rippled by the wind; (see R. Q. 2;) or] crisp, or curly, or twisted, and contracted; syn. جَعْدٌ. (Mgh.) — † A sword having in it, or upon it, diversified wavy marks, streaks, or grain, resembling the سَلْسَلَةُ [or chain]. (TA.) [See also مُتَسَلَّلٌ.] — † A garment, or piece of cloth, figured with stripes, or lines; (K;) as also مُتَسَلَّلٌ: as though formed by transposition. (TA.) Also, and مُتَسَلَّلٌ, † A garment, or piece of cloth, woven badly (M, K) and thinly. (M.) — † حَدِيثٌ مُسَلَّلٌ † A tradition [related by an uninterrupted chain of transmitters,] such as when one says, I met face to face such a one who said, I met face to face such a one, and so on, to the Apostle of God. (O, TA.)

مُسَلَّلٌ: see the next preceding paragraph, in two places. — Also † A garment worn until it has become thin. (TA.)

### سَلَا

1. سَلَا السَّمْنَ, (S, M, Mgh, Mṣb, K,) aor. ʔ, (M, Mṣb, K,) inf. n. سَلَّ; (M, Mṣb;) and سَلَاهُ; (S, K;) He cooked the سَمْنَ [here meaning butter], (S, M, Mgh, Mṣb, K,) and worked it together, (S, Mgh, K,) and melted its زَيْدٌ [or fresh, unclarified, portion], (M,) until it became clear (Mgh, Mṣb) from the milk remaining in it; (Mṣb;) he cleared the سَمْنَ [or butter] from the زَيْدٌ [or fresh, unclarified, portion]; (Ḥam p. 2, in explanation of the former phrase; [i. e. he clarified the butter:] and سَلَى سَمْنًا, said of fresh butter, it was made into سَمْنَ [or clarified butter; i. e., was clarified]. (Mgh.) — And سَلَا السَّمْسَمِ, (M, K,) [aor. and] inf. n. as above, (M,) He pressed the sesame, or sesamum, (M, K,) and extracted its oil. (M.) — سَلَا التَّخْلُ, (AZ, S,) or التَّخْلَةُ, (AHn, M,) or الجَدْعُ, (M, K,) and العَسِيبُ, [aor. and] inf. n. as above, (AZ, AHn, S, M,) He plucked off the prickles, (AZ, S, M, K,) i. e. (K) what are called the سَلَا, (AHn, M, K,) of the palm-trees, (AZ, S,) or of the palm-tree, (AHn, M,) or of the palm-trunk, (M, K,) and of the [part called] عَسِيبٌ [of a palm-branch]. (AZ, AHn, S, M.)

سَلَا مَائَةً سَوَاطٍ, (Aḡ, S, M, K,\*) [aor. and] inf. n. as above, (M,) He inflicted upon him a hundred lashes of the whip. (M, K,\*) — And سَلَا مَائَةً دِرْهَمٍ, (Aḡ, S, M, K,\*) [aor. and] inf. n. as above, (M,) He payed him, or payed him in ready money, a hundred dirhems, (Aḡ, S, M, K,\*) promptly, or quickly. (K.)

8: see above, first sentence. [See also 8 in art. سَلَى].

سَلَا [Clarified butter;] the subst. from سَلَا السَّمْنَ: pl. أَسَلَةٌ. (S, M, K.) El-Farezdaḡ says,

كَانُوا كَسَائِبَةِ حَمَقَةٍ إِذْ حَقَّقَتْ  
سَلَا فِي أُدْبِيرِ غَمَرٍ مَرْبُوبِ

[They were like a stupid female clarifying butter, when she collected her clarified butter in a skin not seasoned with rob]. (S.) — See also what follows.

سَلَا The prickles of the palm-tree: [a coll. gen. n.:] n. un. with ʔ. (S, M, Mṣb, K.) — Also, (K,) or [correctly the n. un.] سَلَاةٌ, (M,) A sort of arrow-head, or spear-head, (M, K,\*) in shape like the prickle of the palm-tree: (M, K:) and سَلَاةٌ, app. [سَلَاةٌ] without teshdeed [and with kesr], occurs in a trad. in this sense; for it is said that its pl. is سَلَاةٌ, of the same measure as حَبَاةٌ. (TA.) — Also A certain bird, (M, K,) dust-coloured, and long-legged. (M.)

### سَلَب

1. سَلَبَهُ, (S, A, K,) aor. ʔ, (TA,) inf. n. سَلَبٌ (S, K) and سَلَبٌ, (K,) from the former of which the pl. سَلُوبٌ has been formed, on the authority of hearsay, (El-Jurjānee, Mṣb in art. قَصَد,) He seized it, or carried it off, by force; (S, A, K;) as also سَلَبَهُ. (S, K.) You say, سَلَبَهُ الشَّيْءَ, aor. ʔ, inf. n. سَلَبٌ and سَلَبٌ; and سَلَبَهُ إِيَّاهُ; (M, TA;) He seized, or carried off, by force [from him the thing; or he spoiled him, despoiled him, plundered him, or deprived him, of the thing]. (TA.) And سَلَبْتَهُ ثَوْبَهُ, (Mgh, Mṣb,) aor. ʔ, (Mṣb,) inf. n. سَلَبٌ, (Mgh, Mṣb,) I took away from him his garment; (Mgh, Mṣb;) as also سَلَبْتَهُ [perhaps a mistranscription for سَلَبْتَهُ, but another instance of the former of these two verbs, in a similar sense, occurs in what follows]: originally, سَلَبْتُ ثَوْبَ زَيْدٍ [I took away the garment of Zeyd]; but the verb has been made to have زَيْدٌ for its object, and the ثَوْبُ is postponed, and put in the accus. case as a specificative [though by rule the specificative should be indeterminate]; and it may be suppressed, [so that you may say simply, سَلَبْتَهُ, meaning I took away from him what was upon him or with him, spoiled him, or plundered him,] the meaning being understood. (Mṣb.) — [Hence] one says also, سَلَبَهُ فُؤَادَهُ وَعَقْلَهُ † [He, or it, despoiled him, or deprived him, of his heart and his reason], and سَلَبَهُ. (A, TA.) [The latter one might think to be a mistranscription for سَلَبْتَهُ were it not for an instance of the same verb before men-



tioned, and for the fact that it is immediately followed in the A by **وَهُوَ مُسَلَّبُ الْعَقْلِ**: perhaps, however, **مُسَلَّبٌ** may be here a mistake for **مُسَلَّبٌ**. — And **أَسْلَبَ هَذِهِ الْقَصَبَةَ** + *Peel thou this cane, or reed.* (TA.) — [In grammar and logic, **سَلَبٌ** is used to signify + *Privation, or deprivation, in a general sense; and + negation; opposed to إِبْتِاتٌ and إِيْجَابٌ*.] — **سَلَبٌ** [as an inf. n. of which the verb (app. **سَلَبٌ**) is not mentioned] + *The going, or journeying, lightly and quickly.* (M, K.) Ru-beh says,

• قَدْ قَدَحَتْ مِنْ سَلْبِيْنَ سَلْبًا •  
• قَارُورَةُ الْعَيْنِ فَصَارَتْ وَقْبًا •

+ [The black of the eye became depressed so that it became a hollow in consequence of their going with much lightness and quickness: **سَلْبًا**, for **سَلْبًا**, being an absolute complement to the inf. n. in **سَلْبِيْنَ**.] (M. [See also 7.]) — **سَلَبٌ** [or **سَلَبِيَّتٌ**, as appears from what follows], aor. **سَلَبَ**, + *He [or she] put on black garments (K, TA) which women wear at assemblies for the purpose of mourning.* (TA. [See also 5.])

2: see 5, in three places.

[3. **سَالِبُهُ الشَّيْءُ**, if used, means *He contended with him in a mutual endeavour to seize, or carry off, the thing by force.* See 6.]

4. **اسلبت**, said of a she-camel, (S, M, K,) + *She became deprived of her young one by death (M, K, TA) or by some other means: (M, TA:) or she cast her young one in an imperfect state.* (S, M, K.) — **اسلب الشجر** + *The trees became bare of their fruit, and dropped their leaves.* (K, TA.) — **اسلب الثمار** (S, TA) + *The ثمار [or panic grass] put forth its خوص [or leaves, so that it became fit to be cut: see سَلَبٌ].* (TA.) — See also 1, in two places.

5. **تسلبت**, (S, K,) said of a woman, (S,) i. q. **أَحَدَتْ** [i. e. + *She abstained from the wearing of ornaments, and the use of perfumes, and dye for the hands &c., and put on the garments of mourning, [for her husband]: (K:) or, as some say, إِحْدَادٌ is for the husband; (S, A;) but تَسَلَّبٌ is sometimes for another than the husband: (S, TA:) [therefore] تَسَلَّبَتْ signifies + she put on the black garments of mourning; (M, TA;) as also تَسَلَّبَتْ: (M, A:) you say, تَسَلَّبَتْ عَلَى زَوْجِهَا or حَبِيبِهَا (Lh, M) + *She puts on the black garments of mourning [for her husband or her loved and loving relation or friend]: (M:) and تَسَلَّبَتْ عَلَى مَيِّتِهَا + *She put on the black garments of mourning for her dead one: تَسَلَّبٌ having a general application. (A.)***

[6. **تساليا الشيء** They both contended together, each endeavouring to seize, or carry off, the thing by force. The inf. n. occurs in the S and K in art. **خَلَسَ**, as a syn. of **تَخَالَسَ**.]

7. **انسلب** + *He went a very quick pace: (K:) or he went well; said of a horse and of a camel: (KL:) but mostly (TA) one says, انسلبت الناقة*

+ *The she-camel went so quick a pace that she was as though she went forth from her skin: (S, TA:) [or she outstripped: see an ex. voce عَابَجَ.]*

8: see 1, in four places.

**سَلَبٌ** The longest [thing] of the apparatus of the plough: (AHn, M, K:) or a piece of wood that is joined to the base of the لُؤْمَةُ [here meaning ploughshare], its end being [inserted] in the hole, or perforation, of the latter. (M, K.)

**سَلَبٌ**: see **سَلَبِيَّتٌ**. — *Spoil, plunder, or booty; (TA;) what is seized, or carried off, by force, (M, Mḡb, K, TA,) from a man, of spoils, whatever it be; (TA;) comprising all the clothing that is upon the man; (Mgh, Mḡb, TA;) accord. to Lth and Az (Mgh) and the Bāri'; (Mḡb;) or whatever one of two antagonists in war takes from the other, of the things upon him and with him, i. e. of clothes and weapons, and his beast: of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, i. e., (TA,) i. q. مَسْلُوبٌ [used in the manner of a subst., or as an epithet in which the quality of a subst. is predominant]: (Mgh, TA:) pl. أُسْلَابٌ. (M, A, Mḡb, K.) You say, أَخَذَ*

**سَلَبَ الْقَتِيلِ** [He took the spoil of the slain man], and أُسْلَابَ الْقَتَلَى [the spoils of the slain men]. (A.) — Also + *The hide and shanks and paunch of a slaughtered animal. (K.) [App. so called because given to the slaughterer, as though they were his spoil; or, in the case of an animal of the chase, to the dog or dogs: see the verses cited voce بَدَنٌ.]* — And + *The peel, or rind, [or skin,] of a cane, or reed, (K, TA,) and of a tree. (TA.)* And [particularly] *The bark, or rind, of a kind of tree (S, K) well known (S) in El-Yemen, of which ropes are made, (S, K,) and which is coarser and harder than the fibres of the Theban palm-tree: (S:) hence it is that a well-known kind of [thick] rope [made of the fibres of the common palm-tree] is called by the vulgar سَلْبَةٌ: (TA:) or the bark of a kind of tree of which are made [baskets of the kind called] سَلَالٌ: (Sh, TA:) there is a market called سُوْقُ السَّلَابِيْنَ in El-Medeeneh, (Sh, S, K, TA,) and in Mekkeh also, as being the market [of the sellers, or manufacturers, of what are made] of سَلَبٌ: (Sh, TA:) it is also [said to be] (K) a certain kind of tall tree, (M, K,) growing symmetrically, which is taken and laid beneath hot ashes (يُمَلُّ), and then split asunder, whereupon there comes forth from it a white مَشَاةٌ [or coarse fibrous substance] like [the fibres of the palm-tree, called] لَيْفٌ; and it is one of the best of the materials of which ropes are made: the n. un. is with **سَلْبٌ**: (M:) and (M, K) AHn says, (M,) it is a certain plant (M, K) which grows in form like candles, except that it is larger and longer, and of which are made ropes of every sort: (M:) and (M, K) some say, (M,) it is the fibrous substance (لَيْفٌ) of the Theban palm-tree, (M, K,) this Lth asserts it to be, (TA,) which is brought from Mekkeh, (M,) and Lth adds, and it is white; but Az says that Lth has erred respecting it: A'Obeid says, I asked respecting it, and was told, it is not the fibrous substance of the Theban palm-tree, but is a kind of tree well known in El-Yemen, of which*

ropes are made: and some say that it is the خوص [or leaves] of the ثَمَارٌ [or panic grass]: and this [says SM] is what is commonly known among us in El-Yemen: (TA:) [accord. to Forskål, (Flor. Aegypt. Arab., p. cx.) this name is applied in El-Yemen to a species of hyacinth, which he terms *hyacinthus aporus.*] A poet says, (S,) namely, [Murrah] Ibn-Maḥkán [El-Temeeme], (M,)

• فَتَشَنَّسَ الْجِلْدَ عَنَّا وَهِيَ بَارِكَةٌ •  
• كَمَا تُنَشِّنِيْشُ كَمَا فَاتِلِ سَلْبًا •

(S, M,\*) i. e. *And he stripped off quickly the skin [from her, while she was lying upon her breast, like as the two hands of the twister of ropes strips off quickly the seleb]: (S) in art. (S:) some read فَاتِلِ, meaning [by the word following it] “what is seized, or carried off by force, from one slain:” (M:) Aḡ read فَاتِلِ, with ف; IAḡ, with ق: Th says that the right reading is that of Aḡ. (S) in the present art.]*

**سَلَبٌ** Light, or active, (K, TA,) and quick. (TA.) You say, رَجُلٌ سَلَبٌ بِالطَّعْنِ بِالطَّعْنِ *A man light, or active, in the arms, or hands, in thrusting, or piercing: and ثَوْرٌ سَلَبٌ بِالطَّعْنِ بِالطَّعْنِ *A bull light, or active, in thrusting, or piercing, with the horn. (S, TA.)* And قَوْسٌ سَلَبٌ الْقَوَائِرِ *A horse light, or active, (S, M, K,) in the legs, (M, K,) [i. e.,] in the shifting of the legs: (S:) or, accord. to Az, the right meaning is, long in the legs: (TA:) [for] — سَلَبٌ signifies also Long or tall; (S, M, K;) applied to a spear, and to a man [&c.]: pl. سَلَبٌ. (M.)**

**سَلْبٌ**, as a sing., see **سَلَبِيَّتٌ**, in three places. — It is also a pl. of **سَلْبٌ** [q. v., last sentence]: (M:) and of **سَلَابٌ**, as a subst.: (S, K:) and of **سَلُوبٌ** as an epithet applied to a spear: (Ham p. 171:) and of the same, (S, M,) or of **سَلَابٌ**, (M,) as an epithet applied to a she-camel (S, M) and to a woman: (M:) and of **سَلَبِيَّتٌ** as an epithet applied to a tree. (S.)

**سَلْبَةٌ** i. q. جُرُودَةٌ [i. e. The denuded, or unclad, part, or parts, of the body]: (IAḡ, K:) or a state of nudity. (TA.) One says, مَا أَحْسَنَ سَلْبَتَهَا *[How goodly is what is unclad of her person! or, her state of nudity!]. (K.)*

**سَلْبَةٌ**: see **سَلَبٌ**, in the former half of the paragraph: — and see also **سَلَابٌ**. — Also *A string, or cord, that is tied to the خَطْمُ [i. e. muzzle, or nose,] of the camel, exclusive of the خَطَامُ [q. v.]. (M.)* — And *A sinew that is bound upon an arrow: accord. to AHn, the sinew that is wound upon the لَيْطُ [or skin of the reed, or cane,] of the arrow. (M.)*

**سَلَابٌ** sing. of **سَلْبٌ**, which signifies *The black garments of women at their assemblies for mourning: (S:) MF says that the former is expl. in the K as meaning black garments, which necessarily implies that it is a pl.; and the latter is there said to be its pl., which necessarily implies that it is a sing.: (TA:) [but it may be replied that the*



author of the **ك** regarded the former as a pl. without a sing.; and the latter, as a pl. pl. :] or both signify *black garments worn by women*; and the sing. is **سَلْبَةٌ** : (M:) accord. to the T, **سَلَابٌ** signifies a *black garment with which a woman mourning for the death of her husband covers her head*: accord. to the R, a *black خِرْقَةٌ* [or piece torn off from a garment or cloth] that is worn by a woman bereft of her child, or of a person beloved, by death. (TA.) — See also **سَلِيْبٌ**.

**سَلُوْبٌ**: see **سَلِيْبٌ**, in four places. — Also A spear that takes away life: pl. **سَلْبٌ**. (Ham p. 171.)

**سَلِيْبٌ** i. q. **مَسْلُوْبٌ** [as meaning *Seized, or carried off, by force*: — and more commonly *spoiled, despoiled, plundered, or deprived of what was upon one or with one*]: (S, A, \*Mṣb:) as also **سَلَبٌ** [but app. in the former sense only]. (S.) [Hence] one says **شَجَرَةٌ سَلِيْبَةٌ** † *A tree despoiled, or deprived, of its leaves and its branches*: (M, K, TA:) or of which the leaves and fruit have been taken: (A:) pl. **سَلْبٌ**, as in the phrases **نَخْلٌ سَلْبٌ** *palm-trees upon which is no fruit*, and **شَجَرٌ سَلْبٌ** *trees upon which are no leaves*; the sing. being of the measure **فَعِيْلٌ** in the sense of the measure **مَفْعُوْلٌ**: (S:) and one says also **شَجَرَةٌ سَلْبٌ**, [using **سَلْبٌ** as a sing., like other words of the same measure mentioned in what follows,] meaning *a tree of which the leaves have become scattered, or strewn*. (Az, TA.) And **سَلِيْبٌ** is applied to a woman as meaning † *Whose husband has died, or her loved and loving relation or friend, and who puts on the black garments of mourning for him*; as also **مُسَلَّبَةٌ** and **سَلُوْبَةٌ**: (Lh, M:) or **مُسَلَّبَةٌ**, so applied, signifies [simply] † *putting on, or wearing, the black garments of mourning*. (M. [See an ex. of this last word with the affix **ة**, used as a pl., in a verse cited voce **خَطْبٌ**; and an ex. of its pl., **مُسَلَّبَاتٌ**, in a verse cited voce **قُدْنِي**].) Also, applied, to a she-camel, and so **سَالِبٌ** and **سَلُوْبٌ** and **مُسَلَّبٌ**, (K,) the last in one instance in the copies of the **ك** erroneously written **مُسَلَّبٌ**, (TA,) and **سَلْبٌ**, (K, TA,) with damm to the first and second letters, (TA,) [in the **ك** **سَلْبٌ**, and said to be with damm,] or **سَلُوْبٌ** thus applied, (S, M,) and **سَلَابٌ**, (M,) † *Whose young has died*: (M, K:) or *that has cast her young one in an imperfect state*: (S, M, K: and in this latter sense, as applied to a she-camel, **مُسَلَّبٌ** is particularly mentioned in the M:) and in like manner applied to a woman: (M, K:) the pl. (of **سَلُوْبٌ**, S, M, or **سَلَابٌ**, M) is **سَلْبٌ** (S, M, K, TA, in the last expressly stated to be like **كُتْبٌ**, but in the **ك** **سَلْبٌ**,) and **سَلَابٌ**: (M, K:) and sometimes they said **سَلْبٌ** *إِمْرَأَةٌ*, like **نَاقَةٌ عُلُطٌ** and **قُرْطٌ**, and numerous other instances that have been enumerated by A'Obeyd, in which words of the measure **فَعْلٌ**, without **ة**, are used as fem. epithets: (M:) or **سَلُوْبٌ** signifies † *a she-camel whose young one has been taken*; and its pl. is **سَلَابٌ**: (A:) and, applied to a she-camel, it signifies also

**سَلْبٌ** † *الَّتِي يَرْمِي وَلَدَهَا* [which may mean *whose young one is cast abortively; or cast away because abortive; or cast at, or shot at, and killed*]: (L, TA:) and is also applied to a she-gazelle, as meaning *despoiled, or deprived, of her young one*: and so **سَالِبٌ**. (M.) Applied to a man, (M,) it signifies also **مُسَلَّبٌ** † *[Despoiled, or deprived, of reason]*; (M, K:) and you say [also] **مُسَلَّبٌ** † *العَقْلُ*, [perhaps a mistranscription for **مُسَلَّبٌ**, see 1,] a tropical expression: (A:) pl. **سَلْبِي**. (M, K.)

**سَلْبُوْتُ**, (Lh, M, K, TA, [in the **ك**, erroneously, **سَلْبُوْبٌ**,]) of the measure **فَعْلُوْتُ**, from **سَلَبٌ**, (M,) and **سَلَابَةٌ**, are [doubly intensive] epithets of which each is applied to a man and to a woman; (Lh, M, K:) meaning *Went to spoil, or plunder, people [very often, or] constantly*. (TK.)

**سَلَابٌ** [One who spoils, or plunders, people much or often. — And A seller, or manufacturer, of ropes, or baskets, made of **سَلْبٌ**]: see its pl., voce **سَلْبٌ**.

**سَلَابَةٌ**: see **سَلْبُوْتُ**.

**سَالِبٌ**: see **سَلِيْبٌ**, in two places.

**أَسْلُوْبٌ** A row of palm-trees; as also **أَسْلُوْبٌ**. (IAḡr, TA in the present art. and in art. **سَلْبٌ**. [This is app. the primary signification; as seems to be indicated, by its occupying the first place, in the TA.] — A road, or way, (M, Mṣb, K, TA,) that one takes: (M, TA:) any extended road or way: a way or direction [in which one goes]: (TA:) a way, course, mode, or manner, of acting or conduct or the like: (A, TA:) a mode, manner, sort, or species; syn. **قُنٌ**: (S, M, \*Mṣb, TA:) pl. **أَسَالِيْبٌ**. (S, M, A, Mṣb.) You say, **هُوَ عَلَى أَسْلُوْبٍ مِّنْ أَسَالِيْبِ الْقَوْمِ**, i. e. [He is following] a way of the ways of the people, or party. (Mṣb.) And **هُمْ فِي أَسْلُوْبٍ سَوٍّ** [They are in a bad, or an evil, way]. (TA.) And **سَلَكَ أَسْلُوْبَهُ** *He pursued his way, course, mode, or manner, of acting or conduct or the like*. (A, TA.) And **أَخَذَ فِي أَسَالِيْبِ مِنَ الْقَوْلِ** *He began, or entered upon, modes, manners, sorts, or species, [meaning varieties, or diversities,] of speech*; syn. **قُنُوْبٌ**, (S,) or **أَفَانِيْنٌ**. (M.) And **كَلَامُهُ عَلَى أَسَالِيْبٍ حَسَنَةٍ** [His speech, or language, is according to good, or beautiful, modes, manners, sorts, or species]. (A, TA.) And one says of him who is proud, **أَنفُهُ فِي أَسْلُوْبٍ** (M, A) [His nose is kept in one direction], meaning † *he looks not to the right nor to the left*. (A.) [Hence it is said that] **أَسْلُوْبٌ** signifies also † *Elevation in the nose, from pride*. (K, TA.) — Also The aperture of a watering-trough, or tank, through which the water flows. (IAḡr, TA in art. **بَيْبٌ**.) — And The neck of the lion. (K.)

**أَسْلُوْبَةٌ** A certain game of the Arabs of the desert: or some action that they perform among

them: one says, **بَيْنَهُمْ أَسْلُوْبَةٌ** [Among them is a performance of what is termed *اسلوبة*]. (Lh, M.)

**مُسَلَّبُ الْعَقْلِ**: see **سَلِيْبٌ**, last sentence.

**مُسَلَّبٌ**: see **سَلِيْبٌ**, in three places.

**مُسَلَّبٌ**: see **سَلِيْبٌ**, in two places. — **مَا لِي** **أَرَأَيْتَ مَا لِي** i. e. [What hath happened to me that I see thee] unfamiliar, not inclining to any one? is a saying whereby a man is likened to a wild animal: one says also, **إِنَّهُ لَوْحَشِيٌّ مُسَلَّبٌ**, meaning *Verily he is unsociable and ungentle*. (AZ, L, TA.)

**مُسَلَّبُوْبٌ**: see **سَلِيْبٌ**, first sentence.

**مُسَلَّبُ الْعَقْلِ**: see **سَلِيْبٌ**, last sentence.

**المُسَلَّبُ** the name of A sword of 'Amr Ibn Kulthoom: and of another, belonging to Aboo-Dahbal. (K.)

## سلب

1. **سَلَّتَ الْعَمَى**, aor. **سَلَّ**, (M, K) and **سَلَّ**, (K,) inf. n. **سَلْتٌ**, (M, TA,) *He extracted, or made to come forth, [the contents of] the gut [by compressing it] with his hand*. (M, K.) [In both it is expl. by **أَخْرَجَهُ بِيَدِهِ**: but it seems that a fault has been accidentally committed by a copyist in the former or in its original, and thence passed into the latter; and that the words which I have supplied are necessary to explain the true meaning. That such is the case, appears from what here follows.] It is said in the L that **السَّلْتُ** signifies *The griping, with the hand, a thing that is contaminated by dirt, or filth, so that what is in it comes forth*; and thus is done with a gut. (TA.) It is also said to signify *The extracting, or causing to come forth, what is fluid, or moist, adhering to another thing*. (MF, TA.) [Hence,] **سَلَّتْ خَشْبَهُ** i. e. **مُخَاطَهُ عَنِ أَنْفِهِ** [He cleansed his nose of the mucus that was in it by compressing it with his fingers]: occurring in two trads.; in one of which, the Prophet is related to have been in the habit of doing this to El-Hoseyn when he used to carry him upon his shoulder. (TA.) [Hence, likewise,] it is said in a trad., **فَيَنْفُذُ الْجَحِيمَ إِلَى جَوْفِهِ فَيَسْلُتُ مَا فِيهِ**, i. e. [And the fire of Hell shall penetrate to his inside, and] shall excise and extirpate what is in it. (TA.) — You say also, **سَلَّتِ الْقَصْعَةَ**, (S, A, K,) aor. **سَلَّ**, inf. n. **سَلْتٌ**; (S;) and **سَلَّتْهَا**; (K;) *He cleansed the bowl by taking off with his finger what remained upon its sides*; (S;) *he wiped the bowl (A, K) with his fingers (A) or with his finger. (K.)* And **سَلَّتْ خَضَابًا عَنِ يَدِهَا**, (S, Mṣb, K,) aor. **سَلَّ**, inf. n. **سَلْتٌ**, (Mṣb,) *She cast from her, or from her hand, the remains of her stuff for dyeing the hands or hair*: (S, K:) or *she put away, or removed, that stuff from her hand*: (Mṣb:) or *she wiped off, and cast away, that stuff from her hand*: (TA:) or **سَلَّتِ الْخَضَابَ**, aor. **سَلَّ**, *he took away, and wiped off, the material for dyeing the hands or hair*; and in like manner. a similar thing; and sweat; and blood. (Mgh.) **سَلَّتِ الدَّمْعُ حَتْمًا** occurs in a trad. as meaning *He*

removed the blood [from her or it]. (TA.) — **سَلَتَ دَمَ الْبَدَنَةِ** (M, K) means, accord. to Lh, *He scraped off the blood of the بدنة* [or beast brought to Mekkeh for sacrifice, or there sacrificed,] with the knife: but [ISd says, (and in like manner **هَلَّتْ دَمَ الْبَدَنَةِ** is expl. in the L as on the authority of Lh,)] in my opinion the meaning is, *he scraped off the skin of the بدنة with the knife so that he made its blood to appear.* (M. [The explanation in the K is made up from the two different explanations in the M, being as follows: **قَشَرَهُ حَتَّى أَظْهَرَ دَمَهَا**, as though meaning *he scraped off the dried blood of the بدنة so that he made its fresh blood to appear:* but in the copy of the K followed in the TA, **النَّدْبَةُ** (i. e. *the scar*) is put in the place of **الْبَدَنَةُ**, and the former of these two (i. e. **النَّدْبَةُ**) I regard as the right word.] — **سَلَتَ** also signifies + *He cut off a thing.* (K. [This is said in the TA to be the primary meaning: but accord. to the A, the phrase here following, in which it has this meaning, is tropical.] You say, **سَلَتَ أَنْفَهُ**, (S, M, A, K,) aor. 2 and 3, inf. n. **سَلَتَ**, (M,) + *He cut off his nose* (S, M, A, K) entirely (TA) with a sword. (S, A.) And **سَلَتَ يَدَهُ بِالسَّيْفِ** + *He cut off his hand, or arm, with the sword.* (M.) And **سَلَتَ شَعْرَهُ** + *He shaved off his hair.* (M, K.) And **سَلَتَ رَأْسَهُ** + *He shaved his head.* (As, S, L.) — **سَلَتَهُ** + *He beat, struck, or smote, him:* (K, TA:) and **سَلَتَهُ مِائَةَ سَوْطٍ** (TA.) You say, **سَلَتَهُ مِائَةَ سَوْطٍ** + *I inflicted upon him a hundred strokes of the whip.* (S, TA.) — And **سَلَتَ بَسَلْتَهُ** + *He cast forth his excrement, or ordure.* (K.)

7. **انسلت عتًا** *He stole, or slipped, away from us without his being known to do so.* (M, K.)

8: see 1, in the former half of the paragraph.

**سَلْتٌ** A species of **شَعِيرٌ** [or barley], (Lth, S, M, Mgh, Mṣb, K,) having no husk, (Lth, S, Mgh, Mṣb,) **أَجْرَدٌ** [which may mean either beardless or smooth], (Lth,) [in appearance] as though it were wheat, (S,) growing in El-Ghorr and El-Iijáz; (Mgh, Mṣb;) the **سَوِيقُ** [or meal of the parched grain] whereof is employed as a cooling diet in the **صَيْفُ** [or summer]: (TA:) or i. q. **شَعِيرٌ** [i. e. the common barley]; (M, K;) as some say: (M:) or the sour (**حَامِضٌ**) sort of **شَعِيرٌ**: (M, K:) or a white **شَعِيرٌ**, without husk: or, as some say, a species of wheat; but the explanation next preceding this last is the more correct, for **الْبَيْضَاءُ** and **السَّلْتُ** are mentioned in a trad. as distinct, each from the other, and by the former is meant wheat: (TA:) or a species of **شَعِيرٌ** with a thin husk and small grain: (IF, Mṣb:) or a grain between wheat and barley (**شَعِيرٌ**), not having a husk like that of the latter, and thus being like wheat in smoothness, and like barley (**شَعِيرٌ**) in its nature, or quality, and in its coolness: (Az, Mṣb:) accord. to Eḡ-Şeydelánee, like barley (**شَعِيرٌ**) in its form, and like wheat in its nature, or quality; but this is a mistake: (Ibn-Eḡ-Şaláh, Mṣb:) [*gymnocrithon* (i. e. *hordeum nudum*) of Galen: *tragus* of Diosc. (Golius.)]

Bk. I.

**سَلَجَ** — **سَلَتَ** *It* (a thing, or an affair, TA) *escaped me:* (K, TA:) accord. to some, **سَلَتَ** is here an imitative sequent. (TA.)

**سَلَتَاءُ** A woman who does not make frequent use of **حَنَاءٌ** [for tinging, or dyeing, her hands]; (S;) a woman who does not frequently tinge her hands with **خَضَابٌ**: (M:) or a woman who does not make use of **خَضَابٌ** for herself (M, A, K) at all: so some say. (M.) It is related of the Prophet, in a trad., that he cursed such a woman. (TA.)

**سَلَاتَةٌ** What is extracted, or made to come forth, (M, K,\*) from a gut [by compressing it] with the hand. (M.) — What is taken off with the finger from the sides of a bowl, to clean it. (S, K,\*)

**أَسَلَتْ** A man (S) whose nose has been cut off (S, M, K) entirely. (S, K.)

**مِسَلَاتٌ حَنَاءٌ** [app. An instrument with which **حَنَاءٌ** is scraped off, or removed, from the hand]. One says, **أَعْطِنِي مِسَلَاتَ حَنَائِكَ** [Give thou to me &c.]. (A.)

**مَسَلُوتٌ** That whereof the flesh that was upon it has been taken off or away, or removed. (K.) — And A shaven head. (As, S, L.)

سَلِمَ

**سَلِمَةٌ** A calamity, or misfortune. (S, M, K.) — A hard, or severe, year. (S, M, K.) — A [goblin, or demon, such as is termed] **غُولٌ**. (S, M, K.) — A she-camel having no tooth remaining, and whose lower lip has fallen and she is unable to raise it. (K, TA. [The explanation in the CK is faulty: the last words should be **لَا تَسْتَطِيعُ رَفْعَهُ**]) Some say that the **م** is augmentative. (TA.) — One says also **مَا أَصَابَ سَلِمَةً**, [in the CK **سَلِمَةً**,] meaning *He got not anything.* (K, TA.)

سَلَجَ

1. **سَلَجَ**, aor. 2, inf. n. **سَلَجَانٌ** (S, O, Mṣb, K) and **سَلَجَ**, (S, O, K,) *He swallowed* (S, O, Mṣb, K) a morsel, or mouthful, or gobbet, (S, O, K,) and food, (TA,) or a thing; (Mṣb;) as also **سَلَجَ**, aor. 2; (Mṣb;) and **تَسَلَجَ**: (O, K,\*) or **سَلَجَانٌ** signifies the eating quickly. (TA.) Hence the saying, **الْأَكْلُ سَلَجَانٌ وَالْقَضَاءُ لَبَانٌ** [Eating is a swallowing, and paying is a putting off], (S, Meyd, O,) or **الْأَخْذُ سَلَجَانٌ** [Taking, or receiving, is a swallowing, &c.]: (Meyd, TA:) i. e., when a man receives a loan, or the like, he devours it [greedily]; but when he from whom he has received it demands his due, he puts him off by promising to pay it: (S, O:) a prov., (Meyd, O, TA,) applied to him who takes the property of others and to whom it is easy to do so; but when he is sued for payment, puts off, and it is difficult to him: (Meyd:) meaning that one loves to take, and hates to return, or restore.

(L. [See also **سُرَيْطَى**].) — **سَلَجَ النَّاقَةَ**, said of a young camel, *He sucked the she-camel;* (O, K;) as also **سَلَجَتِ الْإِبِلُ** (L, TA.) = **مَلَجًا**, aor. 2, (S, K, TA,) inf. n. **سَلُوجٌ**; (TA;) and **سَلَجَتِ**, aor. 2; (K, TA;) or the latter only accord. to AHn; (TA;) or the latter is better than the former accord. to Sh; (O, TA;) *The camels had a looseness (S, K) of their bellies (S) from eating the plant called سَلَج.* (S, K.)

5. **تَسَلَجَ**: see 1, first sentence. — Also *He persevered, or persisted, in drinking* (Lh, O, K) the beverage called **نَبِيدٌ**, (Lh,) or wine; (O, K;) like **تَزَلَجَ**; (Lh;) meaning *he made it to enter his سَلَجَانٌ; (O;) or as though he filled with it his **سَلَجَانٌ**, (K,) i. e. his **حُلُقُومٌ**: (TA:) and so **تَسَلَجَ**. (O, K.)*

8: see what next precedes.

**سَلِجٌ**: see **سَلَجَانٌ**, below.

**سَلِجَةٌ** A **سَاجَةٌ**, (O, K,) i. e. an oblong and squared piece of wood of the tree called **سَاجٌ**, as brought from India, (TA in art. **سَوْجٌ**), from which a door is cloven, or divided off, lengthwise: (O, K:) so says AHn. (TA.) — See also what next follows.

**سَلَجٌ** A certain plant, (S, K,) upon which the camels pasture, (S,) soft, flaccid, or fragile, of the shrub-kind; (TA;) also called **سَلَجَانٌ**, (K, TA,) or **سَلَجَانٌ**, (CK,) like **قَتْحَانٌ**; (K;) and **سَلِجَةٌ**: (TA:) or the **سَلَجَانٌ**, (O, TA,) i. e. **سَلَجَانٌ**, with damm to the **س**, and tesheed and fet-h to the **ل**, (O,) is a species of the **سَلَجُ**; (O, TA;) and this last is one of the largest of the kind of trees called **حَمِضٌ**: (O:) accord. to AHn, (TA,) or as is said by some one or more of the Arabs of the desert, (O,) the **سَلَجُ** is a large kind of trees, like the tails of the [lizards called] **ضَبَابٌ** [pl. of **ضَبٌّ**], green, and having thorns, and [of the kind termed] **حَمِضٌ**: (O, TA:) in the T it is said to be a sort of **حَمِضٌ** that ceases not to be green in the summer, or hot season, and in the **رَبِيعُ** [app. here meaning autumn], and is weak, or weak and soft: Az also says that it grows in the plains, or level tracts, has a fruit, or produce, with a sharpness in the extremities thereof, and is green in the [season called] **رَبِيعٌ**, and then dries up, and becomes yellow: and he adds, [contr. to what has been said above, from his work, the T,] it is not reckoned among the trees called **حَمِضٌ**. (L, TA.)

**سَلَجَانٌ** or **سَلَجَانٌ**: see the next preceding paragraph, in three places.

**سَلِجَانٌ** The **حُلُقُومُ** [properly the windpipe, but here app. meaning the gullet: see 5]. (O, K.) One says, **رَمَاهُ اللَّهُ فِي سَلِجَانِهِ** [May God smite him, or afflict him, in his سَلِجَانٌ]. (O.)

**سَلِجٌ** and **سَلَجَانٌ** and **طَعَامٌ سَلَجَانٌ** Good,

or pleasant, food, (O, K, TA,) that is swallowed (K, TA) with ease. (TA.)

أَسْلَح Bald in the fore part of the head; like أَسْلَح; but the former is the more common. (TA in art سَلَح.)

## سَلَجِم

سَلَجِم and سَلَجِم Tall, or long; (S, K;) as epithets applied to a horse, and to a man, and to the iron head or blade of an arrow &c.: (K:) or, applied to this last, the former word signifies long and broad: (AHn, TA:) or slender; as also سَلَجِم: and the pls. of these two words are سَلَجِم and سَلَجِم: which, applied to such iron heads or blades, signify [also] sharpened, or pointed, or sharp-pointed: (TA:) and سَلَجِم applied to arrows signifies long in the iron heads. (S.) سَلَجِم and سَلَجِم are also applied as epithets to a camel: (S, K:) [in the former it is implied that in this case they have the first of the significations above; but see what follows:] thus applied, they signify Advanced in age, and strong: (K:) or the former, so applied, signifies strong: (S voce صَلَحَد:) the pl. of each is سَلَجِم, with fet-h [to the س]. (S, K.) — Also the former, applied to the نَحْي [or jaw-bone], Strong, (K, TA,) full-sized, (TA,) and thick, or compact. (K, TA.) And, applied to a head, Long in the نَحْيَان [or jaw-bones]. (K, TA.) — Also A well ancient (عَادِيَّة) and having much water. (K.) — سَلَجِم is also the name of A certain well-known plant; (K, TA;) of those termed بِقُول; which is eaten; (TA;) [namely, colza; or brassica napus oleifera: so in the present day:] it is an arabicized word, [from the Pers. شَلَجِم], originally with ش, but pronounced by the Arabs with س: (AHn, TA:) one should not say شَلَجِم, nor شَلَجِم, or this is a word of weak authority: (T, K, TA:) Az says that some pronounce it with ش, but that it is correctly with س. (TA.)

سَلَجِم: see the preceding paragraph, in two places.

سَهَامٌ مُسَلَّجَاتٌ Arrows made long and broad [in their iron heads]. (TA.)

## سَلَح

1. سَلَح, (S, Mgh, K,) aor. ٤, (Msb, K,) inf. n. سَلَح, (S, Mgh, Msb,) said of a man, (TA,) He voided his excrement, or ordure; (S, K;) [or thin excrement: see سَلَح: and] said of a bird, it muted, or dunged; (Msb;) like تَغَوَّطَ (Mgh, Msb) said of a man: (Msb;) and said also [of other animals, as, for instance,] of a camel, (S, K, TA,) and of a bull. (K in art. ثَلَط.)

2. سَلَحَهُ He armed him with a weapon or weapons. (A.) And سَلَحَهُ السَّيْفَ, (K, TA,) and القَوْسَ, (TA,) He armed him with the sword, (K, TA,) and the bow. (TA.) = سَلَحَ الإِبِلَ, (A, TA,) inf. n. تَسْلِيحٌ, (TA,) It caused the

camels to void سَلَح [or thin excrement; i. e. it purged them]; said of a herb. (A, TA.) [See also 4.] = سَلَحَ نَحْيَهُ, inf. n. as above, He rubbed over his نَحْي [or skin for holding clarified butter] with سَلَح, i. e. rob, or inspissated juice. (K, TA.)

4. سَلَحَهُ He made him to void سَلَح [or thin excrement]. (S, K.) [See also 2.]

5. سَلَحَ He wore, or put on, [or armed himself with,] a weapon, or weapons. (S, A, L, K.) — [Hence,] تَسَلَّحَتِ الإِبِلُ بِأَسْلِحَتِهَا: see سَلَح.

سَلَح Excrement, ordure, or dung: (L, TA: [and evidently so accord. to the Msb; in my copy of which, and so, app., in the copy used by SM, immediately after the mention and explanation of the verb سَلَح, is added, وهو سَلَحٌ تسمية بالمصدر, plainly showing, by what follows سَلَح, that this word is a mistranscription for سَلَح; and that the meaning is, "and it is its سَلَح, an instance of the inf. n. used as a subst. properly so called;" i. e., the dung of a bird is called its سَلَح; for the verb is there said to relate to a bird; though in truth it has a general application:] or such as is thin, of any dung: (L, TA: [and this is the sense in which it is commonly known:] and سَلَح signifies [the same: i. e.] excrement, ordure, or dung, (S, A, MA, L, K, KL,) of a human being, (KL,) or of a bird (MA) [and of any animal]: or thin excrement or dung: (MA:) this latter is said to be the correct meaning in a marginal note in a copy of the S: (TA:) the pl. of the former is سَلَح and سَلَحَان. (L, TA.) [فَرَمَى بِسَلَحِهِ frequently occurs in the Lexicons &c., meaning He cast forth his excrement, or ordure; or properly, in a thin state.] يَأْسَلَحُ [lit. O dung of the crow], an expression used by 'Omar, means يَا خَبِيثٌ ↑ [O foul, or filthy, man]. (Mgh.)

سَلَحٌ signifies رَبٌّ [i. e. Rob, or inspissated juice, generally of dates,] with which a skin for clarified butter is rubbed over, (K, TA,) for the purpose of seasoning it. (TA.)

سَلَح: see سَلَح.

سَلَح Rain-water in pools left by torrents: (K:) so says Ish: but not heard by Az from the Arabs. (TA.)

سَلَح The young of the حَجَل [or partridge]; (S, K;) like سَلَك and سَلَف: (S:) [a coll. gen. n.: n. un. with ة: for] it is said in the T that سَلَحَةٌ and سَلَكَةٌ signify the young one of the حَجَل: (TA:) pl. سَلَحَان, (T, S, K,) like سَلَكَان. (T, TA.)

سَلَح: } see سَلَح.  
سَلَحَان: }

سَلَح: see سَلَح. — [Also A looseness, or flux of thin excrement from the bowels: diarrhoea.]

سَلَح, (S, A, Mgh, Msb, K, &c.,) as also سَلَح

(accord. to the K) or سَلَح (accord. to the Msb) and سَلَحَان, (K,) [the last mentioned in the L as a pl.,] A weapon, or weapons; i. e. an instrument, or instruments, of war; (A, K;) the thing [or things] with which one fights in war, and repels, or defends oneself; (Msb;) anything with which one repels the enemy, as a sword and spear &c.: (Ham p. 73:) or a weapon, or weapons, of iron: (Lth, Mgh, K:) it is of the masc. gender, (S, Msb, TA,) accord. to the more approved usage, (TA,) or that which most prevails, (Msb,) because in the pl. it takes the form of سَلَحَةٌ, which is a pl. form of a masc. n., (S, Msb,) as in the instances of أُخْمِرَةٌ, pl. of حِمَارٌ, and أَرْدِيَّةٌ, pl. of رِدَاءٌ, (S,) but it is also fem., (S, Msb, K,) and has also for pls. سَلَح and سَلَحَان, (L,) and the pl. fem. is سَلَحَاتٌ. (Msb.) You say رَجُلٌ ذُو سَلَاحٍ [A man having a weapon or weapons]. (K.) And قَوْمٌ ذَوُو سَلَاحٍ [A people, or party, having weapons, or arms]. (S, A, K.) And لَيْسَ السَّلَاحُ [He wore, or put on, the weapon, or the weapons, or arms]. (S, A, K.) And أَخَذَ القَوْمُ أَسْلِحَتَهُمُ [The people, or party, took their weapons, or arms, each taking his. (Msb.)] — A sword (Az, Mgh, K) alone is sometimes termed سَلَاح. (Az, Mgh.) — And A bow without a string (K) is likewise thus termed. (TA.) — And A staff, or stick. (K.) — سَلَاحُ التَّوْرُ means † The horns of the bull. (S, TA.) — سَلَاحُ الإِبِلِ is † an appellation of السَّمَكَ الرَّامِحُ [i. e. The star Arcturus]. (A, TA.) — And أُخْذَتِ الإِبِلُ بِسَلَاحِهَا and بِأَسْلِحَتِهَا mean † The camels became fat, and of goodly appearance; (A, L, TA;) i. e. their fat became as though it were weapons with which they prevented their being slaughtered: (L, TA:) and the like has been mentioned before, [voce رَمَحَ,] in art. رَمَح. (TA.)

سَالِحٌ A man having, (K,) or having with him, (S,) a weapon, or weapons: (S, K:) an epithet [of the possessive kind, having no verb,] similar to تَامِرٌ and لَابِنٌ. (TA.) — And A she-camel that has voided excrement, [or thin excrement,] in consequence [of the eating] of herbs, or leguminous plants. (S, K.)

أَسْلَحٌ مِنَ حَبَارَى [More wont to mute than a bustard] (Meyd, A, Mgh) and مِنْ دَجَاجَةٍ [than a domestic hen]: the former mutes in the time of fear; and the latter, in the time of security: (Meyd:) a prov. (Meyd, Mgh.)

إِسْلِيحٌ A certain plant, the pasturing upon which causes the milk (S, K) of the camels (S) to become abundant: (S, K:) or a certain kind of tree, or shrub, that has this effect: (L:) [see also إسْلِيح:] it was said to an Arab woman of the desert, "What is thy father's tree?" and she answered, أَبِي الإِسْلِيحِ رُغْوَةٌ وَصَرِيحٌ وَسَنَامٌ شَجَرَةُ أَبِي الإِسْلِيحِ رُغْوَةٌ وَصَرِيحٌ وَطَرِيحٌ [The tree of my father is the isleeh: froth upon the milk, and milk free from froth; and a long, or tall, hump: these are the consequences of pasturing upon it]: (S, L:) or it is a certain

herb, or leguminous plant, of those that are slender and soft (من أحرار البقول), growing in the winter, that causes the camels to void سَلَح [or thin excrement] when they eat much of it: or a certain herb (عشبة), resembling the جرجير [or rocket], growing upon tracts of sand such as are termed حُقوف: or a certain kind of plant, growing conspicuously in plain, or soft, tracts, having a thin and delicate leaf, and a pericarp (سِنْفَة) stuffed with grains, or seeds, like those of the poppy; which is one of the plants of the rain of the صيف [here meaning spring (see زَمَن)], and which causes the cattle to void سَلَح: n. un. with ة: Aboo-Ziyád says that the places in which the اسليح grows are sands. (L.)

مَسَلْحَة A ثغر [or frontier of a hostile country]: (K:) or a place of arms or weapons, (Mgh,) like a ثغر and a مرقب [which is an elevated place of observation], (S, Mgh, TA,) wherein are parties that watch the enemy, lest they should make an invasion at unawares, and, when they see them, inform their companions, in order that they may prepare themselves for them: (Nh, TA:) pl. مَسَالِح. (S, Mgh.) — Also, [in one of my copies of the S erroneously written مَسَلْحَة,] A people, or party, having arms, or weapons; an armed people or party; (S, A, K, TA;) composing a numerous body, in a place of observation, with the keeping of which they are entrusted, at the frontier of an enemy's country; a single person of whom is termed مَسَلْحِي; (A, L;) and مَسَلْحَة [also] is thus applied to a single person in a saying of 'Omar: (Mgh:) they are thus called because of their having weapons, or because of their occupying the place called مَسَلْحَة: (Nh:) or the مسلحة of the army are a party of capturers that go before the army, exploring for them the way, and searching as spies to learn news of the enemy, lest the enemy should make a sudden assault upon them; not suffering any one of the enemy to enter the territory of the Muslims, and warning the Muslims of the approach of an army. (ISH.)

مَسَلْحِي: see the next preceding paragraph.

سلح

Q. 4. اسلح It was, or became, right, direct, rightly directed, straight, or even. (S, K.) — It (a road) was extended: (S:) or conspicuous and extended. (K.) — [And app. It was, or became, spread out, or expanded: see the part n., below.]

سَلْحُوب A woman who cares not for what she does nor for what is said to her. (AA, TA.)

مَسَلْحِي Right, direct, rightly directed, straight, or even: (S, K:) like مَسَلْحِي. (TA.) — Extended: (S:) or conspicuous and extended: (K:) applied to a road: (S, K:) like مَسَلْحِي. (L.) — I. q. مَسَلْحِي [app. as meaning Spread out, or expanded]. (TA.) — ظَلَّ يَوْمًا مَسَلْحِيًا means Our day was, or became, one of protracted journeying. (L, TA.)

سلخ

سَلَخِي (AZ, Mṣb, K) and سَلَخِي (Fr, K,) pronounced by the vulgar سَلَخِي (TA,) and سَلَخِي [which is the most common of the dial. vars.] (S, Mṣb, K) and سَلَخِي (Fr, K) and سَلَخِي (Mṣb,) and سَلَخِي (AZ, Mṣb, K,) and سَلَخِي (S, K,) [The tortoise, commonly so called; and also the turtle, or sea-tortoise; applied to both in the present day;] a certain well-known beast; (K;) [and] a certain aquatic animal; (Mṣb;) called in Pers. كَشْف and كَشْف (MA, PṢ) and سَلَخِي; (MA;) applied to the male and the female: (Mṣb:) pl. سَلَخِي: (S, Mṣb:) or, accord. to Fr, the male of the سَلَخِي is called غَيْلَم; and the female is called سَلَخِي in the dial. of Benoo-Asad: (Mṣb:) [it is said to be derived from the Pers. سولاخ پای; because there is a hole in the body, into which the foot enters: (Freytag's Lex. :)] its blood and its gall-bladder are [asserted to be] beneficial to him who is affected with epilepsy; and the smearing with its blood, to the joints; (K, TA;) which thereby become strong: (TA:) and it is said that when the cold has become intense in a place, (K, TA,) and one fears for the seed-produce from it, (TA,) and this beast is placed upside-down, so that its fore and hind legs are towards the air, the cold will not alight upon that place. (K, TA.) — [السَلَخِيَة or السَلَخِيَة is also a name of †The constellation Lyra; commonly called السَلَخِيَة.]

سلخ

1. سَلَخ (S, A, Mṣb, K, &c.) aor. سَلَخ, (S, K, [as in the Kur xxxvi, 37,]) or سَلَخ, (Mṣb, [but this I find in no other lexicon,]) and سَلَخ, (S, Mṣb, K,) inf. n. سَلَخ, (S, Mṣb,) He stripped off (S, K) the hide, or skin, of a sheep or goat: (S:) or he skinned a sheep or goat. (A, Mṣb.) And سَلَخ [Its skin was stripped off]. (A.) One does not say of a camel, سَلَخْت جِلْدَهُ; but سَلَخْتُهُ, and نَجَوْتُهُ, and أَنْجَيْتُهُ. (Mṣb.) — [Hence,] † He pulled off or stripped off [a garment]. (K, TA.) You say of a woman, سَلَخْت دَرْعَهَا, (S, TA,) and سَلَخْت عَنْهَا دَرْعَهَا, (A, TA,) † She pulled off her shift; stripped it off. (S, TA.) — And [hence,] سَلَخ الشَّهْر (S, A, Mṣb,) or شَهْرَهُ, (K,) aor. سَلَخ (L, Mṣb) and سَلَخ, (L,) inf. n. سَلَخ and سَلَخ, (L, Mṣb,) † He passed the month, or his month; (S, K, TA;) came to the end of it. (S, A, Mṣb, K.) سَلَخْنَا الشَّهْر means † We passed forth from the month; having pulled off from ourselves every night one thirtieth part until the nights were complete, when we pulled off from ourselves all of it: and أَهْلْنَا هَلَالَ شَهْرٍ كَذَا means "We entered upon [the period of the new moon of] such a month; clothing ourselves with it and increasing the clothing of ourselves therewith until the passing of the half of it:" then we pull off from ourselves [by degrees] the whole of it: hence a verse cited voce جَمَادِي. (T, TA.) And one says of God, سَلَخ النَّهَارَ مِنَ اللَّيْلِ † He

drew forth gently the day from the night: (K, TA:) or He separated the day from the night. (Jel in xxxvi. 37.) — See also 7, in three places. — سَلَخ الحَرَّ جِلْدَ الْإِنْسَانِ and [in an intensive sense] سَلَخَهُ † [The heat made the skin of the man to peel off; or excoriated the man]. (TA.) And سَلَخ الجَرَبَ جِلْدَهُ † [The mange, or scab, excoriated him, i. e., a camel]: (A, TA:) [and so سَلَخَهُ without the mention of the skin:] see سَالِخ. And سَلَخ الطَّلِيْمُ † The ostrich had a disease in his feathers [app. such as caused many of them to fall off]. (TA.) — سَلَخ الثَّبَاتُ † [The plant shed its foliage, and then became altogether green again: (see سَالِخ:) or] the plant became green again after having dried up. (M, K.) — فَسَلَخُوا مَوْضِعَ الْمَاءِ كَمَا يَسَلُخُ الْإِهَابُ فَخَرَجَ الْمَاءُ, in a trad. respecting Solomon and the هُدَّود [or hoopoe, i. e. † And they stripped off the surface of the place of the water, like as the hide is stripped off, and thereupon the water came forth], means that they dug until they found the water. (TA.) — سَلَخَ مِنْ بَطْنِ أُمِّهِ, said of a child, means † He was drawn out from the belly of his mother. (TA.) — سَلَخَ الشَّعْرَ is † The substituting throughout the poetry, for the original words, other words synonymous therewith: what falls short of this is termed مَسَلْح. (TA. [See Har p. 263.]

2: see 1, in the latter half of the paragraph.

5: see the next paragraph, first sentence.

7. اسلخ جلدُهُ and [in an intensive sense] سَلَخ [His skin became stripped off: — and † he became excoriated by heat]. (A, TA. [The latter meaning is indicated in the TA.]) — اسلخت الحية من قشرها [The serpent cast off, or divested itself of, its slough]: (S:) and سَلَخْت الحية, (L, K,) aor. سَلَخ, (L,) [signifies the same, or] the serpent withdrew itself from its slough: (L, K:) and in like manner one says of any creeping thing: (L:) and one says of the serpent termed السَالِخُ جِلْدَهُ [q. v.], سَلَخْت [He casts off his slough]. (S.) — One says also of a man, اسلخ من ثيابه † [He became stripped, or divested, or he divested himself, of his clothes]. (S.) — And اسلخ الشهر (S, A, Mṣb, K) مِنْ سَنَتِهِ (S) † The month passed, or passed away [from its year]; (Mṣb, K, TA;) as also سَلَخ. (K.) And اسلخ النهار من الليل (S, A, K) † The day became drawn forth gently from the night; (K, TA;) came forth from the night so as not to leave with it aught of its light. (TA.) [As used in this phrase and in others,] اسلخ منه means † It became altogether separated from it; quitted it entirely. (MF.)

9. اسلخ, inf. n. اسلخ, He lay upon his side. (K.)

سَلَخ الشَّهْر: see سَلَخ, in two places. — سَلَخ الشَّهْر † The last, or end, of the month; (Mṣb, K;) as

also † مُنْسَلَخُهُ: (K:) or the last day thereof. (MA.)

سَلِخ: see مَسْلَخ, in two places.

سَلِخ The spun thread that is upon the spindle. (K.)

سَلِخَة: see مَسْلَخ.

سَلِخ A skinned sheep or goat; (L;) as also † مَسْلُوح (S, K) and † مَسْلُوحَة: (TA:) or this last is an epithet in which the quality of a subst. is predominant, meaning a skinned sheep or goat, without head and without legs and without belly: (Mgh:) and the first is an epithet applied to a sheep or goat until some part of it has been eaten; after which, what remains is called شَلْو, whether much or little. (L.) = مَلِخ A thing, (JK,) accord. to the K a person, but this is not in the other lexicons, (TA,) insipid; without taste. (JK, K, TA.) — And A man (TA) vehement in جهاء, without impregnating. (K, TA.)

سَلِخَة وَمَلِخَة In it (accord. to the K in him, but see سَلِخ, TA) is insipidity, or tastelessness. (K, TA.)

سَلِخَة [app. A piece of skin, or hide, stripped off]. (K voce جمر.) — The urine of the mountain-goat. (KL.) [In Pers. سَلِخَة: thus, with ح, and with fet-h to the first letter, accord. to Johnson's Pers. Ar. and Engl. Dict. Golius adds, on the authority of Ibn-Beytár, that it is black and viscous like pitch, and is collected from the rocks.]

سَلِخَة † A certain perfume, or odoriferous substance, resembling bark stripped off, (JK, K, TA,) and having شَعَب [or forking projections]. (TA.) — † Of the [plants called] رَمْت (JK, S, K) and عَرَفَج, (JK, S,) [Such as has been stripped of what was good for pasture;] the portion that has in it nothing for pasture (JK, S, K, TA) remaining; (TA;) consisting only of dry wood: (S, TA:) and of the عَرَفَج, such as is thick, of what has become dried up. (TA.) — And † The oil of the fruit, or produce, of the بَان [or bentre] before it has been seasoned (K, TA) with aromatics: when it has been seasoned with musk and [other] perfume, and then expressed, it is termed مَسْلُوش; and one says of it, نَش. (TA.) Also † Offspring: (JK, K, TA:) because it has been drawn out (سَلِخ i. e. نَزَعَ) from the belly of its mother. (TA.)

سَلِخَة an extr. pl. [or quasi-pl. n.] of سَالِخ, q. v. (TA.)

سَلِخ A skinner, or flayer. (KL.)

سَلِخ Skinning, or flaying. (KL.) — † Mange, or scab, in consequence of which the camel is excoriated (سَلِخ). (K.) — [A serpent casting off its slough. And hence,] A black serpent, (JK, S, K,) intensely black: (JK, TA:) you say, أَسْوَد سَالِخ, (S, K,) not prefixing the former word so as to govern the latter in the gen. case: [so

called] because it casts off its slough (يَسْلُخُ جِلْدَهُ) every year: (S:) the female is called أَسْوَدَة, and is not qualified by the epithet سَالِخَة: (S, K:) and you say أَسْوَدَانِ سَالِخ, (K,) not giving to the epithet the dual form, accord. to AZ and As; but IDrd authorizes its being in the dual form, though the former mode is the better known: (TA:) and سَوَالِخ and سَوَالِخَة and سَلِخ and سَلِخَة, (K,) which last is extr. [i. e. anomalous]. (TA.) — Also † A plant of the kinds termed حَمِض &c. that has shed its foliage (سَلِخ) and then become altogether green again. (TA.)

أَسْلُخ, applied to a man, (JK,) † Very red [as though skinned]. (JK, K.) — And [its pl.] سَلِخِي, applied to camels, † Having mange, or scab, by which they are excoriated. (JK.) — Also † Bald in the fore part of the head: (K:) but أَسْلُخ is more common in this sense. (TA.)

إِسْلِخ A certain plant. (K.) [Perhaps a dial. var. of إِسْلِخ, or a mistranscription for this latter.]

مَسْلُخ A place in which sheep or goats are skinned. (Msb.)

مَسْلُخ A skin, or hide; (JK, S, K;) as also † سَلِخ: (TA:) or, of a sheep or goat; (A;) as also † سَلِخ, i. e. its skin, or hide, that is stripped off. (K, TA.) [Hence,] one says, فَلَانٌ حَمَارٌ فِي مَسْلُخِ إِنْسَانٍ † [Such a one is an ass in the skin of a man]. (A, TA.) — And The slough of a serpent; (JK, S, A, L, K;) as also † سَلِخ, (MA, KL, and so in the CK,) or † سَلِخ, (TA,) and † سَلِخَة. (L, and so in copies of the K and in the TA.) — Also † A palm-tree of which the unripe dates fall and become scattered about in a green state. (S, K.)

سَلِخِي; and with ة: see مَسْلُوح.

مَسْلُوح الشَّيْبَر: see سَلِخ.

### سلس

1. سَلَس, [aor. ء,] inf. n. سَلَس and سَلَسَة and سَلَسَة, [It was, or became, loose, not tight; as meaning slack; the only signification indicated by ISd; (see سَلَس, below;) and also as meaning unsteady:] (M:) [in the K, سَلَس and سَلَسَة are said to be simply subst.: see the former of these two words below.] — سَلَس, (Msb, TA,) aor. ء, inf. n. سَلَس (Msb) [and app. سَلَسَة also, (see سَلَس below,)] said of a colt, (TA,) [and of a horse, and, tropically, of a man, (see سَلَس,)] He was, or became, tractable, submissive, compliant, obsequious, (TA,) or easy, (Msb, TA,) and gentle. (Msb.) You say, سَلَسَ لِي بِحَقِّي † [He was easy to me in giving me my due, or right]. (A, TA.) And سَلَسَ بَوْلُهُ, (TA,) inf. n. سَلَس, (Msb,) † His urine flowed involuntarily; he was unable to retain his urine; (Msb, TA;) by reason of disease. (Msb.) [The explanations of سَلَس and سَلَس &c. below will serve to give further illus-

trations of this verb.] — سَلَسَتِ النَّخْلَة, aor. ء, The palm-tree lost the stumps, or lower ends, of its branches; (Ibn-'Abbád, K;) as also † أَسْلَسَت: and the epithet applied to the palm-tree in this case is † مَسْلَس; (K;) or, accord. to the Tekmileh and O and L, † مَسْلَس; but it seems that † نَخْلَة مَسْلَس means a palm-tree that lets fall and strews its unripe dates; and † مَسْلَسِي, that usually does thus: (TA:) and † سَلَس means what falls from the palm-tree. (Ibn-'Abbád, TA.) — سَلَسَتِ الخَشْبَة, (inf. n. سَلَس, TA,) The piece of wood became old and crumbling and wasted. (Ibn-'Abbád, K.) — سَلَس, (S, M, K,) inf. n. سَلَس and سَلَس, (IAar, M,) He became bereft of reason. (S, M, K.)

2. سَلَس, (Ibn-'Abbád,) inf. n. تَسْلِيس, (K,) He set, fixed, or put together, a composite ornament, of the ornaments worn by women, not consisting of خَزَز [or beads]. (Ibn-'Abbád, K, TA.)

4. أَسْلَسَتْ She (a camel) produced her young one before the completion of the days: (T, K:) the epithet applied to her in this case is † مَسْلَس; and to the young one, † مَسْلَس, (TA,) and † سَلَس. (Ibn-'Abbád, TA.) — See also 1.

سَلَس A string upon which beads, (M,) or white beads worn by female slaves, (S, K,) are strung: (S, M, K:) pl. سَلَسَات: (S, M:) or [a woman's ear-drop; i. e.] the woman's ornament called قُرط. (Ibn-'Abbád, K.) — And [the pl.] سَلَسَات signifies also Women's mufflers, or head-coverings; syn. حَمِير [pl. of حَمَار]: so says IAar; and he cites as an ex.,

• قَدْ مَلَأَتْ مَرْكُومًا رُؤُوسًا •  
• كَأَنَّ فِيهِ عَجْزًا جَلُوسًا •  
• شَمَطَ الرُّؤُوسِ أَلْقَتِ السَّلُوسًا •

[They (referring to camels) had filled their watering-trough with heads, as though there were in it old women sitting, with grizzled heads, having thrown off the mufflers]: they having eaten of [the kind of plants, or trees, called] حَمِض, so that their faces and heads had become white, he likens them to old women that had thrown off the mufflers. (M.)

سَلَس and † سَلَسَة [said in the M to be inf. ns. of سَلَس, (q. v.,) and in the K to be simply subst., signify, as subst., Looseness; as meaning slackness; and as meaning unsteadiness: — and also] Easiness, gentleness, tractableness, submissiveness; compliance, or obsequiousness. (S, K.) [Hence,] one says, † فِي كَلَامِهِ سَلَسَة † [In his speech is easiness]. (A.) — For the former, see also 1: — and 4.

سَلَس part. n. of سَلَس; as also † سَالَس: (M:) Loose, not tight; meaning [slack; (see 1, first sentence;) and also] unsteady; applied to a nail, (A, TA,) and to any other thing. (TA.) A rájiz says,

• مَكْثُورَةٌ عَرَّتِي الْوَسَاحِ السَّالِسِ •  
• تَضَحَكَ عَنْ دِي أَشْرِ غَضَارِسِ •



وشاح [A female of slender make, whose loose (q. v.) required more than it had within it to fill it, laughing so as to discover cool and sweet serrated and sharp teeth]. (M, TA.) — Easy; applied to a thing: (S:) easy, (Mṣb, K,) gentle; (S, Mṣb, K;) tractable; submissive; compliant; obsequious; (S, K;) applied [to a horse and the like, and, tropically,] to a man. (S.) You say, فرس سلس القياد [A horse easy to be led; tractable]. (A.) And فلان سلس القياد and سلس القياد † [Such a one is easy to be led, or persuaded; tractable, submissive, or compliant]. (A.) — † A man easy in private conference; expl. by سهل الخلوقة. (Mṣb.) — Beverage, or wine, that descends gently or easily [down the throat]. (TA.) — سلس البول A man whose urine flows involuntarily; who is unable to retain his urine; (S, A, Mṣb, K;) by reason of disease. (Mṣb.)

سلسة A certain herb, bearing a near resemblance to the نصى (AHn, M, K, TA,) except that it has a grain like that of the [species of barley called] سلت; (AHn, TA;) and when it dries up, it has an awn that flies about, when it is put in motion, like arrows, sticking into the eyes and the nostrils, and often blinding the pasturing beasts: (AHn, M, TA:) the places of its growth are the plain, or soft, tracts. (AHn, TA.)

سلاس Loss, or departure, of reason or intellect. (S, M, K.)

سلاسة: see سلس, in two places.

سالس: see سلس, in two places.

مُسلس: see 4.

مُسلس: see 1, in two places: — and see also 4.

مُسلس A sword having wavy marks resembling a chain: occurring in a verse of Ibn-Kilābeh El-Hudhalee, as some relate it; but accord. to others, مُسلس, formed by transposition from مُسلس. (TA.)

مُسلَس: see سلس: — and see also 1, latter part, in two places.

مُسَلَس Bereft of reason, or intellect; (S, M;) and [of bulk] of body, (M, TA,) as some say; but accord. to the T, one says رَجُلٌ مَسَلَسٌ in respect of his reason, or intellect, but مَسَلَسٌ in respect of his body: (TA:) possessed, or insane. (K.)

سلسيل

سلسيل, a quinqueliteral-radical word, (M,) Easy [as a beverage] in the utmost degree: (TA:) [applied as an epithet to milk, (لبن, so in a copy of the M, and so in the CK,) or signifying smooth, (لبن, so in copies of the K,)] in which is no roughness: (M, K:) and sometimes applied as an epithet to water, (M, TA,) or beverage, meaning easy of entrance into the throat, or fauces. (TA.) — And Wine: (K:) so accord. to some, as in the saying of 'Abd-Allah Ibn-Rawāḥah, in which it is [said to be] used as a syn. adjunct to the preceding word:

إِنَّهُمْ عِنْدَ رَبِّهِمْ فِي جَنَّاتٍ يَشْرَبُونَ الرَّحِيقَ وَالسَّسِيلَا

[as though meaning Verily they are with their Lord, in gardens, drinking wine and fermented juice of the grape: but the meaning may be, the choicest of wine, or the sweetest thereof, &c., (see رَحِيقٌ) and wine easy to swallow, or the like]. (TA.) — And A certain fountain in Paradise [mentioned in art. سبل, q. v.]: (M, K:) Abob-Bekr says that it may be a proper name of the fountain, and properly imperfectly decl. [i. e. without tenween] as being determinate and of the fem. gender, but made to be with tenween at the end of a verse in the Kur [lxxvi. 18] in order that it may be conformable with other endings of verses; or it may be an epithet applied to the fountain, and therefore perfectly decl.: (TA:) Sb mentions it as an ex. of an epithet: I'Ar says that he had not heard it except in the Kur-ān: (M, TA:) I'Ab says that سلسيلًا [in the Kur] means that slips, or steals, (يَسْلُبُ) into the throats, or fauces: [as though the radical letters were only س and ل, which some assert to be the case:] accord. to Abou-Jaḥfar El-Bāḳir, it means soft in the part between the حنجرة [or head of the wind-pipe] and the حلق [or fauces]: the explanation as meaning [سَلَّ سَيْبًا i. e.] سَلَّ رَبِّكَ سَيْبًا إِلَى هَذِهِ [or head of the wind-pipe] and the حلق [or fauces]: the explanation as meaning [سَلَّ سَيْبًا i. e.] سَلَّ رَبِّكَ سَيْبًا إِلَى هَذِهِ [Ash of thy Lord a way of access to this fountain] is a mistake, not allowable. (TA.) — The pl. is سلاسب and سلاسب: and the pl. of [the fem.] سلسيلات is سلسيلات. (TA.) — [In the present day it is applied to An artificial fountain that throws up water.]

سلط

1. سَلَطَ, aor. 2, (M,) inf. n. سَلَاطَةٌ, (S, M, B,) He, or it, overcame, prevailed, or predominated: (S, TA:) or was, or became, firm, or established, in superior power or force: (B, TA:) he possessed power of dominion or sovereignty or rule. (M.) — It (anything, as, for instance, a solid hoof, and a camel's foot,) was, or became, strong, or hard. (M.) — He was, or became, sharp. (TA.) And the same verb, (M, Mṣb, K,) inf. n. as above (S, M, Mṣb, K) and سَلُوطة, (S, M, K,) He was, or became, chaste, or perspicuous, in speech, or eloquent, and sharp in tongue: (S:) or long-tongued; (M, K;) as also سَلَطَ, aor. 2, (K,) inf. n. سَلَطٌ: (TS, TA:) or clamorous and foul-tongued: (Mṣb:) [or this verb, said of a man, has the first of these three significations; but] سَلَطَتْ, inf. n. سَلَاطَةٌ, signifies she (a woman) was, or became, long-tongued, and vehemently clamorous. (Lth.) [See سَلِيطٌ, below.]

2. سَلَطَهُ عَلَيْهِ, (S, M, Mṣb,) inf. n. تَسْلِيطٌ, (M, K,) also written with ص, (Ibn-'Abbād, and K in art. صلط,) He (God, S) made him to overcome him; to prevail, or predominate, over him; or to have, or exercise, superior power or force over him: (S, K:) he made him to have mastery, dominion, or authority, and power, over him: (Mṣb:) he made him to have, or exercise, absolute dominion or sovereignty or rule, over him;

(M;) or absolute superiority of power or force: (K:) he gave him power over him, and superior power or force. (TA.) [You say also, سَلَطَ عَلَيْهِ الْكِلَابُ He set the dogs upon him.]

5. تَسَلَطَ عَلَيْهِمْ He overcame them; prevailed or predominated, over them; or was made to do so; he had, or exercised, or was made to have or exercise, superior power or force over them: (S:) he had, or was made to have, mastery, dominion, or authority, and power, or absolute dominion or authority and power, over them: (Mṣb:) he had, or received, power over them; and superior power or force; quasi-pass. of سَلَطَهُ عَلَيْهِمْ. (TA.)

سَلَطٌ: } see سَلِيطٌ; for the former, in four places; and for the latter, in seven.

سَلْطَةٌ: } see سُلْطَانٌ; for the latter, in three places.

سُلْطَانٌ Strength, might, force, or power; (TA;) as also سَلْطَةٌ: (Bḍ in iii. 144:) predominance; the possession, or exercise, of superior power or force, or of dominion, or authority, and power, or of absolute dominion or authority and power; (Mgh;) as also سَلْطَةٌ; (S;) the former being syn. with تَسَلَطَ [used as a subst.]; (Mgh;) and the latter being the subst. from تَسَلَطَ: (S:) power of dominion; sovereign, or ruling, power; (M;) [in this sense, as well as in the first,] i. q. سَلْطَةٌ; (Mṣb;) power of a king; (Lth, Mgh, K;) and of a governor; (Mgh, Mṣb;) [i. e.] delegated power, or power given to one who is not a king; (TA;) also written سُلْطَانٌ; (M, Mṣb, K;) which is the only instance of this form: (Mṣb:) it is masc. and fem.; (M, TA;) generally masc., in the opinion of the skilful; but sometimes fem.; so say I'Am and Zj and others: (Mṣb:) but ISk says that it is fem. (TA.) One says, قَضَتْ بِهِ السُّلْطَانُ (ISk,) or some say, (Mṣb,) قَضَتْ بِهِ السُّلْطَانُ (ISk, Mṣb) The sovereign, or ruling, power (سَلْطَةٌ) decreed it. (Mṣb.) And Abou-Zuheyr says, I heard one, in whose chasteness of speech I have confidence, say, أَتَيْتُنَا سُلْطَانٌ جَائِرَةٌ [A tyrannical sovereign, or ruling, power, came to us]. (Mṣb.) It is said in a trad., إِذَا أَنْ تَسَأَلَ ذَا سُلْطَانٍ, meaning Unless thou ask the ruler, or governor, or the king, for thy due from the public treasury. (Mgh.) And you say, قَدْ جَعَلْتُ لَكَ سُلْطَانًا عَلَى أَخِي حَقِّي مِنْ فُلَانٍ I have given thee power, or authority, to take, or receive, my due from such a one. (TA.) And لَا يُوَدُّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ [A man shall not take precedence of a man in his authority]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh.) — Strength, or hardness, of anything: (M, K:) sharpness of anything: force, or violence, of anything. (TA.) The vehemence of winter. (TK.) An excited and predominant state of the blood; or inflammation thereof. (IDrd, M, K.) The flaming, or blazing, of fire. (IDrd.) — A proof; an evidence; an argument;

a plea; an allegation; syn. حُجَّة (S, M, Mgh, Mṣb, K,) and بُرْهَان (S, Mṣb:) a حُجَّة being thus called because of the force with which truth attacks the mind: (B:) or, accord. to Moḥammad Ibn-Yezed, from سَلِيط (M, TA,) signifying "oil of olives," because it enlightens: (TA:) and in these senses it has no pl., because it is used in the place of an inf. n. (S, TA.) Accord. to I'Ab, it signifies حُجَّة wherever it occurs in the Kur. (TA.) But in the words of the Kur [xvii. 35], فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا, the meaning may be either [We have given to his executor, or heir,] authority, and power, or absolute authority and power, or the like; or a plea, or the like. (Mgh.) And again, in the Kur [xix. 29], هَلَكَ عَنِّي هَذَا سُلْطَانِي, the meaning may be My dominion, and my authority and power over men, has perished from me; or my plea. (Bd, B.) And sometimes it means A miracle; as in the words of the Kur [li. 38], إِذْ أَرْسَلْنَا إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ [When we sent him to Pharaoh with a manifest miracle]. (TA.) Az says that it is sometimes masc. because it has a masc. form; and thus it is in the last of the instances above. (TA.) — Also A ruler, or governor, or the like; a king; a sovereign; (S, K, TA;) a khaleefeh: (TA:) these are its most common applications [in the writings of post-classical times]: (TA:) thus applied because the person so called is made to predominate; to have, or exercise, superior power or force; to have dominion, or the like: or because he is one of the evidences of God: (Aboo-Bekr, TA:) or because he possesses proof or evidence [of his right]: or because by him pleas and rights are established: (TA:) or because he enlightens the earth, (Mṣb, B,) and is of great usefulness; (B;) the word being derived from سَلِيط [signifying "olive-oil"]: (Mṣb:) it is of the measure فَعْلَان: (S:) and when [thus] applied to a person, it is masc.: (Mṣb:) or it is masc. and fem.: (S, TA:) accord. to Moḥammad Ibn-Yezed, (TA,) fem. because it is [originally] pl. of سَلِيط applied to "oil;" as though the kingdom shone by him; or because it has the signification of حُجَّة: and sometimes masc., because regarded as meaning a man; (K, TA;) or because regarded as a sing.: so says Moḥammad Ibn-Yezed; but Az observes that none beside him says this: Fr says that he who makes it masc. regards it as meaning رَجُل; and he who makes it fem. regards it as meaning حُجَّة: (TA:) the pl. is سُلْطَانِي (S, Mṣb.) It is also, itself, sometimes used as a pl.; as in the phrase سَيِّدُ السُّلْطَانِي, used by a poet, meaning سَيِّدُ السُّلْطَانِي [The lord of kings]; i. e. the khaleefeh: [but this may be rendered the lord of sovereign power, &c.:] or, as some say, the latter word is here pl. of سَلِيط, like as رُغْفَان is pl. of رُغْف. (Mṣb.)

سَلِيط, and سَلِيطَانَة, or سَلِيطَانَة: see سَلِيط.

سَلِيط Strong, or hard; (M, K;) as also سَلِيط (M,) or سَلِيط (K.) You say, حَافِرُ سَلِيط (M,) or سَلِيط (TA,) and سَلِيط (M, TA,) A

strong, or hard, solid hoof. (M, TA.) And حَافِرُ سَلِيطِ دَابَّةِ سَلِيطِ A beast having a strong, or hard, hoof. (M.) And بَعِيرٌ سَلِيطٌ A camel having a strong, or hard, foot. (M.) — Sharp; applied to anything. (K.) You say also, حَافِرَاتُ سَلِيطِ سَلِيطِ Sharp edges of the fore parts of hoofs. (S, TA.) — Chaste in speech, or eloquent, (S, K,) and sharp in tongue: (S:) an epithet of praise when applied to the male, and of dispraise when [with ة] applied to the female: (IDrd, K:) also, (K,) long-tongued; (M, K;) and so سَلِيط (M,) or سَلِيط (K;) fem. سَلِيطَة, and سَلِيطَانَة, (M, K,) and سَلِيطَانَة, (K,) or سَلِيطَانَة; (M;) the last written [thus] with teshdeed to the ط in the Jm., and there explained as signifying long-tongued and clamorous: (TA:) or سَلِيط signifying clamorous and foul-tongued; and so سَلِيطَة applied to a woman: (Mṣb:) or the latter, applied to a woman, clamorous: (S:) or long-tongued and vehemently clamorous: (Lth:) or سَلِيطَة السُّنَانِ is applied to a woman in two senses; signifying sharp-tongued; and long-tongued. (Az, TA.) You say also, لِسَانُ سَلِيط (M, K,) and سَلِيط (M,) or سَلِيط (K,) A long tongue. (M, K.) — Oil of olives; (S, M, Mṣb, K;) so applied by the generality of the Arabs: but by the people of El-Yemen applied to oil of sesame, or sesamum: (S, M:) IDrd, in the Jm, says the reverse; and IF has followed him; but what J says is right, as Sgh, has observed in the O: (TA:) also, (K,) or as some say, (M,) any oil expressed from grains or berries: (M, K:) pl. سُلْطَان. (Mṣb, K.)

أَسْلَط More, and most, overcoming, prevailing, predominating, or superior in power or force. (Har p. 661.) — هُوَ أَسْلَطُهُمْ لِسَانًا He is the most chaste, or eloquent, and the sharpest, [&c., (see an ex. voce سَلِيط)] of them in tongue. (S.)

### سلطح

Q. 3. اسْتَلْطَحَ It (a thing) was, or became, long and wide. (AA, O and L in this art.: mentioned in the S in art. سلطح.) — It (a valley) became wide: (K:) accord. to IF, both the ل and ن are added to give intensiveness to the signification. (O.) — He (a man) extended himself or became extended [app. on the ground]; syn. انْبَسَطَ: (L:) or he became thrown down upon his face: or he lay, or lay as though thrown down or extended: or he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground: syn. انْطَبَحَ: (O:) or he lay as though thrown down or extended, upon the back of his neck: (Ibn-'Abbád, O:) or he (a man, L) fell upon his face: (L, K:) and upon his back. (L.)

سَلْطُوح (K,) or سَلْطُوح (O,) A smooth mountain: (O, K:) so says Ibn-'Abbád. (O.)

سَلْطُوحَة, applied to a girl, or young woman. Broad. (K.)

سَلْطُوح: see سَلْطُوح.

سَلْطُوح Wide. (Lth, T, O, K.) It is said of rain [as meaning Wide-spreading]. (O.)

سَلْطُوح A wide open tract; (IDrd, O, K;) as also مُسَلْطُوح. (K.)

سَلْطُوح: see what next precedes.

### سلع

1. سَلَعَ رَأْسَهُ, aor. س, (S, Mṣb,) inf. n. سَلْع (S, TA,) He clave, or split, his head, [i. e., the skin thereof, (see سَلْعَة,)] (S, Mṣb, TA,) by striking it, with a staff, or stick. (TA.) — سَلَعَتْ, قَدَمُهُ, (S, K, \*) aor. س, inf. n. سَلْع (S, K,) His foot became chapped, or cracked, (S, K,) in its upper part and in its under, like زَلَعَتْ. (S, TA.) [See also 5.] — سَلَعَ جَنْدُهُ بِالنَّارِ, [so in the L and TA, app. a mistranscription for سَلَع,] inf. n. سَلْع, His skin became burned by fire so that the mark thereof was seen upon it. (L, TA.) — سَلَع, aor. س, inf. n. سَلْع, He was, or became, affected with بَرَص [i. e. leprosy, particularly the white, malignant kind thereof]. (IDrd, K.)

2. تَسْلِيْع [inf. n. of سَلَع as used in the phrase تَسْلِيْعُ الوَحْشِ, or تَسْلِيْعُ البَقَرِ, (see سَلْعَة,)] signifies a practice which was observed in the Time of Ignorance, when the people were afflicted with drought, or barrenness of the earth; which was The hanging the [kind of tree, or plant, called] عَشْر, with the [species of swallow-nort called] عَشْر, to wild bulls, and sending them down from the mountains, having kindled fire in the سلع and عَشْر; seeking thereby to obtain rain: (K, TA:) or the loading the backs of those animals with the fire-wood of the سلع and عَشْر, then kindling fire therein; seeking to obtain rain by the flame of the fire, which was likened to the gleaming of lightning. (TA.) [See also سَلْع, where a meaning somewhat different from those above is indicated.]

4. اسْلَع He (a man, TA) had a [wound in the head, such as is termed] شَجَّة (K, TA,) i. e., a سَلْعَة: (TA:) or he had a [kind of ulcer in the belly, called] دَبِيْلَة. (TA.)

5. تَسَلَعَتْ عَقِبُهُ His heel became chapped, or cracked. (Sgh, K.) [See also 1; and see 7.]

7. اسْلَع It clave, or split, or slit, in an intrans. sense. (S, K.) [See also 1, and 5.]

سَلْع A chap, or crack, in the human foot: pl. سَلْعُ. (S, K.) — See also the next paragraph, in two places.

سَلْع A cleft, or fissure, in a mountain, (Lh, IAar, Yaḥkoob, S, K,) having the form of a crack; (TA;) as also سَلْع (S, K,) accord. to some: (S, TA:) pl. [of either] اسْلَاع (Yaḥkoob, S, K) and (of the latter, TA) سَلْعُ. (K.) — Also A lihe, or fellow; (AA, L, K;) and so سَلْع: (L, TA:) pl. اسْلَاع. (IAar, L, K.) You

say, **هَذَا سَلْعٌ هَذَا** *This is the like of this.* (TA.) And **غُلَامَانِ سَلْعَانِ** *Two boys, or young men, that are fellows, or equals in age: and غُلَامَانِ أَسْلَاحِ.* (Ibn-'Abbād, K.) And **أَعْطَاهُ أَسْلَاحَ إِبِلِهِ** *He gave him the likes, or fellows, of his camels.* (L.) — And the pl. **أَسْلَاحِ** signifies also *The portions of flesh that cling to the نَسِيَانِ [or two sciatic veins] of a mare when she is fat.* (Sgh, K.)

**سَلْعٌ** [originally inf. n. of **سَلَعٌ**, q. v.,] *Marks left by fire upon the skin.* (TA.) — *A certain kind of bitter tree; (S, K;) which, in the Time of Ignorance, was used in one or the other of the manners described above in the explanations of تَسْلِيْعٌ; (K, TA;) or they used, in the case of drought, or barrenness of the earth, to hang somewhat of this tree and of the عَشْرُ to the tails (ذُنَابِي [a sing. used as a pl.]) of [wild] bulls or cows, then to kindle fire therein, and make them to ascend upon the mountain; and thus, they assert, they used to obtain rain: (S, TA:) the author of the K says that J has made a mistake in saying ذُنَابِي, in the above-cited passage; that he should have said أَدْنَابِي; but others had made this remark before the author of the K; and 'Abd-El-Kādir Ibn-'Omar El-Baghdādee says that the mistake is to be imputed to these, and not to J, who has only used a sing. in the sense of a pl., like as الدَّبْرُ is used in the Kūr [liv. 45], for الأَدْبَارُ: (MF, TA:) AHn cites an Arab of the desert, of the سُرَاة, as saying that the **سَلْعُ** grows near to a tree, and then clings to it, and climbs it, with long, green, leafless shoots, twining upon the branches and interweaving themselves, and having a fruit like bunches of grapes, which is small, and, when ripe, becomes black, and is eaten only by the monkeys, or apes, not by men, nor by the beasts that are left to pasture at their pleasure; and adding, *I have not tasted it; but I think that it is bitter; and when it is broken, there flows from it a viscous fluid, clear, and having strings: such is the description of the man of the سُرَاة: (TA:) or it is a certain poisonous plant, (K, TA,) not to be tasted, like زُرْعٌ [here meaning wheat or barley] when it first comes forth, scantily scattered in the ground, and having a small, yellow, prickly leaf, its prickles being downy; it is a herb, or leguminous plant, which spreads itself upon the surface of the ground, like [the plant called] رَاحَةُ الْكَلْبِ, having no root, and it is not improbable that the ostrich may feed upon it, notwithstanding its bitterness, for it sometimes feeds upon the colocynth: (Aboo-Ziyād, TA:) or it is a species of aloes: (K:) or a herb, or leguminous plant, (K, TA,) of those termed ذُكُورٌ [that are hard and thick, or thick, and inclining to bitterness, or thick and rough], (TA,) of bad, or nauseous, or disgusting, taste: (K, TA:) so says Aboo-Naṣr: (TA:) [Forskāl found this name applied in El-Yemen to the *xelanthus quadrangus*: (Flora Ægypt. Arab., pp. cv. and 33:) and the *calalia sonchifolia*: (Ibid., p. cxix.) and the name of سَلْعٌ أَيْبِضٌ, or سَلْعٌ الْبَيْضُ, to the *senecio hadiensis*. (Ibid., pp. cxix. and 149.)]**

**سَلْعَةٌ** *A wound by which the head is broken,* syn. **شَجَّةٌ**, (S, L, Mgh, Mṣb, K,) of whatever kind it be; as also **سَلْعَةٌ**: or that [only] cleaves the skin: (K:) pl. **سَلْعَاتٌ** (Mṣb, K, [in the CK, erroneously, **سَلْعَاتٌ**]) and **سَلْعِ**, and quasi-pl. n. [or coll. gen. n.] **سَلْعٌ**. (K.) — See also what next follows.

**سَلْعَةٌ** [A ganglion;] *a thing like the غُدَّةُ, that comes forth upon the body, or person; (K, TA;) as also **سَلْعَةٌ**, (K,) which is the form of the word now commonly known, (TA,) and **سَلْعَةٌ**, (K,) and **سَلْعَةٌ**: (Ibn-'Abbād, K:) or an excrescence (S, Mgh, K) of flesh, (Mgh,) that arises in the body, (S, Mgh, K,) or a [kind of spontaneous swelling that comes forth upon the body, such as is termed] خُرَاجٌ, (Mṣb,) like the غُدَّةُ, (S, Mgh, Mṣb, K,) that moves about when moved, (S, Mṣb, K,) or moves to and fro between the skin and the flesh, (Mgh,) and varies from [the size of] a chick-pea to [that of] a melon; (S, K;) also termed **ضَوَاةٌ**: (S:) the physicians say that it is a thick tumour, not adhering to the flesh, moving about when moved, having a cyst, or case which encloses it, and capable of increase, because it is extrinsic to the flesh, wherefore the doctors of practical law allow its being cut off, when it is safe to do so: (Mṣb:) or a خُرَاجٌ [vide suprā] in the neck: (K:) or a غُدَّةٌ in the neck: (Ibn-'Abbād, K:) pl. **سَلْعٌ**. (Mṣb.) — [Hence,] *A thing [i. e. a knob] that comes forth in a tree.* (AHn, TA in art. **بَلَطٌ**.) — [Hence also,] *A leech; (K;) because it attaches itself to the body like the غُدَّةُ: (TA:) pl. **سَلْعٌ**. (K.) — A commodity; an article of merchandise; (S, \* Mgh, \* Mṣb, K, \*) a thing with which one trafficks: (K:) pl. **سَلْعٌ**. (Mṣb, K.)**

**سَلْعَةٌ**: see **سَلْعَةٌ**: — and **سَلْعَةٌ**.

**سَلْعَةٌ**: see **سَلْعَةٌ**.

**سَلْعِيَّةٌ** *Nature, or disposition: so in the phrase إِنَّهُ لَكَرِيمٌ السَّلْعِيَّةُ [Verily he is generous in respect of nature, or disposition]. (TA.) [But perhaps this may have originated from a mistranscription for سَلْيَقَةٌ.]*

**سَوْنَعٌ** *The bitter aloes.* (IAṣr, Sgh, K.)

**أَسْلَعٌ** *A man having the foot chapped, or cracked: pl. **سَلْعٌ**. (K.) — A man having his skin burned by fire so that the mark thereof is seen upon it. (TA.) — A man affected with بَرَصٌ [i. e. leprosy, particularly the white, malignant kind thereof]. (Mgh, K.) — And *Hump-backed.* (TA.)*

**مَسْلَعٌ** [A man having a wound in the head, such as is termed **سَلْعَةٌ**: (see 4; and see also **مَسْلُوعٌ**)] or [having a [kind of ulcer in the belly, called] دَبِيئَةٌ. (TA.)]

**مَسْلَعٌ** *A guide that directs aright: (Lth, K:) so called because he cleaves the desert. (TA.)*

**بَيْغُورٌ مَسْلَعَةٌ** *A number of [wild] bulls or cows*

*having some firewood of the **سَلْعُ** hung to their tails, [with عَشْرُ, and then set on fire,] (S, \* TA,) or having their backs laden therewith. (TA.) [See 2, and see also **سَلْعٌ**.]*

**مَسْلُوعٌ** *A man having [the skin of] his head cleft, or split; (Mṣb;) a man having [a **سَلْعَةٌ**, i. e.] a **شَجَّةٌ**; as also **مَسْلُوعٌ**. (TA.) [See also **مَسْلُوعٌ**.] — *Having a **سَلْعَةٌ**, i. e. [ganglion, or] thing like the غُدَّةُ, &c. (K.) — **مَسْلُوعَةٌ** The main part, or middle, of a road; the part of a road along which one travels; syn. **مَسْجَّةٌ**: (Ibn-'Abbād, L, K:) because it is cleft, or furrowed. (L.)**

**مَسْلُوعٌ**: see **مَسْلُوعٌ**.

### سَلْعٌ

1. **سَلْعَتِ الْبَقْرَةِ**, and **السَّائَةُ**, aor. **سَلَعُ**, inf. n. **سَلُوعٌ**, *The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the سَدِيسٌ; (S, K;) as also **سَلَعَتِ**: (S:) this is in the sixth year; (S, K;) and **سَلُوعٌ** in cloven-hoofed animals is like **بُرُؤُلٌ** in camels: for it is the furthest of their teeth [that they then shed]: (S:) or *bred its [tooth called the] نَابٌ*: (K:) or *attained its full fatness*: (TA: [or more probably, I think, its full age; for I think that **سَمِنَا** in the TA is a mistranscription for **سَمِنَا**: see **أَسْنٌ**]) the epithet is **سَالِغٌ** and **صَالِغٌ**, applied [to the male and] likewise to the female, without **ة**: (S:) you say **سَالِغٌ بَقْرَةٌ** and **نَعْجَةٌ سَالِغٌ**: (Lth, K:) the young one of the بَقْرَةٌ in the first year being termed **عَجَلٌ**, then **تَبِيْعٌ**, (S, Sgh, K,) or, correctly, accord. to IB, in the first year **عَجَلٌ** and **تَبِيْعٌ**, (TA,) then **جَدْعٌ**, then **ثَنِيٌّ**, then **رَبَاعٌ**, then **سَدِيسٌ**, then **سَالِغٌ سَنَةٍ** and **سَالِغٌ سَتَيْنِ**, and so on; and the young one of the شَاةٌ in the first year being termed **حَمَلٌ** or **جَدِيٌّ**, then **جَدْعٌ**, then **ثَنِيٌّ**, then **رَبَاعٌ**, then **سَدِيسٌ**, then **سَالِغٌ**: (S, Sgh, K:) and **سَلْعٌ** is [the pl.,] applied to [bovine animals and] sheep or goats, like **صَلْعٌ**. (TA.) — You say also, **سَلْعُ الْجِمَارِ**, meaning **قَرِيحٌ** [i. e. *The ass finished-teething*]. (TA.)*

**سَالِغٌ**: see the preceding paragraph.

### سَلْفٌ

1. **سَلَفٌ**, (S, M, Mṣb, K,) aor. **سَلَفُ**, (S, M, Mṣb,) or, accord. to some, **سَلَفُ**, and accord. to IKṭṭ, **سَلَفُ** and **سَلَفُ**, (MF,) inf. n. **سَلْفٌ**, (S, K,) or **سَلُوفٌ**, (Mṣb,) [both app. correct,] *It (a thing, K) [and also he (a man)] passed; passed away; (S, Mṣb, K;) came to an end, or to nought; or became cut off: (Mṣb:) and, (K,) inf. n. **سَلْفٌ**, (M, MF, and so in copies of the K,) or **سَلْفٌ**, (so in the CK,) and **سَلُوفٌ**, (M, K,) *he (a man, K) [and also it (a thing)] went before, or preceded; (M, K;) and so **سَالَفٌ**, said of a camel. (K.)* In a verse cited voce **رَدَادٌ**, **سَلْفٌ** is used by poetic*

license for **سَلَفَ**: but this kind of contraction is allowed by the Baḡrees only in verbs of which the medial radical letter is with kesr or damm, as in **عَلِمَ** for **عَلِمَ**, and **كَرَمَ** for **كَرَمَ**. (M. [See **سَرَعَ**.]) — You say also, **سَلَفَ لَهُ عَمَلٌ صَالِحٌ**, meaning *A good, or righteous, deed of his preceded [so as to prepare for him a future reward]*. (TA.) — And **سَلَفَتِ التَّاقَةُ**, inf. n. **سُلُوفٌ**, *The she-camel was, or became, among the foremost of the camels in arriving at the water.* (TA.) — [Golius and Freytag mention also **سَلَفَ** as a trans. verb; the former explaining it as signifying “*Præterit, præcessit, rem;*” and the latter adding “*tempore,*” and assigning to it the inf. ns. **سَلَفَ** and **سُلُوفٌ**; as on the authority of the **ك**; in which I find no indication of such a usage of this verb.] — **سَلَفَ الْأَرْضَ**, (S, M, K,) aor. **سَلَفَ**, inf. n. **سَلَفَ**; (S, M;) and **سَلَفَهَا**; (M, K;) *He turned over the land for sowing*: (M, K;) or (so in the **ك**, but in the M “and”) *he made it even with the مسَلَفَةٌ* [q. v.]. (S, M, K.) — **سَلَفَ الْمَزَادَةَ**, inf. n. **سَلَفَ**, [in some copies of the **ك** **سَلَفَ**] *He oiled, or greased, the مزادة [or leathern water-bag]*. (K.)

2. **تَسْلِيفٌ** signifies *The making [a thing] to go before, or precede.* (S, K.) — And *I. q. اسَلَفَ*. (K.) See 4, in six places. — And *The giving to another the portion of food termed سَلْفَةٌ* [q. v.]. (S.) You say, **سَلَفَ الرَّجُلَ**, (S,) or **الْقَوْمَ**, (M,) inf. n. as above, (S,) *He gave to the man, (S,) or to the people or party, (M,) the portion of food so called*; (S, M;) as also [**سَلَفَ لَهُ**, or] **سَلَفَ لَهُمْ**. (M.) — And *The eating of the [portion of food termed] سَلْفَةٌ*. (K.) [See also 5.]

3. **سَالَفٌ**: see 1, first sentence. — **سَالَفَهُ فِي الْأَرْضِ**, (Ibn-'Abbād, K,) inf. n. **مَسَالَفَةٌ**, (Ibn-'Abbād, TA,) *i. q. سَايَرَهُ* [i. e. *He went, or kept pace, or ran, with him, or he vied, contended, or competed, with him in going or running, in the land; as though striving to be before him*]. (Ibn-'Abbād, K.) — And **سَالَفَهُ** *He equalled him in an affair.* (Ibn-'Abbād, K.)

4. **اسَلَفَهُ** *He did it previously, or beforehand.* (O and TA in art. زلف.) — [Hence,] **فِي اسَلَفِ**, (S, Mgh, Mḡb, TA,) inf. n. **اسَلَفٌ**; (TA;) and **سَلَفَ فِيهِ**; (Mgh, Mḡb, TA,) inf. n. **تَسْلِيفٌ**; (Mḡb, TA;) *He paid in advance, or beforehand, for such a thing, (S, Mgh, TA,) i. e. a commodity described to him, (S,) or wheat or the like, for which the seller became responsible, [with something additional to the equivalent of the current price at the time of the payment, (see سَلَفٌ)] (TA,) to be delivered at a certain period*: (S:) and **اسَلَفَ** signifies the same. (TA.) You say, **اسَلَفْتُ إِلَيْهِ فِي كَذَا** and **اسَلَفْتُ إِلَيْهِ فِي كَذَا** [I paid in advance to him for such a thing, &c.]. (Mḡb.) Hence the saying in a trad., **مَنْ سَلَفَ فَلَيْسَ بِمَعْلُومٍ** *i. e. He who pays in advance for a commodity for which the seller is responsible, let him pay in advance for a certain measure, and a certain weight, to be delivered at a certain period.* (TA.)

— And **اسَلَفَهُ مَالًا**, (S, M, Mgh, TA,) and **سَلَفَهُ**, (M, Mgh, TA,) *He lent him property [to be repaid, or returned, without any profit]*. (M, Mgh, TA. [See, again, سَلَفَ.]) [Whence one says, **اسَلَفَهُ إِحْسَانًا** and **إِسَاءَةً**, and **سَلَفَهُ**, meaning *† He did to him, to be requited it, a good action and an evil action*; as is shown by the words **مَا اسَلَفْتُ مِنْ إِسَاءَةٍ أَوْ إِحْسَانٍ وَمَا تُعْطِيهِ تَقْضَاهُ** in art. قرض in the **ك**, and by the corresponding words **مَا سَلَفْتُ مِنْ إِحْسَانٍ وَمِنْ إِسَاءَةٍ** in the same art. in the **س**: see also Bḡ in xxxvi. 11: and see زلفه. And hence,] a poet says,

• **تَسَلَّفَ الْجَارُ شَرِبًا وَهِيَ حَائِبَةٌ**  
• **وَالهَاءُ لَزْنٌ بِكَيْ: الْعَيْنُ مُقْتَسِرٌ**

† [They (referring to camels) yield promptly to the neighbour a draught of milk, while they are thirsty, and going round about the water, when the water is crowded upon, scanty in the source, divided by lot]. (TA. [See also some verses of El-Akra' Ibn-Mo'adh, in which the former hemistich occurs with a different latter hemistich, in the Ḥam p. 753.]) — See also 1, last sentence but one.

5. **تَسَلَّفَ** *He received payment in advance*: and **اسْتَسَلَفَ** [perhaps a mistranscription for **اسْتَلَفَ**] signifies [the same; or] *he took, or received, what is termed سَلَفٌ*. (Mḡb.) — [And hence,] **تَسَلَّفَ مِنْهُ** *He received from him a loan*; syn. **اقْتَرَضَ**; as also **اسْتَلَفَ**. (A in art. قرض.) And **تَسَلَّفَ مِنْهُ كَذَا** *He received as a loan from him such a thing.* (TA.) — See also 10. — And **تَسَلَّفَ** *He ate the [portion of food termed] سَلْفَةٌ*. (MA.) [See also 2.]

6. **تَسَلَفَا** *They two took as their wives two sisters.* (M, K.)

8: see 5, in two places.

10. **اسْتَسَلَفْتُ مِنْهُ دَرَاهِمَ**, *I sought, or demanded, of him money as a loan*; as also **تَسَلَّفْتُ**. (S, TA.) Hence, **اسْتَسَلَفَ مِنْ أَعْرَابِيٍّ بَكْرًا** *He sought, or demanded, as a loan, from an Arab of the desert, a [youthful he-camel such as is termed] بَكْرٌ*. (TA.) — And **اسْتَسَلَفَ ثَمَنَهُ** *He sought, or demanded, its price in advance*; syn. **اسْتَقْرَضَهُ**. (Ḥar p. 530.) — See also 5. — [And **اسْتَسَلَفَ** *He took as his wife the wife of his deceased brother*: so in a version of the Bible, in Deut. xxv. 5: mentioned by Golius.]

**سَلْفٌ** *A [bag for travelling-provisions &c., such as is termed] جِرَابٌ*, (M, K,) *of any sort*: (M:) or *a large جِرَابٌ*: (S, M, K:) [and the contr., i. e. *a small one*: (Freytag, from the Kitáb el-Aḡdád:)] or *a hide not well, or not thoroughly, tanned*: (M, K, TA:) pl. [of pauc.] **أَسْلَفٌ** and [of mult.] **سُلُوفٌ**. (M, K.)

**سَلْفٌ** [perhaps a mistranscription for **سَلَفٌ**, q. v.,] *A certain species of bird, not particularized.* (TA.) — See also **مَسَلَفٌ**.

**سَلَفٌ**; and its fem., with **ة**; and their duals:

see **سَلَفَ**, in five places: — and see **سَلَفَ**, last sentence.

**سَلْفٌ** *Such as have gone before, or preceded*: (M, Mḡb;) [i. e. the preceding generations;] as also **سَلِيفٌ** and **سُلُوفٌ** and **سَلْفَةٌ**; all quasi-pl. ns.; (M;) of which the sing. is **سَالِفٌ**: (M, Mḡb;) or *such as have gone before, or preceded, of a man's ancestors (S, K) and of his relations, (K,) that are above him in age and in excellence*; [but this addition is not always agreeable with usage;] one of whom is termed **سَالِفٌ**: (TA:) the pl. of **سَلْفٌ** is **أَسْلَافٌ** and **سُلُوفٌ**, (S, K,) [the former a pl. of pauc. and the latter of mult.,] or the latter is pl. of **سَالِفٌ**, and so is **سَلْفٌ** [said to be, though this is more properly termed, as it is in the M, a quasi-pl. n.]: (IB, Mḡb, TA:) and, accord. to Zj, **سَلْفٌ** is pl. of **سَلِيفٌ**, and **سَلْفٌ** is pl. of **سُلُوفَةٌ**, which means *a company (عُصْبَةٌ) that has passed away*: (M:) or **سَالِفٌ** and **سَلِيفٌ** signify the same; *going before; preceding*; syn. **مَتَقَدِّمٌ**. (S.) [Accord. to Abu-l-Mahāsīn, **السَّلْفُ** is particularly applied to 'Aīsheh the wife of Moḡammad, the three Khaleefehs Aboo-Bekr and 'Omar and 'Othmán, Ṭalḡah and Ez-Zubeyr, the Khaleefeh Mo'áwiyeh, and 'Amr Ibn-El-Áḡ. (De Sacy's Chrest. Ar., sec. ed., i. 156.)] And **السَّلْفُ الصَّالِحُ** is applied to the first chief persons of the Tábi'eēs. (TA.) And **السَّلْفُ الْمُقَدِّمُ** is an appellation of the prophet Moḡammad. (Ḥam p. 780.) [Hence, **مَذَاهِبُ السَّلْفِ** *The tenets of the early Muslims.*] — Also *A people, or party, going before, or preceding, in journeying.* (TA.) — And [simply] *A company of men*; as in the saying, **جَاءَنِي سَلْفٌ مِنَ النَّاسِ** [A company of men came to me]. (M.) — And *Any good, or righteous, deed, that one has done beforehand [by way of preparing a future reward]: or any فَرْطٌ [i. e. cause of reward, or recompense, in the world to come, such as a child dying in infancy], that [as it were] goes before one.* (A'Obeyd, O, K.) — And *i. q. سَلَمٌ*; (T, Hr, Mgh, O, K, TA;) i. e. *Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description*: (T, TA:) or *payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment; and سَلَمٌ also has this meaning*: (TA:) or *a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period*: (S, O:) it is a subst. from **الاسْلَافُ**. (Mḡb, K, TA.) — And *A loan (قَرْضٌ) in which is no profit (Hr, O, Mgh, K, TA) to the lender (Hr, O, K, TA) except recompense [in the world to come] and thanks, (TA,) and which it is incumbent on the recipient thereof to return as he received it*: (Hr, O, K, TA:) thus the Arabs term it: (Hr, O, TA:) and in this sense also the word is a subst.

from الإسلاف. (TA.) = Also A stallion-camel. (IAar, M, TA.) = Also, (M,) or سلفة, (O, TA,) The prepuce of a boy; (M, O, TA;) so says Lth; (O, TA;) and سلف and سلف signify the same; for this is meant by الجند as an explanation of السلف and السلف in the K, in some copies of which الخلد is erroneously put for الجند. (TA.)

سلف and سلف The husband of the sister of the wife of a man: (S, K:) and [the duals] سلفان (M, TA) and سلفان (M, K) signify the two husbands of two sisters: (M, K:) accord. to IAar, the epithet سلفة [or سلفة] is not applied to a woman; (M;) one only uses the term سلفان applied to two men: (M:) or, (M, K,) accord. to Kr, سلفان (M,) or سلفان (K,) is applied to the two wives of two brothers: (M, K:) [in the present day, سلفة is used as meaning a woman's husband's sister, and her brother's wife:] the pl. applied to men is أسلاف (M, K, TA,) and that applied to women is سلاف. (TA.) = See also سلف, last sentence.

سلف The young one of the حجل [or part-ridge]: (S, M, K:) or, accord. to Kr, of the قطاة [n. un. of قَطَا, q. v.]: (M:) AA says that he had not heard سلفة, applied to the female; but if one said سلفة, like as one says سلكة as meaning a single female of what are termed سلكان, it would be approvable: (S:) the pl. is سلفان (S, M, K) and سلفان: (M, K:) some say that سلفان signifies a species of bird, not particularized. (M.) [See also سنج and سلك.]

سلفة: see سلف, first sentence, in two places. [Hence,] one says, جَاؤُوا سلفة سلفة, meaning They came [one before another; or, which is virtually the same,] one after, or near after, or at the heels of, another. (AZ, K.) — Also A portion of food (S, M, TA) which a man takes betimes, (S,) or with which one contents, or satisfies, himself [so as to allay the craving of his stomach], (M,) before the [morning-meal called] غداء: (S, M, TA;) i. q. نَجْمَة (K, TA) and نَهْنَة: (TA:) or a نَهْنَة that is supplied betimes for a guest, before the غداء. (TA.) — And السلفة also signifies That which a woman reposes, or prepares, or provides, [app. of food,] to present to her visiter. (M.) = Also A piece, or portion, of land of seed-produce made even [with the مسلفة, q. v.]: pl. سلف. (Az, O, K.) = And Thin skin (M, O, K) which is put as a lining to boots, (O, K,) sometimes red, and [sometimes] yellow. (O.) — See also سلف, last sentence.

سلفة; and its dual: see سلف, in three places. أرض سلفة Land in which are few trees. (AA, K.) = [See also سلف.]

سلاف (T, S, M, Mgh) and سلاف (T, M, Mgh) The portion that flows before its being expressed, (S, Mgh,) of the juice of the grape; (S;) and this is the most excellent of wine: Bk. I.

(Mgh:) or the first that is expressed, of wine: or the portion that flows without its being expressed: or the first that descends, thereof: (M:) or the clearest, or purest, and most excellent, of wine, such as flows from the grapes without their being pressed, and without steeping, or maceration; (T, TA;) and in like manner, such as flows from dates, (T, TA,) and from raisins, before water has been added to it (T, M, \*TA) after the exuding of the first thereof; (T, TA:) or the latter signifies the first that is expressed, of anything: (M:) or it has this meaning also: and the former is a name for wine [absolutely]: (S:) or each has this meaning: (K:) or each signifies the clear, or pure, of wine, and of anything. (M.) — سلاف العسكر: see سالف.

سلاف: see سلف, first sentence. — Also, applied to a she-camel, (S, M, K,) That is among the foremost of the camels when they come to the water: (S, K:) or that precedes the [other] camels to the watering-trough or tank: (M:) or that precedes, or leads, the other camels; opposed to عنود. (El-Keysee, TA in art. عند.) — And A swift, or fleet, horse: (M, K:) pl. سلاف. (K.) — And An arrow having a long head: (M:) or a long arrow-head. (K.)

سليف: see سلف, first sentence, in three places. = Also A road, or way. (TA.)

سلاف: see سلاف.

سالف Passing; passing away; coming to an end, or to nought; becoming cut off: (Mgh:) and going before; preceding: (S:) pl. سلاف and [quasi-pl. n.] سلاف: (IB, Mgh, TA:) see سلف, first sentence, in four places. [Hence,] الأمر السالف The peoples going before, or preceding, [or that have gone, or passed away, before,] those remaining, or continuing: (K, \*TA:) pl. سواف. (TA.) One says, كَانَ ذَلِكَ فِي الْأَمْرِ السَّالِفِ وَالْقُرُونِ السَّالِفِ [That was in the time of the preceding peoples, and the preceding generations]: the pl. in this instance being used because every portion of the قرون is termed سالفة. (TA.) [Hence also,] سلاف العسكر, in the K, by implication, سلاف العسكر, the former word like غراب, whereas it is correctly like رمان, The van of the army, as expl. in the K. (TA.)

سالفة [fem. of سالف, q. v. — And hence, as a subst.,] The side of the fore part of the neck, from the place of suspension of the ear-ring to the hollow [قَلْت [in the CK erroneously قَلْب]] of the collar-bone: (S, K:) or the upper, or uppermost, part of the neck: (M:) or the side of the neck, (M, Mgh, TA,) from the place of suspension of the ear-ring to the حاقنة [here meaning the pit of the collar-bone]: pl. سواف. (M.) In the saying إِنَّهَا لَوْصَاحَةُ السَّوَالِفِ [Verily she is fair in respect of the سالفة], mentioned by Lh, the term سالفة is made applicable to every part thereof, and then the pl. is used accordingly. (M.) It is said in a trad. respecting [the covenant at] El-Hodeybiyeh, لَأَقَاتِبُهُمْ حَتَّى تَتَفَرَّدَ سَالِفَتِي

i. e. [I will assuredly fight with them, or combat them,] until the side of my neck shall become separate from what is next to it: an allusion to death. (TA.) — And [hence, i. e.] by the application of the name of the place to that which occupies the place, † The locks of hair that are made to hang down upon the cheek [or rather upon the side of the fore part of the neck]: said by MF to be metonymical, or tropical. (TA.) — Also The fore part of the neck of a horse (K, TA) &c.: so in the O and L. (TA.)

بينهما أسلوفة Between them two is صبر [i. e. affinity, app. by their having married to sisters: see سلف]. (O, K.)

مسلف (S, M, O, L,) thus in some copies of the K, as in the S &c., but in other copies of the K, erroneously, سلف (TA,) A woman that has attained the age of five and forty years, (S, M, O, K,) and the like: (S, M, O:) or i. q. نصف [i. e. middle-aged, or forty-five years old, or fifty years old]: (M:) an epithet specially applied to a female. (S, O.) A poet says,

• فِيهَا ثَلَاثٌ كَالدَّمِيِّ • وَكَاعْبٍ وَمُسْلِفِ •

[Among them three females like the images of ivory, or of marble, &c., and one with swelling breasts, and one of middle age, &c.]. (S, M: in the O with إلى in the place of فيها.)

مسلفة An instrument with which land is made even, (S, M, O, K, TA,) of stone: A'Obeyd says, I think it is a stone made round [or cylindrical, i. e. a stone roller,] which is rolled upon the land to make it even. (TA.) [In the present day, applied to A harrow.]

أرض الجنة مسلوفة, occurring in a trad., The ground of Paradise is made even: (As, T, S, O, TA:) said by As to be of the dial. of El-Yemen and Et-Táif: accord. to IAth, smooth and soft. (TA.)

سلق

1. سلق (S, K,) [aor. سلق,] inf. n. سلق (TK,) He prostrated him on the back of his neck; (K;) or threw him down on his back; (S;) as also سلقاه, inf. n. سلقاه. (S, K.) You say, طَعَنَهُ سلقاً and سلقته, i. e. [I thrust him, or pierced him, and] threw him down on his back. (S.) And سلقاني على قفائي and سلقني لحرارة القفا He threw me down on my back: and so with ص; but more commonly with س. (TA, from a trad.) And سلقه الطبيب على ظهره The physician extended him on his back. (TA.) And سلقها (S, Mgh, K,) inf. n. as above, (TA,) He threw her down on the back of her neck [or on her back] for the purpose of compressing her; namely, his wife: (Mgh:) or he spread her, and then compressed her; (S, K;) as also سلقها; (S;) namely, a girl, or young woman. (K.) — He thrust him, or pierced him, (K, TA,) with a spear; (TK;) and pushed him, or repelled him; and dashed himself, or his body, against him; (TA;) and سلقاه signifies the same; (K, TA;) inf. n. سلقاه: (TA:) [and he struck him, or



smote him; for the inf. n.] سَلَقٌ signifies the act of striking, or smiting. (TA.) [Hence,] سَلَقَهُ بِالسَّلَاقِ (S, K, TA.) aor. 2, (TA.) inf. n. سَلَقٌ (S, TA.) † He hurt him, or displeased him, with speech; (S, K, TA.) spoke strongly, or severely, to him; (S, TA.) made him to hear that which he disliked, or hated, and did so much: (TA.) and سَلَقَهُ بِلسَانِهِ † he said to him that which he disliked, or hated. (Msb.) سَلَقُوا بِالسَّلَاقِ حَدَادٍ in the Kur xxxiii. 19, means † They hurt you, or displease you, (Fr, Jel, TA.) by what they say, or bite you, (Fr, TA.) or are extravagant, or vehement, in speech to you, (AO, S, TA.) or smite you, (Bd, Jel,) with sharp tongues: (Fr, Bd, TA.) سَلَقٌ signifying the act of assaulting, and smiting, with force, with the hand, or arm, or † with the tongue: (Bd:) and the verb is also with ص; but this is not allowable in the reading [of the Kur]. (TA.) — You say also, سَلَقَتِ الْأَقْدَامُ وَالْحَوَافِرُ الطَّرِيقَ (TK,) inf. n. سَلَقٌ (K,) The feet of men, and the hoofs of horses or the like, marked, or made marks upon, the road. (K, TK.) — And سَلَقَهُ He flayed him with a whip. (K.) — He galled it; namely, the back of his camel. (TA.) — He (a beast) abraded the inner side of his (the rider's) thigh. (TA.) — He peeled it off; namely, the flesh from the bone (عَنِ الْعَظْمِ); syn. اِنْتَحَاهُ (O, K, TA.) he removed it therefrom. (TA.) — He removed its hair, (Msb, K,) and its fur, (K,) with hot water, (Msb, K,) leaving the traces thereof remaining; (K;) aor. 2, inf. n. سَلَقٌ (Msb.) — He boiled it with fire: (K;) or he boiled it slightly: inf. n. as above. (TA.) You say, سَلَقْتُ الْبَقْلَ I boiled the herbs, or leguminous plants, with fire, slightly: (S;) or I boiled them with water merely: thus heard by Az from the Arabs: (Msb.) and in like manner, eggs, (S, Msb,) in their shells: so says Az. (Msb.) You say also, سَلَقْتُ شَيْئًا بِالنَّارِ [I cooked a thing with hot water]. (Lth, TA.) And سَلَقٌ is said of anything as meaning It was [boiled, i. e.] cooked with hot water (TA.) — سَلَقَ الْبُرْدُ الثِّبَاتَ The cold nipped, shrunk, shrivelled, or blasted, the herbage, or plants; syn. أَحْرَقَهُ [q. v.]. (K.) — سَلَقَ الْمَزَادَةَ (inf. n. as above, TA.) He oiled, or greased, the leathern water-bag: (S, K;) and in like manner, الْأَدِيمَ [the hide, or tanned hide]. (TA.) And سَلَقَ الْبَعِيرَ (K, TA) بِالنَّهَاءِ (TA) He smeared the camel all over with tar: (K, TA:) from Ibn-'Abbád. (TA.) — سَلَقَ الْجَوَالِقَ, aor. 2, (TA.) inf. n. سَلَقٌ (S, TA.) He inserted one of the two loops of the [sack called] جَوَالِقَ into the other: (S, TA.) or سَلَقَ الْعُودَ فِي الْعُرْوَةِ he inserted the stick into the loop [of the جَوَالِقَ]; as also † اسَلَقَهُ: (K;) accord. to AHeyth, سَلَقٌ signifies the inserting the [stick called] شَطَاظَ at once into the two loops of the [two sacks called] جَوَالِقَانَ when they are put and bound upon the camel. (TA. [See also الْجَوَالِقَ.] — سَلَقٌ سَلَقَتْ أَفْوَاهُنَا مِنْ أَكْلِ وَرَبِّ الشَّجَرِ — see 5. الحَاظُ Our mouths broke out with pimples, or small pustules, from the eating of the leaves of trees.

(TA. [See سَلَقٌ.] — هَذِهِ سَلِيقَتُهُ † الَّتِي سَلَقَ عَلَيْهَا = and سَلَقَهَا [This is his nature, to which he was constitutionally adapted or disposed]: said by Sb. (TA.) — سَلَقٌ, [intrans., aor. 2,] (S, K,) inf. n. سَلَقٌ, (TA.) He called out, cried out, or shouted; or did so vehemently; or with his utmost force: (S, K:) a dial. var. of سَلَقٌ: (S:) he raised the voice: (Ibn-El-Mubarak, TA:) or he raised his voice on the occasion of the death of a man, or on the occasion of a calamity: (A'Obeyd, TA:) accord. to IDrd, the meaning [of the inf. n.] is a woman's slapping and scratching her face: but the first explanation is more correct. (TA.) — Also He ran. (K.) You say سَلَقَ سَلَقَةً He ran a run. (Ibn-'Abbád, O.)

4. اسَلَقَ, said of a man, His camel's back became white after the healing of galls. (TA.) — And He hunted, snared, or trapped, a she-wolf, (IAqr, K,) which is called سَلَقَةٌ. (IAqr.) — See also 1, in the latter half of the paragraph.

5: see Q. Q. 3. — تَسَلَّقَ عَلَى فِرَاشِهِ (IAqr, K, TA) ظَهْرًا لِيَطْنِ (IAqr, TA) He was, or became, restless, agitated, or in a state of commotion, upon his bed, by reason of anxiety or pain: (IAqr, K, TA:) but Az says that the verb known in this sense is with ص. (TA.) — تَسَلَّقَ الْجِدَارَ (S, K,) or الحَاظُ; and سَلَقَهُ, inf. n. سَلَقٌ; (TA; [comp. the Chald. ܣܠܩ];) He ascended, climbed, or scaled, the wall: (S, K, TA:) or تَسَلَّقٌ signifies the ascending a smooth wall: or it is like the تَسَلَّقُ of the Messiah to Heaven. (TA.)

7. اسَلَقَ [app. signifies It was, or became, affected with what is termed سَلَقٌ; said of the tongue: and in like manner said of the eye: or,] said of the tongue, it was, or became, affected with an excoriation: and اسَلَقَ in the eye is a redness incident thereto. (TA.)

Q. Q. 1. سَلَقَهُ &c.: see 1, in five places.

Q. Q. 3. اِفْعَلَنِي, of the measure اسَلَقَنِي (S,) He lay, or slept, (نَامَ,) on his back; (Seer, S, O, K;) like اسَلَقَنِي [which belongs to art. لَقِي]; (O, K;) as also † تَسَلَّقَ. (TA.)

سَلَقٌ The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white; (K;) [like سَلَقٌ]; as also † سَلَقٌ. (S, K.) — And The mark made by the [plaited thong called] نَسَعٌ upon the side of the camel, (K, TA,) or upon his belly, from which the fur becomes worn off; (TA;) and so † سَلِيقَةٌ (S, K:) [is pl. of † the latter word, and] signifies the marks made by the feet of men and by the hoofs of horses or the like upon the road: (K, TA:) and to these the marks made by the [plaited thongs called] اُنْسَاعٌ upon the belly of the camel are likened. (TA.)

سَلَقٌ [Bete; and particularly red garden-bete: so called in the present day; and also called سَلَقٌ and سَوْنَدَرٌ and سَوْنَدَرٌ and سَوْنَدَرٌ: a certain plant, (S, Msb,) or herb (بَقْلَةٌ), (K,) that is eaten, (S,) well known; (Msb, K;) i. q. جَفْنَدَرٌ [or جَفْنَدَرٌ,

whence the vulgar name سَوْنَدَرٌ, and hence سَوْنَدَرٌ; so says Ish; i. e. in Pers.; in some of the MSS.

جَفْنَدَرٌ [a mistranscription for جَفْنَدَرٌ]; a plant having long leaves, and a root penetrating [deeply] into the earth, the leaves of which are tender, and are cooked: (TA:) it clears [the skin], acts as a dissolvent, and as a lenitive, and as an aperient, or a deobstruent; exhilarates, and is good for the نفوس [i. e. gout, or podagra,] and the joints: its expressed juice, when poured upon wine, converts it into vinegar after two hours; and when poured upon vinegar, converts it into wine after four hours; and the expressed juice of its root, used as an errhine, is an antidote to toothache and ear-ache and hemicrania. (K.) [See also حَمَاضٌ, and كَرْزُبٌ.] سَلَقُ الْبَرِّ and سَلَقُ الْبَرِّ, also, are the names of two plants. (K.) — Also The he-wolf: (S, Msb, K:) and † سَلَقَةٌ the she-wolf: (S, K:) or the latter signifies thus; but سَلَقٌ is not applied to the he-wolf: (K:) the pl. of سَلَقَةٌ is سَلَقَانٌ and سَلَقَانٌ: (JM, TA;) or these are pls. of سَلَقٌ; and the pl. of سَلَقَةٌ is سَلَقٌ and سَلَقٌ, (K,) or [rather] this last is a coll. gen. n. of which سَلَقَةٌ is the n. un. (Sb.) Hence the prov.;

† اَسْلَطَ مِنْ سَلَقَةٍ (JK, Meyd) i. e. More clamorous than a she-wolf: or it may mean more overpowering. (Meyd.) — And hence, (TA.) † سَلَقَةٌ is applied to a woman as meaning † Clamorous; or long-tongued and vehemently clamorous, (S, K, TA,) foul, evil, or lewd; (K, TA;) likened to the she-wolf in respect of her bad qualities: (TA:) pl. سَلَقَانٌ and سَلَقَانٌ. (K.)

— † سَلَقَةٌ also signifies A female lizard of the kind called صَبَّ (JK,) or a female locust, (TA,) when she has laid her eggs. (JK, TA.) — Also A water-course, or channel in which water flows, (K, TA,) between two tracts of elevated, or elevated and rugged, ground: or, accord. to Ag, an even, depressed tract of ground: (TA:) pl. سَلَقَانٌ (K) and اسَلَقَانٌ and اسَلَقَانٌ, which (i. e. the second and third of these pls.) are also said to be pls. of سَلَقٌ [q. v.]. (TA.)

سَلَقٌ An even plain: (S:) or a smooth, even, tract, of good soil: (O, K:) [a meaning erroneously assigned in the CK to سَلَقَةٌ:] or a depressed, even, plain, in which are no trees: (Ish:) or a low tract, or portion, of land, that produces herbage: (JK:) pl. [of mult.] سَلَقَانٌ (S, O, K) and سَلَقَانٌ (K) and [of pauc.] اسَلَقَانٌ (JK, O, K,) and اسَلَقَانٌ is also a pl. of سَلَقٌ, or of its pl. اسَلَقَانٌ, as is likewise اسَلَقَانٌ: (TA:) † سَلَقٌ, also, with an augmentative م, signifies the same, and its pl. is سَلَقَانٌ: (S:) or the pl. سَلَقَانٌ signifies meadows (رِيَاضٌ) in the higher parts of [tracts such as are termed] بَرَاقَ [pl. of بَرَقَةٌ] and قَفَافَ [pl. of قَفٌّ]. (Az, TA in art. رَوْضٌ.) — See also سَلَقٌ.

سَلَقَةٌ: see سَلَقٌ, in four places.

سَلَقَاةٌ A certain mode of compressing, upon the back. (Ibn-'Abbád, K, TA.) [See 1.]

سَلَقٌ Pimples, or small pustules, that come

forth upon the root of the tongue: or a scaling in the roots of the teeth: (S, K:) sometimes it is in beasts (ذَوَابٌ). (TA.) — And A thickness, or roughness, in the eyelids, by reason of a corrosive matter which causes them to become red and occasions the falling off of the eyelashes and then the ulceration of the edges of the eyelids: (K:) thus سَلَقٌ of the eye is expl. in the “Kánoon.” (TA.)

سَلِقٌ What fall off [app. of the leaves] (S, K) from trees, (S,) or from shrubs, or small trees; (K;) or from trees which the cold has nipped, or blasted: or, accord. to Aq, trees which heat, or cold, has nipped, or blasted: (TA:) pl. سَلَقٌ. (K.) — And What has dried up of [the plant called] شَبْرَقٌ, (Ibn-'Abbád, K,) and become parched by the sun. (Ibn-'Abbád.) — Also Honey which the bees build up (Ibn-'Abbád, O, K) along the length of their hive, or habitation: (K:) or, accord. to the T, سَلِيقَةٌ signifies a certain thing which the bees fabricate in their hive, or habitation, lengthwise: (TA:) pl. سَلَقٌ. (K.) — Also The side of a road. (K.) The two sides of the road are called سَلِيقَا الطَّرِيقِ. (Ibn-'Abbád, O.)

سَلِيقَةٌ What is cooked with hot water (سَلَقٌ), of herbs, or leguminous plants, and the like: (K:) or, accord. to Az, what is cooked (مَا طَبَخَ) with water, of the herbs, or leguminous plants, of the [season called] رَبِيعٌ, and eaten in times of famine: pl. سَلَقَاتٌ, which occurs in a trad., and, as some relate it, with ص. (TA.) — And Millet (ذُرَّةٌ) bruised, (IAq, IDrd, Z, K,) and dressed, (IAq, IDrd, K,) by being cooked with milk: (IAq:) or أَقَطٌ [a preparation of dried curd] with which are mixed [plants called] طَرَائِثٌ. (K.) — Accord. to Lth, (TA,) The place where the [plaited thong called] نَسِجٌ comes forth [from the ropes that form the breast-girth], (O, K, TA,) in the side of the camel: said by him to be derived from the phrase سَلَقْتُ نَسِجًا بِالْهَاءِ الْحَارَّةِ; because it is [as though it were] burnt by the ropes: or, accord. to another explanation, its pl., سَلَقَاتٌ, signifies the strips of flesh between the two sides. (TA.) — See also سَلَقٌ, in two places. — And see سَلِيقٌ. — And The nature, or natural disposition or constitution, (AZ, IAq, S, K,) of a man. (IAq, S.) See 1, in the last quarter of the paragraph. One says, إِنَّهُ لَكَرِيمٌ السَّلِيقَةَ Verily he is generous in respect of nature. (AZ.) [See also سَلِيقَةٌ.]

سَلُوقِي [applied in the present day to A greyhound, and any hunting-dog;] a sort of dog: (MA:) and a sort of coat of mail: (TA:) سَلُوقِيَةٌ [as a coll. n.] is applied to certain coats of mail: (S, K:\*) and to certain dogs: so called in relation to سَلُوقٌ, [said by Freytag to be written in the K سَلُوقَةٌ, but it is there said to be like صَبُورٌ,] a town in El-Yemen; (S, MA, K:\*) or a town, or district, in the border of Armenia, (K,) called اللّان [or لّان]: (TA:) or the coats of mail are so called in relation to the former

سلوق; (so in a copy of the S;) and the dogs, in relation to سَلُوقٌ which is the city of اللّان [or لّان]: (S, TA:\*) or both are so called in relation to سَلَقِيَّةٌ, a town in the Greek Empire, (IDrd as on the authority of Aq, and K,) said by El-Mes'oodee to have been on the shore of [the province of] Antioch, remains of which still exist; (TA;) and if so, it is a rel. n. altered from its proper form. (K, TA.) — [It is also said in the TA to signify A sword: but a verse there cited, after Th, as an ex. of it in this sense, is mistranscribed, and casts doubt upon the orthography of the word, and upon this explanation.]

كَلَامٌ سَلِيقِي [Natural, or untaught, speech;] speech whereof the desinential syntax is not much attended to, but which is chaste and eloquent in respect of what has been heard, though often tripping, or stumbling, in respect of grammar: (Lth, L, TA:) or the speech which the dweller in the desert utters according to his nature and his proper dialect, though his other speech be nobler and better. (L, TA.) And سَلِيقِيَّةٌ [in like manner, the ة being affixed to the epithet سَلِيقِي to convert it into a subst.,] signifies The dialect in which the speaker thereof proceeds loosely, or freely, according to his nature, without paying much attention to desinential syntax, and without avoiding incorrectness. (O, TA.) You say, فَلَانٌ يَتَكَلَّمُ بِالسَّلِيقِيَّةِ, meaning Such a one speaks according to his nature, not from having learned. (S, K.) And فَلَانٌ يَقْرَأُ بِالسَّلِيقِيَّةِ Such a one reads, or recites, according to the natural condition in which he has grown up, not as having been taught. (TA.)

سَلُوقِيَّةٌ: see سَلُوقِيٌّ. — Also The sitting-place of رَبَّانٍ [or captain] of a ship. (Ibn-'Abbád, O, K.)

سَلِيقِيَّةٌ: see سَلِيقِيٌّ, in three places.

سَلَقٌ: see مَسَلَقٌ, in two places.

السَّلَاقِي A certain festival of the Christians; (K;) that of the Ascension of Jesus into Heaven: (TK:) derived from سَلَقَ الحَانِطُ [expl. above (see 5)]: said by IDrd to be a foreign word (أَعْجَمِيٌّ), and in one place said by him to be Syriac, arabicized. (TA.)

سَالِقَةٌ A woman raising her voice, on the occasion of a calamity, (K, TA,) or on the occasion of the death of any one: (TA:) or slapping her face: (K, TA:) thus says Ibn-El-Mubáarak: but the former explanation is the more correct: it occurs in a trad., in which such is said to have been cursed by the Prophet; and, as some relate it, with ص. (TA.)

سَلِيقٌ: see سَلَقٌ: and see also art. سَلِيقٌ.

سَلِيقٌ Quick, or swift; a fem. epithet; (Ibn-'Abbád, O, K;) applied to a she-camel: (Ibn-'Abbád, O:) in the Tekmileh, سَلِيقٌ, which is a mistake: in the L, a she-camel having a penetrative energy in her pace. (TA.)

الرَّاسِيقُ What is next to the نَهَوَاتُ [app. here

a pl. used as a sing., meaning the uvula] of the mouth, internally: (Ibn-'Abbád, O, K:) or the upper parts of the interior of the mouth: (TA:) or the upper parts of the mouth, (M, TA,) those to which the tongue rises: thus applied, it is a pl. having no sing. (TA.)

سَلَقٌ and مَسَلَقٌ and سَلَقٌ † An eloquent speaker or orator or preacher: (S, K, TA:) because of the vehemence of his voice and his speech. (S, TA.) And لِسَانٌ مَسَلَقٌ and سَلَقٌ † A sharp, cutting, or eloquent, tongue. (TA.)

مَسَلَقٌ: see the next preceding paragraph.

مَسَلُوقَةٌ, meaning A skinned fowl cooked [i. e. boiled] with water, by itself, [and also any boiled meat, is agreeable with a classical usage of the verb from which it is derived, but] is [said to be] a vulgar term. (TA.)

سلك

1. سَلَكَ الطَّرِيقَ, (IAq, MA, Msb,) or المَكَانَ, (K,) aor. ʔ, (Msb, TA,) inf. n. سَلُوكٌ (MA, Msb, K) and سَلَكٌ, (K, [but I doubt this latter's being correctly used as an inf. n. of the verb in the sense here immediately following,]) He travelled, (MA,) or went along in, (Msb,) the road, (IAq, MA, Msb,) or the place: (K:) or سَلَكَ المَكَانَ he entered into the place. (TK.) [In these and similar instances, it seems that the prep. فِي is suppressed, and the noun therefore put in the accus. case, as in دَخَلَ البَيْتَ &c.: for it is said that] سَلَكَ as meaning He entered (دَخَلَ) is intrans.: (Kull p. 206:) † اسللك [likewise] has this meaning: (S:) † اسلك as an intrans. verb [in the sense of سَلَكٌ] is extr. (Msb.) [سَلَكٌ طَرِيقًا] is also often used tropically, as meaning † He pursued a course of conduct or the like. — And سَلَكَهُ الطَّرِيقَ, (IAq, Msb,) or المَكَانَ, and فِيهِ, (K,) [inf. n. سَلَكٌ;] and اسلكه † إِيَّاهُ (Msb, K,) this also is allowable, (IAq, TA,) and فِيهِ, and عَلَيْهِ; (K;) He made him [to travel or] to go along in [or to enter] the road, (IAq,\* Msb,) or the place: (K:) and so سَلَكَ بِهِ الطَّرِيقَ: (Msb:) and † سَلَكَهُ, inf. n. تَسْلِيكٌ, signifies the same as سَلَكْتُ thus used, and] اسلكه. (TA.) And سَلَكْتُ فِي الشَّيْءِ, (S, Msb,) inf. n. سَلَكٌ, (S,) I made the thing to enter, or I inserted it, or introduced it, into the thing: (S:) or I made the thing to go, or pass, through the thing: (Msb:) and † أُسَلِكُهُ signifies the same. (S. [See an ex. of the latter verb in a verse of 'Abd-Menáf Ibn-Ribā El-Hudhalee, voce إِدْرَأَ; cited there and here also in the S.]) You say, سَلَكَ الخَيْطَ فِي الإِبْرَةِ He inserted the thread into the needle. (MA.) And سَلَكَ يَدَهُ فِي الجَنْبِ He inserted [his hand, or arm, into the opening at the neck and bosom of the shirt]; as also † أُسَلِكُهَا: (K:) and so into the skin for milk or water, and the like. (TA.) And it is said in the Kur [xxvi. 200], كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ المُجْرِمِينَ Thus we have caused it to enter [into the hearts of the sinners]. (S.) And in the same [xxxix. 22], فَسَلَكْنَاهُ فِي الأَرْضِ [And

hath caused it to enter into springs in the earth]. (TA.)

2: see 1. — [In the present day, **سَلَك** signifies *He cleared a passage or way. And He cleaned out a pipe for smoking. — And, from **سَلَك**, He wound thread upon a reel or into a skein.*]

4: see 1, in four places.

7: see 1, second sentence.

**سَلَك** Thread, or string, (S, Mgh, K,) with which one sews: (K:) or upon which beads are strung; (Ham p. 42;) [but] not having beads upon it; for if it have, it is termed **سَمَط**: (S and Mgh in art. **سَمَط**;) [in the present day it signifies wire:] a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is **سَلَكَةٌ**: the pl. [of pauc.] of **سَلَك** is **أَسَلَاكٌ** and [of mult.] **سَلُوكٌ**. (K.) — [Hence,] one says, **هَذَا كَلَامٌ رَقِيقٌ السَّلَكِ** † This is speech, or language, [subtile; or] abstruse in its course, or tenour; i. e. **خَفِيُّ الْمَسَلِكِ**. (TA.) — And **مَا أَنْتَ بِمُتَجَرِّدِ السَّلَكِ** (AZ, TA in art. **مُتَجَرِّدِ**), or **بِمُتَجَرِّدِ السَّلَكِ**, (so in a copy of the A in that art.,) said to one who is shy, or bashful, † meaning [Thou art] not free from shyness in appearing [before others]: (AZ, TA in that art. :) or † thou art not celebrated, or well-known. (A and TA in that art.) — Also The first of what is emitted by the she-camel [from her udder], before the **لَبَا** [or biestings]. (Ibn-'Abbād, K.)

**سَلَكٌ** The young one of the **حَجَل** [or part-ridge]; (S, K;) like **سَلَح**: (S in art. **سَلَح**;) or of the bird called **قَطَا**: (K:) fem. **سَلَكَةٌ**. (S, K,) and **سَلَكَانَةٌ**, but the latter is rare: (K:) pl. **سَلَكَانٌ**. (S, K,) like **صُرْدَانٌ** pl. of **صُرْدٌ** (S) [and **سَلْحَانٌ** pl. of **سَلْحٌ**].

**سَلَكَةٌ**: see **سَلَكٌ**.

**طَعْنَةٌ سَلَكِيٌّ** [A thrust, or piercing thrust,] directed right towards the face. (S, K.) And **أَمْرٌ سَلَكِيٌّ** [An affair] rightly directed; (K, TA;) and so **رَأْيٌ** [an opinion]: (TA:) or the former, [an affair] following one uniform course. (ISK, TA.) — In the saying of Keys Ibn-'Eyzarah,

- **عِدَاةٌ تَنَادَوْا نَمْرًا قَامُوا فَأَجْمَعُوا**
- **بِقَتْلِي سَلَكِي لَيْسَ فِيهَا تَنَازُعٌ**

he means [In the morning when they congregated, then arose and determined upon my slaughter] with a strong resolution in respect of which there was no contention. (TA.)

**سَلَكُوتٌ**, like **جَبْرُوتٌ** [in measure], A certain bird. (K.)

**سَلَكٌ**: see **سَلَكَةٌ**.

**مَسَلَكٌ** [A place of passage of a man or beast and of anything;] a way, road, or path: pl. **مَسَالِكٌ**. (TA.) — [Hence,] **مَسَلَكَا الْمَرْأَةِ** [The vagina and rectum of the woman]. (M in art. **فَيْضٌ**. [See **أَفَاضَ الْمَرْأَةُ** in that art.]) — [Hence,

also,] one says, **خُذْ فِي مَسَالِكِ الْحَقِّ** † [Enter thou upon the ways of truth]. (TA.) — See also **سَلَكٌ**.

**مَسَلَكَةٌ** A border (طَرَفٌ) slit from the side of a garment, or piece of cloth: (K:) so called because extended, like the **سَلَك**. (TA.)

**مُسَلِّكٌ** Slender, or lean, (IDrd, K, TA,) in body; applied to a man and to a horse. (IDrd, TA.) And **مُسَلِّكُ الذَّكْرِ** Sharp in the head of the penis: and so **مُسَلِّكُ الذَّكْرِ**. (AA, TA.)

### سلم

1. **سَلِمَ**, [aor. **سَلِمَ**,] inf. n. **سَلَامَةٌ** (S, M, A, Mgh, Msh, K) and **سَلَامٌ** (A, TA) and **سَلِمٌ** and **سَلْمٌ** and **سَلْمٌ**, (Bd in xxxix. 30,) *He was, or became, safe, or secure; or he escaped; (M, TA;) or he was, or became, free; (TA;) مِنْ الْآفَاتِ [from evils of any kind], (S, Mgh,) or مِنْ الْآفَةِ [from evil of any kind], (K,) or مِنَ الْبَلَاءِ [from trial, or affliction], (A, TA,) or مِنَ الْأُمُورِ [from the affair]: (M:) he (a traveller) was, or became, safe, secure, or free, from evils of any kind: (Msh:) and **سَلِمَ مِنَ الْعَيْبِ** he was, or became, free from fault, defect, imperfection, blemish, or vice; syn. **بَرِيءٌ**. (Msh in art. **بَرَأَ**.) [Hence,] one says, **لَا بَدِي تَسَلِمَ مَا كَانَ**, **كَذَا وَكَذَا**, (ISK, S, K,\*) meaning *No, by God [or Him] who maketh thee to be in safety, (ISK, S, K,) [such and such things were not;] and to two persons **بَدِي تَسَلِمَانِ**, and to a pl. number **بَدِي تَسَلِمُونَ**, and to a female **بَدِي تَسَلِمِينَ**, and to a pl. number [of females] **بَدِي تَسَلِمِينَ**. (ISK, S, K,\*) And **لَا أَفْعَلُ ذَلِكَ بَدِي تَسَلِمٌ**, meaning, **بَدِي تَسَلِمَتِكَ** [i. e. *I will not do that, by the Author (lit. Lord or Master) of thy safety*]; and in like manner, **بَدِي تَسَلِمَانِ**, and **بَدِي تَسَلِمُونَ**. (Sb, M. [See also **ذُو**].) And **اِذْهَبْ بَدِي تَسَلِمٌ**, i. e. **اِذْهَبْ بِسَلَامَتِكَ** [Go thou with thy safety; or, with the Author of thy safety to protect thee; meaning go thou in safety]; and [to two persons] **اِذْهَبَا بَدِي تَسَلِمَانِ**. (S, K.) **ذِي** is thus prefixed to a verb [as virtually governing it in the gen. case] like as **آيَةٌ** is in an instance mentioned under this latter word; but these are two extr. instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase **يَفْعَلُ فِيهِ هَذَا يَوْمَ يَفْعَلُ**, meaning **يَفْعَلُ فِيهِ**: (Akh, S:) it is not prefixed to any but this verb **تَسَلَّمَ** [and its variations as above mentioned]. (Sb, M, K.) — And hence, (Mgh,) one says also, **سَلِمَتْ لَهُ الصَّيْعَةُ**, meaning [The landed estate] was, or became, free from participation to him; syn. **خَلَصَتْ**. (Mgh, TA.) — **سَلِمَهُ**, [app. **سَلِمَهُ**, or perhaps **سَلِمَهُ**, for some verbs of this measure are trans., as **حَسِبَ** and **وَوْتُ**] inf. n. **سَلِمٌ**, [app. **سَلِمٌ**, q. v. infra,] *He made him a captive.* (TA.) — **سَلِمَتُهُ الْحَيَّةُ**, (TA,) inf. n. **سَلِمٌ**, (M, K, TA,) *The serpent bit him:* (M, K, TA:) mentioned by Az, but he adds that no one but Lth has said this. (TA.) — **سَلِمَ الْجَانِدُ**, aor. **سَلِمَ**, (S, K,) inf. n. **سَلِمٌ**, (TA,) *He tanned the skin with [قَرَطَ, i. e. leaves of] the **سَلْم** [or mimosa flava]. (S, K, TA.) — **سَلِمَ الدَّبُؤُ**, (M, K,) aor. **سَلِمَ**, (M,) *He finished making the leathern bucket; and made it firm, strong, or sound, or made it firmly, strongly, or soundly.* (M, K.)***

2. **تَسَلَّمَ**, (S, M, Msh, K,) inf. n. **تَسْلِيمٌ**, (K,) *He (God) made him to be safe, secure, or free; saved, secured, or freed, him; (M, Msh, TA;) مِنْ الْآفَاتِ [from evils of any kind], (S, Msh,) or مِنْ الْآفَةِ [from evil of any kind], (K,) or مِنَ الْأُمُورِ [from the affair]. (M.) [Freytag assigns the same meaning to **تَسْلِيمٌ** also, as on the authority of the Ham; in which I find no explanation of this verb except one which will be found later in this paragraph.] — [Hence,] **التَّسْلِيمُ** is also syn. with **السَّلَامُ**, (S, K, TA,) as meaning *The saluting, or greeting, one with a prayer for his safety, or security, or freedom, from evils of any kind in his religion and in his person; and the interpretation thereof is [the expressing a desire for] التَّخْلِيسُ; (Mbr, TA;) or the saluting, or greeting, one with a prayer for his life; or, by saying **سَلَامٌ عَلَيْكَ** [q. v. infra, voce **سَلَامٌ**]; syn. التَّجِبَّةُ. (TA.) You say, **سَلَّمَ عَلَيْهِ** [meaning *He so saluted, or greeted, him*]. (M, Msh.) [This, when said of God, virtually means **سَلَّمَهُ**, i. e. *He saved him*; and should be rendered agreeably with this explanation in the phrase commonly used after the mention of the Prophet, **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** *May God bless and save him*. You say also, **سَلَّمَ عَلَيْهِ بِالْخَلْفَةِ** *He saluted him with the acknowledgment of his being Khaleefeh; saying, **سَلَامٌ عَلَيْكَ** Salutation to thee, or peace be on thee, &c., O Prince of the Faithful.*] التَّسْلِيمَةُ signifies *The salutation that is pronounced on finishing every two rek'ahs in prayer: (Har p. 180:) [and also that which is pronounced after the last rek'ah of each of the prayers (i. e. after the sunneh prayers and the farḍ alike), addressed to the two guardian and recording angels: (see my "Modern Egyptians," ch. iii., p. 78 of the 5th ed. :) and **سَلَّمَ** means *He pronounced either of those salutations.*] — [Hence also,] **سَلَّمَ إِلَيْهِ الشَّيْءُ**, (S, K,\*) inf. n. as above; (K;) and **اسْلَمَ إِلَيْهِ الشَّيْءُ**; (M;) *He gave to him the thing; (S, M, K;) or delivered it to him: (M:) [he resigned it to him:] and **سَلَّمَ إِلَيْهِ الْوَدِيعَةَ**, (Mgh,) or **سَلَّمَ الْوَدِيعَةَ لِصَاحِبِهَا**, *He delivered the deposit [to him, or] to its owner: (Msh:) and **اسْلَمَ إِلَى الْخَيْطِ** [i. e. *He delivered the garment, or piece of cloth, to the tailor.*] (Har p. 166.) — See also 4, in two places. — You say also, **سَلَّمَ الْأَجِيرُ نَفْسَهُ لِلْمُسْتَأْجِرِ** *The hired man gave himself up, or gave authority over himself, to the hirer.* (Msh.) And **سَلَّمْتُهُ** and **أَسَلَّمْتُهُ** *I left him in the power of him who desired to kill him or to wound him.* (Ham p. 115.) And **لَبَّكْتُهُ** † [He gave him up to destruction]: in this case with [the prep.] **لِ** only. (Har p. 166.) And*****

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الرجل اسلم (S, \* M, Mṣb, \*) or العَدُوَّ (K,) He left, forsook, or deserted, (M, K,) the man, (S, \* M, Mṣb, \*) or the enemy; (K;) or abstained from aiding, or assisting, him; (S, M, Mṣb, K;) and threw him into destruction. (IAth, TA.) And **اسلمه** He left him [to that bane which was in him: app. referring to the bite of a serpent, or any evil affection: see **سليم**, third sentence]. (S, \* M.) — And **سلم امره إلى الله** and **اسلمه**, both meaning the same, (S, Mṣb, K, TA,) i. e. He committed his case to God. (TA.) — And **سلم الدعوى** He acknowledged the truth [or justice] of the claim, demand, or suit; [he conceded its truth or justice;] from **سلم الوديعة** **سلمها**, expl. above; denoting an ideal delivering [or yielding of a thing to another person]. (Mṣb.) [Hence one says, **سلم الله كذا** He conceded that it was thus.] — And **التسليم** signifies also [The assenting, or] the giving [one's] approval (S, K, TA) unreservedly, (S,) to that which is ordained, or decreed, (S, K, TA,) by God; and the submitting to his commands; and the abstaining from offering opposition in the case in which it is not becoming [to do so]. (TA.) You say, **سلم لأمر الله** He assented to the command of God: [or he gave his approval to it:] or he submitted to it; as also **اسلم**. (MA.)

3. **سلمه**, (M, Mṣb,) inf. n. **مسالمته** (S, M, Mṣb) and **سلام**, (M, Mṣb,) He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: [implying mutual concession, or a compromise:] (S, \* M, Mṣb:) and **سالها** They made peace, or became at peace or reconciled, or they reconciled themselves, each with the other. (K.)

4: see 2, in nine places. [The first of the meanings there assigned to this verb is, in my opinion, more than doubtful. In all its senses, it seems to be properly trans.: when it is used as an intrans. verb, an objective complement is app. understood. Thus,] **أسلم** is syn. with **أسلف** [as meaning He paid in advance, or beforehand]; (S, M, Mgh, Mṣb;) **التمين** [the price] being suppressed, though sometimes it is expressed; (Mgh;) as also **سلم**; (M;) and **تسلم**, as occurring in a trad., where it is said, **فلا تسلم في شيء يصرفه إلى غيره** [Whoso pays in advance for a thing, he shall not turn it over, or transfer it, to another than him]; but Kt says that he had not heard this verb thus used except in this instance. (TA.) So the first of these verbs signifies in the saying, **اسلم في الطعام** (S) or **في البر** (Mgh) [He paid in advance for the wheat], and **في الشيء** [for the thing], as also **سلم**. (M.) And hence the saying, **إذا أسلم صوفاً في لبد أو شعراً في منج لم يجز** [If he give in advance wool for felt, or goats' hair for a garment, or piece, of hair-cloth, it will not be allowable]. (Mgh.) And so in the phrase, **أسلمت إليه** [I paid in advance to him]. (Mṣb.) — Also [He resigned, or submitted, himself; نفسه being understood: or] he was, or became, resigned, or submissive; (M, K;)

and so **استسلم**: (S, M, Mṣb, K:) you say, **اسلم لله** [He resigned, or submitted, himself, or he was, or became, resigned, or submissive, to God: see also an ex. (before referred to) in the last sentence of the second paragraph: or he was, or became, sincere in his religion, or without hypocrisy, towards God: see **مُسلم**]: (Mṣb:) [or] **اسلم** signifies he entered into **السلام**, (S, Mṣb,) which here means **الاستسلام** [i. e. the state of resignation, or submission]. (S.) — And He became a Muslim; as also **تسلم**; (M, \* K;) as in the saying, **كان كافراً ثم تسلم**, i. e. **أسلم** [He was an unbeliever, or a denier of the unity of God, &c.; then he became a Muslim]: (M:) or he entered [the pale, or communion, of] the religion of **الإسلام**. (S, \* Mṣb.) **الإسلام** as a principle of the law of God is *The manifesting of humility or submission, and outward conforming with the law of God, and the taking upon oneself to do or to say as the Prophet has done or said*: for this, the blood is to be spared, and one may demand the repelling of evil: (T, \* M:) and if there is therewith firm belief with the heart, it is **إيمان**: (T:) this is the doctrine of Esh-Sháfi'ee; but the doctrine of Aboo-Haneefeh makes no difference between these two terms: (KT:) [agreeably with the former doctrine.] Th well and briefly says, **الإسلام** is with the tongue, and **الإيمان** is with the heart: and he says, in explaining verse 48 of ch. v. of the Kur, that every prophet has been sent with **الإسلام**, though the ordinances differ. (M.) — One says also, **أسلمت عنه**, meaning *I left it* [app. an affair, as in an explanation in the TK,] after I had been [engaged] in it. (Ibn-Buzurj, K.) And **اسلم** occurs intransitively in the saying, **كان راعياً غنم ثم أسلم**, meaning [He was a pastor of sheep, or goats; then] he left them. (M.) — [Freytag assigns to **اسلم** another signification "*Adscendere fecit* (vid. **أسلم**)," as from the Ham, p. 39: but this is app. a mistake, into which he has been led by a saying, there cited, of Zuheyr, which I read thus:

• **هوى الدلو أسلمها الرشاء** •

(meaning, *The descent, or as the descent, of the bucket that the well-rope has let go*): and by its being there said that "you should not prefer any reading of **هوى** to that with **dammm**, though it has been said otherwise:" whereas the correct reading is, in my opinion, **هوى**, agreeably with what here follows:] Er-Riyáshee says, on the authority of AZ, that **الهبوى**, with fet-h, is downwards; and with **dammm**, upwards; and he cites the saying above as an ex. of the word as meaning downwards. (TA in art. **هوى**.)

5. **سلم منه** He asserted, or declared, himself to be free from, or clear of, or quit of, it, or him. (M.) — **تسلم** is also syn. with **أسلم**, in two senses: see the latter, in two places. — And **سلمه** signifies *He took it, or received it*; namely, a thing given, or delivered. (S, M, Mṣb, K.)

6. **تسالها**, (M,) and **تسالها**, (K,) inf. n. **تسالها**,

(S,) They, (M,) or they two, (K,) made peace, or became at peace or reconciled, (S, \* M, K,) one with another, (S, M,) or each with the other. (S, K.) [See also 8.] — One says of a man, (M,) of a great, or frequent, liar, (TA,) **لا تسالمر** [for **تتسالمر**,] (M,) or **لا يتسالمر خيلاه**, (K, TA,) [+ His two troops of horses will not agree in pace, each with the other;] meaning [+ his assertions will not be found to agree together; or] he will not say what is true, so that it may be accepted from him: for **تسالمت**, said of horses, means [+ they kept pace, one with another;] not exciting one another. (M, K, TA.)

8. **استلم** He became at peace, or reconciled. (TA.) Hence the saying, (TA,) **هو لا يستلم على** **سخطه** He will not become at peace, or reconciled, during his displeasure at a thing. (K, TA.) [See also 6.] — **استلم الزرع** The seed-produce put forth its ears. (K.) — **استلم الحجر** He touched, (S, K,) or reached, (Mgh,) the stone, [meaning the Black Stone of the Ka'bah,] by hissing, or with the hand: (S, Mgh, K:) or he wiped it, or stroked it, with the hand: (Mgh:) or he kissed the stone: or he embraced it: (M:) and **استلامته** signifies the same; (M, K;) but is not the original: (M:) accord. to ISk, the Arabs pronounced it with hemz, contr. to analogy; (Mṣb;) or it should not be pronounced with hemz, though some thus pronounce it, (S,) the original being **استلم**, (ISk, Mṣb,) because it is from **سلام** [pl. of **سليمه**] signifying "stones," (ISk, S, \* M, Mṣb, \* [in the Mgh, from **سليمه** signifying "a stone," and in the Mṣb the pl. of **سليمه** is said to be **سلام**, like **كلام**,]) accord. to Sb, who says that it does not denote the act of taking; (M;) or, accord. to Sb, it is from **السلام**, with fet-h, meaning "salutation," and it means the touching with the hand by way of salutation in order to obtain a blessing thereby: (TA:) but accord. to IAar, the original is with hemz, from **السلامة**, meaning **الإجتماع** ["the coming together," &c., because denoting contact]. (Mṣb.) Abu-t-Tufeyl is related to have said, **رأيت رسول الله صلى الله عليه وسلم يطوف على راحلته يستلم بيحجبه ويقبل** [i. e. I saw the Apostle of God (may God bless and save him) circuiting around the Ka'bah, upon his camel, touching the Black Stone with his hooded staff, and kissing the hooded staff]. (TA.) The primary signification of **الاستلام** is [said to be] *The wiping, or stroking, the سليمه*, i. e. the stone: afterwards it was used in relation to other things, and one said **استلمت يدها**, meaning *I stroked, or kissed, her hand*. (Har pp. 30 and 31.) — **استلم الحف قدميه** means *The boot rendered his feet soft* [after he had been accustomed to walking barefoot]. (TA.)

10: see 4, in the former half of the paragraph. — **استلمر تكمر الطريق** He went upon the middle of the road, not missing it. (K, \* TA.) [In the CK, after **واستسلمر انقاد**, for **وتكمر الطريق**, meaning **وتسلمر** and **استسلمر تكمر الطريق**, is erroneously put **وتسلمر**



الطريق assigning to سلم a meaning belonging to استسلم.)

Q. Q. 2. تَسَلَّمَ [from مُسَلِّمٌ] He named, or called, himself a Muslim; or he named himself Muslim; his name having before been Mohamad: (M, K:) mentioned by Er-Ru-ásee. (M.)

سَلْمٌ: see the next paragraph, in six places. — Also A leathern bucket (دَوْنُو) having one عُرْوَةٌ [or loop-shaped handle], (T, S, M, K,) with which the waterer walks, like the buckets (دَوَانِي) of the attendants of the camels or other beasts upon which water is drawn or which carry water, (T, TA,) or like the دَوْنُو of the water-carriers: (S, K:) expl. in the S as above as on the authority of AA; but IB says that the correct explanation is, having one عُرْوَةٌ [or stick fixed across from one part of the brim to the opposite part, serving as a handle as well as to keep it from collapsing]: (TA:) of the masc. gender [whereas دَوْنُو is fem.]: (M:) pl. [of pauc.] أُسَلْمٌ and [of mult.] سَلَامٌ, (M, K,) and Lh mentions as its pl. أُسَالِمٌ, which is extr. [unless as a pl. pl., i. e. pl. of أُسَلْمٌ]. (M.)

سَلْمٌ Peace, or reconciliation; as also سَلْمٌ; (S, M, Mṣb, K;) masc. and fem.; (S, Mṣb, K;\*) and سَلْمٌ and سَلَامٌ are like سَلْمٌ [in signification]: (M: [the context there shows that the signification mentioned above is what is meant in this instance:]) or سَلْمٌ signifies the making peace, or becoming at peace or reconciled, with another or others; (Ham p. 80;) as also سَلْمٌ; and both are sometimes fem. as being syn. with مَصَالِحَةٌ. (L voce جَنَّح, q. v.) In the saying of El-Aḡshā,

- أَذَاتَسَلْمُ الْحَرْبُ أَنْفَاسَهَا
- وَقَدْ تَكَرَّرَ الْحَرْبُ بَعْدَ السَّلْمِ

[War made them, or has made them, to taste its draughts, and verily war is disliked after peace], he has transferred the vowel of the م to the ل, in pausing; or it may be that he has inserted a kesreh in imitation of the preceding kesreh: it is not an instance like إِبِلٌ, in the opinion of Sb; for in his opinion the latter is the only instance of its kind. (M.) It is said in a trad., respecting El-Hodeybiyeh, أَخَذَ ثَمَانِينَ مِنْ أَهْلِ مَكَّةَ سَلْمًا, or سَلْمًا, or سَلْمًا, accord. to different relations, meaning [He took forty of the people of Mekkeh peaceably: thus expl. by El-Homeydee, in his "Ghareeb." (TA. [See also سَلْمٌ below.]) —

Also i. q. سَلَامٌ, (S, K, TA,) as signifying Self-resignation, or submission; (TA; [and thus the latter is expl. in one place in the S;]) which is also a signification of سَلْمٌ, (S, M, K, TA:) and this is meant in the Kur [iv. 96], where it is said, وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ أَسْلَامًا نَسْتُ مُؤْمِنًا, (Bd, TA,) or السَّلْمُ, as some read, (Bd,) [i. e. And say not ye to him who offers to you submission, Thou art not a believer:] or السَّلَامُ here means the salutation of الإسلام [by saying سَلَامٌ عَلَيْكُمْ]: (Bd, TA:\*) or salutation, and submission by uttering the profession of الإسلام; and so السَّلْمُ: (Jel:) [or the latter here means, simply, salutation; and this is app. what is meant by its being

said that] السَّلْمُ is the subst. from التَّسْلِيمُ; (K;) [but accord. to SM,] this means the unreserved approval of what is decreed; and this is said to be meant by the reading السَّلْمُ mentioned above. (TA.) — And [hence] السَّلْمُ signifies also الإسلام [as meaning The religion of the Muslims; because it is a religion of self-resignation, or submission]: (S, K:) this is meant in the Kur [ii. 204], where it is said, ادْخُلُوا فِي السَّلْمِ كَافَّةً [Enter ye into the religion of El-Islám wholly]; (S, Bd, Jel;) and so السَّلْمُ, as some there read; (Bd, Jel;) or both there mean submission and obedience to God: (Bd:) [and] السَّلْمُ [also] has the former meaning. (M.) — Also, (S, M, K,) and سَلْمٌ, (M,) A man, (S, K, TA,) [and] a woman, (M,) who makes peace, or is at peace, with another; (S, M, K;) and in like manner, a company of men (قَوْمٌ). (M.) This is said to be meant in the Kur [xxxix. 30], where it is said, وَرَجُلًا سَلْمًا لِرَجُلٍ, as some read, i. e. And a man who is at peace with respect to a man: (TA:) or سَلْمًا and سَلْمًا and سَلْمًا, three different readings, in the place of [the more common reading] سَلْمًا, are all inf. ns. of سَلِمَ, used as epithets [syn. with سَالِمًا], or لَمَّا is suppressed before them. (Bd.) You say, أَنَا سَلْمٌ لِمَنْ سَالَمَنِي [I am one who is at peace with respect to him who is at peace with me]. (S, TA.) And a poet says, [using this word in two different senses, the latter of which has been mentioned above,]

- أَنَا نَائِلٌ إِنِّي سَلْمٌ • لِأَهْلِكَ فَأَقْبَلِي سَلْمِي

[O Nāileh, (نَائِلٌ being for نَائِلَةٌ, a woman's name, apocopated,) verily I am one who is at peace with respect to thy family, therefore accept thou my submission]. (TA. [It seems to be there indicated by the context that سَلْمِي here means my peace, or reconciliation; which is less appropriate than the meaning that I have assigned to it.]

سَلْمٌ: see سَلَامٌ: and see also سَلْمٌ, in seven places. — Also, in buying or selling, (Mṣb,) the subst. from أَسْلَمَ فِي الشَّيْءِ and سَلِمَ signifying سَلْفٌ, (M,) i. q. سَلْفٌ; (S, Mṣb, K;) i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: (T and TA in art. سَلْفُ:) or payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment: (TA in that art. :) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period: (S and O in that art., in explanation of سَلْفُ:) but it is said in a trad. that the term سَلْمٌ as meaning سَلْفٌ was disliked; app. because the former is applied to obedience, and self-resignation, or submission, to God. (TA.) — And The making [one] captive. (K. [See 1, in the latter part of the paragraph.]) — And A captive; (K;) because he

submits himself. (TA.) One says, أَخَذَهُ سَلْمًا, (M, TA, [in the TK بالسَّلْمِ]) He took him [a captive], (TA,) or made him captive, (M,) without war: (M, TA:) or he brought him in a state of submission, not resisting; and so, if wounded: (IAḡr, M, TA:) and thus El-Khatṭābee has expl. the phrase in the trad. respecting El-Hodeybiyeh cited above, voce سَلْمٌ. (TA.) — Also A sort of tree, (S, M, Mṣb, K,) [the mimosa flava of Forskål, who writes its Arabic name in Italic characters syllem, and in Arabic characters سَلِيم, (Flora Aegypt. Arab., p. cxxiii.)] a species (M) of the [kind of thorny trees called] عَضَاهُ, (S, M, Mgh, Mṣb, TA, [not عَضَاة, as in the Lexicons of Golius and Freytag,]) the leaves whereof are the قُرَطُ, with which skin is tanned: (TA:) AHn says, its branches are long, like rods; and it has no wood such as is used in carpentry, even if it grows large: it has slender, long thorns, grievous when they wound the foot of a man; and a yellow [fruit such as is termed] بَرْمَةٌ [n. un. of بَرْمٌ, see this word, and see also حَبْلَةٌ,] which is the sweetest of the بَرْمٌ in odour; and they tan with its leaves: and it is said, on the authority of the Arabs of the desert, that it has a yellow flower, containing a green grain (حَبَّةٌ خَضْرَاءُ) [or this may mean a grain of a dark, or an ashy, dust-colour], of sweet odour, in which is somewhat of bitterness, and of which the gazelles are very fond: (M:) the n. un. is with ة: (S, M, Mgh, Mṣb, K:) and pl. سَلَامٌ, (M,) and سَلَامٌ is said by IB to be pl. of the n. un., like إِكَامٌ is of أَكْمَةٌ. (TA.) [Hence,] ذَاتُ أَسْلَامٍ (أَرْضٌ) that gives growth to the [trees called] سَلْمٌ. (K.) See also سَلْمَانٌ.

سَلْمٌ Stones; (S, M;) as also سَلَامٌ: (M:) and سَلِيمَةٌ [as n. un. of the former and sing. of the latter, (incorrectly written by Freytag, in one place, سَلِيمَةٌ, and incorrectly said by him to be of the dial. of the people of Himyer,)] signifies a stone: (S, M, Mgh, Mṣb:) [or] the pl. [or quasi-pl. n.] of سَلِيمَةٌ in this sense is سَلَامٌ, like كَلَامٌ in measure: (Mṣb:) or سَلِيمَةٌ signifies stones; (K;) or hard stones; (TA;) and سَلَامٌ is its pl.: (K:) [said to be] so called because of their freedom (سَلَامَةٌ) from softness: (TA:) or this last signifies stones, the small thereof and the large; and they assign to it no sing.: (Ish, TA:) or سَلَامٌ [probably meaning سَلَامٌ] is a quasi-pl. n.: (Aboo-Kheyreh, TA:) and it is also said to be a name for any broad stone. (TA.) See also سَلْمَانٌ. A poet says, (namely, Bujeyr Ibn-'Anameh, IB, TA,)

- يَرْمِي وَرَائِي بِأَمْسِهِمْ وَأَمْسَلِيمَةٍ

[He casts from behind me (i. e. defends me) with the arrow and the stone]: this [usage of ارم for اال] is of the dial. of [Teiyi and] Himyer. (S, TA.)

السَّلْمُ for السَّلْمُ: see سَلْمٌ, second sentence.

سَلْمَانٌ: see سَلْمٌ, in two places: and سَلْمَانٌ. — Also A woman soft, or tender, in the أطراف [or fingers, or other extremities]. (K.) — And An old and weak she-camel. (IAḡr, TA in art. سد.)



سَلْمَى A certain plant (K, TA) which becomes green in the [season called] صَيْف [app. here meaning spring]. (TA.) — أبو سَلْمَى The [species of lizard called] وَزَغ: (K:) or, some say, [as is said in the M,] أَبُو سَلْمَانَ. (TA.) — See also the next paragraph. — [In the CK, by a mistranscription, a meaning belonging to سَلْمَى is assigned to سَلْمَى.]

السَّلْمَاءُ, accord. to Aboo-Mis-hal, as meaning The earth, occurs in the prov., **أَنْفٌ فِي الْمَاءِ وَأَسْتُ فِي السَّلْمَاءِ** [A nose in the water and a rump on the earth]: and if this be correct, it may be derived from سَلَام [i. e. سَلَامٌ] meaning “stones:” and it may be originally السَّلْمَى, and lengthened for the sake of the rhyme. (Ham p. 214.) [But the reading commonly known is, **أَنْفٌ فِي السَّمَاءِ وَأَسْتُ فِي الْمَاءِ**.]

هُوَ سَلْمَانٌ بَيْتُهُ He is the special, or particular, friend of his [another's] house; one who mixes with him much: from the saying of the Prophet, **سَلْمَانٌ مِنَّا أَهْلُ الْبَيْتِ** [Selmán is of us, the people of the house]; referring to Selmán El-Fárisee. (Har p. 472.) — **سَلْمَى**: see **سَلْمَى**. — Also A species of the [black beetles called] جَعْلَان [pl. of جَعَلٌ, q. v.]: (M:) or **جَعَلٌ**, (IAar, K,) or **أَبُو جَعْرَانَ**, with fet-h [app. a mistake for kesr] to the ج: (Kr, TA:) or the largest of the جَعْلَان: or a certain insect like the جَعَلٌ, having a pair of wings: (TA:) or the male of the [black beetles called] خُنْفَسَاءُ [pl. of خُنْفَسَاءُ, q. v.]. (IAar, TA in art. **فَرَسٌ**.)

سَلْمَانَ, accord. to different readings, occurs in a trad. of Ibn-'Omar, in which it is said, **كَانَ يُصَلِّي عِنْدَ سَلْمَانَ فِي طَرِيقِ مَكَّةَ** [He used to pray at certain selem-trees, or certain stones, in the road of Mekkeh]: each may be a pl. [or rather a quasi-pl. n.]; the former, of سَلْمَةٌ, the “tree so called;” the latter, of سَلْمَى, “stones” [or a “stone:” but both of these explanations are strange]. (TA.)

سَلَامٌ (S, K, TA,) in its primary acceptation, (TA,) is syn. with سَلَامَةٌ (S, K, TA,) as is also سَلْمٌ (S, [so in one of my copies, but omitted in the other copy,]) and signifies Safety, security, immunity, or freedom, from faults, defects, imperfections, blemishes, or vices, (S,\* [mentioned in one only of my two copies, and there as relating peculiarly to the third word,] K, [in which it ostensibly relates peculiarly to the first word, but in the CK, by the omission of a و before it, it is made to relate only to the second word,] and TA, [accord. to which it relates to the first and second words, as it is well known to do,]) and from evils of any kind: (TA:) or [simply] safety, security, immunity, or freedom; as also سَلَامَةٌ (Sb, M:) IKt says that these two words may be dial. vars. [syn. each with the other]; or the former may be pl. of the latter [or rather a coll. gen. n. of which the latter is the n. un.]: (M, TA:) and Suh says, in the R, that most of the lexicologists hold them to have one

[and the same] meaning: but that if they considered the language of the Arabs, and the distinction, or limitation, denoted by the ة, they would see that between them is a great difference [inasmuch as the former has a large range of meaning which the latter has not, as will be seen from what follows]. (TA.) **سَلَامٌ عَلَيْكُمْ** is an announcement of the continuance of سَلَامَةٌ [or safety, &c.]: (Bd in xiii. 24:) [it may therefore be rendered Safety, &c., be, or light and abide, on you; or, generally, peace be, or light and abide, on you; for] it means nothing disliked, or evil, shall befall you henceforth: (Bd in xvi. 34:) and سَلَامٌ عَلَيْكَ [may be rendered in like manner; for it virtually] means I will not do to thee anything that is disliked, or evil; (Bd and Jel in xix. 48;) nor say to thee henceforward what would annoy thee, or be disagreeable, or evil, to thee. (Bd ibid.) It may also be [rendered May safety, &c., or peace, be, or light and abide, on you; as] a prayer for سَلَامَةٌ, to those to whom it is addressed, from the state in which they are at the time. (Bd in xxviii. 55.) [It is generally held that this salutation may not be used by, nor to, any but a Muslim.] In the beginning of an epistle, the approved practice is to write سَلَامٌ عَلَيْكَ, without the article ال; and in repeating it, at the end, to write it with that article. (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Arabe, p. 72 of the Arabic text. [In the latter case, the general practice in the present day is to write simply السَّلَامُ, suppressing عَلَيْكَ.] In saluting the dead, one puts عَلَيْكَ first, saying, عَلَيْكَ سَلَامٌ اللَّهُ. (Ham p. 367.) You also say, **لَا بِسَلَامَتِكَ مَا كَانَ كَذَا وَكَذَا** [No, by thy safety, such and such things were not]. (S.) **السَّلَامُ** is also a name of God, (S, M, Mṣb, K,) [applied to Him in the Kur lix. 23, accord. to some for السَّلَامُ, i. e. السَّلَامَةُ,] because of his safety, or freedom, from defect, and imperfection, and cessation of existence; (IKt, M, TA;) or from variations, and as being the everlasting, who brings the creation to nought and will not come to nought; or, accord. to Suh in the R, He is so named [as being the Author of Safety, Security, &c.; i. e.] because He has rendered all his creatures safe, or free, from defectiveness, or unsoundness, and mankind and the jinn, or genii, from the betiding of injustice, or wrong, to them, from Him; and the expositors who assert that He is thus named because of his safety, or freedom, from imperfections, and evils of any kind, utter an unseemly saying, making سَلَامٌ to be syn. with سَالِمٌ, which latter applies only to him who is liable to evil of any kind, and who expects it, and then becomes safe, or free, from it. (TA.) **دَارُ السَّلَامِ** is an appellation of Paradise, (M, K,) [applied thereto in the Kur vi. 127 and x. 26,] as being the abode of everlasting safety, or security; (Zj, M, TA;) the abode of safety, or security, from evils of any kind, from death and decrepitude and diseases [&c.]: (TA:) or as being the abode of God. (M, TA.) — See also سَلْمٌ, in four places. — [As is there stated,] it signifies also Salutation, or greeting; (M, TA;) particularly the salutation of الإسلام [by saying

سَلَامٌ عَلَيْكُمْ or سَلَامٌ عَلَيْكَ, expl. above]; (Bd in iv. 96;) a subst. (S, Mṣb, TA) from سَلِمَ عَلَيْهِ (Mṣb,) [i. e.] from التَّسْلِيمِ (S, Mṣb, TA,) like كَلَامٌ from التَّكْلِيمِ. (Mṣb. [See 2, third sentence.]) — In the saying in the Kur [xxv. 64], **وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا** [And when the ignorant speak to them, they say, سَلَامًا], this last word signifies تَسَلَّمًا (Sb, M,) or تَسَلَّمًا مِنْكُمْ [for **تَسَلَّمْنَا** We declare ourselves to be clear, or quit, of you], and **مُتَارِكُهُ لَكُمْ** [for **تَتَارِكُكُمْ** we relinquish you], (Bd,) [and means] there shall be neither good nor evil between us (Sb, M, Bd) and you: it is not the سَلَامٌ that is used in salutation; for the verse was revealed at Mekkeh, and the Muslims had not then been commanded to salute the believers in a plurality of gods: (Sb, M:) [in iv. 88 of the Kur, which was promulgated afterwards, at El-Medeeneh, is a general command to return a salutation with a better or with the same; but the Sunneh prescribes that the salutation of سَلَامٌ when addressed to a Muslim by one not a Muslim is to be returned only by saying وَعَلَيْكُمْ or وَعَلَيْكَ:] or the meaning in xxv. 64 is, they say a right saying, in which they are secure from harming and sinning. (Bd.) Sb asserts that Aboo-Rabee'ah used to say, **إِذَا لَقَيْتَ أَتَسَلَّمُ مِنْكَ** [for **تَسَلَّمًا** meaning **فَلَانًا فَقُلْ سَلَامًا**, i. e. When thou meetest such a one, say, I declare myself to be clear, or quit, of thee]: and he says that some of them said سَلَامٌ, meaning The case of me and thee is the [case of] being clear, or quit, each of the other; and the [case of] mutual relinquishing. (M.) [It is usual, in the present day, to say, **أَفْعَلْ كَذَا وَالسَّلَامُ**, meaning Do thou such a thing, and there will be an end of altercation between us.] — See also سَلِيمٌ. — Also A kind of trees; (S, M, Mṣb, K;) they assert that they are evergreen; nothing eats them; but the gazelles keep to them, and protect themselves by their shade, but do not hide among them; and they are not great trees, nor of the kind called عَضَاهُ: (AHn, M:) they are also called سَلَامٌ; (K;) or this is pl. of سَلْمَةٌ [n. un. of سَلْمٌ, which is of another kind; like as **إِكَامٌ** is pl. of **أَكْمَةٌ**: (IB, TA:) n. un. with ة. (S, M.) **السَّلَامُ** was said to an Arab of the desert; and he replied, **الْجَنَابَاتُ عَلَيْكَ**: and being asked, “What is this reply?” he answered, “They are two bitter trees: thou hast put upon me one, so I have put upon thee the other.” (K.) — See also سَلْمٌ, in two places.

سَلْمٌ: see سَلْمٌ, in two places: — and the paragraph here next preceding, last sentence but two.

سَالِمٌ i. q. سَالِمٌ (S, M, K,) which means Safe, secure, or free, (Mṣb,) from evils of any kind; (K, Mṣb, TA;) applied to a man: (M:) pl. سَلْمَاءُ; (M, K, TA;) in some copies of the K like جَرِيحِي pl. of جَرِيحٌ; (TA;) [but this is probably its pl. only when it is used in the sense of جَرِيحٌ or the like, as seems to be the case from what follows.] Also, (M,) applied to a

heart: (S, M:) بِقَلْبٍ سَلِيمٍ, in the *Qur* xxvi. 89, means *With a heart free from unbelief*: (M, TA:) or, *divested of corruptness, or unsoundness*: (Er-Rāghib, TA:) in the *Qur* xxxvii. 82, some say that it means *with a grieving, or sorrowful, heart*; from سَلِيمٌ in the sense here next following. (Bd.) — Also *i. q.* لَدَيْغٍ [meaning *Bitten by a serpent*]; (S, M, K;) as also سَلَامٌ (S, K) and مَسْلُومٌ: (K:) app., (S,) as implying a good omen, of safety; (S, M;) or because the person is left (مَسْلُومٌ) to that [bane] which is in him: (IAar, S, \*M:) and sometimes it is metaphorically used as meaning †wounded: (M:) or it means *wounded, at the point of death*, (M, K,) as some say: (M:) pl. سَلَمَى. (M, and Ham p. 214.) — Also, (M, K,) of a horse, (M,) *The part, of the hoof, that is between the أَشْعَرُ [or hair, or extremity of the skin, next the hoof],* (M, TA,) or *that is between the أَمْعَرُ [q. v.],* (K,) but the former is the right, (TA,) and the interior of the hoof. (M, K, TA.)

سَلَامَةٌ [the most usual inf. n. of سَلِيمٌ]: see سَلَامٌ, in three places. — Also n. un. of سَلَامٌ applied to a kind of trees [described above]. (S, K.)

سَلَامَى, a noun of the fem. gender, (Msb,) *A certain bone that is in the فَرْسِنُ [q. v., here meaning foot] of the camel*: (S, K:) this is said by A'Obeid to be the primary signification: (S:) or the سَلَامَى of the camel are the *bones of the فَرْسِنُ [or foot]*: (M:) [for] سَلَامَى is used alike as sing. and pl., and sometimes it has also a pl., (S,) which is سَلَامِيَّاتٌ: (S, M, K:) or it is a pl. [or rather a coll. gen. n.], of which the sing. [or n. un.] is سَلَامِيَّةٌ, signifying the *أُثْمَلَةُ [q. v.] of [any of] the fingers*: (IAth, TA:) [but this is a strange explanation:] it is said that the last parts in which مَخٌ [here meaning marrow or pulp and the like] remains in a camel when he has become emaciated are the سَلَامَى and eye; and when it has gone from these, he has none remaining: (S:) the pl. سَلَامِيَّاتٌ, (S, TA,) or سَلَامَى, (M, Msb,) also signifies the *bones of the أَصَابِعُ*, (S, M,) so says Kh, and Zj adds that they are also called the قَصَبُ, (Msb,) *of the hand and of the foot*; (M;) [i. e., of the fingers and of the toes; and this seems to be the most common meaning, in relation to a human being; namely, the phalanges of the fingers and of the toes;] that are between every two joints [and what are beyond the extreme joints] of the أَصَابِعُ: accord. to Lth, the سَلَامَى are the *bones of the أَصَابِعُ [or fingers and toes] and the أَشَاجِعُ and the أَكَارِعُ, and are hard and compact bones like كَعَابُ [pl. of كَعْبٌ]:* (TA: [see the words that I have here left untranslated, for the senses in which they are here used are doubtful:] accord. to IAar, (M,) *certain small bones, of the length of the إصْبَعُ [or finger],* (M, K,) or *nearly so*, (M,) or *less*, (K,) of which there are four, or three, (M,) [or app., five, for the meaning here seems to be the metacarpal and metatarsal bones, to which the terms سَلَامَى and سَلَامِيَّاتٌ are sometimes applied, (see أَشْجَعُ and

مَشْطُ,)] *in the hand and in the foot*, (K,) [i. e.] *in each hand and foot*: (M:) Ktr says that the عِظَامُ are the عُرُوقُ [app. a mistake for عِظَامُ i. e. bones] of the outer side of the hand and foot: (Msb:) سَلَامَى is also said to signify *any small hollow bone*: and any bone of a human being: and ISh says that in every horse are six سلاميات [app. in the fore legs and the same in the hind legs; for he seems to mean that the term سلامى is applied to each of the pastern-bones and to the coffin-bone; these three corresponding to the phalanges of a human being: see فُصٌّ]: (TA:) it is not allowable to write سلامى otherwise than with what is termed the short alif. (MF, TA.) — سَلَامَى, (M, K,) like سَكْرَى, (K, TA, [in the CK like سَكْرَى, which is shown to be wrong by a verse cited in the M and TA,]) signifies also *The [south, or southerly, wind called] جَنُوبُ*. (M, K.)

سَلَامَانٌ *A kind of tree*, (S, M, K,) growing in soft, or plain, tracts: (M:) AZ says, it is like the أَلَاءُ, which is a tree resembling the myrtle, which changes not in the midst of summer, and which has a produce resembling the head [or ear] of millet (ذُرَّةٌ), except that it is smaller than the أَلَاءُ; tooth-sticks (مَسَاوِيكُ) are made from it; and its produce is like that of the أَلَاءُ; and it grows in the sands and the deserts: (TA in art. الأ:) n. un. with ة. (M.)

نَمَلٌ سَلِيمَانٌ *Red ants* [lit. the ants of Solomon]. (TA voce أَحْوَى, in art. حو.)

سَلْمٌ *A ladder, or a series of stairs or steps*, syn. مَرْقَاةٌ, (M, K,) and دَرَجَةٌ, (M,) or مَعْرَاجٌ, (Msb,) upon which one ascends; (S, Mgh;) either of wood or of clay [S. c.]: (Mgh:) said by Zj to be so called because it delivers thee (يَسْلِمُكَ) to the place to which thou desirest to go, (Mgh, TA,) i. e., to some high place, and thou hopest for safety (السَّلَامَةَ) by means of it: (Er-Rāghib, TA:) masc. and fem.; (Lth, M, Mgh;) [app., accord. to Lth and F, generally fem.; for] accord. to Lth, one says, هِيَ السَّلْمُ and هُوَ السَّلْمُ; (Mgh;) [and F says,] it is sometimes made masc.: (K:) pl. سَلَامِيْمٌ (S, Mgh, K) and سَلَالِيْمٌ (K,) [which latter is the original, for] the ي in سَلَالِيْمٌ is added by poetic license. (M, TA.) [Hence,] السَّلْمُ † *Certain stars, below [those called] العَانَةُ, on the right of them*; (K;) as being likened to the سَلْمٌ [above-mentioned]. (TA.) — And The غُرْزُ [or stirrup of the camel's saddle] (S, K) is sometimes thus called [as being a means of mounting]. (S.) — And † *A means to a thing*; (K, TA;) because it leads to another thing like as does the سَلْمُ upon which one ascends. (TA.) — And السَّلْمُ is the name of *The horse of Zebban* (in the CK Zeiyán) Ibn-Seiyár. (K.)

سَالِمٌ: see سَلِيمٌ; and see سَلَامٌ, near the middle of the paragraph. [See also an ex. voce شَاجِبٌ.] — [Hence,] كَلِمَةٌ سَالِمَةٌ العَيْنَيْنِ † *A good word or expression or sentence*. (TA.) — The saying of J [in the S], (K,) in which he has followed

his maternal uncle El-Farábee, (TA,) that it signifies *The portion of skin between the eye and the nose*, is a mistake; (IB, K;) and his citation, as an authority, of the verse of 'Abd-Allah Ibn-'Omar (K) in which he says,

وَجِلْدَةٌ بَيْنَ الْعَيْنِ وَالْأَنْفِ سَالِمٌ

(TA,) is futile: (K:) for, as IB says, Sálím was the son of Ibn-'Omar, who, by reason of his love of him, thus makes him to be as the skin between his eyes and his nose: or, as MF says, the truth is, that the said verse is by Zuheyr, and Ibn-'Omar used it as a proverb: and [SM says], if this be correct, it strengthens the saying of J. (TA.)

أَسْلَمٌ [More, and most, safe or secure or free from evils of any kind]. You say, هَذَا أَسْلَمٌ مِنْ هَذَا [This is more safe &c. than this]: and هَذَا هَذَا [This is the most safe &c.]; and هَذِهِ السَّلْمَى. (Ham p. 214.) — And الإِسْلَامُ [app. الإِسْلَامُ] signifies, like الطَّفَى [i. e. الطَّفَى], *The leaves [خُوصُ] of the دَوْمُ [or Theban palm]*. (Ibn-Beytár, app. from AHn, cited by De Sacy in his Chrest. Arabe, 2nd ed., iii. 480.)

الإِسْلَامُ [inf. n. of 4, q. v. — It is the general term for *The religion of Moḥammad*: differing from الإِيْمَانُ, as shown above: see 4. — And hence, for أَهْلُ الإِسْلَامِ, or the like,] *The Muslims, collectively*. (M in art. بِيض, &c.)

إِسْلَامِيٌّ [Of, or relating to, الإِسْلَامُ as meaning *the religion of Moḥammad*. — And particularly] *A poet of the class next after the مَحْضُومُونَ and next before the مَوْلُودُونَ*. (Mz 49th تنوع.) [See the Preface to the present work, p. ix.] The most celebrated of the poets of this class, it seems, were Jereer, El-Farezdaq, El-Akhtal, and Dhur-Rummeh, who were contemporaries, and flourished in the first and second centuries of the Flight. (Mz ubi supra, and Ibn-Khillikán in art. جَرِير.) — *A word, or phrase, introduced, or used in a new sense, on the occasion of the promulgation and establishment of the religion of الإِسْلَامُ, by means of the Qur-án &c.* (Mz 20th نوع.)

الْأَسْبَلُ [The vena salvatella;] *a certain vein* (S, M, K) *in the hand*, (M,) *between the little finger and the finger next to this*: (S, K;) it occurs only [thus] in the dim. form. (M.)

وَأَجْعَلْنَا مُسْلِمِينَ, in the *Qur* ii. 122, means *And make both of us self-resigned, or submissive, to Thee*: (Bd, Jel:) or, *sincere in religion, or without hypocrisy, towards Thee*; syn. مُخْلِصِينَ: (M, Bd:) and therefore مُسْلِمِينَ is made trans. by means of ل. (M.) — [It commonly means *One who holds, or professes, the religion of الإِسْلَامُ*.] And one says, † كَانَ كَافِرًا ثُمَّ هُوَ الْيَوْمَ مُسْلِمًا [He was an unbeliever: then, to day, he has become a Muslim]. (M.)

مَسْلَمَةٌ: see what next precedes.

المستلم is said to be used in the sense of **المستلم** in the saying of El-Ajjaj,

\* **بَيْنَ الصَّفَا وَالْكَعْبَةِ الْمُسْتَلِمِ**  
[Between Es-Safâ and the Kaqbeh of which the Black Stone is touched with the hand, or kissed: see 8]. (M.)

مستومر: see سلم. — Also A hide, or skin, tanned with [قرظ, or leaves of] the سلم. (S, M.)

أرض مستومأ A land abounding with the trees called سلم. (M, K.) — Suh says, on the authority of AHn, that مستومأ is a name for A collection of سلم; like مشيوخأ applied to "many elders, or men advanced in age." (TA.)

المستلم: see السلم. — المستلم القدمين means A man soft, or tender, in the feet. (TA.)

سلب

Q. 4. اسلب, said of a horse running, He stretched himself forth; or extended, or elongated, himself: (S: [the meaning is there indicated, and it is expressed by an interlinear explanation in one of my copies of that work:] or he pressed onward with a penetrative energy or force, or with sharpness of spirit. (TA.) Some hold that the ة in the words of this art. is augmentative: others, [app. the greater number,] that it is radical. (MF.)

سلب, sometimes pronounced with ص, (S, TA.) Long, or tall; (K, TA;) as an epithet of general application: (TA:) or a tall man: pl. سلاهة. (K.) — Applied to a horse, Long-bodied: (S:) or, so applied, large, (K, TA,) and long, or tall, (TA,) and long in the bones; as also سلبية, (K, TA,) which is applied to the male: (TA:) and the former, likewise applied to a horse, that presses onward with a penetrative energy or force, or with sharpness of spirit: (TA:) or, so applied, large and long or tall: and likewise applied to a spear: and tropically, [but in what sense is not explained,] to a wind (ريح). (A.) — The fem. سلبية signifies Corpulent, or large in body; (K, TA;) not an epithet of commendation: (TA:) or, applied to a woman, it signifies tall or beautiful. (JK.) — And سلب is the name of A certain dog. (K, TA.)

سلبية: see سلب, in two places.

سلباب: see what follows.

سلبابة and سلباب, each as a fem. epithet, (K, TA,) and each with kesr [to the س], (TA,) [but each in the CK is with fet-h,] Bold, daring, brave, or courageous. (K.)

سلو

1. سلو, (S, M, Mṣb, K,) first pers. سلوت, (S, Mṣb,) aor. يسلو, (Mṣb, K,) and يسلا also, [or يسلى] though neither the second nor the third radical is a faucial letter; (Ham p. 568;) and سلوه, (M, K;) aor. يسلوه; (K;) and سلى, first pers. سلوت, (S, Mṣb,) aor. يسلى;

(Mṣb;) or سايه, (M, K,) aor. يسلاه; (K;) and سلوه, first pers. سلوت, aor. يسليه; (TA in art. سلو, on the authority of Esh-Shereshee;) inf. n. سلو, (S, M, Mṣb, K,) of the first, (S, Mṣb, TA,) and سلو, (M, K,) [app. of the second,] and سلوان, (M, MA, K,) of the first, as also سلوة, (MA,) or this last is a simple subst., (M, Mṣb, K,) and سلوي, (S, M, MA, K,) of the third, (S,) or of the first, (MA,) and سلوي [with kesr substituted for damm because of the kesr of the medial radical]; (M, TA;) He was, or became, forgetful, unmindful, or neglectful, (M, K, TA,) or diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) he endured with patience the loss, or want, of him, or it: (Mṣb:) he was, or became, content, or happy, without him, or it: (PS:) [or he experienced comfort, or consolation, for the loss, or want, of him, or it:] accord to AZ, السلو [or rather عن الإنف] signifies the familiar's being content, or happy, without the familiar: (Mṣb:) or السلو [or السلو عن شئ] signifies the being content, or happy, without a thing. (Ham p. 408.) One says also, سلا عن الحب, meaning He was or became, free from love, or affection. (MA.) [And سلا عن الهم He was, or became, free from anxiety. See also 5.] — Also أقول أن ما سليت أن أقول, meaning I did not forget, but neglected, to say that: and one does not say أقوله أن أقول except as meaning ما سليت أن أقوله. (AZ, TA.)

2. تسليه, (M, TA,\*) inf. n. تسليه; (TA;) and اسلاه عنه; (M, K;) He, or it, made him, or rendered him, forgetful, unmindful, or neglectful, (M, K, TA,) or made him to be diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) [made him to endure with patience the loss, or want, of him, or it: made him to be content, or happy, without him, or it: or comforted him, or consoled him, for the loss, or want, of him or it: see 1, first sentence:] and the former verb occurs, in a verse of Aboo-Dhu-eyb, followed by an accus. as a second objective complement, in the place of a gen. preceded by عن. (M, TA.) And one says also, أسلاني من همي, inf. n. as above; and أسلاني; meaning [He freed me from my anxiety; or] he removed from me my anxiety. (S.) And سلاه [alone] He, or it, [made him to be content, or happy; comforted, or consoled, him; or] freed him from grief [or anxiety]. (MA.)

4: see 2, in two places. — Also القوم اسلى القوم The people, or party, were, or became, secure, or safe, from the beast of prey. (K.)

5. سلوه عنه quasi-pass. of سلوه عنه (M) or of سلوه عنه (M, K) [and therefore signifying He was made, or rendered, forgetful, unmindful, or neglectful, or was made to be diverted from the remembrance, of him, or it: was made to endure with patience the loss, or want, of him, or it: was made to be content, or happy, without him, or it: or was comforted, or consoled, for the loss,

or want, of him, or it]: or تسلى signifies تكلف السلوان [he affected the being forgetful, &c., of a person, or thing]: (Ham p. 403:) [he made himself content, or happy: comforted, or consoled, himself: diverted, or amused, himself: and, like سلا, (with which it is said in the Ham p. 572 to be syn.,) or nearly so,] he became free from, or he relinquished, anxiety. (MA.) See also what next follows.

7. انسلى عنه الهم Anxiety became removed, or cleared away, from him; as also تسلى. (S.)

8: see art. سلى.

سلى or سلى: see art. سلى.

سلوة, (M, Mṣb, K,) as also سلوة, (M, K,) a subst. from سلا عنه (M, Mṣb, K) [as such signifying A state of forgetfulness, unmindfulness, or neglectfulness, or of diversion from remembrance, of a person or thing: patient endurance of a loss or want: content, or happiness, in a case of privation: or comfort, or consolation, for a loss or want: accord. to the MA, the former is an inf. n.]. One says, سقيتني منك سلوة and سلوانا Thou hast made me content, or happy, [or hast infused into me content, or happiness,] without thee [or in thine absence]. (As, S.) And هو في سلوة من العيش He is in a state of life ample in its means or circumstances, unstraitened, or plentiful, and pleasant. (AZ, S.)

سلوة: see the next preceding paragraph.

سلوي [accord. to those who make the alif to be a sign of the fem. gender] or سلوي [accord. to those who make that letter to be one of quasi-coordination] A certain bird, (S, M, Mṣb, K,) [in the present day applied to the quail,] i. q. ساني [which is also applied in the present day to the quail], (Ksh and Bq and Jel in ii. 54.) [or] white [?], resembling the ساني, (M,) or like the pigeon, but longer in the shank and neck than the latter, and of a colour resembling that of the ساني, quick in motion: accord. to Akh, the word is used as sing. and pl.: (Mṣb:) [or] Akh says, I have not heard any sing. thereof, and it seems that the single one is thus called like the pl. number, in like manner as دلكي is [said to be] applied to one and to the pl. number: (S:) or the n. un. is سلوة; (M, K;) of which Lth cites as an ex. this saying, [in which بالله should be بالله],

\* **كَمَا اتَّفَقَ السَّلْوَاءُ بَلَدَهُ الْقَطْرُ**  
[Like as shakes the selwâh which the rain has much wetted]. (TA.) — Also Honey; (S, M, K;) and so سلوانة, with damm: (K:) the former is used in this sense by a poet, (S, M,) namely, Khâlid Ibn-Zuheyr; and Zj says that Khâlid has made a mistake, the word سلوي signifying only a certain bird; but, accord. to AAF, (M,) — السلوي signifies [also] Whatever renders thee forgetful, or content, or happy, in a case of privation; (كل ما سلاك, M, K;) and honey is thus called because it renders thee thus by its sweetness. (M.)

سلوان A water which is drunk and which

renders one forgetful, or content, or happy, in a case of privation; or comforts, or consoles, for a loss or want: (Lh, M, K:) or a thing that is given to drink to the passionate lover in order that he may be forgetful, or content, or happy, without the woman: (Lh, M:) or it consists in one's taking some of the dust, or earth, of a grave, and sprinkling it upon water, and giving it to drink to the passionate lover, (M, K,\*) whereupon his love dies: (K:) or rain-water poured upon a certain bead (حُرْزَة) called **سَلْوَانَة**, of which they used to say that when the passionate lover drank this water he became forgetful, or content, or happy, in his privation: (S:) or a certain medicine which is given to drink to him who is in grief and in consequence of which he becomes happy; (S, K;) called by the physicians **مُفْرِج**: (S:) or a certain bead (حُرْزَة) for captivating, or fascinating, also called **سَلْوَانَة**, (Lh, M, K,) and **سَلْوَانَة**, (Sgh, K,) with which women captivate, or fascinate, men, restraining them from other women: (Lh, M:) or **سَلْوَانَة** signifies [or, accord. to the K, signifies also] a certain bead (حُرْزَة, M, K,) transparent, (M,) which, when one has buried it in the sand and then scraped the sand up from over it, is seen to be black, and is given [in water] to drink to a man, and renders him forgetful, or content, or happy, in a case of privation: (M, K:\*) or a pebble upon which water is poured and given to drink to a man, who thereupon becomes forgetful, or content, or happy, in a case of privation: (M:) Ru-beh says,

- **تَوَاشَرَبُ السَّلْوَانَ مَا سَلَيْتَ**
- **مَا بِي غِنَى عَنكَ وَإِنْ غَنَيْتَ**

(S, M,\*) and Nuṣayr Ibn-Abee-Nuṣayr, in answer to a question of Aṣ respecting the meaning of **السَّلْوَان**, said that it is a bead (حُرْزَة) which is bruised, or pulverized, [and upon which water is then poured,] the water of which occasions in the drinker thereof forgetfulness, or content, or happiness, in a case of privation: but Aṣ disallowed this, and said that it is an inf. n. of **سَلَوْتُ**, and that the meaning is **لَوْ أَشْرَبْتُ السَّلْوَانَ** [i. e. † Were I made to drink forgetfulness, &c., I should not become forgetful, &c.: there is not in me freedom from want of thee, though I be free from want of others]. (TA.) See also **سَلْوَانَة**.

**سَلْوَانَة**: see the next preceding paragraph.

**سَلْوَان**: see **سَلَوَى**: — and see also **سَلْوَان** in three places.

**سَلَى**, [said to be] like **رَبَى**, [but it may be **سَلَى**, as there is no apparent cause for its being imperfectly decl.,] A quality that renders forgetful of the objects of love or affection, or that renders content, or happy, without them. (TA in art. **سَلَى**.)

**سَال** [act. part. n. of 1: as such often signifying] Having his heart free from love, or affection. (Har p. 41.)

**مَسَلَة** [a noun of the class of **مَبْعَلَة** and **مَجْنَبَة** &c., originally **مَسَلَة**]. One says, **فِيهِ مَسَلَة** &c., originally **مَسَلَة**.

**الْكُوب** [In him is a cause of forgetfulness of, or freedom from, anxieties]: like **مَعْلَاة** [in form]. (TA.)

**المَسَلَى** The third [in arriving at the goal] of the ten horses that are started together for a race: so called because he renders his owner content, or happy (**يُسَلِيهِ**). (Ham p. 46.)

**مُسَلَى** [a noun of place from 5]. One says, **مَا عِنْدَ مُسَلَى** [There is not any place in which one may be rendered forgetful, &c., of him, or it; or in which one may be rendered content, or happy, without him, or it]. (TA.)

### سلى

1. **سَلَيْتَ**, (M, K,) aor. ʔ, (K,) inf. n. **سَلَى**, said of a ewe, or she-goat, [and of a she-camel,] Her secundine (**سَلَاهَا**) became disrupted [in her belly]. (M, K.) = **سَلَاها**, inf. n. **سَلَى**; (M;) or **سَلَاهَا**, inf. n. **تَسَلَيْتَ**; (S, K;) He pulled out or off, or removed from its place, her secundine (**سَلَاهَا**), namely, a ewe's, or she-goat's, (S, M, K,) or a she-camel's. (So in one of my copies of the S.) And **سَلَيْتَ النَّاقَةَ** I drew [forth] the she-camel's secundine (**سَلَاهَا**) after the bringing forth without letting it fall (**بَعْدَ الرَّحْمِ** or **الرَّحْمِ**). (Lh, M.) = **سَلَيْتَهُ** a dial. var. of **سَلَوْتُهُ**, mentioned by Esh-Sherreeshee. (TA.) See 1 in art. **سَلَو**, first sentence.

2: see the preceding paragraph.

8. **اسْتَلَّتْ** She (a camel, TA, [or a ewe or goat,]) cast forth her secundine (**سَلَاهَا**). (K, TA.) — She (a ewe, or goat,) became fat. (K in art. **سَلَو**, and TA in the present art.) = **استلت** [i. e. **سَمِنَا**] She collected **سَمِين** [or clarified butter]. (TA. [See also 8 in art. **سَلَا**].)

**سَلَى** or **سَلَا** [thus differently written, the former the more correct, unless the word be derived from **السَّلْوَة**, as it is said to be in the Ham p. 656, but this is improbable.] The secundine; i. e. the skin, [or membrane,] (M, K,) or thin skin, (S,) in which is the fetus, or young, [in the womb,] (S, M, Mṣb, K,) of human beings, and of horses and camels, (M,) or of human beings and of cattle, (K,) or [peculiarly] of cattle, (T, S,) that of human beings being termed **مَشِيمَة**: (TA:) it is pulled off from the face of the young camel at the time of the birth, or else it kills it, like as it does when it becomes disrupted in the belly: when it comes forth, the she-camel is safe, and so is the young one; but if it becomes disrupted in the belly, she perishes, and so does the young one: (S:) pl. **أَسَلَاء**. (M, Mṣb, K.) [Hence,] one says, **انْقَطَعَ السَّلَى فِي الْبَطْنِ** + [The secundine became disrupted in the belly]; (S, Meyd, K;) i. e. artifice departed [or came to an end]; (S;) a prov. applied in the case of an affair's becoming beyond one's power of accomplishment, and coming to an end; (Meyd;) like the saying, **بَلَغَ السَّيْفُ الْعَظْمَ**, [The knife reached to the bone]. (S, K.) And **هُوَ أَكَلُ الْأَسَلَاءِ** + [He is the eater of secundines]; meaning he is low, base, vile, or sordid. (TA.) And **وَقَعَ الْقَوْمُ فِي سَلَى جَمَلٍ** + [The people, or

party, fell into the like of the secundine of a he-camel]; meaning they fell into a difficult affair or case; (S, K;\*) or they fell into an unparalleled evil; (Meyd;) for the he-camel has no **سَلَى**. (S, Meyd.)

**سَلِيَة** A ewe, or she-goat, (S, K,) and a she-camel, (S,) whose secundine (**سَلَاهَا**) has become disrupted [in her belly]. (S, K.) — And A ewe, or she-goat, [or she-camel,] whose secundine (**سَلَاهَا**) has been pulled out or off, or removed from its place. (TA.)

**سَلَى**, [or **سَلَى**,] mentioned in this art. in the TA: see art. **سَلَو**.

1. **سَمَى**, (S, Mṣb, K,) aor. ʔ, inf. n. **سَمَى**, (Mṣb,) He put poison into it; [poisoned it; infected it with poison,] namely, food. (S, Mṣb, K.) And He gave him to drink poison. (S, K.) And **سَمَتْهُ الْهَامَة** The **هَامَة** [or venomous reptile or the like] smote him with its poison. (M.) — [Hence, perhaps, He suggested it, **إِلَيْهِ** to him: a signification mentioned by Freytag, but without any indication of the authority.] — [And, app., It perforated it; transpierced it; or pierced, or passed, through it: for it is said that] **مَسَمَرٌ** may be an inf. n. of the verb [signifying **نَعَضَ**], and may also signify a place of **نُفُودٌ**. (Mṣb.) — And, (K,) aor. ʔ, (S, TA,) inf. n. **سَمَرٌ**, (TA,) † He probed it; namely a case, or an affair; and examined, or endeavoured to learn, its depth. (S, K, TA.) — Also, inf. n. **سَمَرٌ** i. q. **شَدَّه** [He made it firm, fast, or strong; &c.]: (M:) [or this may be a mistranscription for **سَدَّه**; for] you say, **سَمَمْتُ الْقَارُورَةَ وَنَحْوَهَا**, (S, K,\*) inf. n. as above, (TA,) meaning **سَدَدْتُ** [i. e. I closed, stopped, or stopped up, the flask, or bottle, and the like]. (S, K,\*) — Also, (M, K,) aor. ʔ, inf. n. **سَمَرٌ**, (TA,) i. q. **أَصْلَحَهُ** [He rectified it; or put it into a good, sound, right, or proper, state; &c.]; namely, a thing. (M, K.) And **سَمَرٌ بَيْنَ الْقَوْمِ**, (S, M,) or **سَمَرٌ بَيْنَهُمَا**, (K,) aor. ʔ, [for the verb is trans., الأمر being understood, or **بَيْنَ** meaning **ذَاتِ الْبَيْنِ**], (M,) inf. n. **سَمَرٌ**, (S, M.)

i. q. **أَصْلَحَ** [He rectified, or reformed, or amended, the circumstances subsisting between the people, or between them two; or he effected a rectification of affairs, or an agreement, a harmony, or a reconciliation, between the people, or between them two]. (S, M, K.) — And **سَمَرُ الْوَدَعِ** He strung the **وَدَعِ** [or cowries]; which, when strung, are termed **سَمَة** and **سَمَرٌ**. (M.) — **سَمَهُ**, inf. n. **سَمَرٌ**, signifies also He appropriated it to a particular, peculiar, or special, object. (M.) You say, **سَمَرُ النِّعْمَةِ** He so appropriated the benefit, or bounty. (K.) And **سَمِمْتُ النِّعْمَةَ** The benefit, or bounty, was, or became, particular, peculiar, or special, as to its object: (S, K:) the verb being intrans. as well as trans. (K.) El-'Ajjāj says,

- **هُوَ الَّذِي أَنْعَمَ نَعْمَى عَمَّتْ**
  - **عَلَى الَّذِينَ أَسْلَمُوا وَسَمَّتْ**
- (S,) or the latter hemistich is



عَلَى الْبِلَادِ رَبَّنَا وَسَمْتَ

(M,) [He is the Being who has bestowed bounty that has been general and that has been particular upon those who have become Muslims, or upon the countries, namely, our Lord]: he means that it has reached all. (S.) — [And i. q. قَصَدَهُ:] you say, سَمَمْتُ سَمَكَ, i. e. قَصَدْتُ قَصْدَكَ [which means I tended, repaired, betook myself, or directed my course, towards thee; or I have tended, &c.: and also I pursued, or have pursued, thy way, or course, doing like thee]. (S.) — It was smitten by the wind called سَموم; applied to a plant; and in like manner to a man: see its part. n., مَسْموم. And سَمَر يَوْمَنَا, with damm [to the س], Our day was, or became, attended with the wind called سَموم. (S, K.)

2. تَسْمِيرٌ signifies The making loops to the [girth called] وَضِيْن. (TA.) [You say, سَمِر, وَضِيْن He made loops to the وَضِيْن: see the pass. part. n., below. And also He adorned the وَضِيْن with سَموم, i. e. strung conries: see, again, the pass. part. n.]

R. Q. 1. سَمِرَ He (a man) walked, or went along, gently. (IAar, TA.) And He (a fox) ran; [or ran in a certain manner;] inf. n. سَمِيْرَة: (TK:) the latter signifies the running, (K,) or a sort of running, (M,) of the fox. (M, K.)

سَم Poison, or venom; (PS, TK;) or deadly poison or venom; (KL;) or the poison, or venom, of the serpent; (MA;) a certain deadly thing, (S, M, Mṣb, K,) well known; (K;) as also سَمِر, (S, M, Mṣb, K,) which is of the dial. of the people of El-'Āliyah, (Yoo, Mṣb, TA,) and is said to be the most chaste; (MF, TA;) and سَمِر, (Mṣb, K,) which is [said to be] of the dial. of Temeem, (Mṣb,) [but is thought by SM to be vulgar, and] accord. to Yoo, the first is of the dial. of Temeem, (TA,) and this is the most common of the three: (Mṣb:) pl. سَمَام (S, M, Mṣb, K) and سَموم: (S, Mṣb, K:) and سَمِيرٌ signifies the same, in the sing. sense. (ISk, K, TA.) [In some copies of the K, by a mistranscription وَالسَمِر or وَالسَمِر for وَالسَمِر or وَالسَمِر is made to be syn. with سَمِير as signifying "a fox." That the right reading is that which I have followed is shown in the TA by an ex., in which سَمِير is spoken of as drunk.] — [Hence,] سَمِر الفَأْر Arsenic; [in like manner called by us ratsbane;] syn. الشَّك, (K, TA,) i. e. الرَّهَج [which is a modern word for arsenic]. (TA.) [Also applied in the present day to The hyoscyamus muticus of Linn. (Delile's Floræ Egypt. Illustr., in the Descr. de l'Égypte, no. 242.)] — And سَمِر الجِبَار The [tree called] دِفْنَى [q. v.]. (K.) — And سَمِر السَّمَك The tree called مَاهِي زَهْرَة [or مَاهِي زَهْرَة], (K,) which latter appellation is Pers., meaning the same, [i. e. "fish-poison,"] (TA,) and also known by the name of البُوصِير: it is beneficial for pains of the joints,

and pain of the hip and the back, and the نَقْرَس [i. e. gout, or specially gout in the foot or feet]; but the only part of its tree that is beneficial is its لَحَاء [or bark]: (K, TA:) when somewhat thereof, (K, TA,) kneaded with leaven, (TA,) is put into a pool of water, it intoxicates the fish thereof, (K, TA,) so that they float upon the surface of the water: (TA:) and its leaves burn in lamps in lieu of wicks, (K, TA,) by reason of their oleaginous property. (TA.) — سَمِر أَبْرَص: see سَامِر. — Also, and سَمِر, (S, M, Mṣb, K,) and سَمِر, (Mṣb, K,) [but the last is thought by SM to be vulgar, in this sense as well as in the first,] A perforation, bore, or hole, (S, M, Mṣb, K,) of anything; (M;) or such as is narrow; (TA;) for instance, (S, TA,) [the eye] of a needle; (S, Mṣb, TA;) as in the Kṣur vii. 38; [see جَمَل;] and the hole of the nose, and of the ear: (TA:) pl. سَموم, (M,) or سَمَام, (Mṣb,) or both. (S, K.) The سَموم and سَمَام of a human being are His mouth and his nostril and his ear, (S,) or his mouth and his nostrils and his ears; (K;) and the sing. is سَمِر and سَمِر: (S:) or the سَموم of a human being, and of a horse or the like, are the clefts (مَشَاقِق) of the skin thereof. (M.) And the سَموم of the horse are The thin portions of the hard bone, [extending] from the two sides of the nasal bone to the channels of the tears: sing. سَمِر: (M:) or, as some say, (M,) the سَمَان, (S, M,) or the سَمِر, (K, [but this seems evidently to be a mistake for the dual,]) means two veins in the nose (أَنْف, M, or خَيْشوم, S, K, [which latter often means the same as the former,]) of the horse: (S, M, K:) accord. to Lth, سَموم, as pl. of سَمِر, signifies the channels of the tears of the horse: AO says that in the face of the horse are سَموم; and the bareness of his سَموم is approved, and is regarded as indicative of generous breed. (TA.) By the سَموم of the horse are also meant Any bone [or rather bones] in which is marrow. (TA.) And the سَموم of a sword are Notches therein, whether new or old. (TA.) — أَصَابَ سَمِر [is app. from سَمِر as signifying the "eye" of a needle, or the like, and] means + He hit, or attained, the object of his aim or pursuit: (M, K:) and in like manner, هُوَ بِصِيرٍ بِسَمِر حَاجَتِهِ [He is knowing, or skilful, in respect of the object of his aim or pursuit]. (M.) — [And hence, perhaps, though another derivation is asserted in what follows,] one says also, مَا لَهُ سَمِرٌ وَلَا حَمْرٌ غَيْرِكُ, (S, M,) meaning + He has no object in his mind except thee; syn. هَمْر: (M:) and in like manner, وَلَا مَا لَهُ سَمِرٌ وَلَا حَمْرٌ سَمِرٌ [alone]: or, accord. to Fr, it means he has not any who hopes for him: this is from سَمَمْتُ and in like manner, هَمَمْتُ هَمَكَ and هَمَمْتُ هَمَكَ meaning قَصَدْتُ قَصْدَكَ; سَمِر and حَمْر being the inf. ns., and سَمِر and حَمْر the simple subst.; and the meaning is, he has not any who seeks after him; i. e. he has no good in him for which he is to be sought after: (Meyd:) or it means he has neither little

nor much. (K and TA in art. حَمْر.) — سَمِر also signifies The loop (عُرْوَة) of the [girth called] وَضِيْن: pl. سَموم. (TA. [See مَسْموم.]) — And Anything like وَدَع [or conries] brought forth from the sea, (S, K, TA,) and strung for ornament. (TA.) And also, (TA,) or سَمِر and سَمِيْرَة, (M,) Strung وَدَع [or conries]: (M, TA:) pl. سَموم. (TA.)

سَمِر: see the next preceding paragraph, in seven places.

سَمِر: see سَمِر, in two places.

سَمِيْرَة The meatus of the vagina of a woman; (As, TA;) as also سَمَامِر, [which is shown to be thus used as a sing., by a citation from a trad., though said to be] from سَمَامِر as signifying the "eyes" (تَقَب) of the needle [or of needles]: or the rima of a woman, with the parts that are next to it of the haunch and of the borders of the vulva, i. e. of the labia majora. (TA.) — See also سَمِيْرَة. — Also السَمِيْرَة, (AA, TA,) or سَمِيْرَة القَلْب, (TA,) The heart, or cerebrum, of the palm-tree: pl. سَمِير [app. سَمِير, or سَمِير]. (TA.)

سَمِيْرَة: see سَمِر, last sentence. — Also A mat, (AḤn, M,) or a سَفْرَة [q. v.], (K,) or a thing like a wide سَفْرَة, (T, TA,) made, (AḤn, M,) [i. e.] woven, (T, TA,) of خُوص [or leaves] (AḤn, T, M, K) of the غُضْف [a tree resembling a dwarf-palm-tree]: (AḤn, M:) it is spread beneath the palm-tree (T, K, TA) when the dates are cut off, (T, TA,) and upon it fall what become scattered (T, K, TA) of the dates: (T, TA:) pl. سَمَامِر, (AḤn, M, TA,) or سَمِير, (K,) or, as in the T, سَموم. (TA.) — See also سَامِر, latter part, in two places.

سَمِيْرَة The أَسْت [here app. meaning anus]; as also سَمِيْرَة [q. v.]. (K.)

سَمَامِر A sort of bird, (T, S, M,) less than the species called قَطَا, in make, (T, TA,) like the سَمَانِي [or quail]: (M, TA:) [accord. to explanations of سَمَامَة in the MA, mountain-swallows: or, accord. to the same and Meyd, birds like swallows: accord. to Dmr, as stated by Golius, i. q. طَيْر أَبَابِيل: but this is app. said in relation to an assertion of 'Āisheh, mentioned in art. اِبِل in the Mṣb, that the birds termed أَبَابِيل in the Kṣur cv. 3 were most like to swallows:] the word is a pl., (S,) [or rather a coll. gen. n.,] and the sing. [or n. un.] is with سَمَامَة, (S, M,) pl. سَمَامِير: (Meyd:) see سَمَامِير. — And hence, as being likened thereto, A banner, an ensign, or a standard; syn. لَوَاء: (M:) or so سَمَامَة. (K.) — And [hence, also, perhaps, without س, as in a verse cited by IB and in the TA, for the coll. gen. n. may be used as a sing.,] A swift she-camel: (S, IB, TA:) [pl. سَمَامِير, mentioned by Freytag, from Reiske, as signifying swift she-camels.] — Also, and سَمَامِر and سَمَامِير and سَمَامَان and سَمَامَانِي, applied to anything, [of men and of beasts &c.,] Light, active, or agile, and slender, and swift; (M, K;)



and so **سَمِيَّة**: (M: [thus there written; not **سَمَامَة** nor **سَمَامَة**, though both of these are app. correct:]) or **سَمَامَة** and **سَمَامَانِي**, applied to a man, signify *light*, or *active*, or *agile*, and *swift*, or *quick*; (S;) and **سَمَامَة** so applied, and **سَمَامَة** and **سَمَامَة**, applied to a woman, signify *light*, or *active*, or *agile*, and *slender*: (TA:) or **سَمَامَة**, applied to a man, signifies [simply] *light*, or *active*, or *agile*. (K.)

**سَمَام** a pl. of **سَمَامَة** or **سَمَامَة**: (S, M, Mṣb, K:) — and also used as a sing.: see **سَمَامَة**. — [In one place, in the CK, erroneously put for **سَمَام** as syn. with **سَمَامَة**, q. v.]

**سَمَامَة**, of the fem. gender, (S,) *A hot wind*, (S, M, Mṣb, K,) or, as some say, *a cold wind*, (M, [perhaps a mistake occasioned by a misunderstanding of the phrase **سَمَامَة** **بَارِدَة**, expl. below,]) *in the night* or *in the day*, (M,) or generally (K) *in the day*, (Mṣb, K,) but authorities differ respecting it, as has been shown voce **سَمَامَة**; (Mṣb;) accord. to AO, it is *in the day*, and *sometimes in the night*; and the **سَمَامَة** is in the night, and *sometimes in the day*: (S:) but some say that the former is *in the night*, and the latter in the day: (Ibn-Es-Seed in the "Farḳ," TA:) [in the present day it is commonly applied to a *violent and intensely-hot wind, generally occurring in the spring or summer, in Egypt and the Egyptian deserts usually proceeding from the south-east or south-south-east, gradually darkening the air to a deep purple hue, whether or not (according to the nature of the tract over which it blows) accompanied by clouds of dust or sand, and at length entirely concealing the sun; but seldom lasting more than about a quarter of an hour or twenty minutes:*] the word is used as a subst. [i. e. alone], and also as an epithet [qualifying the subst. **سَمَامَة**]: (M:) pl. **سَمَامَات**. (S, M, K.)

One says also **سَمَامَة** **بَارِدَة**, meaning *A storm that is constant, continual, permanent, settled, or incessant*. (S and L in art. **سَمَامَة**.) [See also **سَمَامَة**.]

**سَمَامَة**: see **سَمَامَة**, in three places: — and see **سَمَامَة**. — Also *A certain feather*, (**سَمَامَة**, M, K, TA,) *which is approved* (K, TA) *by the Arabs*, (TA,) *in the neck of the horse*, (K,) *in the middle of the neck of the horse*, (M,) or *in the side of his neck*. (TA.) — And *The* **سَمَامَة** [or *corporeal form* or *figure*, or *person*,] (M, K,) of a man: (K:) or, as some say, (M, but accord. to the K "and") *the aspect*; (M, K;) as in the saying, **سَمَامَة** **هُوَ بَيْبِي السَّمَامَة** [He is beautiful, or pleasing, in aspect]. (TA.) — And *A portion standing up of ruined dwellings*. (K.)

**سَمَامَة** *A seller of* **سَمَامَة** [q. v.]; like **سَمَامَة** signifying a seller of **سَمَامَة**. (IKh, TA.)

**سَمَامَة** *A certain plant*. (K.) — [See **سَمَامَة** in art. **سَمَامَة**.]

**سَمَامَة** *The decorations, or embellishments, (تَزَاوِيق) of a ceiling*: so says IAḩr; and in like manner, Lḩ; and he says, I have not heard a

sing. of it. (TA.) [See also **سَمَامَة**, in art. **سَمَامَة**.]

**سَمَامَة**: see **سَمَامَة**, first sentence. — It is also an epithet, of which only the fem., with **سَمَامَة**, is mentioned: see **سَمَامَة**. — [Hence,] **سَمَامَة** and **سَمَامَة**, (M,) or **سَمَامَة** and **سَمَامَة**, (K, TA, [the latter erroneously written in the CK **سَمَامَة**,]) *The wolf*; (M, K;) because of his lightness, or activity, or agility: (M:) or **سَمَامَة** signifies *the wolf that is small in the body*. (M, K.) — And **سَمَامَة** *The fox*; (S, M, K;) as also **سَمَامَة** [without ال], (M,) and **سَمَامَة**. (K.)

**سَمَامَة**; and its fem., with **سَمَامَة**: see **سَمَامَة**, last sentence, in three places. — Also, the former, and **سَمَامَة**, or the latter is a mistake, [ascribed in the K to J,] *Red ants*: n. un. with **سَمَامَة**: (K:) or **سَمَامَة** (M) and **سَمَامَة** (S, M) signify *a certain insect*, (M,) *a red ant*; (S, M;) as also **سَمَامَة**: (M:) accord. to Lth, *an insect of the form of the اكلة* [app. a mistranscription for **سَمَامَة**, i. e. ant], *of a red colour*: Az says, I have seen it in the desert, and it bites, or stings, painfully: (TA:) pl. **سَمَامَات**, (S, TA,) said by Aboo-Kheyreh to be *certain things found in El-Baṣrah, that bite vehemently, having longish heads, and the colours of which incline to redness*. (TA.) See **سَمَامَة** below.

**سَمَامَة** [Sesame; *sesamum orientale* of Linn.; applied in the present day to the plant and its grain;] *a well-known grain*; (Mṣb;) it is called in Pers. **سَمَامَة**; (MA, KL;) i. q. **سَمَامَة**, (M, K,) said by Aḩn to be *abundant in the Sarah (السَّوَادَة), and El-Yemen*, and to be *white*; (M;) [by this is evidently here meant *sesame*, or the *grain thereof*, or *both*; though it also signifies the "fruit of the coriander;" for otherwise, the most commonly-known meaning of **سَمَامَة** would be unmentioned in the M;] *the grain of the حَلَل*; [i. e. the grain from which the oil called **سَمَامَة** is expressed;] (S, K;) [by the author of the latter of which, this was evidently understood to be different from the **سَمَامَة**, which is mentioned by him after the description of properties here following;] *it is glutinous, corruptive to the stomach and the mouth; but is rendered good by honey; and when it is digested, it fattens; and the washing of the hair with the water in which its leaves have been cooked lengthens and improves it: the wild sort thereof is known by the name of* **سَمَامَة**, (K, TA,) thus, with fet-ḩ to the ج and ب and ه, and sukoon to the ل and ن, [but written in the CK **سَمَامَة**,] a Pers. word, [originally **سَمَامَة**,] arabicized; (TA;) *its action is nearly like that of the خَرَبَق [or hellebore]; and sometimes from half a drachm to a drachm is administered to him who is affected with palsy, and he is cured thereby*, (K, TA,) *speedily*; (TA;) *but a drachm thereof is dangerous*, (K, TA,) *in a great degree*. (TA.) — **سَمَامَة** **الهندية**: see **سَمَامَة**, in art. **سَمَامَة**. — Also *The serpent*:

(K, TA:) or *a certain creeping thing resembling it*. (TA.) — See also the next preceding paragraph, where it and its n. un. with **سَمَامَة** are mentioned.

**سَمَامَة**: see **سَمَامَة**.

**سَمَامَة**: see **سَمَامَة**, in two places.

**سَمَامَة**: see **سَمَامَة**, in two places: — and see also **سَمَامَة**, likewise in two places.

**سَمَامَة** *A species of bird*, (M, K,) *resembling the swallow*; [but see what follows;] thus expl. by Th, who has not mentioned any sing. thereof; (M;) and Lḩ adds that *its eggs are unattainable*: (TA:) so in the prov. **كَلَفْتَنِي بَيْضَ السَّمَامَاتِ**; [Thou hast imposed upon me the task of procuring the eggs of the **سَمَامَاتِ**]; (M;) applied in the case of a man's being asked for that which he will not find, and which will not be: (TA:) or **سَمَامَة** is here pl. of **سَمَامَة** [i. e. **سَمَامَة** or **سَمَامَة**], and means *the red ants*: thus some relate the prov.: but others say, **سَمَامَاتِ**, pl. of **سَمَامَة**, [n. un. of **سَمَامَة**,] which means *a species of bird like the swallow, the eggs of which are unattainable*. (Meyd. [By Freytag, **سَمَامَاتِ** is erroneously said, as on the authority of Meyd, to be pl. of **سَمَامَة** in this sense.]) In [some of] the copies of the K, **سَمَامَاتِ** is here erroneously put for **سَمَامَاتِ**. (TA.)

**سَمَامَة**: see **سَمَامَة**: — and see also **سَمَامَة**.

**سَمَامَة** [act. part. n. of **سَمَامَة**; as such signifying *Poisoning*, or *infecting with poison*]. **سَمَامَة**, as an act. part. n. [in the fem. form because applied to things of the fem. gender (such as the **عَقْرَب** &c.), and to such as are denoted by gen. ns., which are used in a pl. sense], (Mṣb,) *Such as is, or are, venomous* (S, Mṣb, K) of animals, (K,) or of creeping things, [and insects,] *but of which the venom does not kill*; as the scorpion, and the hornet: (Mṣb;) and such things (Sh, Mṣb) and the like thereof (Sh) are termed **سَمَامَات**, (Sh, Mṣb,) which is the pl. of **سَمَامَة**. (Mṣb.) — [And hence,] **سَمَامَة** **أَبْرَص** (S, M, Mgh, K) and **سَمَامَة** **أَبْرَص**, as one word, (S and Mṣb in art. **أَبْرَص**, and the latter in the present art. also,) and **سَمَامَة** **أَبْرَص**, (K,) *A species of the [lizard called] وَزَغ*: (M:) or *such as are large, of the وَزَغ*: (A in art. **أَبْرَص**, and Mṣb:) or [one] of the large [sorts] of the وَزَغ: (S, Mgh, K:) also called **سَمَامَة**: (TA, from a trad.) [see more in art. **أَبْرَص**:] applied to the male and the female: (Zj, Mṣb:) dual **سَمَامَاتِ**; (TA;) and pl. **سَمَامَاتِ**. (M, Mgh, TA.) — And **سَمَامَة** **يَوْمَ سَمَامَة** [as though meaning "a poisoning day"] (M, K) and **سَمَامَة**, (IAḩr, M, K,) the latter rare, (M,) [and anomalous, being from **سَمَامَة**,] and **سَمَامَة**, (S, M, K,) *A day attended with the wind called سَمَامَة*. (S, M, K.) — [**سَمَامَة** is also fem. of **سَمَامَة** as part. n. of the intrans. verb **سَمَامَة** signifying "it was, or became, particular,

peculiar, or special." And hence,] السَّامَةُ signifies also †The *خاصة* [or distinguished people, or people of distinction; and the particular, peculiar, or special, friends, intimates, familiars, or the like] (S, M, IAth, K, TA) of a man; (IAth, TA;) and †السَّامَةُ, pl. سَمَرٌ, signifies the same; (M;) and so †السَّامَةُ, like as السَّامَةُ signifies the relations, syn. القَرَابَةُ; (K;) or the particular, or choice, relations: (TA:) and †السَّامَةُ signifies the relations; syn. الأَقَارِبُ; (M;) or the خاصة [expl. above], (El-Umawee, S, K,) and the relations. (K.) One says, *كَيْفَ السَّامَةُ وَالْعَامَةُ* †[How are the people of distinction, &c., and the common people, or people in general?]. (S.) And *عَرَفَهُ الْعَامَةُ وَالسَّامَةُ* †[The people in general, or the vulgar, and the people of distinction, &c., knew it, or him]. (TA.)

سَامَةٌ [fem. of سَامَرٌ: see the latter in several places]. — السَّامَةُ also signifies *Death*: (M, K:) but this is extr.: (M, TA:) the word commonly known, (M,) or the correct word in this sense, (TA,) is السَّامَرُ, [belonging to art. سَمَرٌ] without teshdeed (M, TA) to the م, and without ة. (TA.)

أَسْمَرٌ A nose narrow (K, TA) and fat (TA) in the nostrils. (K, TA.)

مَسْرٌ A place of perforation, of transpiercing, or of passing through: pl. مَسَامِرٌ. (Msb.) [Hence,] مَسَامِرُ الْجَسَدِ (S, K) or مَسَامِرُ الْبَدَنِ (Msb) The perforations [or pores] of the body (S, Msb, K) through which the sweat and the exhalation of the interior thereof pass forth: (Msb:) المَسَامِرُ [thus] applied to the مَنَافِذِ [of the body] is a term of the physicians. (Mgh.)

سَامَرٌ: see مَسْرٌ.

مَسْرٌ One who eats what he is able to eat. (K.)

أَهْلُ السَّامَةِ وَالسَّامَةِ: see سَامَرٌ.

مَسْمُورٌ, applied to a [girth such as is called] عَوْرِي, Having three سَمُورٌ, i. e. loops (عَوْرِي) [attached to it]. (TA.) And also, thus applied, Adorned with سَمُورٌ, i. e. strung comries. (TA.)

مَسْمُورٌ [Poisoned; infected with poison;] having had poison put into it; applied to food. (TA.) And A man having had poison given him to drink. (TA.) — Also Smitten by the wind called سَمُورٌ; applied to a plant; and in like manner to a man. (TA.) See also سَامَرٌ.

سَمَت

1. سَمَتٌ [as an inf. n.] is syn. with قَصْدٌ [in an intrans. sense], (S, Msb,) and هَدَى [in the sense of رَشَادٌ], and اسْتِقَامَةٌ: (Msb:) or نَحْوٌ: (M, K:) you say, سَمَتَ, aor. ٤, (S, M, K,) and ٢, (K,) or in this case the former only, (TA,) inf. n. سَمَتٌ, (M, TA,) He pursued a right course; syn. قَصْدٌ: (S, TA:) or †he followed a good direction (M, K, TA) in the way

of religion [&c.]. (TA.) Accord. to Khálid Ibn-Dabbah, it signifies †The following the truth and the right way or direction, and being a good neighbour, and doing little harm. (TA.) [But more commonly, or primarily, it relates to the course that one pursues in journeying.] An Arab of the desert, of [the tribe of] Keys, says,

سَوْفَ تَجُوبِينَ بِغَيْرِ نَعْتِ

تَعَسَّفًا أَوْ هَكَذَا بِالسَّمَتِ

i. e. [Thou shalt traverse (addressing a woman), or, more probably, ye shall traverse (addressing camels or other beasts), a land without a description], journeying without any sign of the way and without any track [for guidance], such being the meaning of تَعَسَّفًا, or thus, pursuing a right course, السَّمَتُ meaning القَصْدُ. (TA.) Accord. to Sh, السَّمَتُ signifies The seeking, searching, or inquiring, for, or after, the right way or direction. (TA.) — السَّمَتُ also signifies قَصْدُ الطَّرِيقِ [i. e. السَّمَتُ الطَّرِيقِ signifies The road's having a right, or direct, tendency]: (M:) or [السَّمَتُ الشَّيْءِ] signifies قَصْدُ الشَّيْءِ [i. e. The thing's having a right, or direct, tendency]. (K.) [This last explanation has been misunderstood by the Turkish translator of the K; who has hence been led to assert that one says, سَمَتَ الشَّيْءِ as well as سَمَتَ نَحْوَهُ, meaning قَصْدَهُ: it is تَسَمَّتَهُ that (like سَمَتَ نَحْوَهُ) signifies قَصْدَهُ; not تَسَمَّتَهُ, for سَمَتٌ is always intrans.] — Also The journeying (S, M, K) upon the road (M, K) [guided only] by opinion (S, M, K) and conjecture: (S:) or, as some say, the journeying by conjecture and opinion, not upon a [known] road. (TA.) A poet says,

لَيْسَ بِهَا رِيعٌ لِسَمَتِ السَّامِتِ

[There is not, or was not, in it, a road of any kind (see رِيعٌ) for the journeying by opinion and conjecture of him who so journeys]. (S, TA.) — And The pursuing a course, or direction, [of any kind,] and [particularly] †in religion and in worldly affairs. (TA.) You say, هُوَ يَسْمَتُ سَمَتَهُ †He pursues his [another's] way, or course, doing as he [the latter] does. (TA.) [سَمَتَهُ is here an absolute (not an objective) complement of يَسْمَتُ; like سَيْرُهُ in the phrase هُوَ يَسِيرُ سَيْرَهُ. See also سَمَتٌ below.] — Also سَمَتَ, aor. ٤, inf. n. سَمَتٌ, †He (a man) was, or became, grave, staid, steady, sedate, or calm. (Msb.) — And سَمَتَ لِهَرٍ, aor. ٢, (Fr, K,) inf. n. سَمَتٌ, (Fr, TA,) †He prepared, arranged, or disposed, for them, the mode, or manner, of speech, and of judging, or forming an opinion, (Fr, K, TA,) and of work, or action. (Fr, TA.)

2. تَسَمَّتَ The keeping to the سَمَتُ [i. e. road, &c.]. (K.) It is said in a trad., قَانَطَلْتُ لَا أَدْرِي قَانَطَلْتُ لَا أَدْرِي أَيْنَ أَذْهَبُ إِلَّا أَنِّي أَسْمَتُ †And I departed, not knowing whither I should go, but I kept to the course, or direction, of the road: or as some say, I prayed to God. (TA.) — Also †The mentioning of God, (S, M, A, Msb, K,) or, as in some copies of the S, the mentioning of the name of God, [like تَسْمِيَةٌ, inf. n. of سَمَى]

(TA,) upon, or over, a thing, (S, M, A, Msb, K,) or in any case. (TA.) One says, سَمَتَ عَلَيَّ الطَّعَامُ †He mentioned the name of God upon, or over, the food. (TK.) — And سَمَتَ لَهُ عَلَيْهِ, inf. n. تَسَمَّتَ, †He prayed for what was good for him; prayed for a blessing upon him; as also سَمَتَ. (L and TA in art. سَمَتَ, q. v.)

In a trad. respecting eating, it is said, سَمُوا اللَّهَ وَدَثُوا وَسَيَتُوا, meaning †[Pronounce ye the name of God, and take what is next you of the food, or make your words to be near together, (see 2 in arts. دَنُو and سَمُو,) and,] when ye have ended, invoke a blessing upon him at whose abode or table ye have eaten. (TA.) — التَّسْمِيَةُ also signifies, (M, K,) تَسْمِيَةُ الْعَاطِسِ (S, Msb,) †The praying for the sneezer; (M, Msb, K;) saying, هَذَاكَ اللَّهُ إِلَى السَّمَتِ [May God guide thee to the right, or good, course]; because the person sneezing is disturbed and disquieted: so says AAF: (M, TA:) or the saying to him, اللَّهُ يَرْحَمُكَ اللَّهُ [May God have mercy on thee]: (Th, S, M:) or التَّسْمِيَةُ signifies the saying بَارَكَ اللَّهُ فِيكَ [May God bless thee]: (Ish, TA:) it is with س and with ش: (S, M, Msb:) one says سَمَتَهُ, (T, M, Msb,) i. e. سَمَتَ الْعَاطِسِ, meaning He prayed for the sneezer, [saying as above,] (A,) and سَمَتَهُ: (T, M, Msb:) Th says that the former is preferred, (S,) or is the original, (Msb,) being from السَّمَتُ signifying القَصْدُ (S, M, Msb,) and الهَدَى, and الإِسْتِقَامَةَ (Msb,) and المَحَجَّةَ, (S,) or الطَّرِيقَ; (M;) as though one made a person his object by this prayer; (M;) and that the س is changed [by some] into ش: (TA:) but A'Obeyd says that the pronunciation with ش is of higher authority, and more common. (S, Msb.) The Prophet said, When any of you sneezes, let him say, الْحَمْدُ لِلَّهِ [Praise be to God]; and he who prays for him (الَّذِي يُسَمِّتُهُ) [or يُسَمِّتُهُ], يَرْحَمُكَ اللَّهُ; and let him [i. e. the sneezer] say [in reply], يَهْدِيكُمْ اللَّهُ وَيُصَلِّحُ بِأَكْمَرٍ [May God direct you aright, and render good your state, or condition, or case]. (Har p. 250.)

3. سَامَتَهُ, inf. n. مُسَامَتَةٌ, He, or it, faced, or fronted, or was opposite to or over against, him, or it. (Msb, TA.)

5. تَسَمَّتَ لَهُ, (As, S, A, TA,) [and] تَسَمَّتَ لِهَرٍ, (M,) He directed himself, or his course, or aim, to, or towards, him, or it; syn. قَصْدَهُ, (S, M,) or تَعَمَّدَهُ, and قَصْدَ نَحْوَهُ. (As, A, TA.)

سَمَتٌ inf. n. of 1 [q. v.]. (M, TA.) — Also A road, or way; syn. طَرِيقٌ, (S, M, A, Mgh, Msb, K,) and مَحَجَّةٌ, (Th, S,) and نَحْوٌ: (A:) [pl. سَمَوَاتٌ.] One says, اذْرَهُ هَذَا السَّمَتِ Keep thou to this road, or way. (TA.) — And [hence,] †The way, or course, that one pursues in his religion and his worldly affairs: (TA:) †a way, mode, or manner, of acting or conduct or the like: (S, TA:) †the mode, or manner, [of life,] syn. هَيْئَةٌ, (S, A, Mgh, Msb, K, TA,) of good people, (S, A, Mgh, K, TA,) in respect of religion, not in

respect of goodliness of person: (TA:) a metaphorical meaning, from the same word as signifying "a road," or "way." (Mgh.) One says, *إِنَّهُ لَحَسَنُ السَّبْتِ* + *Verily he is good in respect of the way, or course, that he pursues in his religion and his worldly affairs:* (TA:) or *هُوَ حَسَنٌ* *هو حَسَنُ السَّبْتِ* means + *he is good in his هَيْئَة [i. e., as here used, mode, or manner, of life].* (Mgh.) And *مَا أَحْسَنَ سَبْتَهُ* + *How good is his way, mode, or manner, of acting or conduct or the like!* (S, A, Mgh, TA.) — [Hence,] + *Gravity, staidness, steadiness, sedateness, or calmness.* (Mgh.) — *السَّبْتِ* also signifies *The region, or quarter, to which, or towards which, the course, or aim, is directed.* (M.) — [And hence, *The bearing, or direction, of an object by the compass.* And more particularly, *The azimuth.* — And *سَبْتُ الرَّأْسِ* *The zenith; or vertical point in the heavens.* ("Zenit" appears to have been, as Golius observes, a mistranscription for "zemt," or "semt.") — *سَبْتُ الشَّمْسِ* *The path of the sun; the ecliptic: from سَبْتٌ signifying "a road," or "way."* — *سَبْتُ الإِغْتِدَالِ* *The equinoctial colure.* And *سَبْتُ الإِنْقِلَابِ* *The solstitial colure.]*

*سَامِتٌ* [part. n. of 1]: see an ex. in the latter half of the first paragraph of this art.

*مُسَبِّتٌ* + *Any one praying, or who prays, for what is good,* (S and TA in art. *سَبْتٌ*) [for any one]; (TA in that art.); as also *مُسَبِّتٌ*: (S and TA in that art.): any one praying, or who prays, for a return to the right, or good, way, and continuance therein. (Mgh.)

*مَسَبَّتُ التَّلْعَلِ* *The part of the sandal that is below its مَخْصَرٌ [or narrow part, more commonly called its خَصْرٌ, extending thence] to its extremity.* (K.)

## سج

*سَجَجٌ*, [aor. 2,] inf. n. *سَجَاةٌ* (S, O, Mgh, K) and *سُوجَةٌ*; (L, TA); and *سَجَجٌ*, [aor. 2,] (Lh, TA, and so in a copy of the A,) inf. n. *سَجَاةٌ*; (A;) *It (a thing, S, O, Mgh) was, or became, foul, unseemly, or ugly;* (S, A, O, Mgh, K;) or devoid of beauty. (A, L, Mgh.)

2. *تَسَبَّبَهُ*, (A, O, L, Mgh, K,) inf. n. *تَسَبَّبٌ*, (O, K,) *He, or it, rendered it foul, unseemly, or ugly;* (O, Mgh, K;) or devoid of beauty. (L, Mgh.) One says, *مَا سَجَّهَ عِنْدِي إِلَّا كَذَا* [Nothing rendered it foul, unseemly, &c., in my estimation, but such a thing]. (A.)

4. *مَا أَسَجَّجَ فَعَلَهُ* [How foul, or unseemly, is his deed!]. (A.)

10. *اسْتَسَجَّهَ* *He reckoned it, or esteemed it, foul, unseemly, or ugly;* (S, O;) or devoid of beauty. (L.) One says, *أَنَا أَسْتَسَجِّجُ فَعَلَكَ* [I reckon, or esteem, thy deed foul, or unseemly]. (A, TA.)

*سَجَّجْتُ*, (S, O, K,) like *ضَخَّرْتُ* from *ضَخْرٌ*, (S, O,)

and *سَجَّجْتُ*, (S, A, O, Mgh, K,) like *خَشِنْتُ* (S, A, O, Mgh) from *خَشْنٌ*, (S, O,) and *سَجَّجْتُ*, (S, A, O, K,) like *قَبِيحٌ* (S, A, O) from *قَبِيحٌ*, (S, O,) *Foul, unseemly, or ugly;* (S, A, O, Mgh, K;) or devoid of beauty: (A, L, Mgh:) pl. *سَجَّجَاتٌ*, (S, O, K,) [of *سَجَّجٌ*] like *ضَخَّارٌ* [pl. of *ضَخْرٌ*, or of *سَجَّجٌ*, like *قَبَاحٌ* pl. of *قَبِيحٌ*], applied to a number of men, (S, O,) and, so applied, *سَجَّجِي*, [of *سَجَّجٌ*, like *قَبَاحِي* pl. of *قَبَاحٌ*, or of *سَجَّجِي*, like *قَبَاحِي* pl. of *قَبِيحٌ*], (IF, O, L,) and *سَجَّجَاتٌ*, [of *سَجَّجٌ*], and *سَجَّجُونَ*: (L:) *سَجَّجٌ* is of the dial. of Hudheyli; and is said by some to signify *possessing no good, or no good things.* (L.) One says also *سَجَّجٌ* and *لَيْسَ سَجَّجٌ* and *لَيْسَ سَجَّجٌ*, using the latter word in each case as an imitative sequent [for the purpose of corroboration]. (AO, S and K in art. *لَسَجٌ*, q. v.) — *سَجَّجٌ* applied to milk signifies *Greasy, and bad, or foul, in flavour;* as also *سَجَّجٌ*; (S, O, K;) and so *سَجَّجٌ* and *سَجَّجٌ*: (S:) or *having no flavour;* (L;) or so *سَجَّجٌ*: (Mgh:) and *bad, or foul, in odour.* (L.)

*سَجَّجٌ*: see the next preceding paragraph, in three places.

*سَجَّجٌ*: see *سَجَّجٌ*, in four places.

## سج

1. *سَجَّجْتُ*, (S, Mgh, K,) aor. 2, (Mgh, K,) inf. n. *سَجَّجٌ* and *سُوجَةٌ* and *سُوجَةٌ* and *سُوجَةٌ* and *سُوجَةٌ*, (K,) *He was, or became, liberal, bountiful, munificent, or generous;* (S, Mgh, K;) as also *سَجَّجْتُ*: (Mgh, K;) but the un-augmented verb commonly known, but faultily omitted in the K, is *سَجَّجْتُ*, aor. 2; and this is the only one mentioned by IKt and IKooṭ and a number of other authors: *سَجَّجٌ*, like *كُرُورٌ*, means *he became of the people of السَّاحَةِ [i. e. liberality, &c.]:* (MF:) [but] *سَجَّجٌ* and *سَجَّجٌ* both signify as above; *he was, or became, liberal, &c.;* and *he gave from a motive of generosity and liberality:* this is the correct explanation of both; though some say that the former only is used in this sense; and the latter, in relation to compliance and submissiveness. (L.) You say, *سَجَّجْتُ*, (S, A, Mgh,) aor. 2, inf. n. *سَجَّجٌ* and *سَجَّجَةٌ* (S, A, Mgh) and *سُوجٌ*, (Mgh,) *He was liberal, bountiful, munificent, or generous, with it;* (S, A, Mgh;) and *gave it;* and *complied therein with that which was desired of him;* as also *سَجَّجْتُ*. (Mgh.) [And *سَجَّجْتُ* *He was liberal, &c., to him;* as also *سَجَّجْتُ*; whence,] God is represented, in a trad., as saying, *أَسْبَحُوا لِعَبْدِي كَأَسْبَاحِهِ إِلَى عِبَادِي* *Be ye liberal, &c., to my servant, [meaning Mohammad,] like as he is liberal, &c., to my servants.* (L.) And *سَجَّجْتُ*, (S,) or *لَهُ*, (A,) *He gave (S, A) to me, (S,) or to*

*him:* (A:) and *بَكَدًا* *سَامَحَهُ* *he gave him such a thing.* (Mgh.) And *سَجَّجْتُ* *لِي بِذَلِكَ*, and *سَجَّجْتُ*, and *سَامَحْتُ*, *He complied with my desire in that thing.* (L: see also a similar phrase below.) — *سَجَّجْتُ*, said of a she-camel, means *She became submissive, and went quickly:* (L:) and *سَجَّجْتُ* said of a beast (دَابَّةٌ), *it became gentle and submissive after being refractory:* (L, K:) and in like manner *سَجَّجْتُ*; (A;) and *سَجَّجْتُ*, inf. n. *سَجَّجٌ*; (L;) said of a camel: (A, L:) or *سَجَّجٌ* signifies the *going an easy pace:* (S, L, K:) and the *going quickly:* (L, K:) or (so in the L, but in the K "and") the act of *fleeing.* (L, K.) And *سَجَّجْتُ* *It became easy and submissive.* (L.) You say, *أَسَبَّحْتُ* *قُرُونَتَهُ*, (S, A, K,) and *قُرُونَتَهُ*, as also *سَامَحْتُ*, (L,) *His mind became submissive,* (S, A, L, K,) *بِذَلِكَ الأَمْرِ* *to that thing.* (L.) — *سَجَّجْتُ*, inf. n. *سَجَّجٌ*; (L;) and *سَجَّجْتُ*, (Mgh, L,) inf. n. *سَجَّجٌ*; (L, K;) and *سَامَحْتُ*, (Mgh, L,) inf. n. *سَامَاحَةٌ*; (S, A, L, K;) and *سَجَّجْتُ*, (Mgh,) and *سَجَّجْتُ*; (L;) also signify *He acted in an easy, or a gentle, manner;* (S, A, Mgh, L, K;) and *he made easy, or facilitated;* (L;) *سَجَّجْتُ* *في أمرٍ* *in an affair:* (Mgh, L:) and *سَجَّجْتُ* signifies the *acting in an easy, or a gentle, manner in a contest in thrusting, or piercing, with spears or the like, and smiting with swords, and running.* (L.) It is said in a well-known trad., *السَّاحِ رِبَاحٌ* *The acting in an easy, or a gentle, manner, in affairs, is a means of gain, or profit, to the performer thereof.* (L.) And you say, *سَجَّجْتُ* *سَامَحَهُ* *في الأمرِ* *He acted in an easy, or a gentle, manner with him.* (TK.) And *سَجَّجْتُ* *لَهُ*, and *سَجَّجْتُ*, and *سَجَّجْتُ*, *He made [a thing] easy to him.* (L.) And *سَجَّجْتُ* *لَكَ* (Meyd, Mgh, L) and *سَجَّجْتُ* *لَكَ* (Meyd, L) and *سَجَّجْتُ*, (L,) a trad., (Mgh, L,) meaning *Facilitate thou, and facilitation shall be rendered to thee:* (As, Sh, L:) or *act thou in an easy, or a gentle, manner, and easy, or gentle, treatment, shall be rendered to thee:* (Mgh:) or *be thou compliant, and compliance shall be rendered to thee.* (Meyd.) And *سَجَّجْتُ* *لَهُ بِحَاجَتِهِ*, and *سَجَّجْتُ*, *He made easy to him the object of his want.* (IAar, L: see also a similar phrase above.) — *سَجَّجَةٌ* (A, TA) and *سُوجَةٌ*, (TA,) [app. inf. ns. of which the verb is *سَجَّجْتُ*], in a branch, or rod, signify + *The being even and smooth, without any knots [or inequality of thickness: see سَجَّجٌ].* (A, TA.)

2: see 1, in two places. — *تَسَبَّبُ الرَّمَجِ* means + *The straightening, or making even, of the spear,* (S, K, TA,) so as to render it smooth. (TA. [See 1, last sentence.]

3: see 1, in six places.

4: see 1, in all but four sentences.

5: see 1, in the latter half of the paragraph: — and see also the paragraph here following, in two places.

6. *They acted in an easy, or a gentle, manner, one with another.* (S, A, K.) — [Hence] **تَسَامُحٌ** [as a conventional term in lexicology, or in relation to language,] is [A careless, or defective, manner of expression,] when the meaning of a sentence is not known, and, in order to its being understood, requires another word or phrase to be supplied: (KT:) [or the using a careless mode of expression, relying upon the understanding of the reader or hearer; as also **تَسْمُحٌ**: or] a deficiency in what a speaker says, relying upon [the knowledge of] the person addressed. (Marginal note in a copy of the KT, subsigned **سبع** [app. to denote that the authority is Isma'eel Haḥḥee].) [See also **تَسَاهُلٌ**, which is often used as though it were syn. with **تَسَامُحٌ**.] — The primary meaning of **تَسَامُحٌ** and **تَسْمُحٌ** is [said to be] The being wide, or ample: whence the phrase **فِي الْحَقِّ مَسْمُوحٌ** [expl. below]. (Mṣb.)

7. **انسح** [app. syn. with **أَسْحَ**, or perhaps a mistranscription for the latter word]: see **أَسْحَ**.

**سَمِيحٌ** (T, S, A, Mgh, Mṣb, K) and **سَمِيحٌ**, of which the former is a contraction, (Mṣb,) [but which is seldom used,] as also **سَمِيحٌ** and [in an intensive sense] **مَسْمُوحٌ** (T, M, TA) and **مَسْمُوحٌ** (T, S, M, A, K, TA) [and **سَمُوحٌ**, occurring in the K voce **نَعُوسٌ**, the last three fem. as well as masc.], Liberal, bountiful, munificent, or generous: (T, S, M, A, Mgh, Mṣb, K, TA:) fem. **سَمِيحَةٌ**: (T, S, M, A, K:) pl. **سَمِيحَاتٌ**, (Th, T, S, M, A, Mṣb, K,) applied to women (Th, S, Mṣb, K) only, (Th, S, K,) or to men and to women, (T, M, TA,) and **سَمِيحَاتٌ**, (T, S, M, A, Mṣb, K,) applied to a party of people, (S, A,) [i. e.] to men and to women, (T, M, TA,) as though pl. of **سَمِيحٌ**, (S, K,) and **مَسْمُوحَاتٌ**, (T, S, M, A, K,) applied to men and to women, (T, M, A,\*) pl. of **مَسْمُوحٌ**, (A,) or as though pl. of **سَمِيحٌ**. (S, K.) The dim. of **سَمِيحٌ** is **سَمِيحِيٌّ** and **سَمِيحِيٌّ**; (K:) but the latter is by some disallowed. (TA.) You say also, **فُلَانٌ سَمِيحٌ نَسِيحٌ** and **لَيْبِيحٌ سَمِيحٌ** [app. meaning *Such a one is very liberal, &c.*; for in each case the latter epithet is probably an imitative sequent, and therefore a corroborative]. (L.) — **دَابَّةٌ سَمِيحَةٌ** [A beast that is submissive, or easy, or gentle: and probably also quick: see 1]. (A, voce **جَمِيحَةٌ**, q. v.) — [Hence, app.,] **سَمِيحَةٌ** is the name of A mare of Jaafar the son of Aboo-Ṭālib. (K. [See also **سَمِيحَةٌ**.]) — And **أُمُّ سَمِيحَةٍ** The she-goat. (T in art. **أُمُّ**.) — And **قَوْسٌ سَمِيحَةٌ** + A pliant bow. (K, TA.) — And **عُودٌ سَمِيحٌ** † A branch, or rod, that is even and smooth, (A, Mṣb, TA,) without any knot: (A, K, TA:) or of even growth, so that what is between its two extremities is not more slender than its two extremities or than one of them. (AHn, TA.) One says also **سَاحَةٌ سَمِيحَةٌ** † [An oblong squared piece, or a board or tablet, of the wood of the **سَاحٌ** (q. v.), that is even and smooth]. (TA.) — And **مِلَّةٌ سَمِيحَةٌ** + A reli-

gion in which is no straitness (K, TA) nor difficulty. (TA.) — The saying of 'Omar Ibn-'Abd-El-'Azeez **أَذِنًا سَمِيحًا** means + [Recite thou a call to prayer] without a prolonging of the voice, and trilling, and without modulation. (Mgh.)

**سَمِيحٌ**: see the next preceding paragraph.  
**سَمِيحَاتٌ** Tents (بُيُوت) made of skins. (Ibn-El-Faraj, K.)  
**سَمُوحٌ**: see **سَمِيحٌ**, first sentence.  
**سَمِيحٌ**: see **سَمِيحٌ**, in two places.  
**سَمِيحٌ** and **سَمِيحٌ** dims of **سَمِيحٌ**, q. v. (K.)  
**أَسْمِيحٌ** [More, and most, liberal, bountiful, munificent, or generous]. See an ex. voce **لَافِظٌ**.

**عَلَيْكَ بِالْحَقِّ فَإِنَّ فِيهِ لَسَمِيحًا** (A, Mṣb, K,\*)  
 Keep thou to the truth, for verily in it is ample scope for avoiding falsity; expl. by **مَتَّعًا**, (A, Mṣb, K,) and **مَنْدُوحَةً عَنِ الْبَاطِلِ**. (A, Mṣb.)

**سَمِيحٌ**: see **سَمِيحٌ**, first sentence.  
**سَمِيحَاتٌ**: see **سَمِيحٌ**, first sentence.

سح

**سَمِيحٌ**, applied to a she-ass and to a mare, (S, O, K,) but not to a male, (AO, S, O,) and sometimes to a she-camel, (TA.) Long in the back; (S, O, K;) as also **سَمِيحَانٌ** (O, K) and **سَمِيحُوجٌ**: (O:) [see an ex. in a verse cited voce **شَغَبٌ**] pl. of the last but one, or of the last, not of the first as it is asserted to be by A'Obeyd and by Kr, **سَمِيحِيحٌ**: (TA:) and the first, a mare slender in the body, or lean in the belly, but thick in the part between the shoulder and shoulder-blade, (O, K, TA,) having thick and strong flesh: (TA:) applied only to females. (K.) — Also, applied to a bow, Long. (O, K.)

**سَمِيحَةٌ** Length in anything. (T, O, K.)  
**سَمِيحَانٌ**: see **سَمِيحٌ**.  
**سَمِيحُوجٌ**: see **سَمِيحٌ**. — Also Tall and hateful or hated; (O, K;) applied in this sense to a man. (O.)

سحق

**سَمِيحَاتٌ** [The pericranium; i. e.] the thin skin, (T, Mgh, Mṣb,) or thin integument, (S, Mgh, K,) above the skull: (T, S, Mgh, Mṣb, K:) and any thin skin resembling that; (Mṣb;) or [the periosteum of any bone; i. e.] the skin that is between the bone and the flesh, above the bone and beneath the flesh; every bone having what is thus termed: (TA:) [pl. **سَمِيحَاتٌ**. — Hence,] one says, **عَلَى قُرْبِ الشَّاةِ سَمِيحَاتٌ مِّنْ شَحْرِ** † [Upon the fat that covers the stomach and bowels of the sheep or goat is or are] a thin integument [or thin integuments of fat]. (TA.) — And **سَمِيحَاتُ السَّمَاءِ** † The [strata or] thin portions of cloud. (S, K, TA.) — **سَمِيحَاتٌ** also sig-

nifies [The cicatrix which is] the mark of circumcision. (TA.) — And A wound by which the head is broken (**شَجَّةٌ** [q. v.]) reaching to the thin skin, or integument, thus called. (T, S, Mṣb, K.)

**تَمِيحٌ** Tall; applied to a palm-tree; (S, O, K;) as also **سَمُوحٌ**: (S:) or tall and thin: (Lth, TA:) not known to Az on any other authority than that of Lth. (TA.)

[J held the م in each of these words, as he says, to be augmentative; and has therefore mentioned them in art. **سحق**.]

سبد

1. **سَبَدٌ**, (S, M, &c.,) aor. †, (M, L,) inf. n. **سَبَدٌ**, He (a man, IAqr) was, or became, high, or elevated. (IAqr, S, M, L, K. [عَلَا in the CK is a mistake for عَلَا.]) — He raised his head; (L; [and the same is implied in the S; see **سَامِدٌ**];) and so **سَبَدٌ**: (M, L:) [and] he raised his head in pride. (S, L, K.) And in the former sense it is said of a camel, in his going along. (Bd in liii. 61.) — Also He (a man) stood, raising his head, and with his breast erect; like as the stallion [camel] does when excited by lust: (A:) [for] it is said of a stallion [camel] when thus excited. (L.) — And hence, (A,) † He sang: (M, A, L:) because the singer raises his head and erects his breast: (A:) but Th says that this is rare: (M:) accord. to I'Ab, **سَبَدٌ** signifies the act of singing in the dial. of Himyer. (L.) — Also, (M, K,) aor. as above, (TA,) and so the inf. n., (S, M,) + He diverted himself, sported, or played. (S, M, K, TA. [For **سَبَدٌ** in the CK, I read **سَبَدٌ**, as in the M, and in MS. copies of the K, and in the TA; and agreeably with the S, in which the inf. n. is expl. as syn. with **سَبَدٌ**.]) — He was, or became, negligent, inattentive, inadvertent, inconsiderate, or heedless; and went away from, or relinquished, or left, a thing. (L.) — He was, or became, confounded, perplexed, or amazed, and unable to see his right course; or affected with wonder; or cut short, or silent, being confounded, or perplexed, and unable to see his right course; syn. **سَبَدٌ**: inf. n. as above: (M:) [or] he stood confounded, or perplexed, and unable to see his right course; syn. **قَامَ مَتَحِيرًا**. (K. [After this explanation and **سَبَدٌ** immediately following it, it is said in the "K, **وَالسُّبُودُ يَكُونُ حَزْنًا وَسُرُورًا**: meaning that it is by reason of grieving, or mourning, as signifying the "standing confounded" &c.; and by reason of rejoicing, or being happy, as signifying the "diverting oneself" &c. See as an ex. of its usage in a case of grief the verses which I have cited at the close of the first paragraph of art. **سَبَدٌ**, and which are cited in the present art. in the L and TA.]) — Also He kept constantly, or continually, (M, L,) to an affair, (M,) or upon the ground, or in the land. (L.) — He strove laboured, or exerted himself, or he wearied himself, in work, (K, TA,) and in journeying. (TA.) And **سَبَدَتِ الْإِبِلُ** (S, M, K) **سَبَدَتِ** (S,) aor. and inf. n. as above, (M,) The camels strove, laboured, or exerted themselves, in their journeying: (S, K:) or knew not fatigue, or weariness. (M.) [See also **سَبَدٌ**, (which is likewise, perhaps,

an inf. n. of the same verb,) below.] = **سَجَدَ**, inf. n. **سَجْدٌ**, i. q. **قَصَدَهُ** [He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; &c.]; like **صَدَدَهُ**. (M.) = And **سَمَدُ الْأَرْضِ**, inf. n. **سَمْدٌ**, He made the land, or ground, plain, or smooth, or soft. (M.)

2. **سَمَدَةٌ**, (M, TA,) inf. n. **تَسْمِيدٌ**, (TA,) + He diverted him: (M, TA:) [and in like manner, **سَمَدَةٌ**; for] one says to a slave-songstress, **أَسْمِدِينَا**, [in one of my copies of the S, erroneously, **أَسْمِدِينَا**,] meaning *Divert thou us by singing*. (S, O, L, TA.) = **سَمَدُ الْأَرْضِ**, (M, Mṣb, K,) inf. n. as above, (S, Mṣb, K,) He manured the land with **سَمَادٌ** [q. v.]: (S, Mṣb, K:) he dunged, or manured, the land; syn. **زَيْلَبًا**. (M. [So in a copy of the M: in the TA **زَيْلَبًا**, without tesheed; and thus only, I believe, correctly; though it is commonly pronounced with tesheed in the present day.]) = **سَمَدُ شَعْرِهِ**, (M,) or **الشَّعْرُ**, (K,) inf. n. as above, (TA,) He removed utterly his hair, or the hair; (M, K, TA;) taking the whole of it [in shaving]: a dial. var. of **سَبَدَ**. (TA.) **تَسْمِيدُ الرَّأْسِ** is *The removing utterly the hair of the head [by shaving]*: a dial. var. of **تَسْبِيدٌ**. (S.) — And **تَسْمِيدٌ** is also used [alone, the objective complement being app. meant to be understood,] as meaning *The leaving off, or neglecting, the anointing of oneself [or of one's hair], and washing*: and so **تَسْمِيدٌ**. (A'Obeyd, TA in art. **سَبَدَ**.)

4: see 2, first sentence.

9: see Q. Q. 4, in two places.

11: see what next follows.

Q. Q. 4. **أَسْمَادٌ**, (S, M, L,) inf. n. **أَسْمِدَادٌ**, (S,) He, or it, became swollen: (M, L:) or became much swollen: (AZ, M, L:) or he (a man) became swollen with anger; (S, L;) or so **أَسْمَادٌ**, inf. n. **أَسْمِدَادٌ**; and **أَسْمِدٌ**, inf. n. **أَسْمِدَادٌ**. (K.) One says, **أَسْمَادَتْ يَدُهُ** His arm, or hand, became swollen: and **أَسْمَادَتْ رِجْلُهَا** Her leg, or foot, became inflated and swollen. (L, TA.) — Also, said of anything, *It went, or passed, away: or perished*; and so **أَسْمِدٌ**. (L, TA.) And **أَسْمَادٌ** **مِنْ الْغَضَبِ** He perished by reason of anger. (L.)

**سَمْدٌ** Continuing, or unceasing, journeying. (M, L.) [Perhaps an inf. n.: see **سَمَدَاتِ الْإِبِلِ**, and what next precedes it, in the latter part of the first paragraph.] — **هُوَ لَكَ سَمْدًا**, (K, TA,) or **سَمْدًا**, (M,) [in my copy of the Mgh **سَمْدًا**, and in the O **سَمْدًا**,] He, or it, is thine ever, or for ever; syn. **سَرْمَدًا**, (Th, M, Mgh, O, K,) and **أَبَدًا**. (Th, M, Mgh.) And **لَا أَفْعَلُ ذَلِكَ سَمْدًا**, or **سَمْدًا**, (M,) I will not do that ever. (M, TA.)

**سَمْدًا**: see the next preceding paragraph, in two places.

**سَمَادٌ** A compost, or manure, consisting of **سَرْجِين**, (S, Mgh, Mṣb,) or **سَرْجِين**, (K,) [both meaning dung of beasts, such as horses, camels,

sheep and goats, wild oxen, and the like,] with ashes, (S, K,) or with earth or dust: (Mgh, Mṣb:) or a manure consisting of strong earth. (M.)

**سَمِيدٌ** i. q. **حَوَارَى** (A, K) [app. as meaning White, or whitened, flour: but said in the TK to mean fine bread]: accord. to Kr, i. q. **طَعَامٌ** [app. as meaning wheat]; and said by him to be with the unpointed **د**: (K:) but more chastely, (K,) and better known, (TA,) with **ذ**. (K, TA.) [In the present day, applied to *Semoulia*; a kind of paste made of very fine wheat-flour, reduced to small grains. See also **إِسْمِيدٌ**, below.]

**سَامِدٌ** Any [man or animal] raising his head [in pride or otherwise]. (S, M, L.) — A man standing: (IAḥr; and so in a copy of the S:) or standing, raising his head, and with his breast erect; (A, IAth;) as the stallion [camel] does when excited by lust. (A.) — [And hence, as is indicated in the A, (see 1,)] + A singer; or singing. (M, L; and so in two copies of the S.) And the latter is said to be the meaning of the pl. in the Kur liii. 61. (M, L.) — [Hence also,] Behaving proudly. (I'Ab in explanation of the pl. in the Kur liii. 61; and IAḥr.) — *Diverting himself; playing; or sporting*. (IAḥr, S, M; and Bḍ in liii. 61.) — *Negligent, inattentive, inadvertent, inconsiderate, or heedless*. (Lth, IAḥr A.) Thus the pl. is said by Lth to mean in the Kur liii. 61. (TA.) — *Standing in a state of confusion, perplexity, or amazement*: (Mgh:) and so the pl. is said to mean in the Kur liii. 61: (TA:) or *confounded, perplexed, or amazed, by reason of inordinate exultation*. (IAḥr.) — And *Silent*. (So in a copy of the S.) — And *Grieving, or mourning, and lowly, humble, or submissive*. (So, too, in a copy of the S.) — In the saying of Ru-beh, (K,) describing camels, (TA.)

• **سَوَامِدُ اللَّيْلِ خِفَافُ الْأَزْوَادِ** •

the meaning is, *Continuing journeying, (K,) or striving, labouring, or exerting themselves, or wearying themselves, [during the night,] having no fodder in their bellies*: (L:) F says that J has erred in saying that the meaning is, “having no fodder in their bellies:” but this is the explanation of the words **خِفَافُ الْأَزْوَادِ**, as IM and others have expressly stated; and this necessarily indicates that **سَوَامِدُ** has the meaning assigned to it in the K; so that no error is attributable to J in this case: or, as some say, **خِفَافُ الْأَزْوَادِ** means *not having upon their backs [much] provision for the riders*. (TA.) — **سَامِدٌ** as an epithet applied to a [or skin in which milk is put] means † Full, [so as to be] standing upright. (A, TA.)

**إِسْمِيدٌ** What is called in Persian **سَمِيدٌ** [app. a mistranscription for **سَمْدٌ**, i. e. white bread]; an arabicized word: [so says ISd; and he adds,] I know not whether it be the same as **سَمِيدٌ** expl. by Kr as signifying **طَعَامٌ**, or not. (M.)

**زَيْبِلٌ** i. q. **زَيْبِلٌ** [i. e. A basket of palm-leaves; probably one used for carrying **سَمَادٌ**, or manure]: so says Lh; adding that one should not say **مَسْمِدَةٌ**. (M.)

سجور

Q. 4, accord. to the M and K, **أَسْمَدٌ**: and **سَمَادِيرٌ** and **سَمَادِيرٌ**: and **سَمِيدٌ**: see art. **سجور**.

سجد

**سَمِيدٌ**, (S, K, &c.,) of the measure **فَعَيْلٌ**, (Sb, TA,) so accord. to the grammarians, but Aboo-Usámeḥ Junádeh El-Azdee says that it is of the measure **فَعَيْلٌ**, from **سَدَعٌ** as syn. with **ذَبْعٌ** and **بَسَطٌ**, (Sgh, TA,) pronounced by the vulgar **سَمِيدٌ**, with damm to the **س**, (IDrst, TA,) which is a mistake, (Th, IDrst, S, K, &c.,) for there is not in the language of the Arabs a noun of the measure **فَعَيْلٌ**, (IDrst, TA,) A lord, master, chief, prince, or man of rank or quality; ('Eyn, S, O, K;) to which Et-Teiyánee adds, from **أَس**, on the authority of Munteji' Ibn-Nebhán, (TA,) of easy nature or disposition, generous, and very hospitable, or in whose vicinity his companion has power or authority or dignity, not being harmed nor inconvenienced; (S, K, TA;) and thus expl. by **أَهَاتٌ** also; (TA;) generous; noble, or elevated in rank; liberal, bountiful, or munificent: (O, K:) and also (K) courageous: (Lth, K:) and goodly, and stout, bulky, or corpulent: (AZ, Et-Teiyánee:) pl. **سَمَادِعٌ**. (IJ.) — The lion. (Ibn-Ed-Dahhán, T, S, O.) — And hence, [accord. to SM, but the reverse I think more probable,] † A chief, or person of authority. (TA.) — The wolf; (En-Nadr, K;) because of his swiftness. (En-Nadr.) — And hence, (TA,) † A man active, agile, or prompt, in accomplishing his wants. (K, TA.) — And A sword. (K.)

سجد

**سَمِيدٌ** i. q. **سَمِيدٌ** [q. v.]; (K:) [said to be] more chaste than the latter: (K in art. **سجد**;) [but] accord. to Kr, it is with the unpointed **د**. (M in that art.)

سجور

1. **سَجَرَ**, (S, M, K,) aor. **سَجَرٌ**, (S, M,) inf. n. **سَجْرٌ** and **سَجُورٌ**, (M, K,) He held a conversation, or discourse, by night: (S:) or he waked; continued awake; did not sleep: (M, K:) and **سَجِرٌ** may signify the same; or may be of the same class as **أَسَمَنَ** and **أَهَزَلَ**, and thus signify he had, or came to have, a **سَجْرٌ** [or conversation, or discourse, by night]. (M.) [See also 3.] — **سَمَرَتِ الْمَاشِيَةُ**, aor. **سَمَرٌ**, inf. n. **سَمُورٌ**, + The cattle pastured by night without a pastor; or dispersed themselves by night: (M, TA:) [or simply pastured by night; for] one says, **إِنَّ إِبِلَنَا تَسْمُرُ**, meaning † *Verily our camels pasture by night*: (TA:) and **سَمَرَتِ الْإِبِلُ لَيْلَتَهَا كَلْمًا** † *The camels pastured during their night, the whole of it*, (A.) And **سَمَرَتِ الْمَاشِيَةُ التَّنْبَاتِ** † *The cattle pastured upon the herbage*; (M, K;) aor. as above: (M:) [or pastured upon the herbage by night: like as one says,] **سَمَرَ الْخَمْرُ** † *He drank wine, or the wine*, (K, TA,) by night: (TA:) and **بَاتُوا يَسْمُرُونَ**.



† They passed, or spent, their night drinking wine, or the wine. (A.) — See also *سَمِر*, in three places. — *سَمِر*, (S, M, Mṣb, K,) aor. 2; (K;) and *سَمِرَ*, (S, K, in a copy of the M *سَمِر*), aor. 2; inf. n. of each *سَمِرَة*; (K;) and *اسمَارَ*, (S, M, K,) inf. n. *اسْمَارًا*; (S;) He, or it, was, or became, [tawny, brownish, dusky, or dark in complexion or colour; i. e.,] of the colour termed *سَمِرَة* [expl. below]. (S, M, Mṣb, K.) — *سَمِرَة*: see 2, first signification. — [Hence,] *سَمِرَ عَيْنَهُ* i. q. *سَمَلَهَا*, (M, K,) which signifies He put out, or blinded, (فَقَأَ) his eye with a heated iron instrument: (S and Mṣb in art. *سَمِلَ*;) or he put out, or blinded, (كَحَلَ) his eye with a *سَمَار* [or nail] (Mgh, Mṣb, TA) of iron (TA) made hot (Mgh, Mṣb, TA) in fire: (Mṣb;) or [simply] he put out, or blinded, his eye; syn. *فَقَأَهَا*. (K.) — *سَمِرَ اللَّبَنَ*: see 2.

2. *سَمِرَة*, (S, M, Mgh, Mṣb, K,) inf. n. *تَسْمِير*; (S;) and *سَمِرَ*, (S, M, Mgh, &c.) aor. 2 (M, Mṣb, K) and *سَمِرَ*, (M, K,) inf. n. *سَمِر*; (M, Mṣb;) or the former has an intensive signification; (Mṣb;) [He nailed it; i. e.] he made it fast, firm, or strong, (M, Mgh, K,) with a nail [or nails]; (S, \* M, \* Mgh, Mṣb, K, \*) namely, a door [&c.]. (Mgh, Mṣb.) [See also *سَمِرَ* = *سَمِرَ*, (M, TA,) inf. n. *تَسْمِير*; (S;) and *سَمِرَ*, (K, TA,) aor. 2; (TA;) He made the milk thin with water; (S;) made it to be what is termed *سَمَار* [q. v.]. (M, K.) — *سَمِرَ*, inf. n. as above, is also syn. with *شَمِرَ* (S, M, K) and *أَرْسَلَ*. (M, K.) You say, *سَمِرَ سَهْمَهُ* He discharged, or shot, his arrow; (M, TA;) as also *سَمِرَهُ*: (K, TA:) or the former, he discharged it, or shot it, hastily; (K;) opposed to *خَرَقَلَ*; for one says, *سَمِرَ فَعْدًا* [Discharge, or shoot, thine arrow quickly, for the game has become within thy power], and *خَرَقَلَ حَتَّى يُخَطِّبَكَ* [Discharge, or shoot, deliberately, in order that it may become within thy power]. (IAar, TA.) One says also, *سَمِرَ جَارِيَتَهُ* He dismissed his female slave, or let her go free. (S and M, from a trad.) A'Obeyd says that this is the only instance in which *سَمِرَ*, with *س*, has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, *سَمِرَ الْإِبِلَ* He let the camels go, or left them: and he hastened them; syn. *كَمَسَهَا*; as also *أَسَمَرَهَا*; originally with *ش*: (TA:) or he sent them, or left them, to pasture by themselves, without a pastor, by night [which is perhaps the more proper meaning (see 1)] or by day; syn. *أَهْمَلَهَا*. (M, TA.) And *سَمِرَ السَّفِينَةَ* He sent off, or launched forth, the ship; let it go; or let it take its course. (M, TA.)

3. *سَامِرَة*, (M,) inf. n. *مَسَامِرَة*, (S, A,) He held a conversation, or discourse, with him by night. (S, M.) [See also 1, first sentence.]

4: see 1: — and *سَمِرَ*, in four places: — and see also 2.

11. *اسمَارَ*: see 1, in the latter half of the paragraph.

Bk. I.

*سَمِرَ* Conversation, or discourse, by night; (S, M, K;) as also *مَسَامِرَة*. (S, A. \*) It is said in a trad., *السَّمِرُ بَعْدَ الْعِشَاءِ*, or, accord. to one relation, *السَّمِرُ*, Conversation or discourse by night is after nightfall. (TA.) And you say, *لَا أَفْعَلُهُ السَّمِرَ وَالْقَمَرَ* I will not do it as long as men hold conversation or discourse in a night when the moon shines: (S;) or as long as men hold conversation or discourse by night, and as long as the moon rises: (Lh, M;) or ever. (M.) [See also below. The pl., *اسْمَارَ*, is often used as meaning Tales related in the night, for amusement: but this usage is probably post-classical.] — † Conversation, or discourse, by day. (TA.) — A place in which people hold conversation or discourse by night; or in which they wake, or remain awake; (M, K;) as also *سَامِرَ*; (S, \* M, K;) which latter is expl. by Lth as signifying a place in which people assemble for conversation or discourse by night. (TA.) — A people's assembling and holding conversation or discourse in the dark. (TA.) — And hence, (TA,) The dark; or darkness. (Aḡ, M, K, TA.) So in the saying *حَلَفَ بِالسَّمِرِ وَالْقَمَرِ* He swore by the darkness and the moon. (Aḡ.) — Night: (M, K;) you say, *أَتَيْتُهُ سَمِرًا* I came to him in the night. (A.) — A night in which there is no moon: hence the saying *لَا أَفْعَلُ ذَلِكَ السَّمِرَ وَالْقَمَرَ* I will not do that when the moon does not rise nor when it does rise. (Fr.) [See also above.] — The shade of the moon. (M, K.) — The light of the moon; moonlight; accord. to some, the primary signification; because they used to converse, or discourse, in it. (TA.) — The time of daybreak: you say, *طَرِقَ الْقَوْمُ سَمِرًا* The people were come to at daybreak. (AHn, M.) — See also *سَمِرَ*.

*سَمِرَ* A certain kind of tree, (M, K,) well known; (K;) i. q. *طَلْح* [the gum-acacia-tree; acacia, or mimosa, gummifera]; (Mṣb;) or [a species] of the *طَلْح*, (S,) of the kind called *عَضَاهُ*, (Mgh, Mṣb,) having small leaves, short thorns, and a yellow fruit (*بَرْمَة*) which men eat: there is no kind of *عَضَاهُ* better in wood: it is transported to the towns and villages, and houses are covered with it: (M:) its produce is [a pod] termed *حَبَلَة* [q. v.]: (TA in art. *حَبِلَ*;) [the *mimosa unguis cati* of Forskål (Flora Aegypt. Arab., pp. cxxiii. and 176:)] n. un. *سَمِرَة*: (M, Mgh, Mṣb, K:) [in the S, *سَمِرَ* is said to be pl. of *سَمِرَة*: but it is a coll. gen. n.:] the pl. of *سَمِرَة* is *سَمِرَات*, and *أَسَمِرَ*, a pl. of pauc., of which the dim. is *أَسْمِيرَ*. (S.) It is said in a prov., *أَشْبَهَ شَرْجَ أَشْمِيرَ* [Sharj would resemble Sharj if a few gum-acacia-trees were found there: Sharj is a certain valley of El-Yemen: for the origin of this prov., see Freytag's Arab. Prov., i. 662]. (S.) *يَا أَصْحَابَ السَّمِرَةِ* [O people of the gum-acacia-tree], in a saying of the Prophet, was addressed to the persons meant in the Kur xlviii. 18. (Mgh.)

*سَمِرَة* [A tawny, or brownish, colour, of various shades, like the various hues of wheat; (see *أَسْمِرَ*;) duskiness; darkness of complexion or colour;] a

certain colour, (S, Mṣb,) well known, (Mṣb,) between white and black, (M, K,) in men and in camels and in other things that admit of having it, but in camels the term *أَدْمَة* is more common, and accord. to IAar it is in water also; (M;) in men, the same as *وَرْقَة* [in camels]; (IAar, TA;) a colour inclining to a faint blackness; (T, TA;) the colour of what is exposed to the sun, of a person of whom what is concealed by the clothes is white: (IAth:) from *سَمِرَ* signifying the "shade of the moon." (TA.)

*السَّمِرَة*: see *السَامِرَة*.

*سَمِرَ* *إِبِلَ سَمِرِيَّة* Camels that eat the tree called *سَمِرَ*. (AHn, M, K.)

The [demon called] *سَمِرَة*. (Sgh, K.)

*سَمَارَ* Thin milk: (S;) milk containing much water: (Th, M, K;) or [diluted] milk of which water composes two thirds: n. un. with *ة*, signifying some thereof. (M.) — [See also a tropical usage of this word in a prov. cited voce *رَبَضَ*.] — [In the present day it is also applied to a species of rush, growing in the deserts of Lower and Upper Egypt, of which mats are made for covering the floors of rooms; the *juncus spinosus* of Forskål, (Flora Aegypt. Arab., p. 75,) who writes its Arabic name "sammar;" the *juncus acutus* β of Linn.]

*سَمِرَ*, applied to a she-camel, (K, TA,) Swift: (K:) or generous, excellent, or strong and light, and swift. (TA.)

*سَمِرَ* i. q. *مَسَامِرَ*; (M, A, K;) i. e. A partner in conversation, or discourse, by night. (TA.) You say, *أَنَا سَمِرُهُ* and *مَسَامِرُهُ* [I am his partner &c.]. (A.) — Afterwards used unrestrictedly [as signifying † A partner in conversation, or discourse, at any time]. (TA.) — [Golius and Freytag add the meaning of A place of nocturnal confabulation; as from the K; a sense in which this word is not there found.] — *ابْنُ سَمِيرَ* The night in which is no moon: [contr. of *ابْنُ تَمِيرَ*]: a poet uses the phrase *مَا أَسَمِرَ ابْنُ سَمِيرَ*, meaning As long as the moonless night allows the holding conversation, or discourse, in it. (M.) [See also another explanation of this phrase in what follows.] — *سَمِيرَ* is also syn. with *ذَهْرَ* [as meaning Unlimited time, or time without end]; (Lh, S, M, K;) as also *سَمِرَ*, (Fr, M, K,) whence the saying *فَلَانٌ عِنْدَ فَلَانِ السَّمِرَ* Such a one is with, or at the abode of, such a one ever, or always. (M.) Hence, or because people hold conversation, or discourse, in them, (S,) *ابْنَا سَمِيرَ* means The night and the day. (S, M, K.) You say, *لَا أَتِيكَ الْهَـ*, (S, K,) and *لَا أَفْعَلُهُ مَا سَمِرَ ابْنَا سَمِيرَ*, (M,) and *مَا سَمِرَ السَّمِيرَ*, and *مَا سَمِرَ ابْنُ سَمِيرَ*, (M, K,) and *مَا أَسَمِرَ ابْنَا سَمِيرَ*, (M, K,) and *مَا أَسَمِرَ ابْنُ*, (K,) i. e. [I will not do it, and I will not come to thee,] ever, (S,) or in all time, (M,) or while night and day alternate. (K.) And *لَا أَفْعَلُهُ سَمِيرَ اللَّيَالِي* [I will not do it] to the end of the nights. (M.) — *ابْنَا جَالِي وَسَمِيرَ* is expl. by AHeyth, in

his handwriting, as meaning *Two roads that differ, each from the other.* (Az, TA.)

**سهرية** *A certain kind of ships.* (S.) [سهرى] signifies the same, (Golius on the authority of Mejd.,) applied to *A single ship of that kind.* — IAqr mentions the saying, **أَعْطَيْتُهُ سَهْرِيَّةً مِنْ دَرَاهِمٍ كَأَنَّ الدُّخَانَ يَخْرُجُ مِنْهَا**, without explaining it: [ISd says,] I think he meant, [I gave him] **دَرَاهِمٍ سَهْرِيَّةً**, i. e. *dusky dirhems, as though smoke were issuing from them by reason of their duski-ness: or dirhems of which the whiteness was fresh.* (M.)

**سهر** [The sable; *mustela zibellina*, or *viverra zibellina*;] a certain beast, (Mgh, K,) or animal, (Msb,) well known, (Mgh,) found in Russia, beyond the country of the Turks, resembling the ichneumon; in some instances of a glossy black; and in some, of the [reddish] colour termed **شقرة**: (Msb, TA:) *costly furred garments are made of its skin*: (K, TA:) pl. **سَهَامِير**. (Msb.) — Also **أَجْبَةٌ** [or any garment] made with its fur. (TA.)

**سهر** *A companion of [or one who habitually indulges in] conversation, or discourse, by night.* (M, K.)

**ساهر** *A man holding, or who holds, a conversation, or discourse, by night*: (S:) pl. **سَهَار** (S, M, K) and **سهر**. (TA.) It is also a quasi-pl. n., (M, K,) [as such occurring in a verse cited voce **مُرور**, in art. **رور**,] and is syn. [as such] with **سَهَار**, signifying persons holding, or who hold, conversation, or discourse, by night: (S, M:) or persons waking, continuing awake, not sleeping; as also **ساهرة** [a fem. sing., and therefore applicable as an epithet to a broken pl. and to a quasi-pl. n. and to a coll. gen. n.]: (M, K:) **ساهر** is a pl. [or rather quasi-pl. n.] applicable to males and to females: (T, TA:) or it is a sing., and, like other sings., is used as a qualificative of a pl. only when the latter is determinate; as in the phrase **تَرَكْتَهُمْ سَاهِرًا** [I left them holding a conversation &c.]. (Lh, M.) — Also *A camel pasturing by night.* (TA.) — See also **سهر**.

**ساهرة**: see **ساهر**. — **الساهرة** (M, Msb, K) and **السهرية** (TA) [The Samaritans; a people said to be] one of the tribes of the Children of Israel; (M;) or a sect, (Msb,) or people, (K,) of the Jews, differing from them (Msb, K) in most, (Msb,) or in some, (K,) of their institutes: (Msb, K:) Zj says, they remain to this time in Syria, and are known by the appellation of **الساهريون**: (M:) most of them are in the mountain of En-Nábulus: (TA:) **ساهري** is the rel. n. of **الساهرة**. (M, Msb, K.)

**ساهري**, and its pl.: see the next preceding paragraph.

**أسهر** [Tawny, or brownish; dusky; dark-complexioned or dark-coloured;] of the colour termed **سهرية** [q. v.]: (S, M, K, &c.): fem. **سهرية**: (Msb, &c.): and pl. **سهر**. (A.) You say **أسهر** *A*

*camel of a white colour inclining to شبهة* [which is a hue wherein whiteness predominates over blackness]. (M.) And **قناة سهرية** [A tawny spear-shaft]. (M.) And **حنطة سهرية** [Tawny wheat]. (M.) — [Hence,] **السهرية** *Wheat*: (S, Msb, K:) because of its colour. (Msb.) And **الأسهران** *Wheat and water*: (AO, S, K:) or *water and the spear*. (S, K.) — **الأسهر**, also, signifies *Milk*: (M:) or *milk of the gazelle*: (IAqr, M, K:) app. because of its colour. (M.) — And [for the same reason] **السهرية** signifies also *Coarse flour, or flour of the third quality, full of bran*; syn. **خشتار**. (K.) You say **خبز السهرية** *Bread made of such flour.* (L in art. **خروج**). — And The [kind of milking-vessel called] **علبة**. (Sgh, K.) — And **عامر أسهر** + *A year of drought, in which is no rain.* (M.)

**أسهر** dim. of **أسهر**: see **سهر**, in two places.

**سهر** *A nail; a pin, or peg, of iron*; (Mgh;) *a certain thing of iron*; (S, K;) *a thing with which one makes fast, firm, or strong*: (M, K:) pl. **سَهَامِير**. (S, Msb, K.) — Also, (K, TA,) or **سَهَارِيبِل**, (A, O,) † *A good manager of camels*; (A, O, K, TA;) *a skilful, good pastor thereof.* (A.)

**مسهور** *Nailed; made fast, firm, or strong, with a nail [or nails]*. (S, \* Mgh.) — † *A man, (TA,) having little flesh, strongly knit in the bones and sinews.* (K, TA.) — And, with **ة**, † *A woman, (M,) or girl, or young woman, (A, O, K,) compact, or firm, in body, (M, A, O, K,) not flabby in flesh.* (M, O, K.) — **عيش مسهور** † *A turbid life*: (M, O, \* K, \* TA:) from **سهر** applied to milk. (M, TA.)

**مساهير**: see **سهر**, in two places.

### سهرج

Q. 1. **سهرجة** [inf. n. of **سهرج**] *The collecting of the [tax called] خراج*: (Ibn-'Abbád, O:) [and the giving, or paying, thereof: for] one says, **سهرج له**, meaning *Give thou to him [the tax so called]*. (ISH, O, K.) [It seems to be intentionally indicated in the O and K, by what immediately precedes the explanation of this phrase, which explanation is **أعطيه**, that **الخراج** is to be understood after it.]

**سهرج** [written without any syll. signs, and therefore probably **سهرج**,] sing. of **سهارج**, (TA,) which signifies *Even, or plain, places [or tracts] of land.* (T, \* Ibn-'Abbád, O, TA.)\*

**سهرج** and **سهرجة**, (S, O, K,) each a Pers. word arabicized, (S, O,) [or rather a compound of the Pers. **سه** "three" and the Arabic **موة** for **موة** "a time,"] *The levying of the [tax called] خراج at three several times [or instalments]*: (S, O, K:) or *the name of the day on which payment of the خراج is received*; (K;) thus the former word is expl. by ISH; (O;) *the day of*

*the collecting of the خراج*; (Ibn-'Abbád, ISd, O, TA;) *a day when the foreigners, or Persians, (العجم) levy the خراج at three several times [or instalments]: also mentioned as written with ش.* (TA.)

**سهرجة**: see the next preceding paragraph.

### سهرس

**سهرس**: see art. **سهرس**.

### سهرس

Q. 1. **سهرس**, inf. n. **سهرسة**, *He acted as a سهرس* [q. v.]. (K.)

**سهرس** *A broker; or one who acts as an intermediary between the seller and the buyer, (Lth, Mgh, K,) for effecting the sale; whom people call دلال, because he directs the purchaser to the merchandise, and the seller to the price*: (TA:) pl. **سَهَارِسَة**: (Mgh, K:) a Pers. word, arabicized: (Lth, Mgh:) or *one who sells wheat to the people*: (M, TA:) or (TA, in the K "and") *the possessor of a thing*: (K:) or (TA, in the K "and") *one who has the care of a thing.* (K.) — † *A messenger, or mediator, (سفير,) between two lovers or friends.* (K.) — **سهرس الأرض** † *He who is acquainted with the land, or country*; (K;) *an acute scrutinizer of its circumstances*: (TA:) fem. with **ة**. (K.) — **هو آبن سهارسا** [app. means † *He is the careful and skilful manager of it*]. (Fr, TA voce **جلس**.)

### سهرط

1. **سهرطه**, and **سهرط**, (S, M, Msb, K,) inf. n. **سهرط**, (S, M, Msb,) namely, a kid, (S, M, Msb, K,) and a lamb, (M,) *He removed its hair, (Msb,) or wool, (K,) or cleansed it of the hair, [or wool,] (S,) by means of hot water*; (S, Msb, K;) in order to roast it; (S;) or it is generally done for this purpose: (TA:) or *he plucked from it the [hair, or] wool, after putting it into hot water.* (A.) — [And *It scalded it: for*] you say, of boiling water, **يسهرط الشيء** [it scalds the thing]. (TA.) — **سهرطه**, (M, K,) inf. n. as above, (M,) also signifies *He hung it; suspended it*; namely, a thing; (M, K;) as also **سهرطه**, inf. n. **تسهرط**: (TA:) or the latter, *he hung it, or suspended it, upon, (S, K,) or by means of, (so in some copies of the K and in the TA,) سهوط, (S, K,) meaning *thongs, or straps.* (TA.) And **سهرط** † **تسهرط**, (M,) inf. n. **تسهرط**, (TA,) *He hung the coat of mail upon the hinder part of his horse.* (M.)*

2: see 1, in two places. — **سهرطت الشيء**, inf. n. **تسهرطت**, also signifies *I kept, or clave, to the thing*: hence a verse cited voce **درين**. (TA in art. **درن**.)

5. **سهرط** *It (a thing, TA) was, or became, hung, or suspended.* (K.)

**سهرط** *A thread, or string, having upon it beads*

(S, Mgh) or pearls; (Mgh;) otherwise it is called **سَلَك**: (S, Mgh:) a string of beads or the like; (M, K;) so called because it is hung, or suspended; (M;) a single string thereof; like **يَك** [in Persian]; a necklace of two strings thereof being called **ذَات سَبْطَيْن**: (IDrd:) or it signifies, (M,) or signifies also, (K,) a necklace longer than the **مَخْتَقَة**: (IDrd, M, K;) or [simply] a necklace: (Msb:) pl. **سَبُوط**: (M, K;) which also signifies the things that are suspended (مَعَالِيْق) from necklaces. (TA.) — A thong, or strap, that is suspended from the horse's saddle; (S, K;) sing. of **سَبُوط**. (S.) — The redundant part of the turban, which is left hanging down upon the breast and the shoulder-blades: (K;) pl. as above. (TA.) — A coat of mail which the horseman hangs upon the hinder part of his horse. (M, K.) — A trail, or long and elevated tract, (حَبْل) of sand, (K, TA,) regularly disposed, as though it were a necklace. (TA.) — See also **سَبُط**, in two places.

**نَعْل سَبُط**, (M, K,) and **سَبِيط**, (S, M, K,) and **أَسْبَاط**, (M, K,) which last is pl. of **سَبِيط**, (TA,) A sandal, or sole, that is of a single piece [of leather, not of two or more pieces sewed together, one upon another], **طَاق وَاحِد**, (S, TA,) in which is no patch: (S, M, K;) or the last, (S,) or all, (M,) not having a second piece sewed on to it; (AZ, S, M;) as also **سَبُط**. (So in the K, voce **فَرْد**.) — **ثَوْب سَبُط** (the latter word occurring twice in art. **لِحْف** in the TA, and there opposed to **مَبْطُن**, and said to be masc. and fem.,) i. q. **ثَوْب سَبُط** A garment having no lining; [either]

a **طِيلَسَان**, or such as is of cotton: (Ish, K;) but one does not say **سَبُط كَسَا** nor **مَلْحَفَة سَبُط**, because such are not [ever] lined: (Ish:) or [accord. to some] **سَبُط** signifies a garment that is lined below; expl. by saying, **أَو السَّبُط مِنَ الثِّيَاب**, **مَا ظَهَرَ مِنْ تَحْتِ ظَهْرٍ**, (K, TA, [in the CK, and in a MS. copy of the K, for **ظَهْرٍ**, we find **ظَهْرٍ**,]) i. e. **جَعَلَ لَهُ ظَهْرٌ**: (TA:) [but I think that **ظَهْرٍ** is undoubtedly the right reading; and that **سَبُط** means any portion that appears of a garment worn beneath a shorter garment:] see **سَدَد**, last sentence. — **سَبُط سَرَاوِيل** **أَسْبَاط** Trousers, or drawers, not stuffed: (M, K;) i. e., (K,) or, as Th says, (M,) of single cloth, **طَاق وَاحِد**. (M, K.) — **نَاقَة سَبُط**, (Kr, M, K,) and **أَسْبَاط**, (K,) A she-camel without any brand, or mark made by a hot iron. (Kr, M, K.) — **سَبُط** is also a pl. of **سَبَاط** [q. v.]. (K.)

**سَبَاط** A rank of people: (M, K;) or a side, or lateral part or portion: (Msb:) each of the two sides, or lateral portions, of men, and of palm-trees. (S, Msb.) You say, **قَامَ بَيْنَ السَّبَاطَيْنِ**, He stood between the two ranks. (TA.) And **قَامَ الْقَوْمُ حَوْلَهُ سَبَاطَيْنِ** The people stood around him in two ranks. (TA.) And **فَرَمَ عَلَى سَبَاطٍ وَاحِدٍ** They are according to one order. (K.) And **مَشَى بَيْنَ السَّبَاطَيْنِ** He walked between the two sides. (S, Msb.) And **خَذُوا سَبَاطِي الطَّرِيقِ**

Take ye the two sides of the fresh, or moist. (TA.) And **اجْعَلِ الْأَمْرَ سَبَاطًا وَاحِدًا** Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. **بَاج**.) — The part of a valley which is between the upper extremity and the lower: (M, K;) pl. **سَبُط**. (K.) — **سَبَاط الطَّعَامِ** The thing upon which food is spread: (K;) pronounced by the vulgar **سَبَاط**: [and applied by them to such as is long, prepared for a large company of people:] pl. **أَسْبَطَة** [a pl. of pauc.] and **سَبَاطَات**. (TA.)

**سَبِيط** and **مَسْبُوط**, applied to a kid, (S, M, Msb, K,) and to a lamb, (M,) Of which the hair, (Msb,) or wool, (K,) has been removed, (Msb, K,) or cleansed of its hair [or wool], (S,) by means of hot water; (S, Msb, K;) in order to its being roasted: (S;) or of which the [hair or] wool has been plucked off from it, after its having been put into hot water: (M;) or the former, plucked of its [hair or] wool, and then roasted with its skin: (Lth:) and a roasted sheep or goat: the former word of the measure **فَعِيل** in the sense of the measure **مَفْعُول**. (TA.) — See also **سَبِيط**, and its pl. **أَسْبَاط**, voce **سَبُط**; the pl. in three places.

**سَابِط** Boiling water, that scalds (**يَسْبُط**) a thing. (TA.) — Hanging a thing by a rope behind him; from **السَّبُوط** [pl. of **السَّبُط**]. (TA.)

**سَبِيط**: see **مَسْبُوط**.

سمع

1. **سَمِعَهُ**, (S, Msb, K,\*) aor. **ع**, (K,) inf. n. **سَمِعَ** (S, Msb, K) and **سَمِعَ**, or this latter is a simple subst., (Lh, K,) and **سَمَاع**, (S, K,) or this last [also] is a simple subst., (Msb,) and **سَمَاعَة** and **سَمَاعِيَة** (K) and **مَسْمُوع**, (TA,) [He heard it, (namely, a thing, as in the S,) or †him;] and **تَسْمِع**, (Msb, K,) also written and pronounced **اسْمِع**; (K, TA;) and **استمع**; (Msb;) are syn. with **سَمِعَ** (Msb, K) as trans. by itself; (Msb;) and **استمع** [also] is syn. with **سَمِعَ** [as trans. by itself]: (Hā p. 694, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or **استمع** denotes what is intentional, signifying only he gave ear, hearkened, or listened: but **سَمِعَ**, [as also **تَسْمِع** and **استمع**,] what is unintentional, as well as what is intentional. (Msb.) You say, **سَمِعَ الشَّيْءَ** [He heard or listened to, the thing]. (S.) And **تَسْمِعُ الصَّوْتِ** [He listened to, or heard, the sound]. (TA.) [And **سَمِعْتُ لَهُ صَوْتًا** I heard him, or it, utter, or produce, a sound; lit. I heard a sound attributable to him, or it. And **سَمِعَهُ مِنْهُ** He heard it from him. And **سَمِعَهُ عَنْهُ** He heard it as related from him; he heard it on his authority. And **سَمِعَهُ كَذَا يَقُولُ** He heard him say such a thing.] And **سَمِعَ بِهِ** [He heard of it; for **سَمِعَ التَّكَلُّمَ بِهِ**, or the like]. (Kur xii. 31 and xxviii. 36 and xxxviii. 6, S, K, TA.) [When trans. by means

of **ل** alone, or **إِلَى**, it denotes what is intentional.] You say, **سَمِعْتُ لَهُ**, (S, Msb, TA,) and **إِلَيْهِ**, (S, TA,) meaning I gave ear, hearkened, or listened, to him, or it; (S, Msb, TA;) and **لَهُ** **تَسْمِعْتُ**, (Msb,) or **إِلَيْهِ**, and **أَسْمِعْتُ**, (S, TA,) signify the same; (S, Msb, TA;) and so **لَهُ** **أَسْمِعْتُ**, (S, Msb, K,) and **إِلَيْهِ**. (K.) It is said in the Kur [xxxvii. 8], accord. to different readings, **لَا يَسْمَعُونَ** and **يَسْمَعُونَ إِلَى الْمَلَائِكَةِ**, They shall not listen [to the archangels]: (S;) or the former has this signification, they shall not listen to the angels (Bd, Jel) in heaven, (Jel) or the exalted angels: (Bd:) and † the latter, they shall not seek, or endeavour, to listen &c. (Bd.) And in the same [xvii. 50], **نَحْنُ أَعْلَمُ بِمَا يَسْمَعُونَ**, † **بِهِ** **إِذْ يَسْمَعُونَ إِلَيْكَ** [We are cognizant of that on account of which they hearken when they hearken to thee]; **بِهِ** meaning **بِسَبَبِهِ**, (Bd, Jel,) and **لِأَجْلِهِ**, (Bd,) alluding to scoffing, or derision. (Bd, Jel.) [For various usages of **سَمِعَ** and other inf. ns., whether employed as inf. ns. or as simple subst., see those words below.] — It also signifies He understood it; (TA;) he understood its meaning; i. e., the meaning of a person's speech. (Msb.) You say, **لَمْ تَسْمَعْ مَا قُلْتُ لَكَ** Thou didst not understand what I said to thee. (TA.) And such is the most obvious meaning of the verb in the saying, **إِنْ كَانَ يَسْمَعُ الْخَطِيبَ** [If he understand the words of the preacher]; for this is the proper meaning in this case: but it may be rendered tropically, †if he hear the voice of the preacher. (Msb.) — Also He knew it: as in the saying, **سَمِعَ اللَّهُ قَوْلَكَ** [God knew thy saying]. (Msb.) — Also † He accepted it; namely, evidence, and praise: or, said of the latter, † he recompensed it by acceptance: (Msb:) † he paid regard to it, and answered it; namely, prayer: † he answered, or assented to, or complied with, it; namely, a person's speech. (TA.) The saying **سَمِعَ اللَّهُ لِنِجْمِ حَبِيدِهِ** means May God accept the praise of him who praiseth Him: or, accord. to Iamb, may God recompense by acceptance the praise of him who praiseth Him: (Msb:) or may God answer the prayer of him who praiseth Him. (TA, as on the authority of Iamb.) — Also † He obeyed him: as in the saying in the Kur [xxxvi. 24], **إِنِّي أَمُنْتُ بِرَبِّكُمْ فَاسْمِعُونِ** [Verily I believe in your Lord, and do ye obey me]. (TA.) — Lth says that the phrase **سَمِعْتُ أَدْنَى** **وَكَذَا** means † My eye saw Zeyd doing such and such things: but Az says, I know not whence Lth brought this; for it is not of the way of the Arabs to say سمعت ادنى as meaning my eye saw: it is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.)

2. **تَسْمِيعٌ** [inf. n of **سَمِعَ**, as also **تَسْمِيعَة**, q. v. infra, voce **سَمِعَة**,] is syn. with **إِسْمَاعٌ** [The making one to hear]. (K.) You say, **سَمِعَهُ الصَّوْتِ** and **أَسْمِعُهُ** [He made him to hear the sound]. (S.) And **سَمِعَهُ الْحَدِيثِ** (TA) and **أَسْمِعُهُ** (S, TA) [He made him to hear the narra-

tive]; both signifying the same. (TA.) [And *He made to hear of it, or him.*] It is said in a trad., *مَنْ سَمِعَ النَّاسَ بِعَمَلِهِ سَمِعَ اللَّهُ بِهِ*, [Whoso maketh men to hear of his deed,] God will make the ears of his creatures to hear of him on the day of resurrection; (TA;) or *whoso maketh his deed notorious, that men may see it and hear of it, God will make notorious his hypocrisy, and fill with it the ears of his creatures, and they shall be generally acquainted with it, [and He will render him contemptible, and small in estimation,] so that he will become disgraced;* (Mgh;) or the meaning may be, *God will manifest to men his internal state, and fill their ears with the evilness of his secret intentions, in requital of his deed: or, as some relate it, [for *أَسَامِعَ خَلْقَهُ*] we should say, *سَامِعَ خَلْقَهُ*, which is an epithet applied to God; so that the meaning is, *God [the Hearer of his creatures] will disgrace him:* (TA:) [for] — *سَمِعَ بِهِ*, (S, Mgh, Mṣb,) inf. n. *تَسْمِعُ*, (S, Mgh, K,) signifies [also] *He rendered him, or it, notorious, and infamous:* (S, Mgh, K:\*) or *he spread it abroad, for men to speak of it.* (Mṣb.) — Also *He raised him from obscurity to fame.* (S, K:\*) — And *He made him to hear what was bad, evil, abominable, or foul, and he reviled him:* (AZ, T and L in art. *ند*;) and *أَسَمِعَهُ* [also] has the latter of these two significations. (S, K.)*

4. *أَسَمِعَهُ*, inf. n. *إِسْمَاعُ*: see 2, in four places. — *He told him [a thing].* (Mṣb) — *He made him to understand:* the verb being used in this sense in the *Kur* [viii. 23], *لَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ* [Had God known any good in them, He had made them to understand]. (TA.) — *May God not make thee to be deaf.* (TA.) — *She sang.* (TA.) One says to a female singer, *أَسْمِعِينَا* *Sing thou to us:* thus used in a verse of *Tarafah*. (TA.) — *أَسْمَعْتَ* *Thou hast said a saying that ought to be heard and followed.* (Har p. 398.) — *أَسْمِعِ الدُّنُو* † *He made, or put, a *مِصْبَعُ* [q. v.] to the bucket.* (S, K, TA.) And in like manner, *أَسْمِعِ الزُّبَيْلَ* (K) † *He made, or put, what are termed *مِصْبَعَانِ* to the basket.* (TA.) — *أَسْمِعِ بِهِمْ وَأَبْصِرْ*; and *أَبْصِرْ بِهِمْ وَأَسْمِعِ*; see art. *بصر*.

5. *أَسْمِعُ*, also written and pronounced *أَسْمِعُ*: see 1, in the former half of the paragraph, in six places.

6. *تَسَامَعُ بِهِ النَّاسُ* (S, K) *The people heard of it, [or him,] one from another:* (PS, TK:) [or *the people heard one another talk of it, or him:*] or *it, or he, became notorious among the people.* (TA.) — *تَسَامَعُ* also signifies *He feigned himself hearing.* (KL.)

8: see 1, in the former half of the paragraph, in four places.

10: see 1, in the first sentence, in two places.

*سَمِعَ* inf. n. of *سَمِعَ*, (S, Mṣb, K,) like *سَمَاعٌ*, (S, K,) [&c.,] or the latter is a simple subst. [used

in the abstract sense of the former]. (Mṣb.) You say, *أَسْمِعْ سَمَاعًا وَأَطِيعَ طَاعَةً*, [for *سَمِعًا* and *طَاعَةً*, an emphatic mode of expression, meaning *I hear and I obey, or for *سَمِعْتُ سَمَاعًا وَأَطَعْتُ طَاعَةً*, which means the same, but more emphatically; *طَاعَةً* being a quasi-inf. n. for *إِطَاعَةً*]; the verb [of each] being understood: and *سَمِعَ وَطَاعَ*, meaning *My affair is hearing and obeying*. (K.) You say also, [in like manner,] *اللَّهُمَّ سَمِعًا لَا بَلْغًا*, (K,) and *سَمِعَ لَا بَلْغًا*: (TA:) see *سَمِعَ*. And *سَمِعَ أُذُنِي فَلَانًا يَقُولُ* [said to be] the only instance of the kind among inf. ns. of trans. verbs except *رَأَى عَيْنِي*, (TA in art. *رأى*;) [in a copy of the M, in art. *رأى*, written *سَمِعَ أُذُنِي* and *رَأَى عَيْنِي*] and *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي* [My ear heard (lit. my ear's hearing) such a one say that]. (K) — [As a simple subst., it signifies] *The sense of the ear;* (K;) [i. e., of hearing;] *the faculty in the ear whereby it perceives sounds.* (TA.) Thus in the *Kur* [l. 36], *أَوْ أَلْقَى السَّمْعَ*, (TA,) meaning, *Or who hearkeneth.* (Bd, Jel.) [And hence,] *أَمْرُ السَّمْعِ* *The brain;* (Z, O, K;) as also *أَمْرُ السَّمْعِ*. (O, K.) One says, *ضَرَبَهُ عَلَى أَمْرِ السَّمْعِ* [He struck him upon the brain]. (TA.) — [It is also used for the inf. n. of *أَسْمِعَ*. Hence] one says, *قَالُوا ذَلِكَ سَمِعَ أُذُنِي*, and in like manner, *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي*, i. e. *سَمَاعًا*, [They said that making my ear to hear]: (K:) and one may say, *سَمِعًا* [making to hear]: this latter one says when he does not particularize himself. (Sb, K.) And *كَلِمَةُ سَمْعِهِمْ*, with *kesr*, meaning, [He spoke to him making them to hear, or] so that they heard. (TA.) And a poet says,*

سَمَاعٌ وَالْعُلَمَاءُ أَنِّي

أَعُوذُ بِخَيْرِ خَالِكٍ يَا أَبْنَ عَمْرٍو

[Making God and the learned men to hear that I seek protection by the goodness of thy maternal uncle, O son of 'Amr; or *أَعُوذُ بِحَقِّو خَالِكٍ*, i. e. *I have recourse for protection to thy maternal uncle; thus in the TA in art. *حقوق*]; using the subst. in the place of the inf. n., as though he said *إِسْمَاعًا* *عَنِّي*. (TA.) One says also, *أَخَذْتُ ذَلِكَ عَنْهُ سَمَاعًا*, and in like manner, *سَمَاعًا*, [i. e. *I received that from him by being made to hear, which virtually means, by hearsay, or hearing it from him,] making the inf. n. [in each case] to be of a different form from that of the verb to which it belongs [in respect of signification; i. e., using an inf. n. of *سَمِعَ* for that of *أَسْمِعَ*]. (K, TA.) [See also *سَمِعَةٌ*.] — It also signifies *The ear;* (S, Mgh, Mṣb, K;) as also *مِصْبَعُ*, (S, Mṣb, K, TA,) because it is the instrument of hearing, (TA,) and *مِصْبَعُ*, [because it is the place thereof,] (Abou-Jebeleh, TA,) and *سَامِعَةٌ*; (S, K;) or *مِصْبَعُ* signifies the *ear-hole*; (TA;) and so**

*مِصْبَعُ*, and *مِصْبَعُ*: (Er-Rághib, TA:) and *سَمِعَ* is also used as a pl., (S, K,) being originally an inf. n.; but sometimes (S) it has for its pl. *أَسْمَاعُ* (S, Mṣb, K) and *أَسْمِعُ*, (Mgh, O, K,) a pl. of pauc., (TA,) [as is also the former,] and *أَسْمِعُ* is a pl. pl., (S, Mgh, O, K,) i. e. pl. of *أَسْمَاعُ*, (S,) or of *أَسْمِعُ*: (Mgh, O:) [for an ex. of the pl. pl., see 2:] the pl. of *مِصْبَعُ* is *مِصْبَاعُ*; (Mṣb, K;) or this may be an irreg. pl. of *سَمِعَ*, like as *مِصْبَاعُ* is of *مِصْبَعُ*. (Sgh, TA.) You say, *إِنِّ سَمِعْتُكَ* i. e. [Incline thine ear to me; or] *hear thou from me.* (S, K.) And *طَرَقَ الْكَلَامُ السَّمْعَ* [The speech struck the ear]. (Mṣb.) *سَمِعَ* is used as a pl. in the *Kur* [ii. 6], where it is said, *خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ* [God hath set a seal upon their hearts and upon their ears]. (S.) One also says, *فَلَانٌ عَظِيمُ السَّمْعِ* [Such a one is great in the ears]. (S.) The phrase *هُوَ بَيْنَ سَمْعِ الْأَرْضِ وَبَصَرِهَا* means † *It is not known whither he has repaired:* (AZ, K:) or *he is between the ears of the people of the land and their eyes, [so that they neither hear him nor see him,] the prefixed noun *أهل* being suppressed:* (AO, K, TA:) or † *in a void land, wherein is no one;* (ISk, K;) i. e., none hears his speech, nor does any see him, except [the wild animals of] the desert land: (K;) or † *between the length and breadth of the land.* (K, TA.) You say also, *أَلْقَى نَفْسَهُ بَيْنَ سَمْعِ الْأَرْضِ وَبَصَرِهَا* † *He exposed himself to perdition, or imperilled himself, and cast himself no one knew where:* (IAar, Th:) or † *he cast himself where no voice of man was heard, nor eye of man seen.* (K, TA.) — Also *What rests in the ear, of a thing which one hears.* (L, K.) — See also *سَمِعَ*, in three places, beside the two places before referred to.

*سَمِعَ* i. q. *سَمِعَ*, either as an inf. n. or as a simple subst. (Lh, K.) You say, *اللَّهُمَّ سَمِعًا لَا بَلْغًا*, (S, K,) and *سَمِعًا لَا بَلْغًا*, (K,) and *سَمِعَ لَا بَلْغًا*, (TA,) a form of prayer, (K,) meaning *O God, may it be heard of but not fulfilled:* (S, K:) or *may it be heard but not come to:* or *may it be heard but not need to be come to:* or it is said by him who hears tidings not pleasing to him: (K:) Ks says that it means *I hear of calamities but may they not come to me.* (TA.) You say also, *سَمِعَ أُذُنِي فَلَانًا يَقُولُ* [said to be] the only instance of the kind among inf. ns. of trans. verbs except *رَأَى عَيْنِي*, (TA in art. *رأى*;) [in a copy of the M, in art. *رأى*, written *سَمِعَ أُذُنِي* and *رَأَى عَيْنِي*] and *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي* [My ear heard (lit. my ear's hearing) such a one say that]. (K) — [As a simple subst., it signifies] *The sense of the ear;* (K;) [i. e., of hearing;] *the faculty in the ear whereby it perceives sounds.* (TA.) Thus in the *Kur* [l. 36], *أَوْ أَلْقَى السَّمْعَ*, (TA,) meaning, *Or who hearkeneth.* (Bd, Jel.) [And hence,] *أَمْرُ السَّمْعِ* *The brain;* (Z, O, K;) as also *أَمْرُ السَّمْعِ*. (O, K.) One says, *ضَرَبَهُ عَلَى أَمْرِ السَّمْعِ* [He struck him upon the brain]. (TA.) — [It is also used for the inf. n. of *أَسْمِعَ*. Hence] one says, *قَالُوا ذَلِكَ سَمِعَ أُذُنِي*, and in like manner, *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي*, and *سَمِعَ أُذُنِي*, i. e. *سَمَاعًا*, [They said that making my ear to hear]: (K:) and one may say, *سَمِعًا* [making to hear]: this latter one says when he does not particularize himself. (Sb, K.) And *كَلِمَةُ سَمْعِهِمْ*, with *kesr*, meaning, [He spoke to him making them to hear, or] so that they heard. (TA.) And a poet says,

سَمَاعٌ وَالْعُلَمَاءُ أَنِّي  
أَعُوذُ بِخَيْرِ خَالِكٍ يَا أَبْنَ عَمْرٍو

[Making God and the learned men to hear that I seek protection by the goodness of thy maternal uncle, O son of 'Amr; or *أَعُوذُ بِحَقِّو خَالِكٍ*, i. e. *I have recourse for protection to thy maternal uncle; thus in the TA in art. *حقوق*]; using the subst. in the place of the inf. n., as though he said *إِسْمَاعًا* *عَنِّي*. (TA.) One says also, *أَخَذْتُ ذَلِكَ عَنْهُ سَمَاعًا*, and in like manner, *سَمَاعًا*, [i. e. *I received that from him by being made to hear, which virtually means, by hearsay, or hearing it from him,] making the inf. n. [in each case] to be of a different form from that of the verb to which it belongs [in respect of signification; i. e., using an inf. n. of *سَمِعَ* for that of *أَسْمِعَ*]. (K, TA.) [See also *سَمِعَةٌ*.] — It also signifies *The ear;* (S, Mgh, Mṣb, K;) as also *مِصْبَعُ*, (S, Mṣb, K, TA,) because it is the instrument of hearing, (TA,) and *مِصْبَعُ*, [because it is the place thereof,] (Abou-Jebeleh, TA,) and *سَامِعَةٌ*; (S, K;) or *مِصْبَعُ* signifies the *ear-hole*; (TA;) and so**





reason of deafness, or of death; (Bd;) said by way of imprecation: (Az, Er-Rághib:) or *hear thou without being made to hear speech which thou wouldst approve: or not being made to hear what is disliked*; accord. to which explanation, it is said hypocritically: or *hear thou speech which thou wilt not be made [really] to hear*; because thine ear will be averse from it; accord. to which explanation, what follows the verb is an objective complement: or *hear thou without having thine invitation assented to*: (Bd:) or *without having what thou sayest accepted*. (Mujáhid, K.)

**مُسْمِعٌ** [act. part. n. of 4, q. v.] — [Hence,] **مُسْمِعَةٌ** *A female singer*. (S, K.) [See an ex. of the pl. in a verse cited voce **شَارِبٌ**.] — And hence, (TA in art. **زمر**.) the former is applied to † *A shackle*. (K, and TA in art. **زمر**.)

**مُسْمِعٌ** *An instrument of hearing*. (TA.) — See **سَمْعٌ**, in the latter half of the paragraph, in four places. — † *A loop which is in the middle of the [large bucket called] غَرَبٌ, and into which is put a rope in order that the bucket may be even*; (S, K;) so called as being likened to an ear: (El-Mufradát, TA:) or the *part of the [leathern water-bag called] مَزَادَةٌ which is the place of the loop: or what goes beyond, or through, the hole of the loop*. (TA.) — Also, (K,) or **مُسْمِعَانِ**, (El-Aḥmar, TA,) † *The two pieces of wood that are put into the two loops of the [basket called] زَبِيلٌ when earth is taken forth with it from a well*. (El-Aḥmar, K, TA.) — And the latter, (i. e. the dual,) *A pair of socks, or stockings, worn by the sportsman when he is pursuing the gazelles during midday, or during midday in summer when the heat is vehement*. (TA.)

**مُسْمِعٌ** † *Shackled*: the explanation in the K, *shackled and collared*, applies to **مُسْمِعٌ مُسَوِّجٌ** together; not to the former of these two words alone. (TA.) [See **مُسْمِعٌ**.]

**مُسْمِعَاتٌ** [Things heard]. See 4 in art. **جوز**.

**مَسَامِعٌ** is pl. of **مُسْمِعٌ** (Mṣb, K) [and of **مُسْمِعٌ**]. — As a pl. without a sing., it is applied to *All the holes of a human being; such as are [the holes of] the eyes, and such as the nostrils, and the anus*. (TA.)

**مُسْمِعٌ**: see **سَمْعٌ**, in the latter half of the paragraph.

## سمع

**السَّامِعَانِ** *The two sides of the mouth, beneath the two extremities of the mustache, on the right and left*; a dial. var. of **الصَّامِعَانِ** [q. v.]. (IDrd, K.)

## سبق

1. **سَبَقٌ**, (S, O, L, K,) aor. <sup>2</sup>, (O, L,) inf. n. **سَبَقٌ** (S, O, L, K) and **سَبِقٌ**, (L,) *It was, or became, high, or tall*: (S, O, L, K:) or *tall in the highest degree*: (JK:) said of a plant, or herbage, (JK, L,) of a tree, and [particularly] of a palm-tree. (L.) — See also **سَبَقٌ**.

**سَبِقٌ** *Tall*; applied to a man. (Kr, TA.) [See also **سَامِقٌ**.]

**سَبَقٌ** *Pure; sheer; unmixed*. (S, O, K.) You say **كَدَبٌ سَبَقٌ** *A sheer, unmixed, lie*; (S, O;) and **حُبٌّ سَبَقٌ** *pure, unmixed, love*; meaning *such as have overtopped* (سَبَقًا) *every lie and love*. (O.)

**سَبَقٌ**: see **سَبَقٌ**.

**سَبِقَانِ**: see **سَامِقٌ**. — The dual, **سَبِقَانِ**, signifies *The [yokes or] two pieces of wood that belong to the نِيرِ, surrounding the necks of the two bulls, (S, Z, O, K,) like the neck-ring, (S, O,) the two extremities of each being made to meet together beneath the bull's dewlap, and bound with a cord*: (Z, TA:) pl. **أَسْبِقَةٌ**. (TA.) — And [its pl.] **أَسْبِقَةٌ**, *Certain pieces of wood in the utensil upon which bricks, or crude bricks, (لَبِنِ,) are conveyed*. (Ibn-'Abbád, O, L, K.)

**سَبَقٌ** (S, O, K) and **سَبَقٌ** (O, K,) in the Tekmileh with tesheed, [i. e. **سَبَقٌ**,] (TA,) [*Sumach; the rhus coriaria of Linn.; or its berry*:] *a certain fruit, (K,) well known*; (S, K;) *a certain acid thing, with which one cooks*; (O;) *the fruit of certain trees of the [high grounds termed] قَفَافٌ and of the mountains, acid, consisting of bunches of small berries, which are cooked*; (AḤn, TA;) *not known to AḤn as growing in any part of the land of the Arabs except in Syria*; and he says that it is intensely red: in the T, said to be the acid berry called **عَبْرَبٌ**: n. un. with **ة**: (TA:) *it excites appetite; stops chronic diarrhoea; and the application of water in which it has been steeped, or macerated, as a collyrium, is beneficial for the [disorder termed] سَلَاقٌ and for ophthalmia*. (K.)

**سَبَقٌ**: see the next preceding paragraph.

**قَدْرٌ سَبَاقِيَةٌ**: see **عَرَبِيَّةٌ**, in art. **عرب**.

**سَامِقٌ** and **سَبِيقٌ** *High, or tall*; applied to a plant, or herbage, and to a tree, and [particularly] to a palm-tree. (L.) [See also **سَبِيقٌ**.]

## سقر

**مُسَقَّرٌ**: see art. **سقر**.

## سك

1. **سَكٌّ**, [aor. <sup>2</sup>,] inf. n. **سَكٌّ**, *It (a thing) rose, or became high or elevated or lofty*. (S, K.) — And, aor. and inf. n. as above, *He ascended*. (TA.) One says, **أَسَكُّ فِي الرَّيْرِ** *Ascend thou the stairs*. (S, TA.) [See **رَيْرٌ**.] — And **سَكَّهُ**, (S, K,) aor. as above, (TA,) inf. n. **سَكٌّ**, *He raised, elevated, upraised, or uplifted, it*. (S, K.) So in the phrase, **سَكَّ اللَّهُ السَّمَاءَ** [*God raised the heaven*]. (S.)

**سَكٌّ** *The roof of a house, or chamber*: (S, Mgh, \*K:\*) or the *interior uppermost part* [i. e. the ceiling] of a house, or chamber; the exterior

uppermost part thereof being called **صَهْوَةٌ**; (Ḥam p. 725:) or [the height] *from the top to the bottom of a house or chamber*. (K.) [And hence, *The canopy of the heaven or sky: or] the measure of the height of the heaven from the earth: or the thickness thereof, upwards*. (Bd in lxxix. 28.) And *The stature, or height in a standing posture, of anything*: (K:) thus expl. by Lth: one says **بَعِيرٌ طَوِيلُ السَّكِّ** [*A camel tall of stature*]. (TA.) [In the present day, it signifies *The extent of anything from top to bottom; its height, depth, and thickness*: and is vulgarly pronounced **سَمَكٌ**.]

**سَمَكٌ** *Fish*; syn. **حَوْثٌ**; (K;) *a kind of aquatic creatures*: [a coll. gen. n.:] n. un. with **ة**: pl. of the former **سَمَاكٌ** and **سَمُوكٌ**. (S, TA.) **شَوَى** **فِي الْحَرِيقِ سَمَكَهُ** [*He broiled his fish in the fire of a burning house*] is a post-classical prov. of the people of Baghdád, relating to the concealing, disguising, or cloaking, of a fault, for the purpose of seizing an opportunity; originating from the fact that the thief used, when he saw the fire of a burning house in a place, to go thither for the purpose of theft; and if it were in his power, he did what he desired; and if he were lighted on, he said, *I came to broil a fish*. (Mṣr, in Ḥar pp. 481-2.) — **السَّمَكَةُ** [is a name of † *The constellation Pisces; also called السَّمَكَانِ*]; *a certain sign of the Zodiac*; (K, TA;) thought by ISd to be so called because it is a watery sign; and also called **الْحَوْثُ**. (TA.)

**سَمَاكٌ** *A thing with which a thing is raised, elevated, upraised, or uplifted*; (K, TA;) *whether a wall or a roof*: (TA:) pl. **سَمَاكٌ**. (K.) — **السَّمَاكَانِ** is the name of *Two bright stars*; **السَّمَاكُ الْأَعَزَلُ** and **السَّمَاكُ الرَّامِعُ**: (S, O, K:) the former is *a star [namely α] in Virgo, called by astrologers السُّنْبُلَةُ [or Spica Virginis]*; (Kzw;) and is *one of the Mansions of the Moon*, (S, O, and Kzw in his descr. of the Mansions of the Moon,) *the Fourteenth thereof*; (Kzw ibid. ;) it is *one of the أَنْوَاءُ* [pl. of **نَوْءٌ**, q. v.], and *rises aurorally in تشرين الأوَّلُ [October, O. S.; its auroral rising, in Central Arabia, about the commencement of the era of the Flight, began on the 4th of that month]*; it is called **الاعزل** because it has no star [near] before it, like the **اعزل** that has with him no spear; or, as some say, because, when it rises [aurorally], it is not accompanied by wind nor by cold: (TA:) the latter **سَمَاكٌ**, i. e. **الرَّامِعُ**, [thus called for a reason expl. in art. **رمع**, q. v., is the star Arcturus, and] is *not of the Mansions of the Moon*, (S, O, TA,) and has not any **نَوْءٌ** [here meaning *supposed influence in bringing rain &c.*]; it is *towards the north; the former being towards the south*; (TA;) and is also called **السَّمَاكُ الْهَرَزْمِيُّ**: (AZ, TA in art. **رمع**;) [it is erroneously said that] *the سَمَاكَانِ are in the sign of Libra*: (TA:) and it is said that *they are the two hind legs of Leo* (**رِجْلَا الْأَسَدِ**) (S, O, K:\*) [for it appears, as I have before observed, (voce **فِرَاعٌ**), that the ancient Arabs, or many of them, extended the figure of Leo (as they did

also that of Scorpio) far beyond the limits which we assign to it: and hence,] السماك الاعزل was also called ساق الأسد [the thigh, or the hind shank, of Leo]. (Kzw in his descr. of Virgo.) The rhyming-proser says, إِذَا طَلَعَ السَّمَكَ ذَهَبَ الْعَكَكَ فَأَصْلَحَ فَنَّاكَ وَأَجَدَّ حِذَاكَ فَإِنَّ الشِّتَاءَ قَدْ أَتَاكَ [When السماك rises aurorally, (i. e. السماك الاعزل,) the sultriness has gone, therefore do thou put thy court, or yard, in good condition, and renew thy sandal, for the winter has come to thee: فَنَّاكَ and حِذَاكَ being contractions of فَنَاءَكَ and حِذَاءَكَ, for the sake of the rhyme]. (O, TA.) The نَوْء [here app. meaning the rain consequent upon the auroral setting] of السماك الاعزل [about the 4th of April, O. S. in Central Arabia] is abundant, but disapproved, because it gives growth to the نَشْر [q. v.], which diseases the camels that pasture upon it. (Kzw in his descr. of the Mansions of the Moon.) [The epithet سَمَاكِي is applied to the rain above mentioned.] — السَّمَكَ also signifies, (K,) or سَمَاكَ التَّرْقُوتِ, (Ibn-'Abbád, O,) The upper part of the chest, next to the collar-bone. (Ibn-'Abbád, O, K.)

سَمَاكِي: see the next preceding paragraph.

سَمِيكَاة i. q. حَسَاسٌ; (S, O, K;) i. e. Certain small fish, which are dried; also called هَفَّ. (O, TA.)

سَمَاكٌ A fishmonger. (MA.)

سَمَامٌ A high, (S, TA,) or long and high, and plump, (TA,) camel's hump. (S, TA.) — سَمَامٌ وَأَقْبَالُكَ سَمَامٌ † [Thy nobility is lofty, and thy good fortune is high]. (A and TA in art. لَمَك.)

السَّمَاكَاتُ The heavens; (K;) which are seven in number: (TA:) or so السَّمَوَكَاتُ: (S:) or this is wrong; or it is a dial. var.: (K:) the latter word is used by the vulgar, but is correct. (TA.)

سَمَاكٌ A pole of a [tent such as is called] سَمِيكَاة, (S, K,) which latter is raised thereby. (S.)

سَمُوكٌ Tall; (IDrd, O, K;) applied to a man. (IDrd, O.) — And, applied to a horse, [من الحَيْلِ] in the CK being a mistake for الخَيْلِ, † Firm (Ibn-'Abbád, Z, O, K, TA) in the [ribs called] جَوَانِحِ. (Z, TA.) — السَّمُوكَاتُ: see السَّمَاكَاتُ.

سَمِيكٌ and بَيْتٌ مَسْمُوكٌ A tall house or tent. (TA.)

سَمِيكٌ: see what next precedes.

سمل

1. سَمَلَ عَيْنَهُ, (S, \* M, Mgh, \* Mṣb, K,) aor. 2, (M, Mṣb,) inf. n. سَمَلٌ, (S, M, Mṣb,) He put out, or blinded, (فَعَا) his eye (S, M, Mgh, Mṣb, K, TA) with an iron instrument (S, Mṣb, TA) made hot; (S, Mṣb;) or with some other thing; sometimes with a thorn; (TA;) like سَمَرَهَا: (M

and K in art. سمر:) and he pulled it out: (Mgh:) and سَمَلَهَا signifies the same. (Fr, K.) — سَمَلَ الْحَوْضَ, (S, M, K,) inf. n. as above; (M;) and سَمَلَهُ, (M, K,) inf. n. تَسْمِيلٌ; (TA;) He cleansed, or cleared, the watering-trough, or tank, (S, M, K,) from the سَمَلَةَ, (M, K,) [i. e.] from the black mud, or black fetid mud, [that was in it,] and from the mud, or clay. (S.) And سَمَلْتُ الْبَيْتَ I cleansed, or cleared out, the well. (Mṣb.) — سَمَلَ بَيْتَهُمْ, (S, M, Mṣb, K,) aor. and inf. n. as above, (S, M,) He effected a rectification of affairs, or an adjustment, or a reconciliation, between them; as also سَمَلَ: (S, M, K:) or he strove, laboured, or exerted himself, in effecting a rectification between them; and so فِي الْبَعِيشَةِ [in respect of the means of subsistence]. (Mṣb.) — سَمَلَ, (S, M, K,) aor. 2, (M,) inf. n. سَمُولٌ (S, M, K) and سَمُولَةٌ, [or this is probably the inf. n. of the latter of the next two following syn. verbs,] (K,) It (a garment, or piece of cloth,) was, or became, old, and worn out; as also سَمَلَ: (S, M, K;) and so سَمَلَ, like كَرَمَ: (K;) and سَمَلَ, inf. n. اسْمِلَانٌ. (TA.) — See also the next paragraph.

2. سَمَلَ الْحَوْضَ: see 1. — سَمَلَ الْحَوْضَ, (M, K,) inf. n. تَسْمِيلٌ, (K,) The watering-trough, or tank, yielded but little water. (Lh, M, K.) And in like manner, (K,) سَمَلَتِ الدَّلْوُ, (M, K,) inf. n. as above, (K,) The bucket yielded, (M,) or produced [from the well], only what is termed السَمَلَةَ, (K,) i. e., (TA,) little water; (M, TA;) as also سَمَلَتِ, (K,) inf. n. سَمَلٌ; but the former verb is said by Fr to be preferable. (TA.) — سَمَلَ فَلَانًا بِالْقَوْلِ He was soft, or tender, or easy and sweet, or elegant, graceful, or ornate, to such a one, (رَفِقٌ لَهُ, in the CK لَهُ) in speech. (K.) — And accord. to IDrd, تَسْمِيلٌ signifies A laxness of the ذَكَر on the occasion of جَمَاع. (TA.)

4: see 1, in two places.

5. تَسْمَلُ, (K,) or تَسْمَلُ سَمَلًا, (M,) He drank, or took, remains in a vessel, (M, K,) of wine, or beverage, &c. (M.) — And تَسْمَلُ التَّبِيدَ He persevered, or persisted, in the drinking of the [beverage called] تَبِيدٌ. (Lh, M, K.)

8: see 1, first sentence.

Q. Q. 4. اسْمِلَانٌ, (S, O, K,) inf. n. اسْمِلَانٌ, (S,) He (a man, O) was, or became, slender, lean, or lank, (S, O, K,) in the belly. (S, \* O, \* K.) — Said of the shade, It contracted; or went away; syn. قَلَصَ, (O,) or اِرْتَفَعَ. (TA.) The phrase إِذَا اسْمِلَانٌ التَّبَعُ, in a verse which is here cited in the S and O and TA, [and which I have cited in art. تَبَع.] means [accord. to J,] إِذَا رَجَعَ الظِّلُّ إِذَا رَجَعَ الظِّلُّ إِلَى أَصْلِ الْعُودِ [app. When the shade cast by the leaves of a tree returns to the lower part of the branch; i. e. when the sun becomes high: virtually the same as when the shade contracts]: (S, TA:) or, as some say, by التَّبَعُ is meant [the star, or asterism, called] الدَّبْرَانُ, and the phrase means when الدَّبْرَانُ rises. (TA. [See art. تَبَع.]

— Said of a person's face, It became altered in consequence of emaciation. (TA.) — See also 1, last sentence but one.

سَمَلَ: see سَمَلَةٌ, in three places. — Applied to a garment, or piece of cloth, Old, and worn out; (S, M, K;) as also سَمَلَةٌ and سَمِيلٌ and سَمُولٌ (M, K) and سَمِلٌ and مُسْمِلٌ: (K:) the pl. of سَمَلَ is أَسْمَالٌ: (A'Obeyd, TA:) and one says also تَوْبٌ أَسْمَالٌ, (S, M, K,) like رَمْحٌ أَقْصَادٌ and بَرْمَةٌ أَعْيَازٌ. (S.) The phrase سَمَلَ قَطِيفَةً occurs in a trad. [as meaning An old and worn-out garment of the kind called قَطِيفَةٌ]: and in another trad., أَسْمَالٌ مُكَلِّتِينَ [meaning two old and worn-out small garments of the kind called مَلَاةٌ]; مَلَاةٌ being a dim. of مَلَاةٌ. (TA.) And سَمُولٌ signifies [in like manner] An old and worn-out [garment of the kind called] كَسَاءٌ, on the authority of Ez-Zejjajee. (M.) — Also, (i. e. سَمَلَ,) applied to a ewe, Having ragged wool: — and سَمَلَ سَمَلَ is A cry by which a ewe is called to be milked. (O, TA.)

سَمَلَ: see the next preceding paragraph.

سَمَلَةٌ Tears poured forth (AZ, K) by the eyes affected with pain in consequence of hunger, (AZ,) or on an occasion of vehement hunger, (K,) as though putting out the eye. (AZ, K.) — See also the next following paragraph.

سَمَلَةٌ A small quantity of water (S, M, K) remaining in the bottom of a vessel &c.; like سَمَلَةٌ: (S:) as also سَمَلَةٌ: (S, M, \* K: [app., accord. to the M, the latter is syn. with the former absolutely:]) pl. سَمَلٌ, (S, M, K,) which is used of wine, or beverage, &c., (M,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] سَمُولٌ (As, S) and أَسْمَالٌ [a pl. of pauc.]: (AA, S:) and سَمِلَانٌ [app. pl. of سَمَلَ, agreeably with analogy,] signifies remains of [the beverage called] تَبِيدٌ, (M, K,) and of water also. (TA.) Also A remaining portion of water in a watering-trough, or tank: (M, K:) and, (K,) as some say, (M,) black mud, or black fetid mud, (M, K,) therein: (M:) pl. سَمَلٌ [or rather this is a coll. gen. n., as observed above,] and سَمَالٌ; (M, K;) and سَمَائِلٌ is pl. of the latter of these pls. (TA.) — See also سَمَلَ.

سَمَلَانٌ: see the next preceding paragraph.

سَمُولٌ } see سَمَلَ.  
سَمِيلٌ }

سَمَالٌ [One who puts out the eyes of others]. A certain tribe were called سَمَالٌ, (M, K, \*) or بَنُو سَمَالٍ, (S, TA,) because their founder had put out the eye of a man. (S, M, K.)

سَمَلٌ One who strives, labours, or exerts himself, (S, M, K,) in, (S,) or for, (M, K,) the right management of affairs for procuring the means of subsistence. (S, M, K.)

سَمُولٌ: see سَمَلَ.

**فَنَجَانَةٌ** *A small [cup of the kind called]* **سَوْمَلَةٌ** (S, M, K, TA,) which latter is a post-classical word, originally **فَلْجَانَةٌ**: or the **سوملة**, as some say, is a **صَالِبَةٌ**, an arabicized word from the Pers. **پياله**; which is also called **طَرَجَهَارَةٌ**; (TA;) and this is the same as the **فَلْجَان**. (TA voce **طَرَجَهَارَةٌ**.)

**مُسَيْلٌ** *Slender, lean, or lank, in the belly;* (M, K;) applied to a man. (TA.) — See also **سَيْلٌ**. — Also *A certain bird.* (K.)

## سَلَقٌ

**سَلَقٌ** *An even plain;* (K, TA;) like **سَلَقٌ**; mentioned by J in art. **سَلَقٌ**; or *a desert in which is no herbage: or an even tract of land destitute of herbage: and [the pl.] سَلَقَاتٌ signifies [deserts such as are termed] صَحَارَى: or, accord. to El-Wáhidí, *far-extending, long land.* (TA.) [See an ex. in a verse cited voce **أَرْقَلٌ**: and another voce **رِيَاغٌ**, in art. **رَبِيعٌ**.] — [Hence,] † *A woman that bears no offspring: likened to land that does not give growth to anything.* (TA.) — † *A woman bad in sexual intercourse; as also with ة.* (TA.) And the latter, † *A woman that has no إِسْتِنَانٌ [or labia majora of the vulva]:* (TA:) [or] *a woman having no buttocks.* (ISK, TA in art. **رَفَعٌ**.) — And † *A clamorous old woman: or, accord. to AA, one of evil disposition.* (TA.)*

**كَدْرٌ سَمَاتٌ** [like **سَمَاتٌ**] *A sheer, unmixed, lie.* (TA.)

## سَمِنَ

1. **سَمِنَ** (S, M, L, Mṣb, K,) aor. **سَمِنَ**; (L, Mṣb, K;) and **سَمِنَ**, aor. **سَمِنَ**; (Mṣb;) inf. n. of the former **سَمِنَ** (S, M, L, K) and **سَمَانَةٌ** (M, L, K,) or the former is a simple subst. (Mṣb) [and the latter by rule inf. n. of the latter verb]; *He was, or became, fat, or plump;* (S, M, L;) or *in the condition of having much flesh and fat:* (Mṣb:) and **سَمِنَ** has a like meaning [i. e. *he was, or became, fattened, rendered plump, or made to have much flesh and fat.*] (S, L.\*). A poet says,

• **رَكِبْنَاهَا سَمَانَتَهَا فَلَمَّا** •  
• **بَدَتْ مِنْهَا السَّنَابِنُ وَالضُّلُوعُ** •

(IAgr, M, L,) meaning *We rode her during her state of fatness, or plumpness, [but when the edges of her vertebrae, and the ribs, became apparent, . . .]* (M, L.) — [Hence,] **سَمِنَ البُرِّ**, inf. n. **سَمِنَ**, † *The wheat became full in the grain.* (A in art. **صَفَرٌ**.) — **سَمِنَهُ** (S, M, L, K,) aor. **سَمِنَ**, inf. n. **سَمِنَ** (S, M, L,) *He made it, [or prepared it,] namely, food, with سَمِنَ [q. v. infra];* (M, L, K;) as also **سَمِنَهُ**, and **سَمِنَهُ**: (K:) or the first signifies, (S,) or signifies also, and so † the second and † third, (M, L,) *he moistened it, and stirred it about,* (S, M, L,) namely, food, (S, L,) or bread, (M, L,) *with سَمِنَ* (S, M, L,) **سَمِنَ لِهِمْ** for them. (S.) — Also, and **سَمِنَهُ** (L,) or **سَمِنَ القَوْمِ** (M, K,) aor. and inf. n. as above, (M,) *He fed him, or the people, or party, with سَمِنَ.* (M, L, K.) —

And **سَمِنْتُ لَهُ** *I seasoned his bread for him with سَمِنَ.* (L.)

2. **سَمِنَهُ** (S, M, L, Mṣb, K,) inf. n. **تَسْمِينٌ**; (K;) *He, or it, rendered him fat, or plump;* (S, M, L, K;\*) or *caused him to have much flesh and fat:* (Mṣb:) and **سَمِنَهُ** signifies the same. (M, L, Mṣb.) It is said in a prov., **سَمِنَ كَلْبِكَ يَا كَلْبُكَ** [Fatten thy dog, and he will eat thee]. (S, L, Mṣb.) [See Freytag's Arab. Prov., i. 609.] — **سَمِنَهُم** (S, M, L,) inf. n. as above, (S, L,) *He furnished them with سَمِنَ for travelling-provision, &c.* (S, M, L.) — See also 1, in two places. — **تَسْمِينٌ** also signifies *The act of cooling,* (S, M, L, K,) in the dial. of Et-Táif (S, M, L) and El-Yemen. (S.) A fish was brought to El-Hajjáj, (S, M, L,) broiled, (L,) and he said to the cook, (S,) or to the man who brought it, (M, L,) **سَمِنَهَا** (S, M, L,) meaning *Cool it:* (S:) the man who brought it knew not what he meant; so 'Ambeseh Ibn-Sa'eed said to him, *He says to thee Cool it (M, L) a little.* (L.)

4. **اسْمِنَ** *He (a man, M, L) was fat, or plump, by nature.* (M, L, K.) — *He (a man, S, M, L) possessed a thing that was fat, or plump:* (S, M, L, K;) or *bought such:* (M, L, K;) or *gave such* (S, M, L, K) *to another.* (S.) And **اسْمِنَ القَوْمِ** *The people, or party, became in the state of those whose cattle had become fat, or plump.* (M, L, K;\*) — Also *He bought سَمِنَ.* (L.) — And **اسْمِنُوا** *They became in the condition of having much سَمِنَ.* (M, L, K.) — **اسْمِنَهُ**: see 2: — and see also 1, in three places.

5: see 1. — [Hence,] **تَسْمِينٌ** also signifies † *He prided himself in the abundance of his wealth, and collected it but did not expend it:* (TA in art. **هِنَا**;) or *he made a boast of abundance of goodness, or goods, which he did not possess; and laid claim to nobility that was not in him: or collected wealth for the purpose of attaining to the condition of the noble: or loved to indulge himself largely in eatables and drinkables that are the causes of fatness, or plumpness.* (L.)

10. **اسْتَسْمِنَهُ** *He deemed, or reckoned,* (S, L, Mṣb, K,) or *he found,* (M, L, K,) *it, or him, (namely, a thing, M, L, and flesh-meat, L, or a man, K,) to be fat, or plump,* (S, M, L, K,) or *to have much flesh and fat:* (Mṣb:) or *he sought it, or demanded it, fat, or plump.* (M, L.) — And **جَاؤُوا يَسْتَسْمِنُونَ** *They came seeking, or demanding, that سَمِنَ [in the CK السَمِينِ i. e. that which was fat or plump] should be given to them.* (S, M, L, K;\*)

**سَمِنٌ** *Clarified butter; ghee; i. e. سَلَا of fresh butter,* (M, L, K,) or *of milk;* (L;) *it is of the cow, and sometimes of the goat:* (S, L:) *what comes forth,* (Mgh,) or *is made,* (Mṣb,) [or clarified, by cooking it, or boiling it, sometimes with an admixture of سَوِيق (or meal of parched barley or wheat), or dates, or globules of gazelles' dung, (see **خَلَاصَةٌ**, and **قَشْدَةٌ**, and **قَلْدَةٌ**)] *from the milk of cows, and of goats,* (Mgh, Mṣb,) or *sheep:* (Mṣb:) [n. un. with ة:] pl. [of mult.] **سَمِينَانٌ** (S, M, L, Mṣb, K, in the CK [erroneously] **سَمِينَانٌ**)

and **سَمُونٌ** and [of pauc.] **أَسْمُونٌ**: (M, L, K;) *it counteracts all poisons, clears away the filth from foul ulcers, matures all tumours, and removes the [discoloration and spots termed] كَلَفٌ and نَمَشٌ from the face, applied as a liniment.* (K.) — **سَمِنَ البَيْبِدِ** [Decocted juice of the colocynth, or of its pulp, or seed]. (TA voce **خَوْتَعٌ**, q. v.)

**هُزَانٌ سَمِينٌ** *Fatness, or plumpness; contr. of هَزَانٌ;* (M, L;) or *the condition of having much flesh and fat.* (Mṣb.) [See 1, first sentence.]

**سَمِينَةٌ** (M, L,) or **سَمِينَةٌ**, with damm, (K,) *A certain herb,* (M, L, K,) *having leaves, and slender twigs, and a white flower: said by AHn to be of the [kind called] جَنْبِيَّة* (M, L,) *which grows forth بِنُجُومِ الصَّيْفِ [which may mean either by the influence of the stars of the season called الصَّيْف, i. e., of its rains, or with the herbs of that season, in either case in spring or summer,] and is evergreen.* (M, L, K.)

**سَمِينَةٌ** *A medicine for fattening, or rendering plump:* (M, L, K;) or *a medicine by which women are fattened, or rendered plump.* (T, S, L.) — See also **سَمِينَةٌ**.

**السَمِينِيَّةُ** *A certain sect of idolaters, who assert the doctrine of metempsychosis, and deny that knowledge comes from informations;* (S, Mṣb;) *a certain people, of the Indians, who hold that the duration of the present world is from eternity, or that it is everlasting,* (M, L, K,) and *assert the doctrine of metempsychosis:* (K;) the word is said to be an irregular rel. n. from **سَمُونَاتٌ**, a town of India. (Mṣb.)

**سَمِينٌ** *Fat, or plump;* (S, M, L, K;\*) *contr. of مَهْرُؤٌ;* (S, L;) or *having much flesh and fat;* (Mṣb;) and **سَمِينٌ** signifies the same: (M, L, K;) fem. with ة: (M, L, Mṣb:) [see **سَاحٌ**] pl. (of the first, and of its fem., Mṣb) **سَمِينَانٌ** (Sb, M, L, Mṣb, K,) used instead of **سَمِينَةٌ**, which they did not say: (Sb, M, L;) accord. to Lh, (M, L,) **سَمِينٌ** signifies *fat, or plump, by nature;* (M, L, K;) applied to a man: and some say **أَمْرَةٌ سَمِينَةٌ** meaning *a woman fat, or plump, syn. مَكْرَمَةٌ (M, L,) or **أَمْرَةٌ مَسْمُونَةٌ** [in measure], meaning [a woman rendered fat, or plump,] *by nature;* (K;) and **سَمِينَةٌ بِالْأَدْوِيَةِ** [rendered fat, or plump, by medicines]; (M, L, K;) and woe, on the day of resurrection, by reason of languor in the bones, is denounced in a trad. against women who make use of medicine to render themselves thus. (L.) — [Hence,] **أَرْضٌ سَمِينَةٌ** † [Fat land; i. e.] *land of good soil, with few stones, strong to foster plants or herbage:* (M, L;) or *land consisting of soil in which is no stone.* (K.) — And **كَلَامٌ سَمِينٌ** † *Chaste, eloquent, or excellent, language.* (L in art. **قَصْدٌ**.) — See also **مَسْمُونٌ**.*

**سَمَانِيٌّ** [accord. to those who make the alif to be a sign of the fem. gender] or **سَمَانِيٌّ** [accord. to those who make that letter to be one of quasi-coordination] *A certain bird,* (S, M, L, Mṣb, K,)

well known; (Msb;) [the quail; tetrao coturnix : so called in the present day: and also called سَلْوَى:] used as a pl. and as a sing.; (M, L, K;) sometimes as a sing.: (M, L:) [or] the n. un. is سَمَانَةٌ: (S, M, L, K;) pl. سَمَانِيَاتُ: (S:) one should not say سَمَانِي, with tesheed. (S, L.)

سَمَانٌ A seller of سَمْن. (S, M, L.) — Also Certain dyes [or pigments] with which one decorates, or embellishes. (M, L, K.) [See also سَمَانٌ, in art. سمر.] — سَمَانٌ, the name of A certain plant, see in art. سمر.

سَامِنٌ: see سَمِينٌ. — Also A possessor of سَمْن: (M, L, K;) like لَابِنٌ and تَامِرٌ as meaning “a possessor of milk” and “of dates.” (L.)

أَسْمَانٌ Waist-wrappers; syn. أَزْرٌ [pl. of أَزَارٌ]: and old and worn-out garments or pieces of cloth: (L:) or old and worn-out أَزْرٌ. (K.)

سَمِينٌ: see its fem., with ة, voce سَمِينٌ.

سَمِينٌ; and its fem., with ة: see سَمِينٌ. — قَوْمٌ مُسَمِينُونَ A people, or party, whose cattle have become fat, or plump. (L.)

طَعَامٌ مُسَمِّنَةٌ لِلْجَسَدِ [Food that is a cause of fattening to the body]. (M, L, K; \* in the CK [erroneously] مُسَمِّنَةٌ.) [See also an ex. voce كَفَلَةٌ.]

سَمِينٌ: see its fem., with ة, voce سَمِينٌ.

سَمْنٌ Food made [or prepared] with سَمْن: (L:) or moistened, and stirred about, therewith: (S:) [and سَمِينٌ signifies the same; for] a rájiz says,

\* فَبَاكَرْتَنَا جَفْنَةٌ بَطِينَةٌ \* لَحْمٌ جَزُورٌ عَثَّةٌ سَمِينَةٌ \* [And a capacious bowl came to us early in the morning, flesh of a slaughtered camel, lean, prepared with clarified butter]: i. e. مَسْمُونَةٌ, from السَمْن, not from السَمْن. (S, L.)

سهندل

سَهْدَلٌ [The phenix;] a certain bird that is in India; that enters into the fire without having its plumage burned: (Kr, M, K; \* [mentioned in the M as a quadrilateral-radical word; the ن being regarded by ISd as augmentative:]) also called سَهْدَلٌ, with ب [in the place of م]: it is said that when it becomes extremely aged, and is without offspring, it casts itself into burning coals, and returns to its youthful state. (TA.) [See also سَهْدَلٌ, in art. سدل.]

سهدر

سَهْدَرٌ Fat, as an epithet, (S, K,) applied to a boy, in praise of his fleshiness; (Fr, S;) a boy fat and fleshy. (TA.) — † The penis, (K,) as likened to a fat, or fat and fleshy, boy. (TA.) — Applied to a country, or region, (بَلَدٌ,) Ample, (S, K,) wide, or far-extending, in its limits: or in which the sight is perplexed by its levelness.

Bk. I.

(TA.) — A land far-extending; that causes one to lose his way in it. (K, TA.)

سهر

Q. 1. سَهْرٌ, said of seed-produce, It did not multiply; as though every grain [of the seed] had its [single] head. (T, K.)

Q. 4. اسَهْرٌ It (a spear, TA) was, or became, hard. (S, K.) — It (a thorn) was, or became, dry, or tough, and hard. (S.) — It was, or became, strong; (said of a rope; TA;) or pressing, or severe, or difficult; (said of an affair; TA;) or intense; (S, K;) said of darkness: (S, TA;) and, said of darkness, it became disagreeable, and intense. (K.) — He (a man) became vehement in fight. (S.) — It (a penis) became straight and erect. (K, TA.)

قَنَاةٌ سَهْرِيَّةٌ, (S, K,) and رَمْحٌ سَهْرِيٌّ, (S, K,) A hard spear, (S, K,) and a hard spear-shaft: (S:) or so called in relation to a man named سَهْرٌ, (S, K,) husband of رَدِيَّةٌ, (K,) who (as well as his wife, K) used to straighten spears: (S, K;) or in relation to a town or village of Abyssinia, (K,) called سَهْرٌ: so says Ez-Zubeyr Ibn-Bekkar, but Sgh distrusts this; and the former opinion is the more common. (TA.) You say also رَمَاحٌ سَهْرِيَّةٌ [Hard spears; &c.]. (S.) — وَتَرٌ سَهْرِيٌّ A strong bow-string. (TA.) — قَدٌّ سَهْرِيٌّ A straight stature. (TA.)

مُسَهْرٌ A tough thorn. (TA.) — A penis hard and strong; or distended and erect and hard: (L, TA: [but in both, عود, as an epithet applied to ذَكَرٌ, is put by mistake for عَرْدٌ]:) or the penis [itself]. (K.) — Straight. (AZ.)

سو

1. سَمَا, (S, M, Msb, K,) first pers. سَمَوْتُ, like عَلَوْتُ, (S,) aor. يَسُو, (Msb, TA,) inf. n. سَمُو; (S, M, K;) and سَمِي, first pers. سَمَيْتُ, (Th, S, TA,) like عَلَيْتُ; (S;) He, (a man, Th, S,) or it, (a thing, M,) was, or became, high, lofty, raised, upraised, uplifted, upreared, exalted, or elevated; it rose, or rose high: (S, M, Msb, K;) and سَمِي signifies the same. (MA. [See also 5.]) — سَمَا لِي الشَّيْءُ The thing became raised from afar so that I plainly distinguished it: (K:) or, as in the S, سَمَا لِي الشَّخْصُ the form, or figure, seen from a distance, rose, or became raised, to me [i. e. to my view] so that I plainly distinguished it. (TA.) — سَمَا الْهَيْلَالُ The moon near the change rose مُرْتَفِعًا [app. meaning upreared, not decumbent: see أَدَقُّ]. (TA.) — نَحْوَهُ سَمَا لَهُ He rose, and betook himself, to, or towards, him, or it. Hence, [or] I will not [or (unless the phrase be an apodosis) I did not] rise and hasten to fight you. (TA.) — سَمَا بَصْرَهُ His sight, or eye, rose, or became raised. (S, TA.) [And سَمَا طَرَفَهُ lit. signifies the same; but means † His look was lofty; or he was proud: see سَامِرٌ, below.] — سَمَا is also said of him who is termed

سَمِي and شَرِيْفٌ [i. e. it signifies He was, or became, noble; or high, or exalted, in rank].

(TA.) — سَمَتْ هَيْمَتُهُ إِلَى مَعَالِي الْأُمُورِ [His ambition soared, or aspired, to high things, or the means of attaining eminence;] he sought glory, or might, and eminence. (Msb, TA.) — سَمَا بِي [A yearning, or longing, of the soul arose in me after it had ceased]. (TA.) — هُمْ يَسْمُونَ عَلَى الْهَيْئَةِ They exceed [or are above] the number of a hundred. (TA.) — سَمَوْا, (S, K, TA,) and اسْتَمَوْا, (S,) They went forth to pursue the animals of the chase (S, K, TA) in their deserts: (TA:) [or] one says of the hunter, or sportsman, يَسْمُو الْوَحْشَ, and يَسْتَمِيهَا, meaning he sees, or looks to see, (يَتَعَيَّنُ,) the coming forth of the wild animals, and pursues them. (M. [See also 8 below.]) — سَمَا الْفَحْلُ, inf. n. سَمَاوَةٌ, The stallion sprang, or rushed, upon, (S,) or he overbore, (S, \* M, K,) his she-camels that had passed seven or eight months since the period of their bringing forth. (S, M, K.) — سَمَا بِهِ: see 4. — See also 2.

2. يَفْلَانٌ and سَمَاهُ فُلَانًا, (S, M, Msb, K,) accord. to Sb originally with ب, but Lh says that the former is that which is usual, (M,) [inf. n. تَسْمِيَةٌ,] and in like manner اسْمَاهُ, (S,) i. e. اسْمَاهُ فُلَانًا and يَفْلَانٌ, (M, K,) and accord. to Th, يَفْلَانٌ and سَمَاهُ فُلَانًا, (K, [in the correct copies of which the form of the verb first mentioned is without tesheed, while in the CK the first and last are both alike with tesheed, or, as is said in the M, Th has mentioned سَمَوْتُهُ, but none other has mentioned it,]) He named him, or called him, Such a one; (S, M, Msb, K;) as Zeyd; i. e., he made Zeyd to be his name, his proper name. (Msb.) — [One says also, سَمَى اللَّهُ عَلَى شَيْءٍ, or simply سَمَى عَلَيْهِ, which is the more common, meaning He pronounced the name of God, saying بِسْمِ اللَّهِ (In the name of God), upon, or over, a thing; such as food, and an animal about to be slaughtered.] The Prophet said, وَدُنُوا وَدُنُوا, [cited, with some variations, and expl., in arts. سَمَى and سَمَتُ,] meaning سَمُوا اللَّهَ [Pronounce ye the name of God, &c.]; i. e. whenever ye eat, [before ye begin to do so, accord. to the general custom, or] between two mouthfuls. (M.)

3. سَمَاهُ, (S, M, K, TA,) inf. n. مَسَامَاةٌ, (TA,) He vied, competed, or contended for superiority, in highness, loftiness, or eminence, or in glory, or excellence, [or in an absolute sense,] with him; syn. عَالَاهُ, (M,) or فَاخَرَهُ, and بَارَاهُ. (K.) It is said in the trad. respecting the lie [against 'A'ishah], لَمْ تَكُنْ أَمْرًا تُسَامِيهَا غَيْرَ زَيْنَبَ, meaning There was not any woman that vied with her in eminence (تَعَالَاهَا and تَفَاخَرَهَا) except Zeyneb; (TA.) And الْمَطَاوَلَةُ فِي الْحُظُوفِ meaning سَمَاهُ. (TA.) And one says, فُلَانٌ لَا يَسَامِي وَقَدْ عَلَا مِنْ سَمَاهُ, [Such a one will not be vied with in highness, &c.: and he has overcome him who vied with him, &c.]. (S.) And إِنَّ أَمَامِي مَا لَا أَسَامِي, said when one fears an affair, or event, before him; on the authority

of IAqr; meaning [Verily before me is an affair, or event,] with which I cannot vie. (M.) A poet cited by Th says,

- \* بَاتَ أَهْنُ أَدْمَاءِ يُسَامِي الْأَنْدَرَا  
\* سَامَى طَعَامَ الْحَيِّ حَتَّى تَوْرَا

and he says that سَامَى means اِرْتَفَعَ, and صَعِدَ; but [it seems that the verse should be rendered, Ibn-Admâ passed the night aspiring to reach the heap of reaped wheat: he aspired to attain the wheat of the tribe until it attained to maturity: for ISd says,] in my opinion he means, as the seed-produce rose by growth, he rose to it, until it attained to maturity, when he reaped it and stole it: and he cites also the saying,

- \* قَارَعَ يَدَيْكَ ثَمَّ سَامِ الْحَنْجَرَا

[And raise thy hands, then endeavour to reach the windpipe]; explaining سَامِ الْحَنْجَرَا as meaning raise thy hands to his حَلْقُ [or throat, properly, fauces]. (M.)

4. اسْمَاهُ He raised, upraised, uplifted, upreared, exalted, or elevated, him, or it; as also بِهِ [lit. he rose, &c., with him, or it]. (M, K.) — اُسْمِيَهُ مِنْ بَلَدٍ I made him to go up, or away, from a town, or country. (TA.) — اسْمَانَا, (TA,) or اسْتَمَانَا (M,) He, or it, incited us to hunt, or chase: so says Th. (M, TA.) — Also He looked at, or towards, his, or its سَمَاوَةٌ [expl. immediately before the mention of this phrase in the M as meaning the form, or figure, seen from a distance, and the aspect, of anything]. (M, TA.) — And اِسْمَى He (a man) took the direction of, (S,) or came to, (M,) Es-Semáweh (السَّامَاوَةُ, S, M) a certain water in the desert (الْبَادِيَةُ, M) or a place between El-Koofeh and Syria, (K,) a well-known desert. (TA.) — See also 2.

5. تَسَمَّى [expl. by Golius, first, as meaning Altus fuit, eminent; like سَمَا; but for this he names no authority, and I find none for it. —] He named himself. (KL.) — تَسَمَّى بِزَيْدٍ He was named Zeyd: (S, \* M, \* Mṣb, K, \*) تَسَمَّى بِكَذَا means Such a thing became his name: it is quasi-pass. of سَمَاهُ and اُسْمَاهُ. (TA.) — And اِسْمَى بِبَنِي فُلَانٍ (M,) or بِالْقَوْمِ (K,) and اِسْمَى بِفُلَانٍ (M, K,) He asserted his relationship to the sons of such a one [by the assumption of a name of relationship to them], or to the people. (M, K.)

6: see 1, first sentence. — تَسَامَوْا عَلَى الْخَيْلِ They mounted upon the horses. (TA.) — And تَسَامَوْا They vied, competed, or contended for superiority, [in highness, loftiness, or eminence, or in glory, or excellence, or in an absolute sense, (see 3,)] one with another. (S, K.) — And تَسَامَوْا signifies also They called one another by their names. (TA.)

8. اِسْتَمَى He (a hunter, or sportsman, [الصَّاعِدُ] in the CK being a mistranscription for الصَّائِدُ,) attired himself with the socks, or stockings, called مِسْمَاةً, (M, K, TA,) to protect himself from the heat of the burning ground, (TA,) for the hunt-

ing of gazelles, in the time of heat. (M.) And (M, in the K "or") اِسْتَمَاهُ He asked of him the loan of the socks, or stockings, above named, for that purpose, (M, K, \*) i. e. for the hunting of gazelles at midday. (TA.) And اِسْتَمَى (M, CK,) or اِسْتَمَى الظَّبَاءَ (so in some copies of the K and in the TA,) He sought, or pursued, the gazelles in their caves, or hiding-places, (في غِيْرَانِهَآ, M, and so in copies of the K, by the غِيْرَانِ being meant the كُنْسُ, M,) or in what was not their time, or season, (في غِيْرَانِهَآ), thus in some copies of the K,) at the auroral rising of Canopus (سَهِيْلٌ [which rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.]): (M, K, \*) so says IAqr. (M.) [Freytag says, on the authority of scholia to the Deewán of Jereer, as follows: In the time of the greatest heat, they drive out a wild animal repeatedly from its hiding-place, permitting it to return thither at night, when, thus disturbed, it does not issue from its place; in order that they may be able to strike it.] — And He hunted, or chased, wild animals. (M.) — See also 1, latter part, in two places. — And see 4. — اِسْتَمَيْتُهُ also signifies I made him the object of a visit: or I perceived in him good, or goodness, by a right opinion formed from its outward signs. (K.) — And اِسْتَمَاهُ He chose it, took it in preference, or selected it. (IAqr, L voce اِقْتَرَحَ.) — And IAqr mentions the saying, الْبِكْرَةُ مِنَ الْإِبِلِ تُسْمَى بَعْدَ أَرْبَعِ عَشْرَةَ لَيْلَةً أَوْ بَعْدَ إِحْدَى وَعِشْرِينَ, as meaning [The youthful she-camel] is tested for the purpose of discovering whether or not she be pregnant [after fourteen nights or after one and twenty]: but Th disallows this, and says that the word is تُسْمَى, from الْمَيْتَةُ, which means "the period by the end of which one knows whether or not the she-camel is pregnant." (M.)

10. اِسْتَمَى فُلَانًا [or اِسْتَمَى فُلَانًا, the word فُلَانًا having app. been inadvertently omitted by a copyist.] He asked, or demanded, his [or such a one's] name. (TA.)

اِسْمَرٌ and سَمْرٌ and سَمْرٌ: see اِسْمَرٌ, in three places, near the beginning of the paragraph; and in four places near the end of the same.

سَمَا: see سَمَا: and see also اِسْمَرٌ, near the beginning of the paragraph.

سَمَا and سَمَا: see اِسْمَرٌ, in two places, near the beginning of the paragraph; and in the last sentence but one of the same.

سَمَاوَةٌ The higher, or upper, or highest, or uppermost, part of anything: [in this sense] masc. (M.) — [In its predominant acceptation,] a word of well-known meaning; (K, TA;) i. e. (TA) [The sky, or heaven;] the canopy of the earth: (M, Mṣb, TA;) in this sense (M, Mṣb) masc. and fem.; (IAmb, S, M, Mṣb, K, \*) sometimes fem.; (M;) rarely so, and thus as having the next but one of the significations here following: (Fr, Mṣb:) Az says that it is fem. because it is pl. [or coll. gen. n.] of سَمَاوَةٌ: (TA;) or it is as

though it were pl. of سَمَاوَةٌ, [or rather its coll. gen. n.,] like as سَعَابٌ is of سَعَابَةٌ: (Mṣb, TA;) Er-Rághib says that the سَمَا as opposed to the أرض is fem., and sometimes masc.; and is used as a sing. and as a pl.; as the latter in the Kur ii. 27 [where it is shown to apply to seven heavens]; and that it is like نَخْلٌ and شَجَرٌ and other [coll.] gen. ns.: (TA:) in this sense (M) the pl. is أُسْمِيَةٌ [a pl. of pauc.] (S, M, K) and سُمَى (M, K,) the latter [originally سُمُوِي] of the measure فَعُولٌ, and both [also] pls. of سَمَا in another sense, mentioned in what follows, (TA,) and سَمَاوَاتٌ or سَمَاوَاتٌ (S, M, Mṣb, K,) and accord. to the K, [in which all of these are mentioned as though pls. of سَمَا in all its senses,] سَمَا, [in the CK سَمَا,] but in the M سَمَا [like the sing., as mentioned above], where it is said that it must be a pl. in the Kur ii. 27 for the reason already stated, as though pl. of سَمَاوَةٌ or سَمَاوَةٌ; (TA;) and a poet assigns to سَمَا the anomalous pl. سَمَايَا, by his saying,

- \* سَمَايَا إِلَهِ فَوْقَ سَبْعِ سَمَايَا

[The heaven of God, above seven heavens]: (S, M:) the dim. is سَمِيَّةٌ. (Ham p. 452.) — And Any canopy, or covering over-head, of a person. (S, Mṣb, \* TA.) — And hence, (S, TA,) The ceiling, or roof, (S, Mṣb, K, TA,) of a house, or chamber, or tent, (S, K, TA,) and of anything; (K, TA;) in this sense masc.; (Mṣb, TA;) and سَمَاوَةٌ also has this meaning. (S.) — And The رِوَاقُ (M, K,) i. e. the شَقَّةُ [or oblong piece of cloth] that is beneath the upper, or uppermost, شَقَّةُ (M,) of a بَيْتٍ [or tent]; (M, K;) in which sense it is fem., and sometimes masc.; (M;) as also سَمَاوَةٌ; (M, K;) [and so, app., سَمَايَةٌ; for] one says, أَصْلَحَ سَمَايَتَهُ, with kesr, [He repaired his سَمَايَةَ,] meaning, his سَمَاوَةَ. (TA.) — And The clouds; (Zj, K;) because of their height: (Zj, TA;) or a cloud. (Mṣb.) — And Rain; (S, M, Mṣb, K;) because it comes forth from the سَمَا [i. e. sky or clouds]: (TA;) or a good rain (مَطْرَةٌ جَيِّدَةٌ): (K, TA;) or a new rain (مَطْرَةٌ جَدِيدَةٌ): (T, TA;) or, as some say, rain that has not fallen upon the earth; so called in consideration of what has been said above [of its meaning the "clouds" &c.]: (Er-Rághib, TA;) [but] one says, مَا زَلْنَا نَطَأُ السَّمَا حَتَّى أُتِنَّاكُمْ [We ceased not to tread upon the rain until we came to you]: (S, TA;) applied to rain, it is masc., and fem. also because of its connexion with the سَمَا that canopies the earth; (M;) or it is fem., as meaning سَعَابَةٌ: (Mṣb:) the pl. [of mult.] is سُمَى (S, M, Mṣb, TA) and [of pauc.] أُسْمِيَةٌ. (S, TA.) اِسْمَاءُ بَنُو مَاءِ السَّمَا is an appellation of The Arabs; [signifying the sons of the water of the heaven;] because of their keeping much to the deserts which are the places of the falling of rain [by means of which they subsist]: or by مَاءِ السَّمَا is meant Zemzem, which God made to well forth for the Arabs, who are therefore like the sons thereof. (TA.) — [Hence, app., as



being likened to rain by reason of the swiftness of his running,] a certain horse, (M, K,) belonging to Şakhr the brother of El-Khansà, (M,) was named السَّيَّاحُ. (M, K.) — [Hence, likewise, as being likened to rain, † *Bounty*.] One says, أَصَابَنِي بِرَشْحَةٍ مِنْ سَمَائِهِ † [He gave me a gift from his store of bounty]. (A in art. رشح.) — Also † *Herbage*; because produced by the rain, which is thus called. (TA.) — And The back of a horse; (S, M, K,) because of its height: coupled with [its opposite] أَرْضٌ [q. v.]. (S, TA.) — And of a sandal, [in like manner opposed to أَرْضٌ,] The upper part [of the sole, i. e. the upper surface thereof], upon which the foot is placed. (M.) — See also سَمَاوَةٌ.

سَمَاوَةٌ: see سَمَاوَةٌ.

سَمِيٌّ: see سَامِرٌ, in two places. — [Also] A competitor, or contender for superiority, in highness, loftiness, or eminence, or in glory, or excellence; i. q. مُسَامِرٌ, (S, TA,) and مُطَاوِلٌ: (TA:) thus the word, in the accus. case, is said to signify in the Kur xix. 66: (S, TA:) or it there has the meaning here next following. (S, M, TA.) — A like, or an equal: (S, M, K, TA:) and this meaning the word, in the accus. case, is said by some to have in the Kur xix. 8: or in this instance it has the meaning here following. (M, TA.) — A namesake of another. (S, M, K, TA.) — The fem. is سَمِيَّةٌ. (M, TA.)

سَمِيٌّ dim. of سَمِيٌّ, q. v.

سَمِيَّةٌ dim. of سَمَاءٌ, q. v.

سَمِيٌّ and سَمِيٌّ: see سَمِيٌّ.

سَمَاوَةٌ: see سَمَاءٌ, in three places. — Also The form, or figure, seen from a distance, (S, M, K, TA,) [or] such as is high, or elevated, (TA,) of anything; (S, M, K, TA;) and the aspect thereof: pl. [or rather coll. gen. n.] سَمَاوَاتٌ and سَمَائَاتٌ; the latter mentioned by Ks. (M, TA.) El-Ajzāj says,

سَمَاوَةُ الْهَيْلَالِ حَتَّى أَحْقَوْقَا

[The form, &c., of the moon when near the change, until it became curved]. (S.)

سَمَائَةٌ: see سَمَاءٌ, in the middle of the paragraph.

سَمَائِيٌّ and سَمَائِيٌّ [Of, or relating to, the sky or heaven; heavenly; celestial;] rel. ns. from سَمَاءٌ. (M, K, TA.)

سَامِرٌ [High, or lofty; as also سَمِيٌّ: pl. of the former سَمَائِيٌّ; applied to women as pl. of سَمَائِيَّةٌ, whence the phrase سَمَائِيٌّ الْقَرَوِيُّ in a verse cited voce بضع; and to irrational animals, as in an instance here following]. One says الْقَرَوِيُّ السَّمَائِيُّ The stallions [meaning the stallion-camels high in their heads, or] raising their heads high. (S, TA.) And سَمَائِيَّاتٌ, [pl. of سَمَائِيَّةٌ,] applied to camels, That raise, or raise high, their eyes and their heads. (Ham p. 791.) And رَدَدْتُ مِنْ سَامِيٍّ رَدَدْتُ مِنْ سَامِيٍّ

طَرَفَهُ [app. an elliptical phrase, نَخَوْتَهُ (which is expressed in the explanation) or a similar word being understood; i. e. † I repelled the pride, or haughtiness, of him who was lofty in look;] meaning I contracted to him [or to the lofty in look] his soul, and annulled his pride, or haughtiness. (S, TA.) And سَمِيٌّ الْإِنْفُ [lit. High-nosed] means † disdainful, or scornful. (T and K in art. انف.) — [Also act. part. n. of 1 in all its senses. — And hence,] سَمَائَةٌ, (S, M, K,) of which it is the sing., (M,) signifies Hunters (S, M, K) going forth to the chase: (K:) an epithet in which the quality of a subst. predominates: or, as some say, hunters in the day-time, peculiarly: or hunters wearing the socks, or stockings, called سَمَائَةٌ. (M.)

أَسْمَرٌ, (S, M, M, K,) with the conjunctive ل, [i. e. written أَسْمَرٌ,] but this is made disjunctive by poetic license [as well as when the word commences a sentence], (S,) usually with kesr [when the ل is disjunctive], (Lh, M, TA,) and أَسْمَرٌ, (S, M, K,) of the dial. of Benoo-Amr-Ibn-Temeem and of Kudá'ah, (M, TA,) mentioned by IAar, (TA,) and سَمِرٌ and سَمِرٌ (S, M, K) and سَمِرٌ, (K,) and سَمِيٌّ (M, K) and سَمِيٌّ and سَمِيٌّ, (K,) [The name of a thing; i. e.] a sign [such as may be uttered or written] conveying knowledge of a thing; syn. عَلَامَةٌ: and a word applied to denote a substance or an accident or attribute, for the purpose of distinction: (M, K:) [or a substantive in the proper sense of this term, i. e. a real substantive; and a substance in a tropical sense of this term, i. e. an ideal substantive:] as expl. by El-Munáwee, in the "Towkeef," the اسم is that which denotes a meaning in itself unconnected with any of the three times [past and present and future]: if denoting what subsists by itself, it is termed اسمٌ عَيْنٌ; and if denoting what does not subsist by itself, [i. e. an accident or attribute,] whether existent, as العِلْمُ [i. e. knowledge], or non-existent, as الْجَهْلُ [i. e. ignorance], it is termed اسمٌ مَعْنَى: (TA:) the pl. is أَسْمَاءٌ [a pl. of pauc.] and أَسْمَاوَاتٌ, (S, M, K,) the latter said by Lh to be a pl. of اسمٌ, but it is rather a pl. of أَسْمَاءٌ, for otherwise there is no way of accounting for it, (M,) and أَسَامِرٌ (S, M, K) and أَسَامِيٌّ (M, K) are [likewise] pls. of أَسْمَاءٌ: (K, TA:) the word أَسْمَرٌ [i. e. اسمٌ or أَسْمَرٌ] is derived from سَمَوْتُ, (S, TA,) or from السَّمْوُ, (M, K, Er-Rághib, TA,) because the اسم is a means of raising into notice the thing denoted thereby, and making it known: (S, Er-Rághib, TA:) it is of the measure أَفْعُ [or أَفْعُ, accord. to different dialects], the last radical, و, being wanting in it, (S, M, K, TA,) and the hemzeh [or rather ل] being prefixed by way of compensation for it, accord. to a general rule; (M, K, TA;) for it is originally سَمُو (S, M, K, Er-Rághib, TA) or سَمُو (S, M, K, TA,) its pl. being أَسْمَاءٌ, and its dim. being سَمِيٌّ [originally سَمِيٌّ]: (S, M, K, Er-Rághib, TA:) some of the Koofees hold that it is from الوَسْمَرُ, meaning العَلَامَةُ, the و, which is the primal radical, being

rejected, and the hemzeh [or ل] being substituted for it, so that its measure is أَعْلُ [or أَعْلُ]; but this is a weak opinion, for, were it so, the dim. would be وَسَمِيرٌ and the pl. would be أَوْسَامِرٌ. (M, K, TA.) One says, إِسْمَرُهُ كَذَا [The name of this is thus, or such a word]; and if you will you may say, أَسْمَرُهُ كَذَا; and in like manner, سَمِيٌّ and سَمِيٌّ: Lh says that إِسْمُهُ فَلَانٌ [His name is Such a one] is the [common] phrase of the Arabs; and he mentions فَلَانٌ إِسْمُهُ as heard from [the tribe of] Benoo-Amr-Ibn-Temeem: and Ks cites, as heard from some of [the tribe of] Benoo-Kudá'ah, the saying,

بِأَسْمِ الْإِدْيِ فِي كُلِّ سُورَةٍ سَمِيٌّ

[In the name of Him whose name is in every chapter of the Kur-an], and سَمِيٌّ as heard from others, not of Kudá'ah. (M.) بِسْمِ عَلَى أَسْمِ اللَّهِ is an elliptical phrase [for بِسْمِ عَلَى ذِكْرِ أَسْمِ اللَّهِ Journey thou relying upon the mention of the name of God]. (I, J, M in art. دل: see دَلِيلٌ.) — [Hence,] أَسْمَرٌ signifies also † Fame, renown, report, or reputation, of a person: (TA:) and so سَمِيٌّ, in relation to good, (K, TA,) not to evil; mentioned by Az. (TA.) One says, ذَهَبَ أَسْمُهُ فِي النَّاسِ, i. e. His fame &c. [went, or spread, among mankind, or the people]. (TA.)

أَسْمِيٌّ [Of, or relating to, a name or noun or substantive;] rel. n. from أَسْمَرٌ; as also سَمِيٌّ and سَمِيٌّ. (S, TA.) [Hence,] جَمَلَةٌ أَسْمِيَّةٌ A nominal proposition or phrase; as distinguished from فِعْلِيَّةٌ, or verbal.]

أَسْمِيَّةٌ The quality of a name or noun or substantive.]

مَسْمَاوَةٌ The socks, or stockings, worn by a hunter, (M, K, TA,) to protect him from the heat of the burning ground. (TA.)

هُوَ مِنْ مَسْمِيٍّ [Named]. — [Hence,] one says, هُوَ مِنْ مَسْمِيٍّ قَوْمِهِ, meaning † He is of the best of his people or party. (TA.)

سَمِيٌّ: see سَمِيٌّ.

سن

1. سَنَةٌ, (M, L, K,) [aor. 2,] inf. n. سَنٌ, (M,) He (a man, M, L) bit him (another man, M, L) with his أُسْنَانٌ [or teeth]. (M, L, K: but in the K, with the أُسْنَانُ.) [Hence, app.,] سَنَّتِ الْأَرْضُ The herbage of the land was eaten. (L, K.) — And, (M, L, in the K "or,") aor. and inf. n. as above, (M, L,) He broke his (a man's, M, L) أُسْنَانٌ [or teeth]. (M, L, K.) — سَنَّتِ الْبَدَنَةَ: and سَنَّتِ اللَّهَ: see 4. — Also, (accord. to the M and L, but accord. to the K "or,") aor. and inf. n. as above, (M, L,) He pierced him, or thrust him, with the سِنَانٌ [or spear-head]. (M, L, K.) And سَنَّتَهُ بِالرُّمُوحِ He pierced him, or thrust him, with the spear. (L.) — And He fixed, or mounted, upon it (i. e. the spear) the سِنَانٌ [or iron head];

(M, L, K;) and **أَسَنَّهُ** he put to it a **سَنَان**. (L.) — Also, (S, M, L, Mḡb, K,) aor. and inf. n. as above, (M, L, Mḡb,) *He sharpened it, whetted it, or made it sharp-pointed*, (S, M, L, Mḡb, K,) and *polished it*, (M, L, K,) namely, a thing, (M, L,) or a knife; (S, L, Mḡb, K;) and so **سَنَّهُ**: (M, L, K;) and **سَنَ** he sharpened, whetted, or made sharp-pointed, a spear-head upon the **مِسَنَ**: (L:) and he rubbed, or grated, a stone upon a stone. (Fr, L.) — [Hence,] **سَنَنْتِي هَذَا الشَّيْءَ** + *This thing [sharpened my appetite;] made me desirous of food.* (K.) The Arabs say [also] **الْحَمِضُ تَسُنُّ** **الإِبِلَ عَلَى الْخَلَّةِ** + *The [plants, or trees, called] خَلَّةٌ strengthen the camels [or sharpen their appetites] for the [plants, or trees, called] خَلَّةٌ, like as the whetstone strengthens [or sharpens] the edge of the knife.* (L.) — [Hence also,] **سَنَ** **أَضْرَاسَهُ**, (M, L, K,\*) [aor. and] inf. n. as above, (M, L,) *He rubbed and cleaned his teeth with the stick used for that purpose;* (M, L, K;) as though he polished them. (M, L.) — And **سَنَ** **الإِبِلَ**, (ISK, S, M, L,) or **الْمَالَ**, (K,) aor. and inf. n. as above, (M, L,) *He tended well, (K,) or pastured and tended well, (ISK, S, L,) or pastured, and rendered fat, or plump, (M, L,) the camels, (ISK, S, M, L,) or the cattle; (K;) [so that they became in good condition, free from mange or the like;] as though he polished them.* (ISK, S, M, L, K.) — And **سَنُوا الْمَالَ** *They sent the cattle into the pasturage.* (El-Muārrij, S, L, K,\*) — And **سَنَ الإِبِلَ**, (M, L, K,) [aor. and] inf. n. as above, (M, L,) *He drove the camels quickly:* (M, L, K:) or, as some say, **السَّنُ** signifies **السير الشديد** [i. e. *the making to go vehemently*; **السير** being here syn. with **التسيير**]: (M, L:) you say, **سَنَنْتُ النَّاقَةَ** *I made the she-camel to go (سَرَتْهَا, S, or سَرَّتْهَا, L) vehemently.* (S, L.) — **إِنَّمَا أَنْسى لِأَسَنَ**, occurring in a trad., meaning *I am made to forget only that I may drive men by directing to the right way, and show them what is needful for them to do when forgetfulness occurs to them, may be from سَنَ [expl. above as] meaning "he pastured and tended well" the camels.* (L.) — **سَنَ عَلَيْهِ الْمَاءَ**, [aor. and inf. n. as above,] *He poured forth the water upon him, or it;* (M, L, K;) as also **أَسَنَّهُ**: (Ham p. 611:) or *he discharged the water gently upon him, or it.* (M, L.) You say, **سَنَنْتُ الْمَاءَ عَلَى وَجْهِى**, (S, L,) or **سَنَ الْمَاءَ عَلَى وَجْهِهِ**, (Mḡb,) or **فِي وَجْهِهِ**, (Mgh,) aor. as above, (Mgh, L,) and so the inf. n., (L,) *I [or he] discharged the water without scattering upon his face: if scattering it in pouring, you say, سَنَنْتُ: (S, L:) or I, or he, poured the water gently (Mgh, L, Mḡb) upon the face, (Mḡb,) or upon his face.* (Mgh, L.) And **سَنَ التُّرَابَ** *He poured the dust, or earth, gently upon the ground:* (S, L:) and *he put it gently upon a corpse.* (L.) And **سَنَتِ الْعَيْنُ الدَّمْعَ**, aor. and inf. n. as above, *The eye poured forth tears.* (M, L.) And **أَسَنَّ قُرُونَ فَرَسِكَ** *Make the [issues of] sweat to flow from thy*

*horse by plying him hard, in order that he may become lean, or light of flesh: and قُرُونَ سَنَ لَهُ قُرُونَ, An issue, and issues, of his sweat, was, and were, made to flow.* (L.) **سَنَ عَلَيْهِ الدَّرْعَ**, (S, M, L, K,) aor. and inf. n. as above, (S, M, L,) *He put (lit. poured) upon him the coat of mail.* (S, M, L, K.) — **سَنَ الْفَحْلُ النَّاقَةَ** *The stallion threw down the she-camel (كَبَّهَا, in copies of the K [erroneously] كَبَّهَا,) upon her face.* (L, K,\*) [See also 3.] — **سَنَ الطِّينَ** *He plastered pottery with the clay:* (M, L:) or *he made the clay into pottery.* (M, L, K.) — **سَنَّهُ**, (S, L, K,) aor. as above, (S,) and so the inf. n., (S, L,) also signifies *He formed it, fashioned it, or shaped it;* (S, L, K;) namely, a thing: (K:) and some say, *he made it long.* (L.) — And [from the former of these two meanings, app.,] *He instituted, established, or prescribed, it, i. e. a custom, practice, usage, or the like, whether good or bad; set the example of it; originated it as a custom &c. to be followed by others after him.* (L.) You say, **سَنَنْتُ لَكُمْ سُنَّةً قَاتِبَعُومًا** [I have instituted &c., for you an institute, a custom, a practice, a usage, or the like, to be followed, therefore follow ye it]. (L.) And **سَنَ فُلَانٌ طَرِيقًا مِنَ الصَّخِيرِ**, aor. and inf. n. as above, *Such a one originated [or instituted] an act of goodness, or piety, [or a good, or pious, way of acting,] which his people knew not, and which they afterwards followed, or pursued.* (L.) And **سَنَ اللَّهُ سُنَّتَهُ لِلنَّاسِ** *God manifested, or made known, his statutes, or ordinances, and commands and prohibitions, [i. e. his laws,] to men:* (M, L:) and **سَنَ اللَّهُ سُنَّةً** *God manifested, or made known, a right way [of acting &c.]:* (L:) [and in like manner one says of any one,] **سَنَ الْأَمْرَ** *He manifested, or made known, the thing, affair, or case.* (K.) — And **سَنَ سُنَّةً**, (M, L,) or **طَرِيقَةً**, (K,) [aor. and] inf. n. as above, (M, L,) *He pursued [a way, course, rule, mode, or manner, of acting or conduct or life or the like];* as also **أَسَنَهَا**; (M, L;) or **أَسَنَهَا**; (so in the K;) and **أَسَنَ بِهَا**: (K in art. سير:) and **أَسْتَسُوا بِطَرِيقِ مِنَ الصَّخِيرِ** [They followed, or pursued, a good, or pious, way of acting]. (L.) It is said in a trad. respecting the Magians, **سَنُوا بِهِمْ سُنَّةَ أَهْلِ الْكِتَابِ**, i. e. *Pursue ye with them the way of the People of the Scripture, or Bible; act with them as ye act with these; granting them security on the condition of receiving [from them] the [tax called] جَزْيَةٌ.* (Mgh, L,\*) — **سَنَ** is also expl. as meaning *He, or it, became altered for the worse, or stinking:* so in a trad. of Barwaq̄ the daughter of Wáshik̄, where it is said, **كَانَ زَوْجَهَا سَنَ فِي بَيْتٍ**, [Her husband had become altered for the worse, or stinking, having died, in a well which he had descended]: from the saying in the Kur **مَنْ حَمَا مِنْ حَمَاً** [see **مَسُونٌ**]: but some say that he [who used this phrase] meant [to say, or meant thereby,] **أَسَنَ**, i. e. *his head became affected with vertigo by reason of a foul odour that he smelt, and he swooned.* (L.)

2. **سَنَّهُ**: see 1, near the beginning. — [Hence,]

**سَنَ الْمَنْطِقَ** + *He made the speech good, or beautiful;* (M, L, K;) as though he polished it. (M, L.) — And **سَنَ إِلَيْهِ الرُّوحَ**, (M, L, K,) inf. n. **تَسْنِينٌ**, (M, L,) *He directed, or pointed, the spear towards him, or it.* (M, L, K.)

3. **سَنَ النَّاقَةَ**, inf. n. **مَسَانَةٌ** and **سَنَانٌ**, (S, M, L, K,) *He (the stallion-camel) bit the she-camel with the fore part of the mouth:* (L:) or *he opposed himself to her, (M, L,) or drove her, (S, L,) or bit her with the fore part of the mouth, and drove her, (K,) to make her lie down, (S, M, L, K,) in order that he might cover her:* (S, M, L, K,\*) or *he covered her without her desiring it, or before she desired it, by force.* (IB, L.)

4. **أَسَنَ**, (S, M, L, Mḡb, K,) inf. n. **إِسْنَانٌ**, (Mgh, L, Mḡb,) said of a man, (S, M, L, Mḡb, K,) and of other than man, (Mḡb,) i. q. **كَبِرَ** [meaning *He became advanced in age, or full-grown*], (S, L, Mḡb,) or **كَبِرَتْ سُنُّهُ** [which means the same]; (M, L, K;) as also **أَسْتَسَنَ**: (K:) but Az says that **الإِسْنَانُ** in the case of an animal of the ox-kind and of the sheep or goat, is not the same as in that of a man: for in such animals it means [the attaining to the age of] the coming forth of the [permanent] **ثَنِيَّةٌ** [or central incisor]: (Mḡb:) or in such animals it means at least [the attaining to the age of] the shedding of the [tooth called] **ثَنِيَّةٌ** [which is generally said to be in the third year]; and at the utmost in such animals, [the attaining to the age of] what is termed **الصلوغ** or **الشلوغ** [which is in the sixth year]; and at the utmost in camels, [the attaining to the age of] what is termed **البزول** [which is generally in the ninth year]. (Mgh, L.) [It is also expl. in the K as meaning *His tooth grew forth*: but the right explanation is one given in the Mgh and L; i. e. *his tooth whereby he became مَسِنٌ grew forth.*] **لَمْ يُسَنَنَّ**, occurring in a trad. of Ibn-'Omar, as some relate it, is a mistake for **لَمْ يُسَنَنَّ**. (Mgh, L.) And **سَنَّتْ** **الْبَدَنَةَ**, a phrase mentioned by Kt, as meaning *The teeth of the she-camel grew forth*, is also a mistake [for **أَسَنَّتْ**]. (L.) — You say also, **أَسَنَ سَدِيسُ النَّاقَةَ** *The [tooth called] سَدِيسُ of the she-camel grew forth, i. e. in the eighth year.* (S, L, K.) — Also, said of God, *He made a tooth to grow forth.* (S, L, K.) **سَنَّتْ**, [referring to the teeth of a **بَدَنَةٌ**], a phrase mentioned by Kt, is a mistake [for **أَسَنَّتْ**]. (L.) — See also 1, in the former half of the paragraph, in two places.

5. **تَسَنَّنَ بِهِ** [He took him, or it, as an exemplar, example, or object to be imitated]. (K voce **قُدْوَةٌ**.) — **تَسَنَّنَ فِي عَدْوِهِ** *He (a man) went at random, heedlessly, or in a headlong manner, in his running;* as also **أَسْتَسَنَ**. (M, L.) — See also 5 in art. **سَنَهُ**, last signification.

6. **تَكَادَمَتِ تَسَانَتِ الْفُحُولُ** i. q. [meaning *The stallion-camels bit one another with the fore part of the mouth.*] (L, K.)

8. **أَسَنَ** *He rubbed and cleaned his teeth with the سَوَاك [or piece of stick used for that purpose];*

(S, M, L, K;) he made use of the *سواك*, passing it over his teeth. (L.) — And *He took, or seized, with the teeth.* (K.L.) — *استنتت العين* The eye poured forth its tears. (M, L.) — *استنت* said of the blood of a wound made with a spear or the like, *It issued in a gush.* (AZ, L.) — Said of the *سراب* [or mirage], *It was, or became, in a state of commotion, went to and fro, or quivered.* (M, L, K.) — Said of a horse, i. q. *قَمِصَ* [app. as meaning *He pranced, leaped, sprang, or bounded*]: (S, K:) he frisked; or was brisk, lively, or sprightly: he ran, in his friskiness, briskness, liveliness, or sprightliness, in one direction: he ran, by reason of his friskiness, briskness, liveliness, or sprightliness, a heat, or two heats, without a rider upon him: (L:) he ran to and fro, by reason of briskness, liveliness, or sprightliness: from *سَن* as signifying “he poured forth” water, and as signifying “he sharpened” iron upon a whetstone. (Har p. 47.) It is said in a prov., *استنتت الفصال حتى القرعى*, (S, Meyd, L,) or *الفصلاَن*, (Meyd,) i. e. *The young weaned camels leaped, sprang, or bounded*; (S,\* L;) even those affected with the small pustules called *قَرَع*; (Meyd, L;) which are small white pustules, the remedy for which is salt, and the butter (*جَبَاب*) of camels’ milk: (Meyd:) when the healthy young weaned camels do thus, those affected with such pustules do the like in imitation, but become disabled from doing it by weakness: the prov. is applied to the man who introduces himself among a people, or party, to whom he does not belong: (L:) or to him who speaks with one before whom he should not speak by reason of the greatness of his rank: and some related it differently, saying, *القرعى* [which is the dim. of *القرعى*]; (Meyd;) and *القرع* [which is pl. of *القرع*, q. v.]: and some say that *استنتت الفصال* signifies the young weaned camels became fat, or plump, and their skins became [sleek] like *مَنَان* [or whetstones]. (L.) And it is said in a trad. of ‘Omar, *رأيت أباه يسن بسيفه كما يسن الجمال*, meaning [I saw his father] exulting with briskness, liveliness, or sprightliness, and brandishing his sword, [like as the camel exults with briskness, and lashes with his tail.] (L.) See also 5. — [Also *He took, held, or followed, the سن*, i. e., road, or way, or main and middle part thereof: and he, or it, was, or lay, in the way. Hence,] one says, *خذ ما استنت*, meaning [Take thou what lies in the way;] what is easily attainable; what offers itself without difficulty. (AA, TA voce *انتدب*.) — See also 1, near the end of the paragraph, in two places.

10: see 4: — and see also 1, near the end of the paragraph, in two places. — *استنتت الطريق* The road was travelled. (K.)

R. Q. 1. *سننت الريح* The wind blew coldly, or coolly; as also *سننت*: so in the Nawadir. (L.)

*سن* i. q. *ضرس* [as meaning *A tooth*; in which sense this latter word is often used; though it is frequently restricted to a molar tooth, or to any of the teeth except the central incisors]: (M, L, K:) [or, accord. to some, a single tooth; i. e.

one that is not of the double, or molar, kind; as shown by a description in what follows:] of the fem. gender: (S, M, L, Mṣb:) pl. *أسنان* (S, M, L, Mṣb, K) and *أسنة* and *أسن*, (M, L, K,) the last of these mentioned by Lh, and this and the second anomalous; (M, L;) or the second is allowable as pl. of the first of these pls.; (S;) or it is pl. of the *سنان* of the spear; but may also be pl. of *أسنان* as pl. of *سن* applied to herbage upon which camels pasture, in an instance to be cited in what follows: (A’Obeyd, T, L:) the vulgar say *سنان* and *أسنان*, which are wrong: (Mṣb:) the *أسنان* of a human being consist of four *ثنايا*, and four *رباعيات*, and four *نواجذ*, and sixteen *أضراس*: or, as some say, four *ثنايا*, and four *رباعيات*, and four *نواجذ*, and four *أضراس*, and twelve *أرحام*: (Mṣb:) or the *أسنان* and *أضراس* together make up the number of thirty-two; the *ثنايا* are four, two above and two below [in the middle]; next are the *رباعيات*, which are four, two above and two below; next are the *انياب*, which are four [likewise, two above and two below]; and next are the *اضراس*, which are twenty, on each side five above and five below; and of these [last] the four that are next to the *انياب* are the *ضواحك*; next to each *ناب*, above and below, is a *ضاحك*; next to the *ضواحك* are the *طواحن*, also called the *أرحام*, which are twelve, on each side [above and below] three; and next to these are the *نواجذ*, which are the last of the teeth in growth, and the last of the *اضراس*, on each side of the mouth one above and one below: (Zj in his “*Khalk el-Insán*.”) the dim. of *سن* is *سنينة*, because it is fem. (S.) One says, *لا آتيك سن الحسل*, (S, M, L,) i. e. *I will not come to thee as long as remains the tooth of the young one of the [kind of lizard called] ضب*; (M, L;) meaning, ever; (S, M,\* L;) because the *حسل* never sheds a tooth: (S, L:) or, as Lh relates it, on the authority of El-Mufaddal, *سنى حسل*; [using the dual form of *سن*]; and [it may be rendered, accord. to the former reading, † *during the life of the young one of the ضب*, for] he says, they assert that the *ضب* lives three hundred years, and that it is the longest-lived creeping thing upon the earth. (M, L.) A poet (Abou-Jarwal El-Jushamee, whose name was Hind, L) says, describing camels taken as a bloodwit,

• *فجاءت كسن الطي لمرأى مثلها*  
• *بواء قتبيل أو حلوبه جائج*

[And they came; † like the age of the gazelle was the age of every one of them: I have not seen the like of them for an equivalent of a slain person, or a milch camel of one hungry: (I have given a reading of this verse that I have found in the M and TA in art. *ظلمى*, instead of that in the present art. in the S and L, in which *سناء* and *سناء* are put in the place of *بواء*, app. for *سناء*, an inf. n. of *ساناه*, and as such here meaning a soothing, or the like:)] he means that they were *ثنيان*,

[pl. of *ثني*], because the *ثني* is one shedding [or that has shed] his *ثنية*, and the gazelle has no *ثنية* [in the upper jaw], so that he is always [one that may be termed] a *ثني*. (S, L.) It is said in a trad., *إذا سافرتهم في الخصب فأعطوا الركب*, *أستتها*, [expl. as] meaning *When ye journey in the land abounding with herbage, enable ye the ridden beasts to take of the pasturage*: (S, L:) but Az states that A’Obeyd says, I know not *أسنة* except as pl. of the *سنان* of the spear; and if the trad. be [correctly] preserved in memory, it seems to be pl. of *أسنان*; for *سن* [sometimes] signifies the [portion of] herbage upon which camels pasture; and its pl. is *أسنان*; one says, *أسنان من المرعى*; and the pl. of *أسنان* is *أسنة*: Abou-Sa’eed says that this last is pl. of *سنان*, not of *أسنان*, and *سنان* is applied to the [plants, or trees, called] *حمض*, as meaning † a strengthener [i. e. a sharpener of the appetite] of the camels for the [plants, or trees, called] *خلة*: [see a phrase in the earlier part of the first paragraph:] in like manner, also, [he says,] when they light upon what is termed *سن من المرعى* [a portion of pasturage], this is termed *سنان على السير* [a strengthener, or sharpener, for journeying]: this explanation is approved by Az, and likewise that of A’Obeyd: it is also related, on the authority of Fr, that *السن* signifies the eating vehemently: [a signification mentioned in the K as well as in the L:] and Az says, I have heard more than one of the Arabs say, *أصابت الإبل اليوم سنا من المرعى* [The camels have obtained to-day a good portion of pasturage] when they have eaten well of the best of the pasturage: Z says that *أعطوا الركب أستتها* means † Give ye to the ridden beasts what will prevent their being slaughtered; for when their owner pastures them well, they become fat, and goodly in his eye, and therefore he withholds himself, with niggardliness, from slaughtering them, and this [condition of them] is likened to *أسنة* [as meaning “spear-heads”] pl. of *سنان*: [see also *أخذت ومأحبا*, said of camels, voce *زمنع*:] or if the pl. of *سن* be intended by it, the meaning is, enable ye them [i. e. the ridden beasts] to take of the pasturage; and hence the trad., *أعطوا السن*, i. e. Give ye the possessors of the *سن* [meaning tooth] their share of the *سن* which is the pasture. (L.) *السن* is also used for *ذوات السن* [The possessors of the tooth] as meaning the slave and horses and the like and other animals, [collectively, in like manner as *حفر* and *حافر* are used,] in a trad. of ‘Omar. (L.) And it is said in a trad. of Ibn-Dhee-Yezen, *لاوطن أسنان العرب*, *ذوى أسنان العرب*, *كعبه*, meaning [I will assuredly make] the great men and the nobles [of the Arabs to tread upon his ankle]. (L.) [But *أسنان* in this instance may be pl. of *سن* in the sense here next following; so that *ذوى أسنان*

may be rendered *the advanced in age.*) — Hence, (L.) † *Life*; (S, M, L, Mṣb;) metaphorically used in this sense as indicative of its length and its shortness; (L;) [for the teeth vary with the length of life;] the *measure*, (K,) or *extent*, of *life*; (Mṣb, K;) [the *age attained*;] used in relation to human beings and others: (M, L, K:) of the fem. gender in this sense also, (M, L, Mṣb,) because meaning *مُدَّة*: (Mṣb:) pl. *أَسْنَان*, (M, L, K,) only. (M, L.) You say *رَجُلٌ حَدِيثُ السِّنِّ*, meaning † *A young man*. (S, Mṣb, K, all in art. *حدث*.) And *جَاوَزَتْ أَسْنَانَ أَهْلِ بَيْتِي* † [*I have exceeded*] *the lives of the people of my house*. (L.) And *صَدَقْتَنِي سِنَّ بَكْرِهِ* [and *بَكْرِهِ*, expl. in art. *بكر*]. (L.) — And † *A like, an equal, or a match, in age*, of another; (M, L, K;) like *تِنٌّ*; (M, L;) as also *سِنِينٌ*, (M, L, K,) and *سِنِينٌ*, (L,) or *سِنِينَةٌ*: (M, K:) in this sense also fem.; and [therefore] the dim. is *سِنِينَةٌ*; (L;) one says, *أَبْنِي سِنِينَةٌ أَبْنِكَ* [*My son is the equal in age of thy son*]: (El-Kānānee, L:) and the pl. is *أَسْنَانٌ* and *أَسْنَانٌ*. (L.) — Also † *A tooth of a منجل* [or *reaping-hook*]: (M, L, K:) pl. *أَسْنَانٌ*, signifying its *أشْر*. (L and K in art. *أشْر*.) — [And † *A tooth of a comb*.] The Arabs say *كَأَسْنَانَ الْحِشْمِ* meaning † [*Like the teeth of the comb*] in equality, in respect of any state, or condition: but if they mean equality in respect of evil, they say

• *سَوَابِيَةٌ كَأَسْنَانَ الْحِمَارِ* •

[*Equals like the teeth of the ass*]; *سواسية* being an anomalous pl. of *سَوَاءٌ*. (Har p. 39.) — And † *The nib*, i. e. the *place of paring*, of a writing-reed: (S, L, K:) [and *each lateral half of that part*; for] the writing-reed has a right *سِنٌّ* and a left *سِنٌّ*: (TA in art. *حرف*;) [and *سِنَةٌ* occurs in the K voce *جِلْدَةٌ* as meaning the *point of a writing-reed*.] One says, *أَطْلُ سِنِّ قَلَمِكَ وَسَمِّهَا* [*Make long the nib, or pared portion, of thy writing-reed, and make it thick* (lit. *fat*), and *make thy mode of cutting the extremity of the nib oblique, and make it to incline towards the right*]. (S, L.) — *A tooth* [or *pin*] of a key [app. of the kind of wooden lock called *فَصْبَةٌ*, q. v.]. (MA.) — See also *سِنِينٌ*. — Also, (M, K, and A and K in art. *فص*;) or *سِنَةٌ*, (S, JM,) *A clove*, (*فَصٌّ*, S and A as syn. with *سِنٌّ* in art. *فص*, and JM in explanation of *سِنَةٌ* in the present art., or *فَصَّةٌ*, S and L in explanation of *سِنَةٌ*;) or *a حَبَّةٌ* [app. here meaning *small distinct portion*] of the *head* [app. here meaning *bulb*], (M and L and K in explanation of *سِنٌّ*;) of *garlic*. (S, M, A, L, K, JM.) — [Accord. to some,] one says, *وَقَعَ فُلَانٌ فِي سِنِّ رَأْسِهِ*, meaning *Such a one fell into [what equalled] the number of his hairs, of good*, (M, L, K,) and *of evil*: (L:) or, as some say, *into what he willed, or wished, and had authority to decide*: (L, K:) but this is a mistranscription: (Meyd:) the correct saying is *فِي سِنِّ رَأْسِهِ*, (Az, Meyd, L,) and

*سَوَاءٌ رَأْسِهِ*, meaning *he fell into a state of enjoyment, or welfare*; (Meyd;) the former sometimes expl. as meaning, [*he lighted upon, or came upon, what equalled*] *the number of the hairs of his head, of wealth, or good*: (A'Obeyd, Meyd:) or *what equalled [the hairs of] his head, of abundance of herbage, or of the goods, conveniences, or comforts, of life*: (Az, L, and Meyd\* on the authority of I'Āqar:) the saying is a prov. (Meyd.) — *السِّنُّ* also signifies *The wild bull*. (L, K.)

*سِنَةٌ*, (K,) or *سِنَةٌ*, (so in the L,) *A she-bear*; syn. *دَبَّةٌ*. (K: in the L *دَبَّةٌ*.) And *A she-lynx*: syn. *فَهْدَةٌ*. (L, K.)

*سِنَةٌ* *A way, course, rule, mode, or manner, of acting or conduct or life or the like*; syn. *طَرِيقَةٌ*, (Mgh, L, Mṣb,) as also *سَنَنٌ*, (S, L,) and *سِيرَةٌ*; (S, M, L, Mṣb, K;) whence the saying, *سَنُوا بِسَبِيلِ سِنِّ أَهْلِ الْكِتَابِ*, expl. in the first paragraph of this art., last sentence but one, (Mgh,) and the saying of the Hudhalee [Khālid Ibn-Zuheyr] cited in the first paragraph of art. *سير*; (S;) and this is [said to be] the primary signification; (L;) whether *good, or bad*; (M, L;) *approved or disapproved*: (Mṣb;) or, accord. to Sh, *a way [of acting &c.] that has been instituted, or pursued, by former people, and has become one pursued by those after them*; and this, he says, is the primary signification: (L:) it signifies also [particularly] *a way of acting &c. that is commended, or approved, and right*; wherefore one says, *فُلَانٌ مِنَ أَهْلِ السِّنَّةِ* [*Such a one is of the people of the commended and right way of acting &c.*; generally meaning, *of those who follow the institutes, or ways, of the Prophet*]; and is from *سَنَنٌ* signifying “*a way*,” or “*road*,” (T, L;) and is also *syn. with سَنَنٌ*: (L:) and [the *laws*, i. e.] the *statutes, or ordinances, and commands and prohibitions, of God*: (Lh, M, L, K:) [also *a practice or saying, or the practices and sayings collectively, of Moḥammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Moḥammad, (see Kull p. 203), as handed down by tradition*:] when used unrestrictedly in matters of the law, *السِّنَّةُ* means only *what the Prophet [Moḥammad] has commanded, and what has been handed down from him by tradition*, [or, as in the JM, and what he forbade,] and what he has invited to do, by word or deed, of such things as are not mentioned in the *Kur-ān*; wherefore one says, in speaking of the directions, or evidences, of the law, *الْكِتَابُ وَالسِّنَّةُ* meaning *the Kur-ān and the Traditions*: (L:) [thus used, it may be rendered *the institutes of the Prophet*; or *his rule or usage*:] or in the law it signifies *the way of acting &c. that is pursued in religion without being made obligatory, or necessary*; it is *what the Prophet persevered in doing, or observing, with omitting, or neglecting, [it] sometimes*; and *if the said persevering is in the way of religious service, it constitutes [what are termed] سِنُّ الْبَهْدِيِّ*; *if in the way of custom, سِنُّ الرِّوَاثِدِ*: so that *السِّنُّ الْبَهْدِيُّ* [the

of right direction] is that of which the observance is a completion of religion, and it is that to the omission, or neglect, whereof attach blame and misdemeanour; and *السِّنُّ الرِّوَاثِدِ* [the *سِنَّةُ* of supererogatory acts] is that of which the observance is good, but to the omission, or neglect, whereof neither blame nor misdemeanour attaches, such as the ways of the Prophet in his standing and sitting and clothing and eating: (KT:) *سِنٌّ* is the pl. (Mṣb.) *سِنَّةُ الْأَوَّلِينَ*, in the *Kur* xviii. 53, i. e. *سِنَّتَنَا فِي الْأَوَّلِينَ* [*The way pursued by us in respect of the former, or preceding peoples*], means the destruction decreed to befall them; (Jel;) or extirpation; (Bd;) or, as Zj says, their beholding punishment; (*أَنْهَرُوا عَيْنُوا الْعَذَابِ*); [or, as expl. in the K, *مُعَايَنَةُ الْعَذَابِ*]; for the believers in a plurality of gods said, [as is related in the *Kur* viii. 32,] O God, if this be the truth from Thee, then do Thou rain down upon us stones from heaven. (M, L.) — Also *Nature*; *natural, or native, disposition, temper, or other quality or property*: (M, L, K:) pl. *سِنُونٌ*. (M, L.) — And *The face*; (M, L, K;) because of its polish and smoothness: (M, L:) or the *ball of the cheek* (*حَرُّ الْوَجْهِ*): or the *circuit* (*دَائِرَةٌ*) of the face: or *the form*: (M, L, K:) or *the form of the face*: (S;) or *the forehead and two sides thereof*: (M, L, K:) all from the meaning of polish and smoothness and evenness: (M, L:) or *the principal part of the face*; the *part thereof in which beauty is generally known to lie*: (M in art. *امر*;) or *the side of the cheek*: pl. *سِنُونٌ*. (L.) You say, *رَجُلٌ قَبِيحُ السِّنَّةِ* *A man foul, or ugly, in respect of the form, and of what confronts one, of the face*. (L.) And *هُوَ أَشْبَهُ شَيْءٍ سِنَّةً وَأَمَةً* *He is the most like thing in form, and face, and in stature*. (L.) — And *The black line, or streak, on the back of the ass*. (L.) — Also, (S, K,) or *سِنَةٌ*, (so in the L,) *A sort of dates, of El-Medeeneh*, (S, L, K,) well known. (L.)

*سِنَةٌ*: see *سِنٌّ*, in the last quarter of the paragraph, in two places. — Also *i. q. سِنَّةٌ*, meaning *A ploughshare*; i. e. the *iron thing with which the ground is ploughed up*: (AA, I'Āqar, S, L: [see also *لُؤْمَةٌ*];) pl. *سِنُونٌ*. (L.) — [And] *A two-headed فَاْسٌ* [i. e. *hoe or adz or axe*]: (K:) or [its pl.] *سِنُونٌ* signifies [simply] *i. q. فُؤُوسٌ* [pl. of *فَاْسٌ*]. (L.) — See also *سِنَةٌ*: — and see *سِنَةٌ*, last sentence.

*سَنَنٌ* *A way, or road*: (T, L:) the *main and middle part thereof*; (A'Obeyd, Mgh, L;) the *beaten track, or part along which one travels, thereof*; as also *سَنَنٌ*: (A'Obeyd, L:) the *نَهْجٌ* [i. e. *plain, or open, track*] of the road; and so *سَنَنٌ* and *سَنَنٌ* (M, L, K) and *سَنَنٌ*: (K:) and, all of these, the *course, or direction, of the road*: (M, L, K:) but ISd says, [in the M,] I know not *سَنَنٌ* on any other authority than that of Lh. (L.) One says, *تَنَحَّ عَنْ سَنَنِ الطَّرِيقِ*, (S, L, Mṣb) and *سَنَنَهُ* and *سَنَنَهُ* [*Go thou away, or aside, from the main and middle part of the road, or from the beaten track thereof*; &c.]:

(S, L:) and *عَنْ سَنَنِ الْخَيْلِ* (S, Mḡb) *from the way of the horses*, (Mḡb) or *from the course, or direction, thereof.* (S.) And *تَرَكَ فَلَانٌ لَكَ سَنَانَ* (S.) and *الطَّرِيقِ* and *سُنَّه* (Lḡ, M, L) and *سُنَّه* (L) and *سُنَّه* (Lḡ, M, L) [respecting which last see what precedes] *Such a one left, or has left, to thee the course, or direction, of the road.* (Lḡ, M, L.) And *امض على سننك* and *سُنَّك* (L) or *سُنَّك* (M) *Go along on thy course.* (M, L.) *سُنَّ* also signifies *A way of acting or the like*; syn. *طريقة*; (S, L;) as also *سُنَّة*: (Mḡb, L, Mḡb: see the latter word, in the former half of the paragraph, in two places:) you say, *استقام فلان على سنن واحد* [Such a one went on undeviatingly in one way]: (S, L, Mḡb:\*) and [in like manner] *جاءت الريح سنائن* *The wind came in one way*, (S, K,) in *one course, or direction, and one way*, (M, L,) *not varying*: (S, L:) and [similar to the former of these two phrases is the saying] *بنى القوم بيوتهم على سنن واحد* i. e. [The people, or party, built their houses, or constructed their tents,] *in one mode, or manner.* (M, L.) Also *The aim, or intention, of a man.* (Ish, M,\* L.) [Accord. to Fei,] *السَّنن* also signifies *الوجه من الأرض* [by which may be meant *The place, or tract, or quarter, of the land, towards which one goes*; or it may mean *the face, or surface, of the ground*]: and so *سُنن* and *سُنن*. (Mḡb.) — *السَّنن* also signifies *الإبل* [app. meaning *The camels that leap, spring, or bound, in their running*; (see 8;) or rather *السَّنن من الإبل* has this meaning, as appears from what here follows]: (K:) or [a horse, or camel,] *that perseveres in his running and advancing and retiring*: and one says, *جاء سنن من الخيل*, i. e. *شوط* [app. meaning *There came a number of horses running a heat*; for *شوط* in this explanation seems, from the phrase to which it relates and from what immediately precedes the mention of that phrase, to be an inf. n. used as an epithet in which the quality of a subst. predominates, and therefore, agreeably with a common rule, applied to a pl. number as well as to a single individual]: (M, L:) and *جاء من سنن* [app. meaning, in like manner, *There came, of the horses, a number running a heat, the course of which was not to be turned away*]; (S, L; not expl. in either;) and so, *من الإبل* [of the camels]. (L.) — And Sh explains *سُنن* as applied in a verse of El-Aḡshā to *People, or a party, hastening to fight, or slay.* (L.) — Also, [as a quasi-inf. n.,] *The leaping, springing, or bounding*, [so I here render *استنان*, inf. n. of 8, which see for other, similar, meanings,] of camels and of horses. (L. [It is there mentioned in another place, and in the M, as a subst., meaning a quasi-inf. n., from *استن*].)

*سُنن*: see the next preceding paragraph, in six places. — It is also pl. of *سُنَّة* [q. v.]. (Mḡb, &c.)

*سُنن*: see *سُنن*, in five places.

*سُنن*: see *سُنن*, in three places.

*سَنان*, also pronounced *سَنان*: see *سَنَا*, in art. *سنو* and *سنى*, last sentence.

*سِنان*, (K,) or *سِنان رُمج*, (S, M, Mḡh, Mḡb,) *A spear-head*; (K;) the iron [head] of a spear: so called because of its polish: (M, L:) pl. *أَسنة*. (T, S, Mḡb, K.) One says, *هو أطوع السنان* *He is one to whom the spear-head is subservient, howsoever he will.* (K.) — See also an ex. of its pl. voce *سِن*, in the middle of the paragraph. — And *سِنان* is syn. with *مِسَن*, q. v. (S, M, L.) — See also *سِن*, near the middle of the paragraph, in two places. — Also *Flies*; syn. *ذبان* [pl. of *ذباب*]. (El-Muārrij, L.)

*سُنون* *A dentifrice*; (S, M, L, K;) *a medication with which the teeth are rubbed and cleansed, compounded for the purpose of strengthening and freshening them*: (L:) pl. *سُنونات*. (K in art. *سوط* [where, in the CK, *سُفوفات* is erroneously put in its place].) — See also *سُنينة*.

*سُنون* and *سُنون* pls. of *سُنَّة*: see this last in art. *سنة*.

*سَنِين*: see *مَسُون*, in two places. — Also *What flows [upon, or from, the whetstone] on the occasion of sharpening iron [or a knife or the like], and which is always stinking.* (Fr, L.) And *What falls from a stone when one rubs, or grates, it* (Fr, S, L, K) *upon another stone.* (Fr, L.) — See also *سِن*, in the latter half of the paragraph.

*سَنِين*: see *سِن*, in the latter half of the paragraph. — See also *سُنَّة* (of which it is a pl.) in art. *سنة*.

*سَنِينة* *Elevated sands extending lengthwise upon the ground: or sands having the form of* *حبال* [pl. of *حبل*, q. v.]: and *سُنون* is syn. therewith in the former or latter of these senses: (M, L:) or *سَنائن* has the former of these meanings, and *سَنِينة* is its sing. (S, K.) — Also *Wind*: (M, L, K:) [or *a gentle wind*: (Freytag, from the Deewān of the Hudhalees:)] pl. *سَنائن*. (L.) — See also the pl., in relation to wind, voce *سُنن*, near the middle of the paragraph. — See also *سِن*, in the latter half of the paragraph.

*سَنِينة*: see *سِن*, of which it is the dim., in the former half of the paragraph: — and again, in the latter half of the same. — See also *سُنَّة* (of which it is an irreg. dim.) in art. *سنة*.

*سَنِين* *The edge* (S, M, L, K) *of a vertebra* (S, M, L) or *of the vertebrae* (K) *of the back*; (S, M, L, K;) as also *سَنِينة* and *سِن*: (M, L, K:) pl. *سَنائن*: (S, L:) and the *head [of any] of the bones of the breast*: and the *extremity of the rib in the breast*: (K:) or, as some say, *سَنائن* signifies the *heads of the extremities of the bones of the breast, which are the soft heads of the bones of the زور*: or the *extremities of the ribs in the breast*: or, of a horse, the *prominent* [ribs, or anterior parts of the ribs, called] *جوانح*,

*resembling the ضلوع, but stopping short of the ضلوع*: (M, L:) or the *upper part of the hump of a camel*: (Ham p. 689:) [or the *middle of the lower part of the hump*; for,] accord. to Az, *لحم سَنائن البعير* signifies *the flesh that is between the two sides, or halves, of the hump of the camel; which is the best of the sorts of flesh, and is marbled with fat*: (L:) or *سَنائن* signifies *bones* [in general]; as also *سَنائن*: (IAḡr, L:) and (S) accord. to Ibn'Amr [or Aboo'Amr?] and others, (L,) it signifies the *heads of the مَحالة* [app. here meaning *vertebrae*]; (S, L;) and [it is also said that the sing.] *سَنِين* signifies the *head of the مَحالة* [which signifies a *vertebra* as well as *vertebrae*, or is more correctly without *ة* when applied to the latter]. (K.) — Also *Thirst*. (K.)

*سَنِينة*: see the next preceding paragraph.

*سَنائن* [app. *A blast of smoke*]. One says *سَنائن* and *سَنائن* meaning [of] the *smoke of fire*. (L in the present art. and TA in art. *نس*.)

*سَنانة* *A cold, or cool, wind*; as also *سَنانة*. (L.)

*أَسَن* *More [and most] advanced in age*: (M, L, K:) a correct Arabic word. (M, L.) You say, *هذا أَسَنُ مِنْ هَذَا* *This is more advanced in age than this*: (M, L, K:\*) and Th says, speaking of Moosā Ibn'Eesā El-Leythee, *أدركته أَسَنُ* [meaning *I lived in his time, he being the most advanced in age of the people of the town, or country*]. (M, L.)

*مَسَن* *Advanced in age, or full-grown*; (L, Mḡb;) applied to a beast, *contr. of قَتِي*: (S and Mḡh and Mḡb in art. *فتو*;) or, applied to an animal of the ox-kind and to the sheep or goat, [at the least,] *in the third year*: (L: [see the verb, 4:];) fem. with *ة*: (Mḡb:) pl. *مَسَان*, (L, Mḡb,) which, applied to camels, is [said to be] *syn. with كَبَار* [as meaning *advanced in age, or full-grown*], (K,) *contr. of أفتان*: [pl. of *قَتِي*] so applied. (S, L.)

*مِسَن* *A whetstone*; i. e. *a stone*, (S, M, L, Mḡb,) or *anything*, (K,) *with which*, (S, K,) or *upon which*, (M, L, Mḡb, K,) *one sharpens, or whets, or makes sharp-pointed*, (S, M, L, Mḡb, K,) and *polishes*, (M, L, K,) *a knife and the like*; (Mḡb;) and *سِنان* signifies the same. (S, M, L.)

*مَسُون* [Bitten with the teeth: whence, app., what next follows]. You say *أرض مسونة* and *سَنِين* meaning *Land of which the herbage has been eaten.* (L, K.) — *Sharpened, or whetted, or made sharp-pointed, and polished*; as also *سَنِين*; (M, L, K;) applied to a knife (K) or thing [of any kind]. (M, L.) *Made smooth.* (S, L.) *Formed, fashioned, or shaped.* (S, M, L.) *Made long.* (L.) You say *وجه مسون* + *A face in which is length, without breadth*; (*مخروط*;) *smooth and even*; or *smooth and long*; or *long, and not high in the ball*; or *soft, tender, thin, and even*; as though the flesh were ground (*سُن*)



[like as a thing is ground in sharpening and polishing] from it. (M, L.) And رَجُلٌ مَسْنُونٌ + *A man beautiful and smooth in the face*: (Lh, M, L, K:) or *a man in whose nose and face is length*: (S, L, K:) or *beautiful and long in the face*. (L.) من حَمِيًّا مَسْنُونٍ in the Kur [xv. 26 and 28 and 33], (L,) means + [Of black mud] altered [for the worse in odour]; (AA, S, L;) in which sense مَسْنُونٌ is also applied to water; (AHeyth, L;) [or] stinking: (AA, S, M, L, K:) from الْحَجَرُ عَلَى الْحَجَرِ "I rubbed, or grated, the stone upon the stone;" what flows between them, termed سَنِينٌ, being always stinking: (Ksh and Bd in xv. 26: [and the like is said in the L, on the authority of Fr:]) or, accord. to I'Ab, it means moist: accord to AO, poured forth: or, as some say, poured forth in a form, or shape: (L:) or formed, fashioned, or shaped: (Ksh, Bd:) or poured forth in order to its drying [or hardening], and becoming formed, fashioned, or shaped, like as molten, or liquified, substances are poured forth into moulds. (Ksh, Bd.)

مُسْتَنٌّ الْحَرُورِ is said to mean *The place of the running of the سَرَابِ* [or mirage, app. in consequence of the hot wind]: or *the place of the vehement heat of the hot wind*; as though it were running to and fro therein (كَأَنَّهَا تَسْتَنُّ فِيهِ عَدْوًا): or it may mean *the place whence issues the [hot] wind*: but the first is the explanation given by the preceding authorities. (M, L.) = الْمُسْتَنُّ [an epithet used as meaning] *The lion*. (K. [Thus applied, act. part. n. of اسْتَنَّ.])

مُسْتَسِّنٌ and مُسْتَسِّنٌ: see what follows.

مُسْتَسِّنٌ *A travelled road*; (T, M, L, and so in the CK; in some copies of the K مُسْتَسِّنٌ;) as also مُسْتَسِّنٌ. (K.)

## سَنِيقٌ

سَنِيقٌ *A small زُورِقٌ* [or skiff], (Sgh, K, TA,) made on the coasts of the sea: a word of the dial. of the people of all the coasts of the Sea of El-Yemen: (Sgh, TA:) whether the ن be radical requires consideration: Sgh says, in the Tekmileh, that the word is of the measure فُعُولٌ, from السَّبِقِ. (TA.)

## سَنِيكٌ

سَنِيكٌ [mentioned in the S and Msb in art. سَبِكٌ, and said in the latter to be of the measure فُعُولٌ, The toe of a horse or mule or ass; i. e.] the extremity of the fore part of the solid hoof; (S, Msb;) or the extremity of the solid hoof (Lth, O, K) and its two sides anteriorly: (Lth, O:) pl. سَنَابِكٌ. (S, O, Msb.) — + The extremity (T, O, K, TA) of the نَعْلٌ [or iron shoe at the lower end of the scabbard], (T, TA,) or of the حَلِيَّةٌ [or gold or silver ornament], (O, K,) of a sword. (T, O, K, TA.) — + The قَوْنَسٌ [or tapering top] of an iron helmet. (O, K.) — Of a بَرْقَعٌ, + The شَبَامِ [meaning each, or either, of the two threads, or strings, of the face-veil called بَرْقَعٌ, by which the woman draws and binds the two upper corners

to the back of her head]: (K, TA: [in the CK, شَبَامِ is erroneously put for شَبَامِ:] the سَنَابِكِ of the بَرْقَعِ are its شَبَامِ. (O.) — + A rugged region or tract of the earth or land, in which is little, or no, good: (S, O, Msb, K:) likened to the سَنِيكِ of the solid hoof. (S, O.) And سَنَابِكُ الْأَرْضِ + *The extremities of the earth or land*. (TA.) — + The first of rain: (O, K:) and, (TA,) as some say, (Msb,) of anything. (Msb, TA.) One says, أَصَابَتْنَا سَنِيكُ السَّمَاءِ + [The first of the rain fell upon us]. (TA.) And one says also, سَنِيكٌ كَذَا + *Preceding such a thing*. (O, K.) And كَانَ ذَلِكَ عَلَى سَنِيكِهِ + *That was in the time thereof*, (O, K, TA,) and in the first thereof. (TA.) = It is also said to signify The [tax called] خُرَاجٌ: (O:) so says IAqr. (TA.) = And A sort of run. (K.)

## سَنِيلٌ

Q. 1. سَنِيلُ الزَّرْعِ *The seed-produce put forth its سَنِيلٌ* [or ears]; (M, K;) as also أُسْبِلٌ [q. v.]: the former of the dial. of Temeem, and the latter of that of El-Hijáz. (TA.) = سَنِيلٌ تَوْبَهُ (K,) inf. n. سَنِيلَةٌ, (TA,) *He (a man) dragged a skirt of his garment behind him*; so says Khálid Ibn-Jembeh: (TA:) or *he dragged his garment behind him or before him*. (K.)

سَنِيلٌ [Ears of corn: n. un. with ة: pl. سَنَابِلٌ and سَنِيلَاتٌ, the latter pl. occurring in the Kur xii. 43 and 46: it is said in the M, in art. سَنِيلٌ, that سَنِيلَةٌ signifies one of the سَنِيلِ of زَرْعٍ; in the K, in this art., that it signifies one of the سَنَابِلِ of زَرْعٍ: see سَبَلٌ]. السَنِيلَةُ is also the name of A certain sign of the Zodiac [i. e. Virgo]; (K, TA;) the sixth sign; the third of the summer signs: (TA:) [or Spica Virginis;] a certain star in Virgo. (Kzw.) [See, again, سَبَلٌ]. — Also A certain perfume; (M;) a certain plant of sweet odour, also called سَنِيلُ الْعَصَابِيرِ (K,) and الرَّيْحَانِ الْهِنْدِيِّ; (TA;) [spikenard, called in the present day السَنِيلُ الْهِنْدِيُّ;] the best whereof is the سُورِي (K,) what is brought from سُورٍ [or سُورِي?], a town, or district, of El-'Irák; (TA;) and the weakest is the هِنْدِيَّةٌ: it is an aperient; a discutient of flatulences; (K, TA;) strengthening to the brain and the spleen and the kidneys and the bowels; and diuretic; and has the property of arresting the excessive flow of blood from the womb. (K, TA. [Mentioned also voce سَبَلٌ, as called سَنِيلُ الطَّيِّبِ]) السَنِيلُ الرَّومِيُّ [also signifies Spikenard, or perhaps a variety thereof;] i. q. التَّارِدِينُ. (K.)

سَنِيلَةٌ *The [kind of trees called] عَضَاهُ* [q. v.]. (Fr, K.) [It is said in the TA that the ن in this word is augmentative: but the same is held by some to be the case in other words mentioned in this art.]

قَمِيصٌ سَنِيلَانِيٌّ *A shirt ample in length, or reaching to, or towards, the ground*: or so called in relation to a town, or district, in the Greek Empire. ('Abd-El-Wahháb El-Ghanawee, K, TA.)

## سَنَتٌ

سَنَتٌ الْقَدْرِ, inf. n. تَسَنَيْتٌ, *He put سَنَتٌ* (S, K,) meaning كُمُونٌ [i. e. cumin, or cumin-seed], (S,) into the cooking-pot. (S, K.)

سَاتُوا الْأَرْضَ *They sought after the herbage of the land, doing so diligently, or with labour or perseverance, or time after time*. (M, K.)

اسْتَوَا *They experienced drought, or barrenness*: (S, M, A, K:) derived from سَنَةٌ; the و being changed into ت, [for سَنَةٌ is originally سَنُوَةٌ, or, accord. to one dial. سَنَهَةٌ,] to distinguish between this verb and أُسْتِيَ as signifying "he remained in a place a year:" or, as Fr says, they imagined the ه [meaning ة, in سَنَةٌ,] to be a radical letter, finding it to be the third letter, and therefore changed it into ت: (S:) accord. to Sb, the ت [in اسْتَنَتْ] is substituted for the ي [in أُسْتِيَ]; and there is no instance of the like except ثُنْتَانِ [in which the ت is substituted for the final radical, ي, (M in the present art.,) and in words of the measure افْتَعَلَ [as اَيْتَسَرَ for اَيْتَسَرَ]. (M in art. ثُنَى.)

تَسْتَبَهَا [He married her, or took her as his wife, he being an ignoble, or a low-born, but rich, man, and she being a noble, or high-born, but poor, woman; or] he, an ignoble, or a low-born, man, married her, a noble, or high-born woman, because of the paucity of her property and the abundance of his property. (S) And تَسْتَتْ *He married the noble or high-born, woman of the family of such a one in the year of drought, dearth, or scarcity*. (TA.)

أَصَابَهُمْ سَنَةٌ, for سَنَةٌ, *Drought, or barrenness, afflicted them, or befell them*. (S, TA.)

رَجُلٌ سَنِتٌ الْخَيْرِ (S, A, K,\*) or رَجُلٌ سَنِتٌ (M,) *A man possessing little, or no, good; possessing few, or no, good things; or poor*: (S, M, A, K,\*) pl. سَنِتُونَ: (M, K:) it has no broken pl. (M.) And the former, *A man afflicted with drought, or barrenness*; (TA in art. بَقِعَ;) as also مُسْنِتٌ: (TA in the present art. :) and رَجُلٌ مُسْنِتٌ *a man indigent and desolate, possessing nothing*: probably from مُسْنِتَةٌ, or عَامٌ مُسْنِتَةٌ, [both expl. below,] or from اسْتَنَتْ meaning as expl. above. (MF.) — And أَرْضٌ سَنِتَةٌ and مُسْنِتَةٌ *Land that has not given growth to anything*, (AHn, M, K,) in consequence of its not having been rained upon: but if containing any of the dry herbage of the preceding year, it is not termed مُسْنِتَةٌ: it is not thus termed unless having in it nothing. (AHn, M.) [See also سَنِيتٌ.]

رَجُلٌ سَنِتٌ *A man evil in disposition*. (M, L.) [See also مُسْنِتٌ.]

عَامٌ سَنِتٌ and مُسْنِتٌ *A year of drought, or barrenness*. (AHn, M, K.) [See also سَنِتٌ.]

سَنَتٌ, also pronounced سَنَوْتُ, (S, M, K,) the

latter a dial. var. mentioned by Kr, (M,) and **سُنُوتٌ**, a form mentioned by IATH and others, but the first is that which is commonly known, and the most chaste; (TA;) a word of which the meaning is differently explained, as follows: (M, TA:) **سُنُوتٌ** (S, M, A, K:) i. q. **رُبٌّ** [i. e. rob, or inspissated juice, &c.]: (M, K:) a species of dates: fresh butter; syn. **زُبْدٌ**: cheese: (K:) i. q. **كُمُونٌ** [i. e. cumin, or cumin-seed]; (Yaşkoob, S, M, K;) so in the dial. of El-Yemen: (M:) or a certain plant resembling the **كُمُونٌ**: (IAşr, M:) i. q. **سَبْتٌ** [i. e. anethum graveolens, or dill, of the common garden-species; in the CK **سَبْتٌ**]: and i. q. **رَازِيَانَجٌ**; (M, K;) which last is what is called in the Egyptian dial. **شَمْرٌ** [a name given in Egypt to the anethum graveolens, above mentioned, and to its seed; and also to the anethum fœniculum, or fennel]. (TA.)

**مُسْنِتٌ**; and its fem., with **ة**: see **سَبْتٌ**, in three places: and see also **سَبْتٌ**.

**مَسْنُوتٌ** One who associates with another and is angry without cause, (K, TA,) by reason of his evil disposition. (TA.) [See also **سُنُوتٌ**.]

سنج

1. **سَنَجٌ** He smeared anything with a colour different from its own colour. (O, K.)

**سَنَجٌ** The **عُنَابٌ** [or **jujube**]. (IAşr, K.)

**سَنَجَةٌ**, as also **صَنَجَةٌ**, but the former is the more chaste, (T, O, Mşb, K,) accord to Fr, (O,) because **ص** and **ج** do not both occur in any [genuine] Arabic word, (Mşb,) or the former only is allowable accord. to Fr, (T, Mşb,) or, accord. to ISk, (T, O, Mşb, and S in art. **صنح**;) and IKt, (T, Mşb,) the latter only is allowable; (T, O, Mşb, and S and O in art. **صنح**;) an arabicized word, (O, Mşb, and S and A and K in art. **صنح**;) from [the Pers.] **سَنَكٌ** [or **سَنَكٌ**, as meaning "a weight"]; (O;) [or rather from the Pers. **سَنَجَةٌ** meaning "a balance" and "a weight;"] i. q. **مِيزَانٌ** [A balance]: (A in art. **صنح**;) [in the present day, applied to a steel-yard: and also, more commonly, (agreeably with the explanation of **صَنَجَةٌ** in the MA,) to a weight of a balance; which last seems to be intended in the S and O and Mşb and K &c. by the expressions **سَنَجَةُ الْمِيزَانِ** and **صَنَجَتُهُ**, unless these expressions be instances of what is termed **إِضَافَةٌ إِلَى نَفْسِهِ** (i. e. the prefixing a noun, governing the gen. case, to another noun signifying the same thing), which I think unlikely:] pl. **سَنَجٌ** (A, Mşb) and **سَنَجَاتٌ**. (Mşb.) One says, **اِتَّزَنَ بِالسَّنَجَةِ الرَّاجِحَةِ** [He received by weight from me with the inclining balance, or with the preponderating weight], and **بِالسَّنَجِ الْوَالِيَةِ** [with the full weights]. (A.) And a rájiz says,

\* **كَأَنَّهَا سَنَجَةُ أَلْبٍ رَاجِحَةٌ** \*  
[As though it, or she, were the weight of a thou-  
Bk. I.]

**sand, preponderating**]: or, as some relate it, **صَنَجَةٌ**. (O.)

**سَنَجَةٌ** i. q. **رُقَطَةٌ** [i. e. Blackness mixed with speckles of white: or the reverse: or speckles of white, and of black, and of red, and of yellow, in an animal]: (AA, O, K:) pl. **سَنَجٌ**, (O, K, TA, in the CK **سَنَجٌ**;) like **حَجَرٌ** (K, TA, in the CK like **حَجَرٌ**;) as pl. of **حَجْرَةٌ**. (TA.)

**سَنَاجٌ** The mark, or effect, of the **سَوَاجٌ** [i. e. lamp, or its lighted wick], (A, O, K,) upon the wall. (O, K, TA.) One says, **لَا يَدُّ لِلسَّوَاجِ مِنَ السَّنَاجِ** [The lamp, or its lighted wick, cannot but have the mark, or effect, thereof upon the wall]. (A.) — Also The **سَوَاجٌ** [itself; i. e. a lamp, or its lighted wick]: (ISd, K:) as also **سَنِيجٌ**. (K.)

**سَنِيجٌ**: see what next precedes.

**بُرْدٌ مَسْنُوجٌ** A [garment of the kind called] **بُرْدٌ** striped. (O, K.) [SM thinks that it may be a mistranscription for **مُسَبِّجٌ**, meaning "wide," applied to a **كِسَاءٌ**: but this I think improbable.]

سنجاب

**سَنَجَابٌ** [a Pers. word, arabicized; in the present day applied to The squirrel; and particularly the gray squirrel: and the minever:] a certain animal, of the length of the jerboa, larger than the **فَأْرٌ** [or rat], the fur of which is of the utmost softness: furred garments are made with its skin; and the best skins of this animal are the smooth and gray. (Dmr, TA.)

[**سَنَجَابٌ** Gray; of the colour of the **سَنَجَابِ**.]

سنح

1. **سَنَحٌ** is syn. with **عَرَضٌ** [signifying It showed, or presented, its side: and hence, it presented itself; it occurred]. (A, O, L.) One says of a gazelle, (S, K,) or of a bird, (S, \* A, Mşb,) or some other thing, (IF, S, Mşb, as implied by explanations of the part. n. **سَنَاحٌ**;) (S, A, Mşb, K) **رَبِي** (S,) or **لَهُ** (A,) and **عَلَيْهِ** (L,) and **سَنَحَهُ** (A,) aor. **عَرَضَ**, (S, L,) inf. n. **سَنُوحٌ** (S, L, K) and **سَنَحٌ** and **سَنُوحٌ**; (L;) and **سَنَاحٌ**, inf. n. **سَنَاحٌ**; (S, TA;) [It presented to me, or to him, its right side, or its left side, in its passage;] it passed along from the direction of my [or his] left hand to the direction of my [or his] right hand: (S:) or it passed along from the direction of [my or] his right hand (A, L, Mşb) to the direction of [my or] his left hand: (L, Mşb:\*) contr. of **بَرَحٌ**. (K.) [See **سَنَاحٌ**, below.] And **سَنَحَ لِي فِي الْمَنَامِ** He presented himself to me in sleep; syn. **عَرَضَ**: occurring in a saying of 'Alee, referring to the Prophet. (O.) And **سَنَحَ لِي رَأْيِي** (S, A, Mşb, K) **فِي كَذَا** (S, Mşb,) aor. **عَرَضَ**, inf. n. **سَنُوحٌ** and **سَنَحٌ** and **سَنُوحٌ**, (K, TA,) the second

with damm and sukoon and the third with two dammehs, (TA, [but written in the CK **سَنَحٌ** and **سَنُوحٌ**]) † An idea, or an opinion, presented itself, or occurred, syn. **عَرَضَ**, (S, A, K,) or appeared, syn. **ظَهَرَ**, (Mşb,) to me, (S, A, \* Mşb, K,) respecting such a thing. (S, Mşb.) **سَنَحٌ** is also said of poetry, (L, K,) meaning † It presented itself, or occurred, syn. **عَرَضَ**, to me (لِي): (L:) or it became easy; (L, K;) and in this last sense, said of a thing, aor. **عَرَضَ**, inf. n. **سَنُوحٌ** (Mşb.) And it is related in a trad. of 'Aisheh, that she said, [referring to the Prophet,] **أَكْرَهُ أَنْ أُسَنَحَهُ**, meaning I dislike that I should confront him with my hands [engaged] in prayer; from **سَنَحٌ** as signifying **عَرَضَ**. (L.) — **سَنَحَ بِكَذَا** † He mentioned such a thing obliquely, or indirectly, (S, K,) in terms understood by the person addressed but unintelligible to others, (S,) not speaking explicitly. (K.) — **سَنَحَ الْخَاطِرُ بِهِ** i. q. **جَادَ** † [The mind granted it liberally]. (Mşb.) — **سَنَحَهُ** He turned him away, or back, (O, K,) **عَمَّا أَرَادَ** [from that which he desired, or meant], (O,) or **عَنْ رَأْيِهِ** [from his opinion]. (K.) — And **سَنَحَ بِهِ** and **عَلَيْهِ** He caused him to fall into straitness, or difficulty; or into sin, or crime; syn. **أَخْرَجَهُ**; (K, TA; in the CK, [erroneously,] **أَخْرَجَهُ**;) [i. e. **أَوْقَعَهُ فِي الْحَرَجِ**]; and did evil to him. (K.)

3: see 1, second sentence.

5: see 10. — **اسْتَدْرَجَ مِنْهَا** means **اسْتَدْرَجَ مِنَ الرِّيحِ** [i. e. Shelter thyself from the wind]: so says Aboo-'Amr Esh-Sheybánee. (O [and so, probably, in correct copies of the K: in my MS. copy of the K, **اسْتَدْرَجَ مِنْهَا**: in the CK, **اسْتَدْرَجَ مِنْهَا**: in the TA, strangely, **استدبر منها**, and expl. as meaning **استدبر منها الدر**: in the TK, **استدبر منها**, and expl. as meaning **ولها ظهرك**: Freytag, app. having to choose only between the reading in the CK and that in the TK, has followed the latter, without mentioning their disagreement; though, if the meaning were "turn thy back towards the wind," the explanation should be **استدبرها**, not **استدبر منها**.)

10. **تَسَنَّحْتُ**, and **اسْتَسَنَّحْتُ عَنْ كَذَا** i. q. **اسْتَفْضَحْتُ** [meaning I asked him, or desired him, to explain such a thing]: (O, K:) and so **تَسَنَّحْتُ**, and **اسْتَسَنَّحْتُ عَنْ كَذَا**. (TA.)

**سَنَحٌ** Prosperity, good fortune, good luck, or auspiciousness; blessing, increase, or plenty: syn. **بَرَكَةٌ**, and **بُرْكَةٌ**. (O, K.) — Also, (K,) or **سَنُوحٌ**, with two dammehs, (O,) The middle of a road: (O, K:) like **سَنُوحٌ** or **سَنُوحٌ**. (O.) [Both are also inf. ns. of **سَنَحٌ**, q. v.]

**سَنَحٌ** i. q. **أَصْلٌ** [i. e. Origin, &c.]; like **سَنَحٌ** [q. v.]. (O, TA.) — And i. q. **هَيْئَةٌ** and **سَعْنَاءٌ** [i. e. Form, aspect, appearance, &c.]. (O.)

**سَنُوحٌ**: see **سَنُوحٌ**.

غَارَةٌ سَنَاءٌ [app. as meaning *An incursion into the territory of an enemy taking by surprise*], accord. to one reading of a trad., is from سَنَجَ الرَّأْيِ [expl. above]: but the reading commonly known is سَعَاءٌ [q. v.]. (IAth, TA.)

سَنِجٌ: see سَانِحٌ. — Also *Pearls; or large pearls*; syn. ذُرٌّ: (O, K:) or (K, but accord. to the O, "also") the *string upon which they are to be strung, before they are strung thereon*: (O, K:) when they have been strung, it is termed عَقْدٌ: (O:) pl. سَنَجٌ. (TA.) — And [Ornaments such as are termed] حَلِيٌّ. (O, K.)

سِنَاخَةٌ i. q. سَتْرَةٌ [i. e. *Anything by which a person or thing is veiled, concealed, hidden, or covered; &c.*]. (O.)

سَنَنْحُ A man who sleeps not during night: (K:) or سَنَنْحُ اللَّيْلِ a man who is vigilant; who sleeps not; who journeys during the night. (O.)

سَانِحٌ (S, A, Mṣb, K, &c.) and سَنِجٌ (S, A, K) both signify the same, (S, A, K,) applied to a gazelle, (S, K,\*) or to a bird, (S, A, Mṣb, &c., (S, Mṣb,)) *Turning its right side towards the spectator*; thus expl. by Ru-beh to Yoo, in the presence of AO; i. e. *passing from the direction of the left hand of the spectator towards the direction of his right hand*: (S:) or *coming from the direction of the right side of the spectator* (Aboo-'Amr Esh-Sheybānee, IF, A, L, Mṣb) *towards the direction of his left hand; turning towards him its left side, which is that termed الإِنْسِي: contr. of بَارِحٌ [q. v.]: (Aboo-'Amr Esh-Sheybānee, L:) the pl. [of the former] is سَوَانِحٌ and سَانِحَاتٌ and [of either] سَنَجٌ: and this last is also employed to signify *auspicious and inauspicious gazelles [&c.]*, accord. to the different opinions of the Arabs. (L.) The Arabs [who apply the epithet in the latter of the two senses first explained] regard the سَانِحٌ as a good omen, and the بَارِحٌ as an evil omen; (Aboo-'Amr Esh-Sheybānee, S, L;) because one cannot shoot at the latter without turning himself: (S in art. بَرِحَ:) but some of them hold the reverse of this: (Aboo-'Amr Esh-Sheybānee, L:) the people of Nejd hold the سَانِحٌ to be a good omen; but sometimes a Nejdite adopts the [contr.] opinion of the Hijázee. (IB, TA.) It is said in a prov., بَرِحَ مَنْ لِي بِالسَّانِحِ بَعْدَ الْبَارِحِ [expl. in art. بَرِحَ]. (S, K.) — [It is said in Har p. 671 that السَّانِحٌ also signifies المتَطَيِّرُ المتَقَالُ بالطيور, as though meaning *The person auguring, or who augurs, evil or good, from birds*: but I think that the right reading is المتَطَيِّرُ بِهِ وَالمَتَقَالُ بِهِ مِنَ الطَّيْرِ, i. e. *what is regarded as an evil omen and as a good omen, of birds.*]*

## سَنَجٌ

1. سَنَحَتْ أَسْنَانُهُ (JK, A, TA,) [aor. ʿ,] inf. n. سَنَجٌ, (A,) *His teeth became eroded at the roots.* (JK, A, TA.) — And سَنَجٌ, said of a man, He

had his teeth eroded at the roots. (A, TA.) — And said of the mouth, *It lost the roots* (أَسْنَانُ) of its teeth. (Mṣb.) — Also, (JK,) inf. n. as above, (K,) i. q. تَغْيِيرٌ [meaning † *It became altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt*]. (JK, K.) It is said [in this sense] of oil, (S, K,) or food, (A, L,) &c., (L,) as a dial. var. of زَنَجٌ, (S, K,\*) or from سَنَخُ الْأَسْنَانِ, and therefore tropical; as also † سَنَخٌ; (A;) *its odour became bad.* (S, TA.) And سَنَخَ مِنَ الطَّعَامِ *He ate much food*; syn. أَكْثَرَ. (L, K.) — سَنَخٌ, aor. ʿ, inf. n. سَنُوخٌ, (L, K,) *He, or it, was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established*; syn. رَسَخٌ. (L, K,\*) So in the phrase سَنَخَ فِي الْعِلْمِ, (S, L, Mṣb,) aor. ʿ, (L,) or ʿ, (Mṣb,) inf. n. سَنُوخٌ, (S, L, Mṣb,) [*He was, or became, firmly rooted or established, in knowledge, or science*;] and this means also *he attained to eminence therein.* (L.)

2. تَسْنِيحٌ The seeking, desiring, or demanding, a thing. (K.) You say, سَنَخَ مِنْهُ الشَّيْءُ *He sought, desired, or demanded, from him the thing.* (TK.)

5: see 1.

سِنَجٌ The أَصْلُ [i. e. *origin, source, root, foundation, &c.*], (JK, S, Mṣb, K) of anything: (JK, Mṣb, TA:) as also سِنَجٌ: (L:) pl. [of pauc.] سِنُوجٌ (L, Mṣb) and [of mult.] سِنُوجٌ. (L.) One says, رَجَعَ فَلَانٌ إِلَى سِنَجِ الْكُورِ [app. meaning *Such a one traced back his lineage to an ancestor who was the origin, or source, of generosity or nobility: or such a one returned, or reverted, to the original state, or condition, of generosity*: the latter I think the more probable, as it is immediately added], and إِي سِنَجِهِ الْخَبِيثُ [which seems to mean, *to his bad original state*]. (L.) And it is said in a trad., أَصْلُ الْجِهَادِ وَسِنَجُهُ, [meaning *The very essence of fighting against unbelievers, and the first principle thereof, is constancy, or perseverance, or assiduity, in the way, or cause, of God*]. (L.) — Also The place of growth (مَنْبِتٌ) [i. e. the *sochet*] of a tooth: (K:) or the part of a tooth that enters into the flesh [of the gum]; (Zj in his "Khalk el-Insán;") [i. e.] the أَصْلُ of the teeth, (S,) or of the central incisors, (Mṣb,) are the roots thereof (أَصُولُهَا). (S, Mṣb.) — And [The tongue, or tang, of a blade;] the part of a knife, and of a sword, that enters into, or is inserted in, the handle: and the part of an arrow-head that enters into, or is inserted in, the head of the shaft. (L.) — And The paroxysm of a fever. (K.) — أَسْنَانُ النُّجُومِ, accord. to IAar, as is related by Th, means *The stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called نُجُومُ الْأَخْدِ*: ISd says, I am not sure whether he mean the أَصُولُ [a term applied to the seven, or

five, planets], or others: some say, [and so IAar is stated in the TA in art. شَيْخٌ to have said,] that they are called only النُّجُومِ [q. v.]. (L, TA.)\*

طَعَامٌ سَنَخٌ † [Food altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt: see 1]. (A.) — And بَدَدَ سَنَخٌ † A town, or country, in which is fever, or much fever. (K.)

سَنَخَةٌ and سَنَاخَةٌ A fetid odour: and the latter, [and app. the former also,] dirt; and remains of matter used for tanning. (K, TA.) One says سَنَخَةٌ لَهُ بَيْتٌ (S, TA) and سَنَاخَةٌ (TA) or سَنَاخَةٌ (so in three copies of the S) [A tent, or house, or chamber, that has a fetid odour; as is indicated in the S and TA]. And Abou-Kebeer says,

فَأْتَيْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاخَةٍ \*  
(so in three copies of the S,) or

فَدَخَلْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاخَةٍ \*  
(so in the TA,) i. e. [And I came to, or and I entered,] a tent, or house, or chamber, not one of tanning-matter nor of clarified butter. (S.)

سُنَخَتَانِ The measure of two statures of a man. (K.)

سَنَاخَةٌ or سَنَاخَةٌ: see سَنَخَةٌ, in five places.

سَنِيخَةٌ سَنِيخَةٌ بَيْتٌ فَلَانٍ بَيْتٌ سَنِيخَةٌ means [The house of such a one is a house of unstableness; or] is not one of stableness. (JK.)

[سَنَجٌ, as stated by Freytag, is expl. by Reiske, in his additions to the Lex. of Golius, as meaning *Pulled out from the root* (سَنَجَ): but no authority for this is named by him.]

## سند

1. سَنَدٌ إِلَيْهِ, (S, M, Mṣb, K,) aor. ʿ, (S, M, Mṣb,) inf. n. سَنَدٌ; (S, M, Mṣb, K;) and سَنَدٌ, aor. ʿ; (Mṣb;) and † اسْتَدَّ, [which is the most common,] (S, M, Mṣb, K,) and † تَسَدَّدَ, (S, M, A, K,) and † اسْتَدَّ; (M, TA;) signify the same; (S, M, Mṣb, K;\*) i. e. *He (a man, S, Mṣb, [and in like manner it is said of a thing,]) leaned, rested, or stayed himself, against it, or upon it*; syn. اِعْتَمَدَ; (TK;) [or اِعْتَمَدَ عَلَيْهِ;] namely, a thing, (S, M, Mṣb,) or a wall, (A, Mṣb,) &c. (Mṣb.) — سَنَدٌ فِي الْجَبَلِ, (M, K,) aor. ʿ, inf. n. سَنَدٌ, (M,) *He ascended the mountain*; as also † اسْتَدَّتْ † إِلَى فَلَانٍ. (M, K.) And [hence,] † اسْتَدَّتْ † † I ascended to such a one. (A.) — And سَنَدٌ فِي الْخَمْسِينَ, (M, and so in some copies of the K,) or † لَلْخَمْسِينَ, (so in other copies of the K,) † He approached, or drew near to, [the age of] fifty: (K, TA:) [likewise] سَنَدٌ فِي الْجَبَلِ. (M, TA.)\* — سَنَدٌ ذَنْبُ النَّاقَةِ, (K,) or † اسْتَدَّتْ, (so in the O,) *The tail of the she-camel tossed about, and lashed her croup, or rump, on the right and left.* (O, K.)

2. سَنَدٌ, inf. n. تَسْنِيدٌ, *He set up [pieces of] wood [as stays, or props,] against a wall.* (KL.)

[See the pass. part. n., below. And see also 3 and 4.] — Also, inf. n. as above, *He* (a man) wore, or clad himself with, the kind of برد called *سند*. (IAar, K.)

3. *سَوَدَتْهُ إِلَى الشَّيْءِ*: see 4. [Hence,] *سَوَدَ الْمَرِيضُ* [The sick man was stayed, or propped up, against a pillow or the like]: and *قَالَ سَائِدُونِي* [He (the sick man) said, Stay ye me, or prop ye me up]. (A, TA.) And *يَسَانِدُ بَعْضُهُ بَعْضًا* [One part of it stays, or supports, and so renders firm or strong, another part]. (Sh, O, K. [See *مُسَانِدَةٌ*].) — [And hence,] *سَوَدَتْ خَلْقَهَا*, referring to a she-camel, † *Her frame, or make, was symmetrical; or conformable in its several parts.* (Ham p. 783.) — And *سَانَدَهُ*, (S, K,) inf. n. *مُسَانِدَةٌ*, (S,) *He aided, or assisted, him; namely, another man.* (S, K.) — And † *He requited, compensated, or recompensed, him,* (A, K, TA,) *عَلَى الْعَمَلِ* [for work, or for the work or deed]. (K.)

4. *أَسَدْتُهُ إِلَى الشَّيْءِ*. (AZ, S, \* M, \* Mṣb, K, \* TA) *I made him, or it, to lean, rest, or stay himself or itself, against, or upon, the thing; (TK;)* and *أَسَدْتُهُ إِلَيْهِ* signifies the same. (AZ, TA.) You say, *اسند ظهره إلى الحائط* *He leaned his back against the wall.* (MA.) And *اسنده* *He stayed, propped, or supported, it; namely, a thing leaning; syn. دَعَمَهُ.* (TA in art. *دَعَمَ*.) — [Hence,] *أَسَدْتُ إِلَيْهِ أَمْرِي* † [I rested, or stayed, upon him my affair]. (A.) — And *اسند* *اسند* *إلى قائله* *الحديث* (T, M, \* L, Mṣb,) inf. n. *إِسْنَادٌ* [q. v. infra], (S, &c.,) † *He traced up, or ascribed, or attributed, the tradition to the author thereof, [resting it upon his authority,]* (T, S, M, L, Mṣb, TA,) *by mentioning him, (Mṣb,) or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; (T, L, KT;)* [or by mentioning the person who had related it to him from the Prophet if only one person intervened;] *saying, "Such a one told me, from such a one," [and so on, if more than one intervened between him and the Prophet,] "from the Apostle of God;"* (KT;) [or it may be with an interruption in the mention of the person by whom it had been transmitted: see *مُسْنَدٌ*, below.] — *إِسْنَادُ أَمْرٍ إِلَى* [is a conventional phrase, used in logic, meaning † *The judging a thing to stand to another thing in the relation of an attribute to its subject, affirmatively or negatively.*] (Kull p. 157, in explanation of *الحكم* as a logical term [meaning "judgment"].) — *إِسْنَادٌ مَجَازِيٌّ* is another conventional term, used in lexicology and rhetoric, meaning † *A tropical attribution of an act or a quality or a meaning; as in عيشة راضية* for *مَرْضِيَّة*, and in *زَيْنُون* (q. v.) in one of its senses: see Har p. 432. — *أَسْنَدَ الْفِعْلَ إِلَى زَيْدٍ*, another conventional phrase, is said of the verb in the phrases *قَامَ زَيْدٌ* and *ضَرَبَ زَيْدٌ*, meaning *The verb is made an attributive to Zeyd: and, in an unusual manner, it is said (in the Mṣb in art. سَلَبَ) of the verb in the saying سَلَبْتُ زَيْدًا ثَوْبَهُ*; so that it means in this instance

*The verb is made to have Zeyd for its object.* And *أَسْنَدَ إِلَيْهِ فَاعِلَانِ فَصَاعِدًا* is said (in the TA in art. *سَوَى*) of the verb in the phrase *أَسْتَوَى زَيْدٌ وَعَمْرُو وَخَالِدٌ فِي هَذَا* *اسنده* *في* — *more agents are assigned to it.* — *اسنده* *في الجبل* *He made him to ascend the mountain.* (K.) — *اسند* as an intrans. verb: see 1, in four places. — You say also, *اسند في العدو*, (M, L,) inf. n. *إِسْنَادٌ*, (L,) *He was vehement in running; he strove, laboured, or exerted himself, therein.* (M, L.) — And *He* (a camel) *went a pace between that called ذَمِيلٌ and that called هَمْلَجَةٌ.* (L.)

6: see 1, first sentence. — *تَسَانَدَ الْقَوْمُ* means *The people went forth, every commander of them with a [separate] corps.* (Ham p. 783.) [See also the act. part. n., below.]

8: see 1, first sentence.

*سِنْدٌ*, (S, L,) or *السِّنْدُ*, (M, L, K,) *A certain country, (S, L, K,) well known, (K,) said in the "Marāsid" to be a country between India (الهند) and Karmān and Sijistān: (TA:) or a people; (K;) [the people of that country;] a well-known nation; (M, L;) a nation bordering upon India, whose colours incline to yellowness, and who are generally slender: (Mgh:) or one of these meanings is the original of the other: (TA:)* *سِنْدِيٌّ* signifies a single person thereof: (S, K:) and *سِنْدٌ* is the pl., (K,) or [rather] is applied to the people collectively; (S;) these two words being like *زَنْجِيٌّ* and *زَنْجٌ*: (TA:) the pl. of *سِنْدٌ* is *سُنُودٌ* and *أَسْنَادٌ*. (M, L.) *السِّنْدُ* is also the name of *A great river of الهند [or India; i. e. the Indus]: and of a district in El-Andalus: and of a town in Western Africa (المغرب).* (K.)

*سِنْدٌ* *The part that faces one, of a mountain, and rises from (عَنْ) the سَفْح [i. e. base, or foot]; (S, K;) the acclivity, or rising part, in the face, or front, [or side,] of a mountain or a valley: (T, M, A:) or a rising, or an elevated, portion of ground: (Mgh:) pl. أَسْنَادٌ, (M, A,) [properly a pl. of pauc., but] the only pl. form. (M.) — A thing, such as a wall &c., against, or upon, which one leans, rests, or stays himself: (Mgh, Mṣb:) and *مُسْنَدٌ* and *مُسْنَدٌ* [the latter in the TA said to be with fet-ḥ, but this is evidently a mistake, occasioned by a copyist's writing *ويفتح* and *ويضم*,] signify [the same,] *a thing against, or upon, which one leans, rests, or stays himself; [and the former of these two particularly signifies a cushion, or pillow, and more particularly a large cushion or pillow, against which one leans; as expl. by Golius on the authority of Meyd;] pl. مَسَانِدٌ. (L, Mṣb.) — Applied to a man, i. q. مَعْتَمِدٌ [meaning † A person upon whom one leans, rests, stays himself, or relies]; (S;) a man's مَعْتَمِدٌ [i. e. † stay, support, or object of reliance]; (K, TA;) as also *مُسْتَنَدٌ*. (TA.) You say *سَيِّدٌ سِنْدٌ* † [A lord, or chief, upon whom people lean, &c.]. (A, TA.) And *هُوَ سِنْدِيٌّ* and *مُسْتَنَدِيٌّ* † [He is my stay, support, or object of reliance].**

(A.) And *حَدِيثٌ قَوِيٌّ السِّنْدِ* † [A tradition valid in respect of the authority upon which it rests, or to which it is traced up or ascribed]. (A, TA. [See also *إِسْنَادٌ*, below.]) — See also *مُسْنَدٌ*. — Also *A sort of garment of the kind called بُرُودٌ, (IAar, K,) of the fabric of El-Yemen: (IAar:) pl. أَسْنَادٌ: (K:) or the pl. is like the sing.: (IAar, K:) one says سِنْدٌ أَثْوَابٌ [meaning garments of the kind called سِنْدٌ]: (TA, from a trad. :) Ibn-Buzurj says that *السِّنْدُ* means *الأَسْنَادُ مِنَ الثِّيَابِ*, i. e. *garments of those called جُبَّةٌ بُرُودٌ*; and he cites, from a poet, the phrase *أَسْنَادٌ*, which, he says, means *a red jubbeh of those [made] of what are called بُرُودٌ.* (TA.) Accord. to Lth, it signifies *A sort of clothing, [consisting of] a shirt with a shirt over it: and in like manner, short shirts made of pieces of cloth, one whereof is concealed beneath another: whatever appears (كُلُّ مَا ظَهَرَ) thereof is termed سِمَطٌ [q. v.]: (O:) [this app. explains the meaning of what here follows:] *السِّنْدُ* is [a term used in the case of] thy wearing a long shirt beneath a shirt shorter than it. (M.)**

*سِنْدِيٌّ*: see *سِنْدٌ* [of which it is the n. un.].

*سِنْدَانٌ*, with fet-ḥ, (Mgh, Mṣb, K,) or *سِنْدَانٌ*, (thus in a copy of the M, [and thus I have generally found it written, agreeably with the common modern pronunciation,]) *The عِلَاة, (M,) or زُبْرَةٌ, (Mṣb,) [both meaning anvil,] of the blacksmith. (Mṣb, K.)*

*سِنْدَانٌ* *Great and strong; applied to a man and to a wolf. (K.) — See also the next preceding paragraph.*

*سِنْدَانَةٌ* *A she-ass [either domestic or wild: probably the latter, because of her strength]. (K.)*

*سِنْدِيَانٌ* [The *ilex*, or evergreen oak; so called in the present day;] *a kind of tree. (TA.) [See *إِسْنَادٌ*.]*

*سِنَادٌ*, applied to a she-camel, (S, M, &c.,) *Strong: (K:) or strong in make: (AA, S:) or tall in the hump: (M:) or long in the legs, (A, L,) and elevated [so I render مسندة, conjecturally, as though meaning propped up,] in the hump: (L:) or lean, and lank in the belly; (AO, M, L;) but Sh disapproves of this last explanation. (L.)*

*سِنِيدٌ*: see *مُسْنَدٌ*.

*أَسْنَدٌ* [a comparative and superlative epithet from *أَسَدْتُ* *الحديث*, q. v., though (like *أَسُودٌ* and *أَسْبُضٌ* when used as epithets of this kind) deviating from a general rule, which requires that such an epithet be formed from an unaugmented triliteral-radical verb]. You say *أَسْنَدٌ لِلْحَدِيثِ*, meaning *أَسْنَدٌ*, q. v. (TA in art. *نَص*.)

*إِسْنَادٌ* inf. n. of 4 [q. v.]. (S, &c.) — [Used as a simple subst., signifying † *The ascription of a tradition to an authority in the manner expl. voce أَسْنَدٌ* it has a pl., namely, *أَسَانِيدٌ*; as in the saying,] *إِسْنَانِيدٌ قَوَائِمُ الْأَحَادِيثِ* † [The ascrip-

tions to authorities, whereon they rest, &c., are the foundations of traditions]. (A, TA. [See also **سند**].) — Also used in the sense of **رواية** [q. v., as a simple subst.]: pl. as above. (Har p. 32.) — Also *A certain kind of tree.* (M.) [In the TA, it is said that the name commonly known is **سنديان**: but I think that this is a mistake: see the latter word.]

**مَسْنَد** *A place in, or upon, which one leans, rests, or stays himself:* [and hence applied to a couch, and a throne:] pl. **مَسَانِد**. (KL. [See also **مَسْنَد**, voce **سند**].])

**مَسْنَد** [pass. part. n. of 4, *Made to lean, rest, &c., against, or upon, a thing: and stayed, propped, or supported; or set up.* — Hence used in the sense of **مَسْنَد**, as being a thing set up]: see **سند**. — Also † *A tradition (حديث) traced up, or ascribed, or attributed, to the author thereof, (T, L, K, TA,) [rested on his authority by the mention of him, (see 4,) or] by the mention, uninterrupted, in ascending order, of the persons by whom it has been transmitted, up to the Prophet; (T, L, KT;) [or by the mention of him who has related it from the Prophet when only one has intervened;] opposed to **مُرْسَل** and **مُنْقَطِع**; (T, L;) or it may be **منقطع**, i. e. interrupted in the mention of the persons by whom it has been transmitted: (KT:) pl. **مَسَانِد**, (K,) agreeably with analogy, (TA,) and **مَسَانِيد**, (Esh-Sháfi'ee, K,) which latter has **ي** added to render the sound of the kesreh more full; or, accord. to some, it is a dial. var.; and accord. to some, agreeable with analogy. (TA.) — And *i. q.* **دَعَى** [as meaning † *One who claims as his father a person who is not his father; or an adopted son; or one whose origin, or lineage, or parentage, is suspected*]; (S, M, L, K;) as also **سَنِيد**; (M, L, K;) [see an ex. in a verse cited voce **أَسْرُ**]; opposed to **كُرْبِير**. (L.) — **المَسْنَد**, accord. to Sb, signifies † *The first portion [i. e. the subject] of a proposition; and **المَسْنَد إِلَيْهِ**, † the second portion [i. e. the attribute, or predicate,] thereof: (M, L:) or, accord. to Kh, a proposition consists of a **سند** and a **مَسْنَد إِلَيْهِ**; and in the phrase **عَبْدُ اللَّهِ رَجُلٌ صَالِحٌ**, [for ex.,] **عبد الله** is a **سند**, and **رجل صالح** is a **مَسْنَد إِلَيْهِ**: (O, L:) [but accord. to other authors, and general modern usage, and agreeably with the proper meanings of the terms, **المَسْنَد** (meaning the attributed) signifies *the attribute, or predicate*; and **المَسْنَد إِلَيْهِ**, (meaning that to which a thing or an accident is attributed) signifies *the subject*.] — Also *The Himyeree, or Himyeritic, character of writing; the character of Himyer; (S, M, A, O, K;) differing from the modern Arabic character: (S, O:) they used to write it commonly in the days of their rule; and AHát says that it continued in use among them in El-Yemen in his day [i. e. in the latter half of the second century of the Flight and the former half of the third century]: (M, TA:) Abu-l-'Abbás says, **المَسْنَد** was *the language of the sons of Seth*; (O, TA;) [i. e. the language written in the character so called;] and the like is***

said in the "Sirr es-Siná'ah" of IJ. (TA.) [See also De Sacy's Chrest. Ar., sec. ed., vol. ii., p. 122 of the Ar. text, and 311 of the transl.] — And *i. q.* **الدَّهْر** [i. e. *Time, from the beginning of the world to its end; or time absolutely; or a long time; or a long unlimited time; or time without end; &c.*]. (S, M, A, K.) So in the saying, **لَا أَفْعَلُهُ آخِرَ الْمَسْنَدِ** [I will not do it to the end of time]. (A, TA.) One says also, **لَا آتِيَهُ يَدُ الْمَسْنَدِ**, meaning [I will not do it, or I will not come to him or it,] ever. (IAqr, TA.)

**مَسْنَد**: see **سند**, second sentence.

**مَسْنَد** [pass. part. n. of 2, q. v.]. In the phrase **خَشَبٌ مَسْنَدَةٌ**, [in the Kur lxiii. 4, meaning *Pieces of wood made to lean, or incline, against a wall, (Jel,)] the latter word is with teshdeed because of its relation to many objects (لِلتَّكْوِينِ). (S.) — **مَسْنَدَةٌ** also signifies *A certain sort of cloths, or garments; and so **مَسْنَدِيَّة**. (M, TA.)**

**مَسْنَدِيَّة**: see what next precedes.

**مَسَانِدَةٌ** (O, K, and Ham p. 783, in the CK and TK [erroneously] **مَسَانِدَةٌ**) + *A she-camel having the breast and fore part prominent: (Aq, O, K:) or whereof one part of her frame stays, or supports, (يَسَانِدُ,) [and so renders firm or strong,] another part: (Sh, O, K:) or having prominent withers: (Ibn-Buzurj, L:) or strong in the back: or whose frame, or make, is symmetrical, or conformable in its several parts: or, as some say, whose frame, or make, is dissimilar, or unconformable, in its several parts; because the hump differs from the other parts; so that it is from the phrase **تَسَانَدَ الْقَوْمِ** meaning as expl. above [see 6]: (Ham p. 783:) and **مَسَانِدَةُ الْقَرَا** † *a she-camel hard, firmly compacted, in the back. (M, L, TA.)**

**مَسْتَد**: see **سند**, in two places.

**مَسَانِدَيْنِ** † *They two went forth aiding, or assisting, each other; (A,\* L, TA;) as though each of them leaned, or stayed himself, upon the other, and aided himself by him. (L, TA.)* The latter word is used, in this sense, of two men going on a hostile, or hostile and plundering, expedition: and of two wolves attacking a person. (A.) And one says, **خَرَجُوا مَسَانِدَيْنِ**, meaning † *They went forth under sundry, or different, banners, or standards, (S, A, M, L, K,\*) every party by itself, (A, L,) the sons of one father under one [separate] banner, (L,) not all under the banner of one commander. (S, L, K.)*

سندر

Q. 1. **سندرة** (M, K) inf. n. of **سندر**, which signifies *He (a man) went quickly: (TK:) [or was quick or expeditious:] syn. of the former **سُرْعَة**: (M, K:) Sgh mentions it in art. **سدر**, regarding the ن as augmentative. (TA.) Hence, accord. to some, the saying of 'Alee,*

- \* أَنَا الَّذِي سَمْتَنَ أُمِّي حَيْدَرَةَ
- \* كَأَنَّهَا غَابَاتٌ غَلِيظَةُ الْقَصْرِ
- \* أَكْبَلْتُمْ بِالسِّيفِ كَيْلَ السَّنْدَرَةِ

[I am he whom my mother named Heydereh, like a lion of forests, thick in the neck: I will measure you with the sword with a quick measuring:] meaning, I will slay you quickly, before flight. (TA. [But see what follows.]) — *A large, or an ample, sort of كَيْل [or measuring]: (M, K:) so expl. by some in the saying of 'Alee above quoted: or in that saying it is from **سندرة** as the name of a certain woman, who used to sell wheat and give full measure, or of a man who did so. (TA.) [See also **سندرة** as a subst., below.] — Also *The being bold, or daring: or boldness, or daringness. (TA.) — And The being sharp in affairs, and acting with penetrative energy: or sharpness in affairs, and penetrative energy. (TA.)**

**سندر**: see the next paragraph but one.

**سندر** *A man bold, or daring, in his affair, not frightened at anything. (TA.)*

**سندرة**, [said in the TK to be the inf. n. of Q. 1, q. v.,] (S in art. **سدر**,) or **سندر**, (so in a copy of the M,) or **سندري**, (IAqr, K, TA,) *A مَكْيَال [or measure, for measuring corn, &c.], (S, M, K,) well known, (M,) of large size, (S, K,) like the قَبْلُ and the جَوَاف: this is said in explanation of the first of these words as used in the saying of 'Alee quoted above: (S, TA:) i. e., the saying has hence been expl. as meaning, I will make a wide and quick slaughter of you: (TA:) or it may be a measure (مَكْيَال) made of the tree called **سندرة**: (Kt, TA:) [for] — it is also the name of *A certain tree, (S, M, K,) of which bows and arrows are made. (M, K.)**

**سندري** *A man quick, or expeditious, (K, TA,) in his affairs; who strives, exerts himself, or is diligent, therein. (TA.) — And the pl. **سنادرة** signifies [the contr., or] *Persons without occupation; people of sport and idleness; as also **سبادرة**. (TA.) — Also, the sing., **Bold, or daring; (O, K, TA;) who makes a boast of more than he possesses. (TA.) — The lion; (K;) because of his boldness, or daringness. (TA.) — Strong, or vehement; (O, K;) thus applied to anything. (TA.) — Tall, or long; (O, K;) thus in the dial. of Hudheyl. (O.) — Large in the eyes. (K.) — Good: and the contr., i. e. bad. (M, K.) — A certain sort of arrows, and of arrow-heads or the like: (M:) or the white of these, (M, K,) i. e. of the latter: (K:) and a spear-head very clear or bright, (K, TA,) and sharp: (TA:) or, applied to an arrow, it means *made of the tree called **سندرة**: (S\* in art. **سدر**, and M, and TA:) and **قوس سندرية** means a bow made of that tree: (TA:) or a bow having its string braced, and strongly, or skilfully, or well, made. (K, TA.) — Also *A species of bird. (K.) — See also the next preceding paragraph.******

سندس

- \* **سندس** *Thin, or fine, دِيْبَاج [or silk brocade]: (Th, M, Bq and Jel in xviii. 30, Jel in xlv. 53, Msh, K, TA:) or thin, or fine, حَرِير [q. v.]: (Bq in xlv. :) opposed to **إِسْتَبْرُق**: (TA:) or *i. q.**



**بَزِيُون** [expl. by IB as meaning *thin*, or *fine*, so in the TA in art. **بِزْن**: (S:) or a kind of **بِزْيُون**; (Lth, K, TA;) made of [the kind of down called] **مِرْعَزِي**: (Lth, TA:) or a kind of **بُرُود** [pl. of **بُرْد**, q. v.]: (M, K:) [accord. to Golius, *præstans et subtile panni serici genus*; as on the authority of Ibn-Maaroof: and *Attalicus pannus, aurum argentumve intectum habens*; as on the authority of J, who, however, explains it only by the word **بَزِيُون**: it is mentioned in the S and Mgh in art. **سَدَس**; and in the latter, is said to be of the measure **فُعْل**; but accord. to the K, the ن is a radical letter:] it is [said to be] an arabicized word, without contradiction, (Lth, K,) as well as **اِسْتَبْرَق**: (Lth:) but both these words occur in the Kur-an, and Esh-Shafi'ee and others deny that any arabicized word occurs therein: [though they are opposed by Bq (xvii. 37) and others:] some say that they are instances of the agreement of different languages. (MF.)

**سندق**

**سِنْدُوق** a dial. var. of **صِنْدُوق**, q. v.; (Fr, L, K;) like **زِنْدُوق**: (TA:) pl. **سِنْدِيق**. (L.)

**سندل**

**سِنْدَل**: see art. **سدل**.

**سنر**

1. **سِنْر**, aor. ٤, (TK,) inf. n. **سِنَر**, (M, K,) *He* (a man, TK) *was, or became, illnated, or very perverse or cross*: (K, TK:) or *narrow in disposition*. (M.) Hence is derived **سِنَوْر**, in the first of the senses expl. below. (M.) [Or perhaps the reverse may be the case.]

**سِنَار**, or **سِنَار**: see the last paragraph.

**سِنَوْر** *A coat made of thongs*, (S, M, K,) *worn in war*, (M,) *like a coat of mail*: (S, K:) [and] *any weapon of iron*: (A:) and *weapons, or arms, collectively*: (M, K:) or, accord. to some, *coats of mail*: (M:) so **اَس** means in explaining **السِّنَوْر** as signifying *what consists of rings*: (TA:) or, as some say, *a coat of mail*: (Ham p. 352:) or *all iron*. (AO.)

**سِنَوْر** The cat; of the masc. gender; syn. **هَر**; (M, A, Mgh;) as also **سِنَار**, (K,) or **سِنَار**: (as in a copy of the M:) fem. with **ة**: (Mgh:) pl. **سِنَائِر**: (S, Mgh, K:) but **سِنَوْر** is rare in the language of the Arabs: **هَر** and **ضِيُون** are more common. (IAmb, Mgh.) And **اِبْنُ السِّنَوْرِ** *The root of the tail*: (Er-Riyáshee, K:) pl. as above. (K.)

**سِنَط**

1. **سِنَط**, aor. ٤; (M, K;) or **سِنَط**, aor. ٤, inf. n. **سِنَط**; (Mgh;) or both; (TA;) *He was, or became, such as is termed سِنَط* [q. v.]. (M, Mgh, K.)

**سِنَط** [The *mimosa Nilotica*; also called *acacia Nilotica*;] **اَقْرَط**, [or this is properly the name of its fruit,] (M, K,) *which grows in the صَعِيد* [or *Upper Egypt*], (M,) or [rather] *in Egypt*; [for it grows in Lower, as well as Upper, Egypt]; (K;) *it is the best kind of firewood of the people of that country, who assert that it has most of fire, and least of ashes*; so says AHn, on the authority of a person well informed; and he adds that *they tan with it* [or rather *with its pods*]: the word is foreign: (M:) and is also written **سِنَط**: Sgh says that is an arabicized word, from the Indian **سِنَط**. [So in the TA, doubtless a mis-transcription. In the CK, **السِنَط** is erroneously put for **السِنَط**.]

**سِنَاط** (S, M, Mgh, Mgh, K) and **سِنَاط** (M, O, L, CK) and **سِنُوْط** (S, M, K) and **سِنُوْطِي** (S, K) *A man (Mgh) having no beard*: (M, Mgh, Mgh:) or *having no hair at all upon his face*: (M:) or *having no hair upon the sides of his face* [so I render **كُوْنَج**], and *no beard at all*: (S, K:) or *having little hair upon the sides of the face*, (Mgh, Mgh,) or *upon the side of the face, but not reaching to the state of the كُوْنَج*: (IAqr, K:) or *i. q. كُوْنَج*: (Mgh:) or *whose beard is on his chin [only], having nothing on the sides of the face*: (Aq, K:) or this last signification, accord. to **اَس**, applies to **سِنُوْط**: (TA:) the pl. (of **سِنُوْط** accord. to some copies of the K and the TA) is **سِنَط** (IAqr, K) and **اَسِنَاط** [which is a pl. of pauc.]: (K:) **سِنَاط** is used as a sing. and pl. epithet: it is used as a pl. by Dhu-r-Rummeh. (IB, TA.)

**سِنُوْط**: see the next preceding paragraph. — Also *A well-known medicine*. (K.)

**سِنُوْطِي**: see **سِنَاط**.

**سِنْف**

1. **سِنْفَ البَعِيْر**, aor. ٤ and ٤, (S, M, K,) inf. n. **سِنْف**; (M, K;) and **اَسْنَفَه**; (S, M, K;) or, accord. to **اَس**, the latter only; (S;) *He bound the سِنَاف* [q. v.] *upon the camel*: (S, M, K:) and the latter, *he put to him* (i. e. the camel), or *made for him, a سِنَاف*; (K, TA;) thus expl. by El-'Ozeyzee. (TA.) [Hence, accord. to some,] one says, in a prov., of a person confounded or perplexed, and unable to see his right course, in his affair, **عَيَّ بِالْاَسْنَافِ**, (S, Meyd,) meaning *He was confounded, or perplexed, and unable to see his right course, by reason of fright, like him who knows not where to bind the سِنَاف*: (Z, TA:) it originated from the fact of a man's being thus confounded, or perplexed: (Meyd:) a poet says, (namely, Ibn-Kulthoom, TA,)

• **اِذَا مَا عَيَّ بِالْاَسْنَافِ قَوْمٌ**  
• **مِنَ الْاَمْرِ الْمَشْبِهِ اَنْ يَكُوْنَا**

[as though meaning *When a people are unable to find the right way to bind the سِنَاف*, in consequence of the affair that is uncertain to be: (thus related by Meyd; but in the TA with **حَي** in the place of **قَوْم**, and **عَلَى** in the place of **مَنْ**)] Az, however, says that this is not the meaning: that **الاسناف** here signifies *the advancing, or preceding*; and that the meaning is, *are unable to find the right way of advancing, or preceding*; (Meyd, TA;) from **اَسْنَف** said of a horse, expl. below. (TA.) — See also the next paragraph.

4. **اَسْنَف**, inf. n. **اِسْنَافِي**: see above, in two places. — Hence, i. e. from this verb in the sense expl. in the first sentence, (S, TA,) **اَسْنَفَ اَمْرَهُ** *He performed his affair skilfully, soundly, or thoroughly*. (S, M, K, TA.) — Also *He* (a horse) *preceded the other horses*: (S, TA:) and *she* (a camel) *preceded the other camels* (K, TA) *in going, or journeying, or pace*: (TA;) as also **سِنَفَت**. (K, TA.) [See the verse cited in the preceding paragraph, and the explanation of it by Az.] Said of a camel, it means also *He put forward his neck, to go on*: (K, TA:) or *he advanced, or preceded*. (TA.) — Said of lightning, *It appeared, or was seen, near*; and so said of the clouds (**السَّحَاب**). (K.) — And **اَسْنَفَت** **الرِّيْح** *The wind blew violently, and raised the dust*. (Ibn-'Abbád, K.)

**سِنْف**: see the next paragraph.

**سِنْف** *A leaf*; (M, and so in copies of the K, and in the TA;) or *leaves*: (so in other copies of the K:) pl. **سِنَف**; thus in the copies of the K, [like the sing.,] but this requires consideration; and it seems that it is **سِنُوْف**, a pl. assigned to **سِنْف** in a sense that will be mentioned in what follows: (TA:) [or the pl. is **سِنَفَة**, likewise mentioned, as a pl. of **سِنْف**, in what follows, in three places:] also (K) *the leaf of the [tree called] مِرْبَج*: (AA, S, O, K:) or *the pericarp of the مِرْبَج*: (S, M, O, K:) this, says IB, is the correct meaning, as those acquainted with the **مِرْبَج** affirm; for, as 'Alee Ibn-Hamzeh says, the **مِرْبَج** has not leaves, nor thorns, but consists of slender twigs; it grows in [water-courses such as are termed] **شَعْب**: (TA:) a poet likens thereto the ears of horses: (S:) the pl. is **سِنَفَة**: (M:) or *the pericarps of any tree having a produce consisting of grains in a long pod*, (AHn, O, K,) *that become scattered, when they dry, from that pod, the shale thereof remaining*; (AHn, O;) *one such pod is termed سِنَفَة*; (AHn, O, K;) and the pl. [or coll. gen. n.] is **سِنَف**; (K;) and this last has for its pl. **سِنَفَة**: (AHn, O, K:) Abou-Ziyád says that it is like [the pod of] **الْبَاقَلِي** [or *bean*], *except that it is wider, and pointed at the extremity*; wherefore a poet likens thereto the ear of a horse: (O:) or, accord. to AHn, **سِنَفَة** signifies *any pericarp, whether oblong or not oblong*; and the pl. [or coll. gen. n.] is **سِنَف**; and the pl. of **سِنَف** is **سِنَفَة**: (M:) [see also **حَبْلَة**:] and the *shale of the [bean called]*

بِقَلَدٍ, and of the [species of kidney-bean called] **لُوبِيَاءَ**, and of the lentil, and the like; (IAqr, TA;) or the shale of the first of these three when what was in it has been eaten; (K;) and the pl. is **سُنُوفٌ**. (IAqr, TA.) — Also, (K,) or **سُنْفٌ**, with fet-h, (IAqr, O, L,) A branch, or twig, (عُودٌ), stripped of its leaves. (IAqr, O, L, K.) — And the former, The [grain called] **دُوسِرٌ** [i. e. زُرَّانٌ, q. v.,] which is sometimes in wheat and barley, (O, K,) and which vitiates them, and lowers their prices. (O.) — Also i. q. **صِنْفٌ** [A sort, or species]. (K.) One says, **هَذَا طَعَامٌ سِنْفَانٍ** [This is food, or wheat,] of two sorts, good and bad. (AA, O.) — And A company of men. (Ibn-'Abbád, O, K.) One says, **جَاءَنِي سِنْفٌ مِّنَ النَّاسِ** A company of men came to me. (Ibn-'Abbád, O.)

**سِنْفَةٌ**: see the next preceding paragraph, in two places.

**سِنْفَتَانِ** and **سِنْفَتَانِ** Two pieces of wood set upright, between which is put the [pulley called] **مَحَالَةٌ** [by means whereof water is drawn.] (K.)

**سِنَافٌ** The [breast-girth called] **لَبِيبٌ** (K;) or the appertenance of the camel that is as the **لَبِيبٌ** to the horse or similar beast: (Kh, S;) or a cord which you tie to the **تَصْدِيرٌ** [or breast-girth of the camel], then you bring it forward so as to put it behind the callous protuberance upon the breast, [and there, app., make it fast in some manner,] and it keeps the **تَصْدِيرٌ** in its place: (Aq, S, O, K;) this is done only when the belly of the camel has become lank, and his **تَصْدِيرٌ** has [consequently] become unsteady: (S, O, K:\*) or a cord that is tied from the hind girth of the camel to his breast-girth and is then tied to his neck, when he has become lank: (M:) pl. [of mult.] **سِنَافٌ** (M, K) and **سِنَافٌ** (K) and [of pauc.] **أَسِنَافَةٌ**: (TA:) and a leathern strap or thong, or some other thing, that is put behind the [breast-girth called] **لَبِيبٌ**, in order that it may not slip [from its place]. (M.)

**سُنُوفٌ** A horse that shifts the saddle forwards. (Ibn-'Abbád, O, K.) [See also **مِسْنَفٌ**.]

**سِنَيْفٌ** A cloth that is put, (AA, O, K,) or tied, (M,) upon the shoulders of the camel: pl. **سِنَافٌ** (AA, M, O, K) and **سِنَافٌ**: (K:) the cloths that are similarly placed upon the hinder parts of camels are called **أَشْلَةٌ** [pl. of **شَلِيلٌ**]. (AA, O.) — Also The **حَاشِيَةٌ** [properly meaning selvage, or selvedge,] of a carpet; (Ibn-'Abbád, O, K;) i. e., its **حَمَلٌ** [which generally means nap; but this addition I think doubtful]. (Ibn-'Abbád, O.)

**مُسْنَفَةٌ** A she-camel having the **سِنَافٌ** [q. v.] tied upon her. (S, TA.) — And **حَمَلٌ مُسْنَفَاتٌ** Horses having the [withers, or parts called] **مِنَاسِجٌ** high, or elevated: denoting a quality approved in them; for it is only in the best, and the generous, thereof: and when they are thus, the saddles recede upon their backs; wherefore the **سِنَافٌ** is

put to them, to keep the saddles in their places. (M.)

**مُسْنَفَةٌ** A mare, (S, M, K,) and a she-camel, (M,) preceding others in going, or journeying, or pace; (S, M, K;) as also **مِسْنَفٌ**: (M:) and **مَسَانِيفٌ** [being pl. of the latter] signifies the same; and is applied to camels: (Th, TA:) or [so in the K, but more properly “and”] **مُسْنَفَةٌ**, with fet-h to the ن, is specially applied to the she-camel, (K, TA,) in the sense first assigned to it above: (TA:) or **مُسْنَفَةٌ**, (K, TA,) with kesr to the ن, (TA,) signifies a [youthful she-camel such as is termed] **بُكَوَةٌ** that has completed the tenth month of her pregnancy, and whose udder has become swollen. (Ibn-'Abbád, K, TA.) — Also, (El-'Ozeyzee, O, K,) or **مُسْنِفٌ** and **مِسْنَفٌ**, (AA, M,) applied to a she-camel, Lean, or light of flesh, (AA, El-'Ozeyzee, M, O, K,) or lank in the belly. (AA, M.) — And **مُسْنَفَةٌ** signifies also Land affected with drought, barrenness, or dearth: (El-'Ozeyzee, O, K:) or a year of drought, barrenness, or dearth: [thus expl. as a subst., or an epithet in which the quality of a subst. is predominant:] pl. **مَسَانِيفٌ**. (AHn, M.)

**مِسْنَفٌ** † A camel that makes the saddle to shift backwards; (S, M, K, TA;) wherefore a **سِنَافٌ** is put to him: (S, TA:) and, (K,) or as some say, (S,) that makes it to shift forwards: (S, K, TA:) so says Lth: but ISh disallows his explanation, saying that it means a she-camel that makes the load to shift forwards; and that **مِجْنَانَةٌ** [a word which I have not found anywhere except in this instance] signifies the contrary: (TA:) or that makes her fore girth to slip forward; contr. of **مُدْرَجٌ** and **مُدْرَجٌ**. (TA in art. **دَرَجٌ**.) — See also **مُسْنَفَةٌ**, in two places.

## سِنَقٌ

1. **سِنَقٌ**, (S, K,) aor. **سَنَقَ**, (K,) inf. n. **سِنَقٌ**, (S,) He (a young camel) suffered indigestion (S, K) **مِنَ اللَّبَنِ** [from the milk]. (K.) One says, of a young camel, **شَرِبَ حَتَّى سِنَقَ** He drank until, or so that, he suffered indigestion. (S.) And one says, of an ass, and of any beast, **سِنَقَ**, inf. n. as above, meaning, He was affected with what resembled indigestion from eating fresh herbage. (TA.)

4. **تَرَقَهُ** [i. e. Ease and plenty caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: or wealth made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty]. (O, K.)

**سِنَقٌ** Satiated, or sated, like him who is suffering indigestion: (A'Obeyd, TA:) applied by Lebeed as an epithet to a horse. (TA.)

**سِنَقٌ** A house, or chamber, plastered with gypsum: (Ibn-'Abbád, O, K:) pl. **سِنَقَاتٌ** and **سِنَاقِيٌّ**: (K:) or, accord. to Sh, these are pls. of the word in the sense next following. (TA.) —

Any [hill of the hind termed] **أَكْمَةٌ**: pl. as above: so accord. to Sh: (T, O, TA:) or it is the name of a particular **أَكْمَةٌ**, (T, O, K, TA,) well known; occurring, without ال, in a poem of Imra-el-Kays. (T, O, TA.) — And **السُّنَيْقُ**, A certain white star. (Ibn-'Abbád, O, K.)

## سَمَرٌ

1. **سَمَرٌ**, (M, Mṣb, K,) aor. **سَمَرَ**, (Mṣb, K,) inf. n. **سَمِرٌ**; (M, Mṣb;) so some say; others saying **سَمِرٌ**, in the pass. form; and **أَسَمِرٌ**, as some say; others saying **أَسَمِرٌ**; (Mṣb;) He (a camel) was, or became, large in the **سَمَارٌ** [or hump]. (M, Mṣb, K.)

2. **سَمَهُ**, (M, K,) inf. n. **تَسْمِيرٌ**, (K,) It (herbage, or pasture,) made him (a camel) large in the **سَمَارٌ** [or hump]; as also **أَسَمَهُ**: (M, K:) or both signify it made him fat. (TA.) — And He made it gibbous, namely, a grave; i. e. he raised it from the ground like the **سَمَارٌ**: (Mṣb:) **تَسْمِيرٌ** (S, K) of a grave (S) is the contr. of **تَسْطِيعٌ**. (S, K.) He raised it, [app. so as to make it gibbous,] namely a thing. (M.) — And He filled it, namely, a vessel, (AZ, M, Mṣb, K,) and then put upon it what was like a **سَمَارٌ** of wheat or some other thing, (AZ, Mṣb,) or so that there was above it what was like the **سَمَارٌ**. (M.) — See also 5. — [And see **تَسْمِيرٌ**, below.]

4: see 1, in two places: — and 2, first sentence. — **إِسْمَارٌ**, (S, K,) inf. n. **إِسْمَارٌ**, (S,) The smoke rose, or rose high. (S, K.) And **اسْتَمَتِ النَّارُ** The fire became large in its flame: (M, K:) or the fire had a high flame. (TA.)

5. **تَسَمَرَ** **النَّاقَةُ** He mounted, or rode upon, the **سَمَارٌ** [or hump] of the she-camel. (Har pp. 332, and 390.) — He (the stallion) mounted the she-camel; (M, TA;) he leaped the she-camel. (TA.) — And **تَسَمَهُ** He, or it, mounted, ascended, got, was, or became, upon it, (S, M, Mṣb, K,) namely, a thing; (M, Mṣb, K;) as also **سَمَهُ**, (M, K,) inf. n. **تَسْمِيرٌ**. (TA. [Freytag adds **استمته** in this sense, as on the authority of J, whom I do not find to have mentioned it.]) And He mounted, or ascended, upon it from its side, namely, a wall. (TA.) And He rode upon it, namely, anything, [meaning any animal,] advancing, or retiring. (TA.) — Also It became abundant upon him, and spread; said of hoariness; as also **تَسْمِيمَةٌ**; (IAqr, M, TA;) like **أَوْشَرٌ فِيهِ**. (TA.) — And **تَسَمَرَ السَّحَابُ الْأَرْضَ** The clouds rained copiously, or abundantly, upon the land. (TA.) — **التَّسْمِيرُ** also signifies The taking, or seizing, suddenly, unexpectedly, or by surprise. (M, K.)

**سَمَرٌ** [a coll. gen. n.]: see **سَمِيمَةٌ** [its n. un.].

**سَمِرٌ** A camel having a large **سَمَارٌ** [or hump]: (Lth, S, M, K:) fem. with **ة**. (Lth, TA.) — Also A tall plant, of which the **سَمِيمَةٌ**, (S, K,) i. e. the head, resembling the ear of corn, (S,) or the blossom, (K,) has come forth. (S, K.) [And] **سَمِيمَةٌ** signifies Any tree (**شَجَرَةٌ**) that does not

bear; its extremities having dried up, and become altered. (M. [In the TA, the word in this sense is said to be *سَنِمة*: but the former is app. the right reading.]) — Also, (TA,) or *سَنِرٌ عَلِيٌّ* (S, in which it is only mentioned as said of water,) Water rising, or rising high, and appearing upon the surface of the earth. (TA.)

*سَنِمة* The blossom (M, K) of a plant; (K;) i. e. (TA) the head thereof, resembling the ear of corn, (S, TA,) [or] it is of the *طَرِيغَة* [q. v.], not of the [herbs called] *بَقْلٌ*: (M:) and signifies also the extremities [or an extremity] of the *صَلْبَانِ*, which are [or is] shed thereby: (M, TA:) and the head of a tree [or plant] of the kind termed *دِقٌّ* [q. v.], in form like what is upon the head of the reed, or cane, except that it is soft, and the camels eat it in the manner termed *خَضْرٌ* [inf. n. of *خَضَرَ*, q. v.]: (TA:) [it is the n. un. of *سَنِرٌ*, the latter being a coll. gen. n., as is shown by what follows:] AHn says, some assert that the *سَنِمة* is such of the produce of herbs as resembles the produce of the reed, or cane; and that the most excellent of the *سَنِر* are the *سَنِر* of a herb called the *إِسْنَامَة* [n. un. of *إِسْنَامٌ*]; and the camels eat it in the manner termed *خَضْرٌ*, because of its softness; or, as in some of the copies [of his work], the camels do not eat it. (M.)

*سَنَامٌ* of the camel, (S,) of the he-camel and of the she-camel, [The hump; i. e.] the highest part of the back: (M, TA:) [in substance,] it is to the camel like the *أَلْيَة* [here meaning the fat of the tail] to the sheep: (Msb:) pl. *أَسْنِمَة* (S, M, Msb, K) [and app. *أَسْنَامٌ* also, as seems to be indicated by an explanation of this latter pl. in what follows]. Hence, in a trad., *نَسَاءٌ عَلَيَّ رُؤُوسِهِنَّ*, *كَأَسْنِمَةِ الْبُخْتِ* [Women upon whose heads are the like of the humps of the Bactrian camels]; meaning such as wind the head-coverings as turbans upon their heads so as to enlarge them [in appearance] thereby. (TA.) [Hence, also, *سَنَامٌ* + *النَّاقَة* + *The name of a star in the constellation of Cassiopea*: mentioned by Freytag, with a reference to Ideler Untersuch. p. 84.] — Also The highest, or highest part, of anything: (TA:) and the best, or choice part, (M, TA,) of anything; (TA;) because the *سَنَام* is the best, or the choice part, of what is in the camel. (M.) [Hence,] *أَسْنِمَة الرَّمَالِ* The protuberant, or elevated, parts of the sands; as being likened to the hump of the she-camel: (M, TA:) and *أَسْنِمَة الرَّمَلِ* the backs of the sands, that rise from the main portions thereof. (TA.) And *سَنَامُ الْأَرْضِ* The *بَحْرٌ* [q. v.] (S, TA [in some copies of the S, perhaps correctly *نَجْدٌ*, i. e. high, or elevated, part]) of the land: (S, TA:) and the middle of the land. (S, K.) And *سَنَامُ التَّعَلِ* The rising part of the middle of the upper side of the sandal, which is in the place of the hollow of the foot. (Har p. 559.) And *أَسْنَامُ نَارٍ* The highest parts of a fire: (EM p. 156, and TA:) *أَسْنَامٌ* being pl. of

*سَنَامٌ*, which signifies the highest part of a thing. (EM ubi supr.) And *سَنَامُ الْمَجْدِ* + *The highest [of a people] in respect of glory.* (TA.)

*السَّنِيرُ* The ox, or cow; syn. *البَقْرَة*: (M, K:) or, as some say, the wild *بَقْرَة*. (TA.)

*إِسْنَامٌ* The fruit, or produce, of the *حَلِيٌّ* [q. v.]; (M, K, TA; [in the CK, of the *حَلِيٌّ*];) mentioned by Seer on the authority of Aboo-Málik: (M:) n. un. with *ة*. (K.) And the latter signifies A certain herb: (see *سَنِمة*;) or a species of tree: pl. [or rather coll. gen. n.] *إِسْنَامٌ*. (M.)

*تَسْنِيرٌ* [originally inf. n. of *تَسَنَّى*, q. v.,] A certain water in Paradise; so called because running above the elevated chambers (S, K\*) and the pavilions: mentioned in the *KUR* lxxxiii. 27: (S:) or a certain fountain, or source, (*عَيْنٌ*), in Paradise: so they assert; and this requires its being determinate, imperfectly decl.: or, accord. to Zj, a water coming upon them from above, from the elevated chambers: (M:) or a certain fountain, or source, coming upon them from above. (K [and in like manner Az explains it].)

*أَرْضٌ مُسْنِمَة* A land that gives growth to the *إِسْنَامَة*, n. un. of *إِسْنَامٌ*. (K, TA.)

*مُسْنَرٌ* A camel left unridden [so that he is made to have a large hump]. (K, TA.) — And *قَبْرٌ مُسْنَرٌ* An elevated [or a gibbous] grave: from *السَّنَامُ*. (Mgh.) — And *مَجْدٌ مُسْنَرٌ* + *Great glory.* (M, TA.)

سنه

- 1: see 5, in two places.
3. *سَانَاهُ*, inf. n. *مُسَانِهَة* and *سِنَاهُ*; and *سَانَاهُ*, inf. n. *مُسَانَاة*; (K;) or *عَامَلَهُ مُسَانِهَة*, and *مُسَانَاة*; (Msb;) He made an engagement, or a contract, with him for work or the like, by the year: (K:) and *أَسْتَأْجَرْتُهُ مُسَانِهَة*, and *مُسَانَاة*, [I hired him by the year:] (S:) *السَّنَة* and *مُسَانَاة* from *السَّنَة* are like *مُعَاوَمَة* from *العَامُ*, and *مُشَاهَرَة* from *الشَّرُّ*, and *مُرَابَعَة* from *الرَّبِيعُ*, &c. (TA in art. *رَبِيعٌ*.) — *سَانِهَتِ النَّخْلَةَ* The palm-tree bore one year and not another; (As, K;) as also *عَاوَمَتِ*. (As, TA.)
4. In this form of the verb, the final radical letter is changed into *ت*, so that they say *أَسْتَوُوا*, meaning *They experienced drought, or barrenness.* (TA. [See also art. *سَنَتٌ*].)
5. *تَسْنَهَتْ عِنْدَهُ*, (S,) and *تَسْنَهَتْ عِنْدَهُ*, (S, Msb,) I remained, stayed, dwelt, or abode, with him, or at his abode, a year: (Msb:) both signify the same. (TA.) [See also 5 in art. *سَنُو* and *سَنِي*.] — *تَسْنَهَتْ النَّخْلَةَ* + *The palm-tree underwent the lapse of years;* (S, Msb;) as also *سَنِتَتْ*: (S:) and in like manner one says of other things. (Msb.) — *تَسْنَهَتْ* said of food and of beverage, (Fr, S, TA,) + *It became altered [for the worse];* as also *سَنَهَتْ*, aor. *سَنَهَتْ*, inf. n. *سَنَهَتْ*: (TA:) or it became altered [for the worse] by the lapse of years: (Fr, S, TA:) and *تَسْنَهَتْ* in relation to

bread and beverage &c. means the becoming mouldy, or musty, or spoiled. (S: and so in some copies of the K and in the TA: in other copies of the K, *السَّنَه*, like *كَتَفَ*, is put in the place of the *السَّنَه*; and *الْمُتَكَرِّجُ* in the place of the explanation *فَأَنْظُرْ إِنِّي طَعَامُكَ وَسَرَابُكَ لَمْ يَتَسَنَّهْ*. (التَّكَرُّجُ.) in the *KUR* [ii. 261], means + [But look at thy food and thy beverage,] it has not become altered [for the worse] by the lapse of years: (Fr, S, TA:) Az says that this is the right way of reading, by pronouncing the *ه* in *يَتَسَنَّهْ* in pausing after it and in continuing without pausing: Ks used to suppress the *ه* in the latter case and to pronounce it in the former: and Aboo-'Amr Esh-Sheybánee says that the original form [of *يَتَسَنَّهْ*] is *يَتَسَنَّهْ*; the like change being made in it as is made in *تَطَنَّنَتْ* [for *تَطَنَّنَتْ*] and in *قَصَبَتْ أَطْفَارِي* [for *قَصَبَتْ أَطْفَارِي*]. (TA. [See also 5 in art. *سَنُو* and *سَنِي*, last sentence.]

*سَنَة* a word of which the final radical letter is rejected, (S, Msb,) and of which there are two dial. vars., (Msb,) being, accord. to some, originally *سَنَهَة*, (S, Msb,) like *جَبَهَة* (S) or *سَجَدَة*, (Msb,) and accord to others, *سَنَوَة*, (S, Msb,) like *شَهَوَة*, and upon each of these originals are founded modifications of the word, (Msb,) therefore it is mentioned in the K [and S and other lexicons] in the present art. and again in art. *سَنُو*, (TA,) A year; syn. *حَوْلٌ*; (Msb;) or *عَامٌ*: (M, K:) or, as Suh says, in the R, the *سَنَة* is longer than the *عَامٌ*; the latter word being applied to the [twelve] Arabian months [collectively], and thus differing from the former word: (TA:) with the Arabs it consists of four seasons, mentioned before [in art. *زَمَنٌ*, voce *زَمَنٌ*]: but sometimes it is tropically applied to † a single *فَصْلٌ* [or quarter]; as in the saying, *دَامَ الْبَطْرُ السَّنَةَ كُلَّهَا*, meaning [The rain continued] during the *فَصْلٌ* [or quarter, all of it]: (Msb:) [see more in art. *سَنُو* and *سَنِي*:] the dim. is *سَنِهَة* (S, Msb) accord. to those who make the original of *سَنَة* to be *سَنَهَة*, (Msb,) and *سَنِهَة* (S, Msb) accord. to those who make the original of *سَنَة* to be *سَنَوَة*; (Msb;) and some say *سَنِتَة*, but this is rare: (TA:) the pl. is *سَنَاهَاتٌ* (Msb, K) accord. to those who make the original of *سَنَة* to be *سَنَهَة*, (Msb,) and *سَنَوَاتٌ* (Msb, K) accord. to those who make the original of *سَنَة* to be *سَنَوَة*; (Msb;) and *سَنُونٌ* also, (S, Msb, K,) like the masc. perfect pl., (Msb,) [agreeably with a rule applying to other cases of this kind,] with *kesr*, to the *س*, (S, TA,) and *سَنِينٌ* [in the accus. and gen. cases], (Msb, TA,) so that one says, *هَذِهِ سَنُونٌ* [These are years], and *رَأَيْتُ سَنِينٌ* [I saw years], (TA,) and the *ن* is elided when it is prefixed to another noun, governing the latter in the gen. case, (Msb,) and some say *سُنُونٌ*, with *damm* to the *س*; (S, TA;) and in one dial., the *س* is retained in all the cases, and the *ن* is made a letter of declinability, with *tenween* when the word is indeterminate, [so that one says *سَنِينٌ*,] and is not elided when the word is prefixed to another noun, governing the latter in the gen. case, because it is [regarded as] one of the radical

letters of the word; and of this dial. is the saying of the Prophet, **اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِينِ** [O God, make them to be to them years like the years of Joseph]; (Mṣb; [but in my copy of the Mgh, I find **كَسِينِي** يوسف];) or with respect to **سِينِ**, like **مِينِ**, with *refa* [and tenween], there are two opinions; one is, that it is of the measure **فَعْلَانِ**, like **غَسْلَانِ**, with a rejection [of one letter], though this is an anomalous pl., for there sometimes occurs among pls. that which has no parallel, as **عَدَى**, and this is the opinion of Akh; the other is, that it is of the measure **فَعِيلٌ**, changed to **فَعِيلٌ** because of the *kesreh* of the second letter; the pl. being in some instances of the measure **فَعِيلٌ**, like **كَلْبٌ** and **عَيْدٌ**; but he who holds this opinion makes its final *n* to be a substitute for *و*, and that of **مَائَةٌ** a substitute for *ى*: (**س:**) you may also suppress the tenween in **سِينِ**; [in which case it seems that one says **سِينِ** in the nom. case (assimilating it to **سِنُونٌ**) as well as in the accus. and the gen.; like as one does in the instances of **بِرِينِ** and **بِرِينِ**, pls. of **بُرَّةٌ**, accord. to the **ك**, though, as I have shown in art. **هَوو**, there is some doubt on this point;] but the suppression of the tenween in **سِينِ** is more rare than its pronunciation: (I'Alk p. 18:) and another pl. is **سِينِي**, [originally **سِينُو**], of the measure **فَعُولٌ**. (Er-Rāghib, TA in art. **سِنُو**.) The phrase **ثَلَاثَ مَائَةِ سِنِينَ**, in the **Qur** [xviii. 24], is said by Akh to be for **ثَلَاثُمِائَةٍ مِنَ السِّنِينَ** [Three hundred of years]: and he says that if the **سِنُونٌ** be an explicative of the **مَائَةٌ**, it is in the gen. case [to agree with **مَائَةٌ**]; and if an explicative of the **ثَلَاثَ**, it is in the accus. case [to agree with **ثَلَاثَ**]. (**س:** [See also **Bd** on this phrase; and see **De Sacy's Ar. Gr.**, 2nd ed., i. 423.]) [**لَسَنَةٌ**, relating to an animal or a plant or the like, means *To the completion of a year*: and **لَسَنَتِهِ**, to the completion of *his*, or *its*, year; i. e. *in his*, or *its*, first year.] And one says, **لَقَيْتُهُ مُنْذُ سِنِيَاتٍ** [I met him some years ago; three or more, to ten, years ago]: a phrase like **لَقَيْتُهُ ذَاتَ الْعُوبِيرِ**. (Az, TA in art. **عُوبِر**.) And **سِنِيَةٌ** is a dim. of enhancement, of **سَنَةٌ**: one says **سِنِيَةٌ حَمْرًا** *A severe year of drought or barrenness or dearth*: (TA:) and **السِّنِيَاتُ الْبَيْضُ** [They lapsed into the severe years of scantiness of herbage]: these were years that pressed hard upon the people of El-Medeeneh. (**ك**, TA.) — **سَنَةٌ** [alone] also signifies *† Drought, or barrenness*: (Mṣb, **ك**, TA:) or *vehement, or intense, drought*: (TA in art. **سِنُو**.) an instance of a noun used especially in one of its senses, like **وَابَةٌ** applied to “a horse,” and **مَالٌ** applied to “camels:” pl., in this, as in the former, sense, **سَنَاهَاتٌ** [and **سَنَوَاتٌ**] and **سِنُونٌ** and **سِينِنٌ**. (TA.) One says of a land (**أَرْضٌ**), **أَصَابَتْهَا السَّنَةُ** *† Drought, or barrenness, befell it*. (Mṣb.) And in like manner one says of people, **أَصَابَتْهُمْ السَّنَةُ** *† [Drought, &c., befell them]*. (TA.) A seeker of herbage and of a place in which to alight was sent to a tract, and found it dried up

by want of rain, and when he returned, being asked respecting it, he said, **السَّنَةُ**, meaning *† Drought, &c.* [has befallen it]. (TA.) And it is said in a trad., **اللَّهُمَّ اَعْنِي عَلَيَّ مُضْرَبِ السَّنَةِ**, i. e. *† [O God, aid me against Muḍar] by drought &c.* (TA.) — It is also [used as an epithet,] applied to land (**أَرْضٌ**), as meaning *† Affected with drought, or barrenness*; (**أ**, **س**, **ك**;) as also **سَنَاهٌ** and **سِنَوَاهٌ**. (Mṣb.) One says likewise, **هَذِهِ بِلَادٌ سِينِنٌ** *† These are countries, or tracts, affected with drought &c.*: and **Et-Tirmidhī** says

\* **بِمَنْخَرِي تَحِنُّ الرِّيحُ فِيهِ** \*  
\* **حَنِينَ الْحَلَبِ فِي الْبَلَدِ السِّنِينِ** \*

† [In a gusty tract, the wind moaning therein like the moaning of the milch ewes or goats (see **حَلُوبٌ**) in the country affected with drought, or the countries, &c., **بَلَدٌ** being regarded as a coll. gen. n. and therefore qualified by a pl., like **قَوْمٌ** in the phrase **قَوْمٌ كَانُونٌ**]. (TA.)

**سَنَهُ**, also pronounced with *teshdeed* to the **ن**: see **سَنَا**, in art. **سِنُو** and **سِنِي**, last sentence.

**سَنِيَةٌ** + **طَعَامٌ سَنِيَةٌ** [Food, or wheat,] that has undergone the lapse of years; (**أ**, **ز**, **ك**;) as also **سِنِيٌّ**. (**أ**, **ز**, **ت**.) — See also **مُتَسَنِيَةٌ**.

**نَخْلَةٌ سَنَاهٌ** + *A palm-tree that bears one year and not another*: (**س**, **ك**;) or *a palm-tree affected by a year of drought*. (**س**.) And **سَنَةٌ سَنَاهٌ** *A year in which is no herbage nor rain*. (TA.) — See also **سَنَةٌ**, last sentence but one.

**سِنِيَّةٌ** and **سِنِيَّةٌ** (dims. of **سَنَةٌ**), and the pl. **سِنِيَّاتٌ**: see **سَنَةٌ**, in five places: and see also **سِنِيَّةٌ** in art. **سِنُو** and **سِنِي**.

**سَنَهُ** applied to bread, (**س**, **ك**;) and so **سَنَهُ** applied to bread and to beverage &c., (**ك**, **ك**;) but see **س**, third sentence,) + *Mouldy, or musty, or spoiled*. (**س**, **ك**.)

#### سنى and سنو

1. **سَنَا**, [aor. **يَسْنُو**], inf. n. **سَنُو** and **سِنَايَةٌ** and **سِنَاوَةٌ**, i. q. **سَقَى** [as meaning *He watered, or irrigated, land*]. (M.) [Hence,] one says **أَرْضٌ سَنِيَّةٌ** and **سِنِيَّةٌ**, (**س**, **م**, **ك**;) meaning *Watered, or irrigated, land*: (M:) the **و** in **سِنِيَّةٌ** being changed into **ى**, (**س**, **م**;) in the opinion of **Sb**, (M,) like as it is in **قِنِيَّةٌ**; (**س**;) for he knew not **سِنِيَّةٌ** [as meaning *I watered it*], holding **سِنِيَّةٌ** to be from **يَسْنُوها** [having for its aor. **سَنَاها**]. (M.) One says [also], **سَنَتِ النَّاقَةَ**, aor. **تَسْنُو**, (**س**, **ك**;) inf. n. [as above, or] **سِنَاوَةٌ** and **سِنَايَةٌ**, (TA,) *The she-camel watered, or irrigated, land*. (**س**, **ك**, TA.) And **السَّحَابَةُ تَسْنُو الأَرْضَ** (**س**, **م**;) *The cloud waters the land*. (Mṣb.) And **سَنَاكَ** + **الغَيْثُ** [The rain gave thee water for thy land, or may the rain give thee water], inf. n. **سِنُو** and **سِنِيٌّ** [app. **سِنُو** and **سِنِيٌّ**]. (TA.) And **السَّحَابُ يَسْنُو البَطْرَ** + **السَّحَابُ يَسْنُو البَطْرَ** [The clouds send down rain]. (TA.) And **سَنَتِ السَّحَابَةُ بالبَطْرِ** [The

cloud watered, or irrigated, with rain], aor. **تَسْنُو** and **تَسْنِي**. (M, TA.) And **سَنَتِ السَّمَاءُ**, aor. **تَسْنُو**, inf. n. **سَنُو**, *† The sky rained*. (TA.) — **سَنَتٌ**, **سَنِيَّةٌ**, aor. **تَسْنِي**; (M in art. **سِنِي**;) or **سَنِيَّةٌ**, (**ك**, \* TA,) aor. **تَسْنِي**, like **تَرْضِي**; (**ك**, TA;) *The beast [by which is app. meant, in the M, the horse, for it is there added **وغيرها**, meaning that the verb is said in like manner of other animals, which is the case, for it is generally said of a camel,] was used for the drawing of water upon it [to irrigate land: see **سَانِيَّةٌ**, below]. (M, K.) And **سَنَا**, aor. **يَسْنُو**, said of a beast [turning a water-wheel], *He turned round about the well*. (R, TA.) And **القَوْمُ يَسْنُونُ لِأَنْفُسِهِمْ**, (**س**, **ك**;) inf. n. **سِنَايَةٌ**, and sometimes **سَانِيَّةٌ**, (TA,) *The people, or party, draw water for themselves*; (**س**, **ك**;) [in some copies of the former of which, **إِذَا اسْتَقَوْا** is erroneously put for **إِذَا اسْتَقُوا**, the reading in both of my copies;] and so **اسْتَقَوْا** and **سَنَا عَلَى البَعِيرِ**, inf. n. **سِنَايَةٌ** [app. a mistranscription for **سَانِيَّةٌ**], *He drew water upon the camel; which camel is termed **سَانِيَّةٌ***. (MA.) And **بَعِيرٌ يَسْنِي عَلَيْهِ** *A camel upon which water is drawn*. (Mgh and Mṣb in explanation of **سَانِيَّةٌ**.) And **بُئْرٌ يَسْنِي مِنْهَا** [A well from which water is drawn, app. by means of the camel called **سَانِيَّةٌ**]. (M.) And **سَنَوْتُ الدَّلْوُ**, inf. n. **سِنَايَةٌ**, *I drew the bucket from the well*. (TA.) — **سَنَتِ النَّارُ**, (M, K,) aor. **تَسْنُو**, inf. n. **سَنَا**, (M,) *The fire became high in its light*. (M, K.) And **سَنَا البرقُ**, (M, K,) aor. **يَسْنُو**, inf. n. **سَنَا**, (TA,) *The lightning shone, shone brightly, or gleamed*: (M, K, TA:) [or *gleamed upwards, or shot up*: for, in the **Qur** xxiv. 43,] some read, **يَكَادُ سَنَا**, meaning *The rising and gleaming upwards of his lightning [nearly taketh away the sight, lit. sights]*; others reading **سَنَا**, of which **سَنَا** is not a dial. var. (M.) And **أَسْنِي** **البرقُ** signifies [in like manner] *The lightning shone, or gleamed; or diffused itself, and rose*. (M.) And **سَنَا إِلَى مَعَالِي الأُمُورِ** + *He rose [or aspired] to the means of attaining eminence*. (M.) And **سَنُو فِي حَسْبِهِ**, inf. n. **سَنَا**, + *He became high, or exalted, in his grounds of pretension to respect or honour*. (M.) And **سِنِي**, like **رَضِي**, *He (a man, TA) was, or became, high, or exalted, in rank*. (**ك**, \* TA.) — See also **سَنَا**, in two places. — And see **سَنَا**.*

2. **سَنَاهٌ**, (M, TA,) inf. n. **تَسْنِيَّةٌ**, (TA,) *He ascended, rose, mounted, got, was, or became, upon it, namely, a thing*; (M, TA;) as also **تَسَنَاهٌ**. (M.) And **تَسْنِي البَعِيرَ النَّاقَةَ** *The he-camel mounted the she-camel to compress her*. (**ك**.) — And **سَنَاهٌ**, (**س**, **ك**;) inf. n. as above, (**ك**;) *He opened it*; (**س**, **ك**, TA;) namely, a knot, and a lock: (TA:) and *made it easy*. (**س**, **ك**, TA.) [In the last of these, said to be tropical.] A poet says,

\* **وَأَعْلَمُ عَلَمَا لَيْسَ بِالْقَلْبِ أَنَّهُ** \*  
\* **إِذَا أَلَّهُ سَنَى عَقْدَ شَيْءٍ تَسْرًا** \*

[And I know with a knowledge that is not mere opinion, that, when God opens, and makes easy, the tying, or knotting, of a thing, it becomes easy]. (S.) And one says, *سَتَيْتُ الشَّيْءَ*, and *الْأَمْرَ*, † I opened the way of doing the thing, and the affair. (TA.) And *سَتَيْتُ* † *البَابَ* (K.) inf. n. *سَنَى* [app. *سَنَى*], (TA.) I opened the door; as also *سَنَوْتُهُ*; (K, TA;) the verb in this sense having *س* and *و* for its last radical. (TA.) = See also 5.

3. *سَانَأْتُ الرَّجُلَ* (S, M, \*K, \*) inf. n. *مَسَانَأَةٌ* (TA) [and *سَانَأَ* (see what I have said respecting a verse cited voce *سَن*)], † I vied with the man in being pleased, well pleased, or content; or I agreed, consented, accorded, or was of one mind or opinion, with him: (S, M, \*K, \*) and I treated him with gentleness, or blandishment; soothed, or coaxed, him: and behaved well to him in my social intercourse with him: (S, K, \*) or *مَسَانَأَةٌ* signifies the treating one with gentleness, or blandishment, in suing for a thing: (AZ, TA:) or the endeavouring to conciliate one. (TA.) = And *سَانَأَهُ*, inf. n. *مَسَانَأَةٌ* and *سَانَأَ*, He hired him for [or by] the year; (M, K, \*) or he made an engagement, or a contract, with him for work or the like, by the year; like *سَانَهُ*: (K in art. *سَنه*;) and *سَانَأَهُ* and *عَامَلَهُ مَسَانَأَةً* and *سَانَأَهُ* signify the same as *مَسَانَأَةٌ* [q. v.]. (M, TA.)

4. *أَسَانَأَهُ* He raised, exalted, or elevated, him, or it. (S, M, K, \*) — *أَسَانَأَ* He raised the light of the fire. (M.) — *أَسَانَأَ لَهُ الْجَائِزَةَ* He raised [in value], to him, the جائزة [i. e. gift, or present]. (TA.) And *أَسَانَأَ لَهُ الْجَعَالََةَ* We made much and high [in amount], to him, the pay. (Har p. 134.) — And *أَسَانَأَ* *إِسْنَهُ* *جَوَارَهُ* *أَسَانَأَ* [app. meaning He made good his covenant of protection]. (TA.) = *أَسَانَأَ* *الْبَيْتَ* The lightning sent its light into the house, or tent, or chamber: or fell upon the ground: or flew along in the clouds; (K, TA;) or, sometimes, elsewhere, not in the clouds: but it is only in the night. (TA.) See also another explanation near the end of the first paragraph. = *أَسَانَأَ* *الْقَوْمَ*, (S, M, K, \*) inf. n. *إِسْنَاءٌ*, (S, \*) The people, or party, tarried a year (S, K) in a place: (S, \*) or it signifies *أَتَى عَلَيْهِمُ الْعَامَ* [the year passed over them; meaning they remained to the end of the year]. (M.) But *أَسَانَأُوا* signifies They were afflicted with drought, or barrenness: (S, M, \*K, \*) [Freytag has erroneously assigned this signification to *أَسَانَأُوا*:] the *و*, (S, \*) or the *س*, which is originally *و*, (M, \*) being changed into *ت*, (S, M, \*) to distinguish between this verb and *أَسَانَأَ* in the sense expl. above. (S. [See art. *سنت*].)

5. *تَسَنَى*: see 2, in two places. — Also *سَنَى* *رَقِي رَقِيَةً* [in the CK *رَقِي رَقِيَةً*, and in my MS. copy of the K *رَقِي رَقِيَةً*, but correctly *رَقِي*, meaning He ascended: agreeably with this rendering, the inf. n. is expl. in the TK as meaning *بُوكِسَكَ* [said of a man. (K, \* TA.) = Also *It opened, or became opened or open*: said of a lock [&c.]. (TA.) — *It was, or became, facilitated, or easy; and ready, or prepared.* (Har pp. 159 Bk. I.)

and 508.) — And *سَنَى* *فِي أُمُورِهِ*, said of a man, (K, \*) i. e. He found, or experienced, ease, or facility, in his affairs. (TK, \*) = Also *سَنَى* *تَرَضَى*: so in the phrase *تَسَنَى فُلَانًا* [He sought to please, content, or satisfy, such a one; or he pleased, contented, or satisfied, such a one, after striving, labouring, or toiling]: (K, \*) but it is said in the M, [app. a mistake, perhaps for the T, for in the M I do not find it,] that *سَنَى فُلَانًا* [by which may be meant either *سَنَى* or *تَسَنَى*] means *تَسَنَى عِنْدَهُ* I remained, stayed, dwelt, or abode, with him, or at his abode, a year; like *تَسَنَى عِنْدَهُ*: (M, \*) or it means *أَقَمْتُ عِنْدَهُ سَنِيَّاتٍ* [I remained, &c., with him, or at his abode, some years; three or more, to ten, years]. (TA.) — Hence, (TA, \*) *سَنَى* signifies also *It became altered* [for the worse], (S, K, TA, \*) accord. to Er-Rághib, so that it lost its freshness, by the lapse of years: (TA: [see also *تَسَنَى*]:) but accord. to AA, it is from the phrase in the Kur [xv. 26 and 28 and 33] *مِنْ حَمَا مَسُونٍ*; one of the *س* being changed into *س*; and is similar to *تَقَضَّى* for *تَقَضَّى*. (S, TA.)

8. *أَسَانَأَ النَّارَ*: see 1. *أَسَانَأَ* *لِأَنْفُسِهِمْ* He looked at the light of the fire. (IAar, M.)

*سَنَا* Light: (M, MF, \*) or the light of lightning, (S, M, K, \*) and of fire: (M, \*) or the point, or extremity, of the light of lightning: (T, TA, \*) or light shining or gleaming, or diffusing itself and rising: (Er-Rághib, TA, \*) or a high light: and applied also to the shining, or gleaming, of weapons: (Ham p. 271:) MF says that the apparent particularization in the K [&c.] seems to have been taken from the verse of the Kur [xxiv. 43], and that the word is correctly a general term, meaning as expl. in the M, (TA, \*) [it is originally *سَنَا*, though mentioned in the K as belonging to art. *سنى*; for] the dual is *سَنَاوَانِ*: A, \* knew not a verb belonging to it. (TA, \*) = Also [The cassia senna of Linn.; the common senna of medicine; so called in the present day; and also called *سَنَا مَكَّةَ*, and *سَنَا حِجَازِيَّ*]; a certain plant, (S, M, M, K, \*) used as a medicine; (S, TA, \*) and recommended in a trad.; (TA, \*) an attenuant of the yellow bile and the black bile and the phlegm, (K, TA, \*) however used; (TA, \*) [and] used as a collyrium; (M, \*) AHn describes it as a shrub, or small tree, of the [class called] *أَغْلَاتٍ* [pl. of *أَغْلَتٌ*], which is mixed with *حِنَّاءَ*, and improves and strengthens its colour, and blackens it; and which has a fruit of such kind that, when it dries up, and is put in motion by the wind, it causes to be heard a sound such as is termed *زَجَلٌ* [q. v.]: (M in arts. *سنو* and *سنى*, and TA, \*) its name is as above and *سَنَاوَانِ*: (M, K, \*) and the n. un. is *سَنَاةٌ* and *سَنَاةٌ*: (M in arts. *سنو* and *سنى*;) the dual of *سَنَا* is *سَنَاوَانِ*, and some say *سَنَاوَانِ*. (M in art. *سنى*.) [Accord. to a gloss. in a copy of the S, as stated by Golius, the dual *سَنَاوَانِ* is applied to The leaves of cyprus (or *حِنَّاءَ*) and senna mixed together, with which the hair is dyed black.] In the phrase

*سَنَا الْمِسْكَ*, in a verse of El-Jaadee, the plant [above mentioned] may be meant, as though it were mixed with musk: or it may be from *سَنَا* signifying “light;” because the diffusion of odour is like that of light. (M, \*) = *سَنَا*, (JM, \*) or *سَنَا*, (TA, \*) without teshdeed, and also with teshdeed, to the *ن*, is an Abyssinian expression, meaning *حَسَنٌ* [q. v.], (JM, TA, \*) occurring in a trad. of Umm-Khálid; but it is differently related; some saying *سَنَهَ سَنَهَ*; and some, *سَنَا*; and pronouncing each with, as well as without, teshdeed: so in the Nh. (TA.)

*طَعَامٌ سَنَى* [Food, or wheat,] that has undergone the lapse of years; as also *سَنَهَ*. (AZ, TA in art. *سَنه*.)

*سَنَةٌ*, applied to a portion of time, (M, \*) signifying A year, syn. *سَنَوَانِ*, (Mgh, \*) or *عَامٌ*, (K, \*) but a distinction is made between *عَامٌ* and *سَنَةٌ*, [as has been stated in art. *سَنه*], (TA, \*) belongs to arts. *سنو* and *سَنه* [in both of which it is mentioned in many of the lexicons: see what has been said respecting it in art. *سَنه* in the present work]: (M, \*) accord. to Suh, in the R, it is from *سَنَا*, aor. *سَنَوَ*, said of a beast [turning a water-wheel], meaning “he turned round about the well;” so that it signifies a single revolution of the sun; and it is sometimes termed *دَارٌ*: he says also that it is longer than the *عَامٌ*, which is applied to the [twelve] Arabian months [collectively]: but *سَنَةٌ* is also applied to twelve revolutions of the moon: the *سَنَةُ شَمْسِيَّةٌ* [or solar year] is three hundred and sixty-five days and a quarter of a day: and the *سَنَةُ قَمَرِيَّةٌ* [or lunar year] is three hundred and fifty-four days and a third of a day: it is also said, on the authority of Er-Rághib, that *سَنَةٌ* is used as denoting a year in which is difficulty, and drought, or barrenness, or dearth; and *عَامٌ*, as denoting that in which is amplexness of the means, or circumstances, of life, and abundance of herbage or the like; and by this is explained the nice point in the words of the Kur [xxix. 13], *أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا* [a thousand years save fifty years]; because the fifty years passed before the mission of the prophet [Noah], before which no harm happened to him from his people; but after his mission, the years were difficult to him. (TA, \*) [Respecting the dims., (which are *سَنِيَّةٌ* and *سَنِيَّةٌ*, the former accord. to those who make the original of *سَنَةٌ* to be *سَنَوَةٌ*, and the latter accord. to those who make it to be *سَنِيَّةٌ*), and the pls., (which are *سَنَاوَاتٌ* and *سَنِيَّاتٌ* and *سَنَاوَانِ* and *سَنِيَّانِ*, the last whereof is originally *سَنِيَّانِ*, and *سَنِيَّانِ* also,) see *سَنَةٌ* in art. *سَنه* — Also respecting *سَنَةٌ* used alone as signifying † Drought, or barrenness, or vehement or intense drought, see that word in art. *سَنه*. = Also respecting the same word used as an epithet, applied to land (*أَرْضٌ*), as meaning † Affected with drought or barrenness, like *سَنَاوَةٌ* and *سَنِيَّاءٌ*, see that same word in art. *سَنه*.]

*سَنَاوَةٌ* + A hard, rigorous, or distressing, year. (M, K, \*) And *أَرْضٌ سَنَاوَةٌ* + A land affected



with drought or barrenness [like *أَرْضُ سَنَةٍ*]. (TA.) [See also *سَنَاهَا*, in art. *سَنَه*.]

*سَنَاءٌ* inf. n. of *سَنَتَ* said of fire, (M,) and of *سَنَا* said of lightning, (TA,) and of *سَنُو*. (M.) — [Used as a simple subst.,] *High, or exalted, rank or condition.* (§, \* Mṣb, K, TA.) = See also *سَنَا*.

*سَنِيٌّ* *High, or exalted, in rank or condition:* (§, M:) as also *سَنَانِيًّا*, applied to a man. (K, \* TA.)

*سَنِيَّةٌ* dim. of *سَنَةٌ*, (§ and Mṣb in art. *سَنَه*), accord. to those who make the latter word to be originally *سَنُوَّةٌ*: (Mṣb in that art.): pl. *سَنِيَّاتٌ*. (K and TA in that art., and TA in the present art.) See 5, last sentence but one; and see also *سَنَةٌ*, in art. *سَنَه*, in four places.

*أَخَذَهُ بِسَنَائِهِ* (§, K) and *بِصَنَائِهِ* (§) *He took it wholly.* (§, K.)

*سَنِيٌّ*: see *سَنَانِيًّا*.

*سَانَ* *Watering:* [and *drawing water:*] applied [as an epithet] to a man and to a camel: pl. *سَنَاةٌ*; which is applied by Lebeed to men [as meaning] *drawing water by means of سَوَانٍ* [pl. of *سَانِيَّةٌ*, q. v.]. (TA.)

*سَانِيَّةٌ* [a subst. from *سَانَ*, made so by the affix *ة*,] *A she-camel*, (§, \* M, K,) or *a camel*, (Mgh, Mṣb,) *a he-camel* as well as *a she-camel*, (TA,) *upon which water is drawn* (§, \* M, Mgh, Mṣb, K, TA) *from a [deep] well* (Mgh, Mṣb) [by a man riding or leading it away from the well, it having the two extremities of a long rope tied to the saddle, and the upper end of the well-rope being tied to the middle of the former rope, as expl. voce *ثَنَائِيَّةٌ*]; i. q. *نَاضِحَةٌ*: (§, TA:) [it seems also to signify, sometimes, a camel that carries water for irrigating seed-produce; a meaning likewise assigned to *نَاضِحٌ* and *نَاضِحَةٌ*] and *a beast (دَابَّةٌ) that turns round about a well [raising water from it by means of the machine called دَوْلَابٌ]*: (R, TA:) pl. *سَوَانٍ*. (§, Mgh, TA.) Hence the prov.,

سَيْرُ السَّوَانِي سَفَرٌ لَا يَنْقَطِعُ  
[The course of the beasts that draw water in either of the ways described above is a journey that does not end]. (§, Mgh, TA.) — Also the *غُرْبٌ* [or large bucket with which water is drawn] together with its gear, or apparatus. (M, Mgh, K.) — And † *A cloud watering the earth.* (Mṣb.)

*مَسْنِيَّةٌ* and *أَرْضٌ مَسْنُوَّةٌ*: see 1, second sentence.

*مَسْنَاةٌ* i. q. *عَرْمٌ* [q. v.]: (§, K:) [or rather] *A dam; i. e. a thing constructed [or raised] to keep back the water of a torrent; (Mgh); a [kind of] wall built in the face of water:* (Mṣb in art. *سَن*): so called because there are in it sluices, or openings for the water, according to what may be required; from *سَنَيْتُ الشَّيْءَ*, and *الْأَمْرَ*, expl. above: so in the T: (TA:) pl. *مَسْنِيَّاتٌ*. (MA.)

*مَسْنُوَّةٌ*, (M, TA,) or *بُئْرٌ مَسْنُوَّةٌ*, (Az, TA,) *A well* (Az, M, TA) *of which the rope is long*, (Az,

TA,) *from which one draws water only by means of the camel called سَانِيَّةٌ*. (Az, M, \* TA.)

سَه

*سَهٌ* and *سَهَةٌ*: see *سَاهَتْ*, in art. *سَه*, in four places.

سَهَبَ

1. *سَهَبَ* The act of taking. (JK, K.) You say, *سَهَبَ الشَّيْءَ*, aor. *سَهَبَ*, inf. n. *سَهَبٌ*, *He took the thing.* (TK.)

2. *تَسَهَّبَ* The departure of reason, or intellect: its verb [which was probably *سَهَبَ*, like *أَسَهَبَ*, q. v.,] is obsolete. (TA.)

4. *اسهَبَ* *He went far, or to a great or an extraordinary length, in a thing; for instance, in journeying; as in a trad., in which it is said of horses, or horsemen, أَسَهَبَتْ شُهُورًا They went far for a month; and in eating and drinking; as in another trad.: (TA:) it is from سَهَبٌ, signifying "a plain and far-extending land;" as though meaning He traversed a plain and far-extending tract of land; like as one says أَهْبَلٌ and أَحْزَنٌ. (Har p. 572.) He (a horse) ran with wide steps, and preceded, or outstripped.* (§, TA. [See also *سَهَبٌ*, below.]) And [hence,] *He was, or became, loquacious, or profuse of speech; (IAḡr, §, K;) like اسهبر; (K\* and TA in art. اسهبر;) [and] so اسهب في المنطق (JK:) or he doted; or was disordered in his intellect; but when a man makes many mistakes in his speech, you say of him أَفْنَدَ: (Aḡ, TA:) or he doted much, or often; or was much, or often, disordered in his intellect: (AO, TA:) [and it seems from an explanation of the part. n. *سَهَبٌ* that it probably signifies also he was eloquent, or profuse of correct speech:] or he was very greedy, and (in some copies of the K "or") covetous, so as to refrain from nothing: (K, TA:) and you say also *اسهب كلامه He prolonged, or was prolix in, his speech: and في كلامه إسهابٌ In his speech is prolixity.* (A, TA.) Also *He (a man) gave much, or largely; and so استهب: (Lth, K:) [or, in this sense,] you say, اسهب في العطاء (A.) — اسهبوا They reached sand, in digging [a well], and water came not forth: (§:) or they dug, and came upon sand or a current of air: (K:) or they dug, and came upon a current of air, and the water disappointed them of its coming: (Az, TA:) or they dug without attaining any good: (K:) or اسهب signifies he dug until he reached sand: and, accord. to Th, he dug a well and reached water. (TA.) — اسهبوا الغائبة They left the beast alone, or by itself, (K, TA,) to pasture [where it would]. (TA.) = اسهب الشاة Her young one sucked, (K,) or licked, (TA,) the ewe, or she-goat. (K.) = أسهب He (a man, §) lost his reason, (§, K, TA,) as some say, (TA,) from the bite of a serpent, (§, K, TA,) or the sting of a scorpion: (TA:) or his colour became altered in consequence of love or fright or disease: (K:) or, accord. to AHāt, اسهب, [so in the TA, in which it seems to be implied that**

*أسهب*, not *أسهب*, is meant,] inf. n. *إسهابٌ*, signifies *he (a man bitten by a serpent, or stung by a scorpion,) lost his reason and lived.* (TA. [See also the part. n., *مُسَهَّبٌ*, below.]) *إسهابُ اللب* [in which the former word is probably the inf. n. of *أسهب*, not of *أسهب*,] means *The mind's being confounded, or perplexed, by [love of] a woman.* (JK.)

8: see 4, in the middle of the paragraph.

*فَلَاةٌ* *A desert, or waterless desert; syn. سَهَبٌ:* (§, K:) pl. *سَهَبٌ*. (TA.) [See also *سَهَبٌ* = *A horse wide of step in running*, (§, K, TA,) and (TA) *vehement therein*, (JK, K, \* TA,) *slow to sweat; (JK, TA;) and مُسَهَّبٌ and مُسَهَّبٌ, (K,) but the latter of these is said to be peculiarly the chaste form in this sense, (TA,) signify the same. (K.) — بُئْرٌ مَسَهَّبَةٌ A deep well; (§, A, O, K;) as also بُئْرٌ مَسَهَّبَةٌ: (§, \* O:) or the former, *a deep well* (JK, TA) *from which sand comes forth* (JK) *or from which wind, or a current of air, comes forth:* (TA:) and † the latter, *a well of which the coarse sand baffles one so that he cannot reach the water [in digging it]; (K;) or a well that people dig until they reach pouring earth, which baffles them by its pouring down, so that they leave it; (Sh, TA;) or a well of which the bottom and the water are not reached; (Ks, TA;) or a well that is dug until one reaches the water upon which is the earth. (Az, TA. [See 4.]) = A portion of time; as in the saying, مَضَى سَهَبٌ مِنَ اللَّيْلِ [A portion of the night passed]. (TA.)**

*سَهَبٌ* *A plain and smooth, or plain and smooth and soft, tract of land:* pl. *سَهَبٌ:* (K:) or the pl. signifies *plain and far-extending tracts of land:* (JK, A, TA:) or *wide land [or lands (for the sing. is expl. in the TA in one place as signifying a wide land)]: (AA, TA:) or سَهَبٌ الفلاة signifies, (K,) or signifies also, (JK,) tracts, or regions, of the فلاة [i. e. desert, or waterless desert,] in which there is no way. (JK, K.) [See an ex. in a verse cited in art. رَقْل, conj. 4: and see also *سَهَبٌ*, above, first sentence.]*

*مُسَهَّبٌ*, with fet-h to the *ه*, [contr. to rule, being of the measure مَفْعَلٌ in the sense of the measure مَفْعَلٌ,] *Going far, or to a great or an extraordinary length, in a thing: and prolonging.* (TA.) — See also *سَهَبٌ*: and its fem., with *ة*, see in two places in the same paragraph. — Also *Long, or tall:* (JK:) applied [in the latter sense] as an epithet to a man: and *طَوِيلٌ مُسَهَّبٌ* *excessively tall.* (A.) — Also, and *مُسَهَّبٌ*, (K,) both said to have been mentioned by ISk, (TA,) or the former, but not † the latter, (AZ, IAḡr, IKt, Zbd, §, TA,) though the former is extr. [with respect to rule], (§, TA,) *Loquacious, or profuse of speech:* (AZ, IAḡr, ISk, IKt, Zbd, §, K, TA:) or, accord. to Aboo-'Alee El-Baghdadee, as is stated by IB, the former signifies *profuse and erroneous in speech:* and the † latter, *eloquent, or profuse and correct in speech:* and in like manner says El-Aalam, adding that † the latter is shown to have this meaning by its being

applied to a horse that is *fleet*, or *swift*, and *excellent*: (TA:) or the former signifies *doting*; or *disordered in his intellect*: (Aq, TA:) or *doting much*, or *often*; or *much*, or *often*, *disordered in his intellect*: (AO, TA:) [and similar explanations of it will be found below:] other instances of verbs of the measure *أَفْعَلَ* having *مَفْعُلٌ* as the measure of the part. n. used in the sense of the measure *مَفْعُلٌ* are *أَفْلَحَ* and *أَحْصَنَ* and *أَجْرَشَتِ* *الإِبِلَ* and *أَهْتَرَتْ* *أَجْرَشَتِ* *الإِبِلَ*: as used in the first of the senses expl. in this sentence, *سَهَبَ* is from *سَهْبٌ* signifying "a wide land:" or, as some say, it is from *أَسْبَبُوا* *الدَّابَّةَ*, expl. above; as though the person to whom it is applied were left to speak what he would, or made to have ample scope to say what he would. (TA.) — Both *سَهَبَ* and *سَهَبَ* signify also *Very greedy, and covetous, so as to refrain from nothing*. (TA.) — And the former, *One who has lost his reason*; as some say, *from the bite of a serpent*, or *the sting of a scorpion*: or *one who talks irrationally, or foolishly, or deliriously, in consequence of doting, or disorder of his intellect*: or *whose colour has become altered in consequence of love or fright or disease*. (TA.) And *سَهَبَ* *الجِسْرَ* *A man whose body is wasting away in consequence of love*: so says Yaakoob: and Lh mentions the phrases *سَهَبَ* *العَقْلَ*, with *kesr*, and *الجِسْرَ*, and *سَهَبَ*, which is formed by substitution [of *ر* for *ب*], as meaning a man *whose reason is departing, and whose body is wasting away, in consequence of love*: and accord. to AHát, *سَهَبَ*, [app. *سَهَبَ*, as the context seems to imply,] applied to one bitten by a serpent or stung by a scorpion, signifies *who has lost his reason, and lives*. (TA.) — Also *Land far-extending, and plain, with depression, consisting of low tracts, the depression whereof is little, extending for the space of a day and a night [of journeying], and thereabout: the بَطُونُ [or low tracts] of land of which it consists are in [deserts such as are termed] صَحَارَى, and in elevated and plain, or hard and elevated, tracts of ground, and sometimes they flow [with torrents], and sometimes they do not flow, for they comprise parts that are rugged, and parts that are plain, or soft, producing much herbage, and in them are places wherein are trees [or shrubs], and places wherein are none*. (L, TA.) — Also *A place that does not obstruct nor retain water*. (TA.)

*سَهَبَ*: see *سَهَبَ*, second signification: — and see *سَهَبَ*, in seven places. — Also *A man who overcomes, or surpasses, and is bountiful, in his gifts*. (TA.)

سَجَّ

1. *سَجَّ* *الرياحَ*, (S, A, K,) aor. *سَجَّ*, (JK,) inf. n. *سَجَّجَ*, (TA,) *The wind blew violently*: (S, A, K, TA: [like *سَجَّجَتْ*]:) or *continually and violently*. (TA.) — *سَجَّجَتْ* *الإِبِلَ* *The camels journeyed, or went, quickly, or hastily*. (JK.) — *سَجَّجَ* *الغُورَ لَيْلَتَهُمْ*, (S, K,) inf. n. as above, (S,)

*The people, or party, passed their night journeying* (S, K) *continually*. (TA.) — *سَجَّجَتْ* *الرياحَ* [like *سَجَّجَتْ*] *The wind pared the ground*: (S, K:) or *pared its surface*. (TA.) — And *سَجَّجَ* *الطيبَ*, (S, K,) aor. and inf. n. as above, (TA,) *He bruised, brayed, or pounded, or he pounded small, powdered, or pulverized, the perfume*: (S, K:) or *سَجَّجَ* signifies any *bruising, braying, or pounding*. (TA.)

*سَجَّجَ* *الرياحَ* and *سَجَّجَ* (O, K) and *سَجَّجَ* (S, O, K) and *سَجَّجَ* (S, A, O, K,) in the last two of which the *ج* is asserted by Yaakoob to be a substitute for *ك*, (Az, TA,) and *سَجَّجَ*, (TA,) *A violent wind*. (S, A, O, K.) And you say also *سَجَّجَ* *الرياحَ* (JK, S, O) and *سَجَّجَتْ* (JK) [both pls. of *سَجَّجَ*, and signifying, accord. to the context in the JK and O, *Violent winds*: or, accord. to the context in the S, *winds that pare the ground*: the sing. like *سَجَّجَ* and *سَجَّجَتْ* &c.].

*سَجَّجَتْ* *الرياحَ*; pl. *سَجَّجَاتٌ* and *سَجَّجَاتٌ*: see the next preceding paragraph. — *سَجَّجَتْ* *غُبَارَ سَاهِجٍ* *Dust rising high*. (JK.)

*سَجَّجَ*, and with *ة*: } see *سَجَّجَ*.  
*سَجَّجَتْ*:

*سَجَّجَتْ* [like *سَجَّجَتْ*] *Various sorts* (JK, O, K) *of running*, (JK,) or *of going, or pace*, (O, K,) or, as in one copy of the K, *of the going, or pace, of camels*. (TA.) — And *Varieties of false, or vain, things or sayings or deeds*. (JK, TA.)

*سَجَّجَ* [like *سَجَّجَ*] *A place where the wind passes along [or blows violently]*. (AA, S, O, K.) AA cites, as an ex., the saying,

إِذَا هَبَطْنَ مُسْتَحَارَ مَسْجَا  
[When they descend into, or enter, a place of confusion, or perplexity, where one is unable to see his right course, a place where the wind blows, or blows violently]. (S, O.)

*سَجَّجَ* *One who runs on, in speech, like the wind*: (JK:) *eloquent*; or *fluent in speech*: (O, K, TA:) applied to an orator; (JK, T, TA;) as also *سَجَّجَ*. (T, TA.) — And *One who speaks on every true and false subject*. (O, K.)

سَهَدَ

1. *سَهَدَ*, aor. *سَهَدَ*, (S, L, K,) inf. n. *سَهَادٌ* (S, A, L) and *سَهَدَ* (A, L, K) and *سَهَدَ* (S, L,) [all these are mentioned as inf. ns. in the L and TA, and app. in the K, but the first seems to be mentioned in the S as a simple subst.,] *He was sleepless*: syn. *أَرَقَ*; (S, A, L, K;) *he did not sleep* (*لَمْ يَنَمْ*); *contr. of* *رَقَدَ*. (L.) [See also *سَهَادٌ* below.]

2. *سَهَدَ*, (S, A, L, K,) inf. n. *تَسَهَّدَ*; (PS;) and *سَهَدَ*; (A, TA;) *He, (a man, S, L, K,) and it, (anxiety, or grief, A, L, and pain, L,) rendered him sleepless*. (S, A, L, K.) And *فَلَانٌ سَهَدَ* *Such a one is not suffered to sleep*. (L.)

rendered him sleepless. (S, A, L, K.) And *فَلَانٌ سَهَدَ* *Such a one is not suffered to sleep*. (L.)

4: see 2. — *سَهَدَتْ* *بِالْوَلَدِ* *She [a woman] brought forth the child with a single moan, or hard breathing*; (IAq, K;) [or *with a single impulse*;] like *زَكَبَتْ* *بِهِ*, &c. (IAq, L in art. *سَهَدَ*.)

[5. *سَهَدَ* is said by Freytag, as on the authority of the K, in which I do not find it, to signify *He was sleepless*; like *سَهَدَ*: if used, it more probably signifies *he was rendered sleepless*; as quasi-pass. of *سَهَدَهُ*.]

*سَهَدَ* *شَيْءٌ* *A good, or beautiful, thing*: (L, K:) *سَهَدَ* is here an imitative sequent to *سَهَدَ*. (L.)

*سَهَدَ*: see *سَهَادٌ*, in two places.

*سَهَدَ* *One who sleeps little*; (S, A, L, K;) as also *سَهَدَ*: (A:) and some say *سَهَدَ*, like *عَمِرَ*; but this is [of a measure used] only in proper names: (Ham p. 39:) and an eye (*عَيْنٌ*) *that sleeps little*. (L.) — [Hence,] *† Vigilant; cautious*; applied to a man; as also *سَهَدَ*. (A, TA.) — And *Little sleep*. (L.)

*سَهَدَ* *† Vigilance*: so in the saying, *هُوَ ذُو سَهَدَةٍ* *† [He is possessed of vigilance]* (A, K) *فِي أَمْرِهِ* [in his affair]. (A.) — You say also, *مَا رَأَيْتُ مَا رَأَيْتُ*, meaning *† I experienced not, or I have not experienced, from him any mindfulness of what is good, nor any desire for it*: (A, TA:) or *anything upon which to place reliance, of words or of good actions, (S, L, K,) or of good actions or satisfactory words*. (L.)

*سَهَادٌ* (S, A, L) and *سَهَدٌ* (A, L, K) *Sleeplessness*. (S, A, L, K.) [Both mentioned in the L and TA as inf. ns. of L.] *One says* *فِي عَيْنِهِ* *سَهَادٌ* and *سَهَادٌ* *In his eye is sleeplessness*. (A.)

*سَهَادٌ*, applied to a boy, or young man, *Tender, or flourishing, and fresh*: (Sh, K:) or *tall and strong*. (K.)

*سَهَادٌ* [More, and most, sleepless.] — [Hence,] *† He is more cautious and vigilant in judgment, or opinion, than thou*. (A, K, TA.)

*سَهَدَ* *Rendered sleepless*. (S, L, K.) — See also *سَهَدَ*, in two places.

سَهَر

1. *سَهَرَ*, aor. *سَهَرَ*, inf. n. *سَهَرٌ*, *He waked, was sleepless or wakeful, or did not sleep, by night*; (S, K;) *he abstained from sleep by night*; (Lth;) *he remained awake all the night or a part thereof*: you say *سَهَرَ* *الليْلِ*, or *بَعْضَ* *الليْلِ*, *He remained awake during the night, or a part of the night*: (MqB:) [he passed the night, or a part of the night, sleepless, or without sleeping:] and *سَهَرْتُ* *الْبَارِحَةَ* *I remained awake last night*. (A.) — *مَا لَهْ سَهَرَ وَعَبِرَ* *What aileth him? May he be*

sleepless by night, and may he grieve, or mourn, is an imprecation of the Arabs. (AZ, TA in this art. and art. سَهَرُ البرقِ : The lightning gleamed, or glistened, during the night. (A.)

3. سَهَرَةٌ signifies The being sleepless, or awake, with another: (KL, and Har p. 329:) [and the vying with another in remaining sleepless or awake:] and [like سَهَرٌ, but I think this doubtful,] the making [one] sleepless or awake. (KL.) ساهر التَّجْوَمِ means He passed the night sleepless like as do the stars. (Har ubi suprâ.)

4. اسهره He, (S, Mṣb,) or it, (A,) as anxiety, or trouble of mind, and pain, (TA,) caused him to wake, to be sleepless, or wakeful, or to remain awake. (S, A, Mṣb, TA.)

سَهَرٌ: see سَاهُورٌ.

سَهْرَةٌ: } see سَاهِرٌ.  
سَهْرَانٌ: }

سَهَارٌ A state of waking; sleeplessness, or wakefulness; (K:) i. q. سَهَادٌ; (T;) as also سَاهُورٌ. (K.)

سَهَارٌ: see سَاهِرٌ, in two places.

سَاهِرٌ and سَهْرَانٌ (S, Mṣb, K) and سَهْرَةٌ (S, K) the last of which is an intensive epithet, (S,) [and so is the third, and sometimes the second,] Waking, sitting up, sleepless, wakeful, or not sleeping, by night; (S, K;) [abstaining from sleep by night;] remaining awake all the night or a part thereof: (Mṣb:) and the last, [and third, and sometimes the second,] wakeful, or waking much, &c. (S.) You say, رَجُلٌ سَهَارٌ A man whom sleep does not overcome. (Lh.) — سَاهِرٌ : Lightning gleaming, or glistening, during the night. (A.) — نَيْلٌ سَاهِرٌ : A night of waking or sleeplessness or wakefulness: (K:) like as one says نَيْلٌ نَائِمٌ. (TA.) — سَاهِرَةٌ العَرَقِ : A she-camel that yields milk long and abundantly. (TA.) — عَيْنٌ سَاهِرَةٌ : A running spring or fountain: (K:) a spring or fountain that runs night and day, unremittingly. (A, TA.) It is said in a trad., خَيْرُ الْمَالِ عَيْنٌ سَاهِرَةٌ : The best of property is a spring of water that runs night and day while its owner is sleeping; (TA;) its owner having his mind unoccupied by it. (A.) — أَرْضٌ سَاهِرَةٌ : Land that produces plants quickly: as though it passed the night doing so. (A.) — Also سَاهِرَةٌ [alone], † A wide, or an extensive, tract of land, the traverser of which remains awake during the night: (A:) or the earth, or land: (K:) or the surface of the earth: (Fr, Lth, S, K:) because it produces plants or herbage alike by night and day: (Ibn-Es-Seed:) so in the Kur lxxix. 14: (S:) or (TA, but in the K “and”) a desert, syn. فَلَاةٌ, (K,) the traverser of which remains awake during the night: (TA:) or (TA, but in the K “and”) an untrodden land: (K:) or (TA) a land which God will create anew on the day of resurrection: (K:) or a land on which none has disobeyed God: (Ibn-Es Seed:) or (TA) Hell: (Katâdeh, K:) or (TA) [in the Kur ubi suprâ] a certain

mountain of Jerusalem: (Wahb Ibn-Munebbih, K:) or (TA) the land of Syria. (Muḳâtil, K.)

سَاهِرَةٌ fem. of سَاهِرٌ [q. v.] — See also سَاهُورٌ.

سَاهِرِيَّةٌ A certain perfume: [so called] because one is caused to be sleepless in preparing it, and making it good. (Sgh, K.)

سَاهُورٌ: see سَهَارٌ. — Also The sheath of the moon, (S, K,) which it enters when it is eclipsed, (TA,) accord. to the assertion of the Arabs; (S, TA;) as also سَاهِرَةٌ. (K.) One says, of the moon, when it is eclipsed, دَخَلَ فِي سَاهُورِهِ It has entered into its sheath. (Kt.) [Or] The shade, or shadow, of the سَاهِرَةٌ, i. e., of the surface of the earth. (S, K.) — The moon (K, TA) itself; as also سَهْرٌ; of Syriac origin, accord to IDrd. (TA.) — The halo (دَارَةٌ) of the moon: (K:) a Syriac word. (TA.) — And السَاهُورُ, The last nine nights of the lunar month: (K:) or so نَيْلَى السَاهُورِ: because the moon is absent in its first part. (ISk.) — Also سَاهُورٌ, The source of a spring of water. (K, TA.) — And Multitude; abundance. (K.)

عُرْقَانٌ † Two ducts (عُرْقَانٌ) in the two nostrils, (S, K, \*) in the inside, (TA,) which, when an ass is excited by lust, flow with water, (S, TA,) or with blood: (TA:) so in the verse of Esh-Shemmâkh,

تَوَائِلُ مِنْ مِصَاكٍ أَنْصَبَتْهُ  
حَوَالِبُ أَسْرِيهِ بِالذَّنْبَيْنِ

[She seeks to escape from a strong (he-ass) whom the ducts of his two nostrils flowing with mucus have fatigued]: (S:) or the nose and the penis: (Sh, K:) or (TA, but in the K “and”) two ducts in the flesh and sinew next the back-bone, through which runs the seminal fluid into the penis: (K:) or (TA) two ducts rising from the two testicles, and meeting together in the interior of the penis, (K,) or of the قَيْشَلَةٌ [or glans of the penis]; which are the ducts of the seminal fluid: (TA:) or the two veins or ducts of the penis which become prominent when it is in a state of erection: (TA:) and two veins or ducts in the eye: (K:) but Aṣ disallows اسهره, and says that the true reading, in the verse of Esh-Shemmâkh, is أَسْرِيَتُهُ, meaning, [that] have not suffered him to sleep. (TA.) [See also حَالِبٌ.]

سَهَكَ

1. سَهَكَ, aor. سَهَكَ, (Mṣb, K,) inf. n. سَهَكٌ, (Mṣb,) He (a man, Mṣb) had a disagreeable smell proceeding from sweat. (Mṣb, K.) [And app. It (a thing) had a foul smell from fish, and from the rust of iron, &c.: see سَهَكَ below.] — سَهَكَتِ الرِّيحُ The wind blew vehemently. (S, O. [And so سَهَجَتْ.] — And سَهَكَتِ الدَّابَّةُ, (S, O, K,) inf. n. سَهَكَ, (O, K,) The beast ran lightly, or with agility: (S, O, K:) or frisked away to the right and left. (O.) — سَهَكَ, (S, O, K,) aor. سَهَكَ, inf. n. سَهَكَ, (S, O,) i. q. سَحَقَهُ [He bruised, brayed, or pounded, it; &c.]; (K;) a dial. var. of the latter: (S, O:) or it is like the latter, except that سَهَكَ appears to be coarser than سَحَقَ;

سَهَكَ العَطَّارُ الطَّيِّبُ for you say of the perfumer, سَهَكَ عَلَى الصَّلَاةِ وَلَمَّا يَسْحَقُهُ [The perfumer bruised, brayed, pounded, or crushed, coarsely, the perfume, upon the stone used for that purpose, and did not as yet powder it, or pulverize it]. (IDrd, O.) — And سَهَكَتِ الرِّيحُ الأَرْضَ, (O,) or التُّرَابَ, (TA,) or التُّرَابَ عَنْ وَجْهِ الأَرْضِ, (K,) or عَنْ الأَرْضِ, (TA,) The wind made the dust to fly [from the ground, or from the surface of the earth]. (O, K, TA.) [And سَهَجَتِ الرِّيحُ الأَرْضَ, q. v., has a similar meaning.]

سَهَكَ (S, O, Mṣb, K) and سَهَكَتِ (Fr, O, K) and سَهَكَتِ (O, K) A disagreeable smell which one perceives from a human being when he sweats; (Mṣb, K;) and the smell of fish; (S, O, K;) and of the rust of iron; (S, Mṣb;) or they signify also the rust of iron; (O, K;) and the foulness of the smell of stinking flesh-meat: (K:) and Har uses سَهَوَكَةٌ in the first of these senses for the purpose of assimilation to سَهْوَمَةٌ, agreeably with a practice often observed. (Har p. 449.) — The first is also inf. n. of سَهَكَ [q. v.]. (Mṣb.)

سَهَكَ Having a disagreeable smell proceeding from sweat. (K.) You say, إِنَّهُ لَسَهَكَ الرِّيحُ Verily he is one who has a disagreeable smell, &c. (Moheṭṭ, L.) And يَدِي مِنَ السَّهَكِ وَمِنْ صَدَأٍ الحَدِيدِ سَهَكَتِ [My hand is disagreeable in smell from fish and from the rust of iron]; like as you say وَضْرَةٌ when it is from milk and butter, and غَمِيرَةٌ when it is from flesh-meat. (S.)

سَهَكَ and سَهَكَتِ: see سَهَكَ.

سَهَوَكٌ and سَهَوَكَةٌ (K) and سَهَوَكٌ and سَهَوَكٌ (S, K) [like سَهَوَجٌ and سَهَوَجَةٌ &c.] A vehement, or violent, wind, (S, K, TA,) paring [the ground]; (TA;) as also سَهَوَكَةٌ: (O, K:) [pl. of † the second سَهَوَاكٌ:] El-Kumeyt says,

رَمَادًا أَطَارَتْهُ السَّوَاهِكُ رَمْدًا

[Ashes which the violent winds made to fly away reduced to the most minute particles]. (S.) — السَّهَوُكُ The eagle. (K.)

سَهَوَكَةٌ: see سَهَوَكٌ.

سَهَاكٌ: see سَهَاكٌ.

سَاهَكَ Ophthalmia; syn. رَمَدٌ. (K.) So in the phrase, بَعَيْنِهِ سَاهَكَ [In his eye is ophthalmia]. (TA.) — رِيحٌ سَاهَكَتِ: see سَهَوَكٌ, in two places.

سَهَيْكٌ: } see سَهَوَكٌ.  
سَهَيُوكٌ: }

أَسَاهِكٌ [like أَسَاهِيحٌ] Various sorts of running (Ibn-'Abbád, O, K) of beasts; and their frisking away (K, TA) to the right and left. (TA.)

مَسَهَكَ [like مَسَهَجٌ] A place where the wind passes along [or blows violently]; as also مَسَهَكَتِ. (S, K.)

مِسَهَكَ A horse swift in running; (S;) that

runs much; (K;) that runs like the wind. (TA.) — And [like مَسْبُوح, q. v.,] Eloquent, or fluent, in speech; running therein like the wind; (O, K;) as also † سَهَاك. (Kr, K.)

مَسْبُوحَة: see سَهْوُك: — and see also مَسْبُوك.

سهل

1. سَهْلٌ, said of a place, (S,) or of a thing, and, accord. to IḲṭṭ, they said also سَهَلٌ and سَهَلٌ, (Mṣb,) and سَهَلَتْ, said of land, (أَرْضٌ) aor. 2, (K,) inf. n. سَهْلَةٌ, (S, Mṣb, K, KL,) It was, or became, smooth or soft, plain or level, or smooth and soft; (S, Mṣb, K, KL, TA;) i. e. contr. of حَزْنٌ and حَزْنَتْ, (S, \*K, \*TA,) inf. n. حَزْوَةٌ. (TA.) — And سَهَلٌ, (MA, Mṣb, K,) inf. n. سَهْلَةٌ, (MA, KL,) or سَهْلَةٌ, (K,) [but the former is the more common,] It (a thing, Mṣb) was, or became, easy. (MA, Mṣb, \*K, \*KL.) — One says كَلَامٌ فِيهِ سَهْلَةٌ † [Language, or speech, in which is smoothness, or easiness]. (TA.)

2. سَهْلَةٌ, (Mṣb, K,) inf. n. تَسْهِيلٌ, (S, K,) i. q. صَبْرَهُ سَهْلًا [which may mean He rendered it smooth or soft, plain or level, or smooth and soft; namely, a place &c.: or what next follows]. (TA.) — He made it easy; he facilitated it; (S, K;) namely, a thing; said of God (Mṣb) [and of a man]. — One says سَهَّلَ سَبِيلَ الْيَمِّ [He smoothed, made easy, or prepared, the way, course, passage, or channel, of the water], (S and K in art. اَتَى) in order that it might pass forth to a place. (S in that art.) And سَهَّلَ مَسِيلًا لِيَمِّ [He smoothed, made easy, or prepared, a channel for water]. (M in that art.) — And سَهَّلَ اللَّهُ عَلَيْكَ الْأَمْرَ, and لَكَ, a form of prayer, meaning May God [make easy, or facilitate, to thee the affair; or] take upon Himself, for thee, the burden of the affair; and lighten [it] to thee. (TA.) [And in like manner سَهَّلَ اللَّهُ عَلَيْكَ is often said with الْأَمْرَ or أَمْرَكَ understood.] — [And أَهْلٌ بِهِ وَسَهْلٌ, or أَهْلُهُ وَسَهْلُهُ, inf. ns. تَأْهِيلٌ and تَسْهِيلٌ, He said to him † أَهْلًا وَسَهْلًا, meaning (as expl. in the Mṣb in art. اَهْل) أَتَيْتَ قَوْمًا أَهْلًا وَمَوْضِعًا سَهْلًا, i. e. Thou hast come to a people who are like kinsfolk, and to a place that is smooth, plain, or not rugged: see أَهْلٌ and أَهْلٌ: and see also Ḥam p. 184.]

3. سَاهِلُهُ, (MA, K,) inf. n. مَسَاهَلَةٌ, (TA,) He was easy, or facile, with him; (MA, K;\*) or gentle with him; syn. يَأْسِرُهُ: (K:) and † تَسَاهَلٌ عَلَيْهِ [has a similar meaning, i. e. he acted, or affected to act, in an easy, or a facile, manner towards him; or gently]. (S and K in art. غَمَضَ: see 4 in that art.) [See also the paragraph here following.]

4. اسهَلُوا They descended to the سَهْلَ [i. e. smooth or soft, or plain or level, or smooth and soft, tract]: (JK, Mṣb:) or they betook themselves to the سَهْلَ: (S:) or they became in the سَهْلَ: (K:) and they alighted and abode in the سَهْلَ, after they had been alighting and abiding in the حَزْنُ [i. e. rugged, or rugged and hard, or rugged and high, ground]. (TA.) Hence, in a

trad. respecting the throwing of the pebbles [at Minè], يُسَهِّلُ occurs as meaning He betakes himself to the interior of the valley. (TA.) — Also They used smoothness, or easiness, (سَهْلَةٌ) with men: opposed to أُحْزِنُوا. (TA.) [See also 3.] — اسهل is also trans., signifying He found [a thing, a place, &c.,] to be smooth or soft, plain or level, or smooth and soft. (Ḥam p. 675.) — اسهل (S) or البَطْنُ, (Mṣb, K,) said of medicine, (S, Mṣb, K,) It relaxed, or loosened, the bowels; syn. أَلَانَ, (K,) or أَطْلَقَ. (Mṣb.) And اسهل الرَّجُلُ [The man was relaxed in his bowels]: and اسهل بَطْنُهُ [His bowels were relaxed]. (K.) [Hence the inf. n. اسهالٌ signifies A diarrhœa. And اسهل, likewise said of medicine, signifies also It attenuated a humour of the body.] — اسهلته She brought it forth (i. e. her fetus, or offspring,) prematurely; i. q. اَمْلَصَتْ بِهِ [q. v.] &c. (Abu-l-'Abbás [i. e. Th], TA in art. مَلَصَ.)

5. تسهل [It was, or became, rendered easy, or facilitated;] quasi-pass. of 2: (Mṣb:) or [like سَهَّلَ] it was, or became, easy. (KL.) You say, تسهل له الأمر [The affair was, or became, rendered easy to him]. (Mṣb in art. اَتَى) And تسهل طريق الأمر [The way of accomplishing the affair was, or became, rendered easy]. (TA in that art.) — And تسهل في أمورِهِ, said of a man, (K in art. سَنَى) He found, or experienced, ease, or facility, in his affairs. (TK in that art.)

6. تساهل is syn. with تَسَامَحٌ. (S, K.) You say تساهلوا meaning They acted in an easy, or a facile, manner, one with another; (MA, TA in art. يَسِرُ) or gently; syn. تَيَاسَرُوا. (TA in that art.) — See also 3. — [In the present day it is used as meaning The being negligent, or careless, in an affair.] — [As a conventional term in lexicology, or in relation to language, it means A careless mode of expression occasioning] a deficiency in the language of a [writer or] speaker without reliance upon the understanding of [the reader or] the person addressed: (KT: [in one of my copies of that work, this explanation is omitted in the text, but written in the margin; and it is there added that it is what commonly obtains:]) or it means [sometimes such a mode of expression] that a phrase is not correct if held to be used according to the proper meaning, but is correct if held to be used according to a tropical meaning: or the mention of the whole when meaning a part. (Marginal notes in the copy of the KT above mentioned.) [See also تَسَامَحٌ, for which it is often used.]

8. اسهل, of the measure اِفْتَعَلَ from السهل, occurs in a trad., where it is said, مَنْ كَذَبَ عَلَيَّ مِنَ كَذَبِ عَلَيَّ فَقَدْ اسهل مَكَانَهُ فِي جَهَنَّمَ, meaning [He who lies against me] takes for himself easily his place of abode in Hell. (TA.)

10. استسهل He reckoned it سهلاً, (S, K,) i. e. easy, or facile. (TK.) [See an ex. in a verse cited voce أو, p. 123.]

سهل Smooth or soft, plain or level, or smooth

and soft: (Mṣb:) or anything inclining to smoothness or softness, plainness or levelness, or smoothness and softness; (JK, M, K;) inclining to have little roughness, or ruggedness and hardness; (JK, M, TA;) and † سهلٌ signifies the same. (K.) You say اَرْضٌ سَهْلَةٌ, [meaning the same as سَهْلٌ used as a subst., expl. in what follows,] (S, Mṣb,) contr. of حَزْنَةٌ. (TA.) See also 2, last sentence. — Also Easy, or facile; (MA, Mgh, KL;) contr. of صَعْبٌ. (Mgh.) You say رَجُلٌ سَهْلٌ الخَلْقِ [A man easy of disposition]: (S, Mṣb, \*TA:) [and] سَهْلٌ المَقَادِرِ [easy to be led]. (TA.) And كَلَامٌ سَهْلٌ المَأْخِذِ † [Language easy in respect of the source of derivation]. (TA.) رَجُلٌ سَهْلٌ الوَجْهِ, (K, TA,) a phrase mentioned, but not explained, by Lh, (TA,) means A man having little flesh in the face, (K, TA,) in the opinion of ISd: and [it is said that] سَهْلٌ الحَدِيثِ, in a description of the approved characteristics of the Prophet, means having expanded cheeks, not elevated in the balls thereof. (TA.) — [As a subst.,] A smooth or soft, plain or level, or smooth and soft, tract of land; [generally meaning a soft tract, or a plain;] (IF, S, MA, Mgh, Mṣb, K, TA;) i. e. contr. of جَبَلٌ, (S, Mṣb,) or of حَزْنٌ: (IF, Mgh, Mṣb, K, TA:) it is one of the nouns that are used as adv. ns. [of place]: (TA:) [for ex. you say, نَزَلُوا سَهْلًا, (a phrase occurring in the TA,) meaning They alighted and abode in a سهل:] pl. سَهْلٌ (MA, Mṣb, K) and سَهْلَةٌ [of which latter an ex. occurs in a verse cited voce وَأَسْ]. (MA.) — Also The crow; i. e. raven, carrion-crow, rook, &c.; syn. غُرَابٌ. (K.)

سهل: see سهل, first sentence. — نَهْرٌ سَهْلٌ, (S, K,) and اَرْضٌ سَهْلَةٌ, (K,) [A river, and a land,] having, (S,) or abounding with, (K,) what is termed سَهْلَةٌ [q. v.]. (S, K.)

سهل Sea-sand: (IAar, TA:) or sand such as is not fine: (S:) or coarse sand, such as is not fine and soft: (IAth, TA:) or a sort of earth like sand, (JK, K,) brought by water: (K:) or sand of a conduit in which water runs: (S in art. رَض) سهل الزجاج is sea-sand that is made an ingredient in the substance of glass: (Mgh:) Az says that he had not heard the word سهل except on the authority of Lth. (TA.) [And Coarse sand that comes forth from the bladder; (Golius on the authority of Meyd;) what we commonly term gravel.]

سهل, with damm, [Of, or relating to, and growing in, and pasturing in, the kind of tract termed سهل;] a rel. n. from سهل, (S, Mṣb, K,) or from اَرْضٌ سَهْلَةٌ, (Abu-'Amr Ibn-El-'Alà, TA,) irregularly formed. (S, Mṣb.) You say تَبَتَّ سَهْلِي [A plant growing in the سهل]. (The Lexicons passim.) And بَعِيرٌ سَهْلِيٌّ A camel that pastures in the سهل. (K.)

سهل Lazative to the bowels; syn. مَشُوٌّ; (O, K; in the CK [erroneously] مَشُوٌّ;) as also † سهل; applied to a medicine. (Mṣb, TA.)

**سهيل** A certain star [well known; namely, Canopus]; (T, S, K;) not seen in Khurásán, but seen in El-Irák; (T, TA;) as Ibn-Kunáseh says, seen in El-Hijáz and in all the land of the Arabs, but not seen in the land of Armenia; and between the sight thereof by the people of El-Hijáz and the sight thereof by the people of El-Irák are twenty days: (TA:) it is said that سهيل was a tyrannical collector of the tithes on the road to El-Yemen, and God transformed him into a star: (Lth, TA:) [it rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.: the place where it rises, in that latitude, is S. 29° E.; and the place where it sets, in the same latitude, S. 29° W.: (see 10 in art. حَب: and see جنوب:)] at the time of its [auroral] rising, the fruits ripen, and the قَيْظ [q. v., here meaning the greatest heat,] ends. (K.) [بَالُ سَهَيْلٍ, which is a prov., and the saying of a poet,

بَالُ سَهَيْلٍ فِي الْفَضِيحِ فَسَدَ

have been expl. in art. بول.] 'Omar Ibn-'Abd-Allah Ibn-Abee-Rabeea says respecting Suheyl Ibn-'Abd-Er-Rahmán Ibn-'Owf, and his taking in marriage Eth-Thureiyà El-'Ableeyeh of the Benoo-Umeiyeh, deeming their coming together to be a strange thing by likening them to the stars named Eth-Thureiyà and Suheyl,

أَيُّهَا الْمُنْجِحُ الثَّرِيًّا سَهَيْلًا

عَمْرَكَ اللَّهُ كَيْفَ بَلْتَقِيَانِ

هِيَ شَامِيَّةٌ إِذَا مَا اسْتَقَلَّتْ

وَسَهَيْلٌ إِذَا اسْتَقَلَّ يَمَانِي

[O thou marrier of Eth-Thureiyà to Suheyl, by thine acknowledgment of the everlasting existence of God, (or, as it sometimes means, I ask God to prolong thy life,) tell me, how can they meet together? She is of the northern region when she rises, and Suheyl, when he rises, is of the southern region]. (Har p. 276. [But I have substituted اللَّهُ for الله, and يَمَانِي for يمان. See also the notice of the poet above named in the work of Ibn-Khillikán: (I have the express authority of the TA for thus writing this name:) and De Sacy's Anthol. Gramm. Arabe, p. 139.]) [Freytag states that قَدَمَا سَهَيْلٍ is the name of Two stars which are behind Canopus; on the authority of Meyd: and also mentions the name of سهيل الشام, and سهيل الفرد, as given to Certain stars in the constellation Anguis; adding that Canopus is distinguished from سهيل الشام by the name of سهيل اليمن.] The name of سَهَيْلٍ أَخْتَا الشَّعْرَى [The two sisters of Canopus] is applied to العَبُورُ [or Sirius] and الشَّعْرَى الْغَمِيضَاءُ [or Procyon], together. (S and K in art. شعور.) [See also الوَزْنُ and حَضَار]

أَكْذَبُ مِنْ سَهَيْلَةٍ is a prov., (O, K,) said to mean [More lying than] the wind: (O:) or سهيلة was a certain liar. (K.)

مُسَهَّلٌ Relaxed, or loosened, by medicine; applied to the belly: no credit is to be given to

people's saying مَسْهُولٌ, unless an express authority be found for it. (Msb.)

مُسَهَّلٌ: see سَهْوٌ. [Also an attenuant medicine.]

1. سَهِيَءٌ, aor. ٤, inf. n. سَهِيءٌ: see 3. سَهِيءٌ, (S, MA, K,) aor. ٤; (K;) and سَهِيءٌ, aor. ٢; inf. n. سَهِيءٌ, (S, MA, K,) of both verbs, (S, TA,) and of the latter سَهِيءٌ also, agreeably with analogy; (Har p. 449;) He, (a man, TA,) or it, (one's face, S, MA, and Har ubi suprà,) was, or became, altered in colour, (MA,) or he was, or became, lean or lank, in the belly, and altered [in colour]; (S, K, and Har ubi suprà;) [or, accord. to an explanation of سَهْوٌ in the Ham p. 360, he, or it, was, or became, altered in colour, and emaciated, and dried up;] and سَهِيءٌ, also, aor. سَهِيءٌ, inf. n. سَهِيءٌ, has the first of these meanings: (MA:) [see also سَهْوٌ below:] or سَهِيءٌ signifies he (a man) was, or became, lean, or lank, in the belly: (TA:) or he (a man, S) was, or became, smitten, or affected, by the heat of the [wind called] سَهْوٌ, (S, K, [see سَهْمٌ]) or by the burning, or vehement heat, of summer. (K, TA.)

2. تَسْهِيءٌ The making a garment to be marked with stripes or lines [like سَهَامٌ, i. e. arrows: see the pass. part. n. below]. (K.L. [And the same meaning is indicated in the TA.]) Dhu-r-Rummeh says, describing a dwelling, [or rather the traces thereof,]

كَأَنَّهَا بَعْدَ أَحْوَالٍ مَضِيْنٍ لَهَا

بِالْأَشْيَمِيْنِ يَمَانِي فِيهِ تَسْهِيءٌ

[As though it were, after years had passed with respect to it, in El-Ashyamán, a garment of El-Yemen in which was a marking with stripes or lines: the epithet يَمَانِي being often applied to a garment of this kind, and نُوبٌ being here understood]: (TA:) الأَشْيَمَانِ, or, as some call them, الأَشْأَمَانِ, are two places, or two mountains, mentioned by Dhu-r-Rummeh in several places in his poetry. (TA in art. شيمر.)

3. مَسَاهِمَةٌ, (S, MA, Mgh, Msb,) inf. n. مَسَاهِمَةٌ, (Msb,) He shot arrows [سَهَامٌ] with him [in competition]. (MA.) — [And hence,] He cast, or drew, lots [or more properly arrows for sortilege, as expl. in the PS,] with him; practised sortilege [or sortilege with arrows] with him; or competed with him in doing so. (S, MA, Mgh, Msb.) You say, سَاهَمْتُهُ فَسَهَيْتُهُ; (S;) or سَاهَمْتُهُ فَسَهَيْتُهُ; (TA;) aor. of the latter verb ٤, (S,) and inf. n. سَهِيءٌ; (TA;) I competed with him in casting, or drawing, lots [or arrows for sortilege] or in practising sortilege [or sortilege with arrows] with him, and overcame him therein; or He did so with them, and overcame them therein. (S, TA.) Hence, فَسَاهَمٌ in the Kur xxxvii. 141, (TA,) where [the objective complement] أَهْلُ السَّفِيْنَةِ is understood. (Jel.) — [And hence, He shared with him, and overcame him therein. See an ex. voce مُشَدُّ, and another voce نَأَوَّبٌ. — And app. He contended with him for a thing: see 6.]

4. أَقْرَعُ i. q. اسْمُهُمْ بَيْنَهُمْ. [i. e. He ordered, or commanded, them to cast, or draw, lots, or to practise sortilege, or sortilege with arrows, among themselves, for a thing; or he prepared, or disposed, them for doing so; or he cast, or drew, lots, or practised sortilege, or sortilege with arrows, among them: see أَقْرَعُ]. (S.) — And أَنَسَمْتُ لَهُ I gave him a lot, share, or portion. (Msb.) — And أَنَسَمٌ is syn. with أَنَسَبٌ, (K, TA,) meaning He was, or became, loquacious, or profuse of speech: its م is said by Yaakooob to be a substitute for ب. (TA.) [See also مُسَهَّرٌ, below.]

6. تَسَاهَمُوا: see 8. — [Hence, They shared together.] El-Hakam El-Khudree says,

تَسَاهَمَ ثَوْبَاهَا فِي الدِّرْعِ رَادَّةٌ

وَفِي الْبِرْطِ لِقَاوَانِ رَدْفُهَا عَيْلٌ

i. e. Her two garments shared together; for in the shift was a soft, or tender, body, with a slender waist, and within the waist-wrapper were too thick thighs whereof the part above them, behind, was large. (Ham p. 579.) — Also They contended [for a thing], one with another. (JM.)

8. اسْتَهَمُوا (S, Msb) and تَسَاهَمُوا (S) They cast, or drew, lots, or practised sortilege, [or sortilege with arrows,] one with another; syn. اقْتَرَعُوا (S, Msb) and تَقَارَعُوا (S,) both of which signify the same. (S &c. in art. قوع.)

سَهْرٌ An arrow; i. e. one of what are called نَبَلٌ, (Msb, K, TA,) having the iron head [and the feathers] affixed: (TA:) the سَهْرٌ before it has its feathers and its iron head affixed to it is [generally] called قِدْحٌ: (S and K in art. قوح:) accord. to some it signifies the iron head itself; i. q. نَصْلٌ; (Msb;) ISh says that this is its meaning; and he says, if one pick up a نصل, you say "What is this سَهْرٌ with thee?" but if one pick up a قِدْحٌ, you do not say thus; and the نصل is the broad and long سَهْرٌ, and may be nearly of the length of the space between the extremity of the thumb and that of the fore finger when they are stretched out; and the مَشْقُصٌ is of half the size of the نصل: (TA:) [but this meaning of سَهْرٌ seems to be very rare, and little known:] the pl. [of mult.] is سَهَامٌ (S, TA) and [of pauc.] أَسَهْمٌ. (TA.) [Hence,] سَهْرٌ الرَّامِي + [The arrow of the archer], (K,) or [simply] السَّهْرُ [the arrow], (Kzw,) a certain constellation, (K, Kzw,) [namely Sagitta,] one of the northern constellations, composed of five stars, between the bill [meaning the star β] of الدَّجَاجَةُ [which is Cygnus] and النَّسْرُ [which consists of the stars α and β and γ of Aquila], in the Great Milky Way, having its head towards the east and its notch towards the west; and its length, as it appears to the eye, when it is in the middle of the sky, is about two cubits [نَحْوُ ذِرَاعَيْنِ]: see ذِرَاعٌ. (Kzw.) — Also The قِدْحٌ [or featherless and headless arrow] with which one casts, or draws, lots, (Iath, Mgh, TA,) in the game called المَيْسِرُ; (Iath, TA;) and the قِدْحٌ with which one plays at a game of hazard [of any kind; i. e. an arrow for sortilege, and a



*gaming-arrow*]; the primary meaning of the word being the missile **سَهْر**; (Mgh;) or the primary meaning is the **قِدْح** with which one casts, or draws, lots in the game called **الْحَيْسِر**: (IAth, TA:) pl. **سَهَام** (K) [and **أَسْهَر**, as above]. See a verse cited voce **رَقِيب**. — Then applied to *The thing won by him whose arrow is successful* [in the game above mentioned]. (IAth, TA.) — And then (IAth, TA) applied also to *A lot, share, or portion*, (S, IAth, Mgh, Mṣb, K, TA,) *whatever it be*; (IAth, TA;) as also **سَهْمَةٌ**: (S, Mṣb, K:) pl. of the former **سَهْمَان** (S, Mgh, Mṣb, K) and **سَهَام** [both pls. of mult.] and **أَسْهَر** [pl. of pauc.] (Mgh, Mṣb, TA) and [quasi-pl. n.] **سَهْمَةٌ**, (M, K, TA,) this last like **أُخُوَّة**. (TA.) It is said in a trad., **كَانَ لَهُ سَهْرٌ مِنَ الْغَنِيمَةِ شَيْدٌ أَوْ غَابٌ** [There was, or is, for him a share of the spoil whether he were, or be, present or absent]. (TA.) And one says, **سَهْمَةٌ فَلَانٍ مِنْ هَذَا كَذَا** *The share of such a one, of this, is such a thing*: and it may be from **السَّهَامُ** meaning the arrows (**قِدَاح**) that are shuffled among the persons competing in sortilege, in order that each one may appropriate to himself what comes forth for him as his share. (Ham p. 579.) — **سَهْرُ السَّفِينَةِ** [The mast of the ship: so called as being likened to an arrow, because the curved yard of the sail, resembling a bow, is suspended from the top]: (S and K in art. **دَقْل**): [in like manner] called in Pers. **تَبَرِ كِشْتِي**. (PṢ in that art.) — **سَهْرُ الْبَيْتِ** *The beam (جَانِزٌ) of the house or chamber*; (S, K;) [similarly] called in Pers. **تَبَرِ**. (S voce **جَانِزٌ**, q. v.) — **سَهْرٌ** also signifies *The measure of six cubits* [as used] in men's sales and purchases in their measurements of land. (K.) — And *A stone which is placed upon the entrance of a chamber constructed for the purpose of capturing therein the lion, so that, when he enters it, it falls upon the entrance and closes it*. (K, TA.) [The word in this sense is also mentioned in the K as written with **ش**.]

**سَهْرٌ**, thus, with two dammehs, [The fine filmy substance termed gossamer,] with the article **ال**, **سَهْرٌ** *غَزْلٌ عَيْنِ الشَّمْسِ [lit. the spun-thread of the rays of the sun]: (IAṣr, K:) and **سَهَامٌ** [signifies the same], with the article **ال** **سَهَامٌ** *مُخَاطٌ الشَّيْطَانِ [q. v., lit. the snivel of the devil]. (K.) — And *Overpowering heat*. (IAṣr, K.) — Also [a pl. of which the sing. is not mentioned, signifying] *Intelligent, knowing, or skilful or judicious, working men*; (K, TA;) and so with **ش**. (TA.)**

**سَهْمَةٌ**: see **سَهْرٌ**, in the latter half of the paragraph, in three places. — Also *Relationship*. (S, K.) Whence **ذُو السَّهْمَةِ** [A relation]. (S, TA.)

**سَهَامٌ** *The heat of the [wind called] سَهْرٌ*; (S, K;) and the *burning, or vehement, heat of summer*; (K;) and the *clouds of dust thereof*: or a hot wind; and hot winds; used alike as sing. and pl. (TA.) — See also **سَهْرٌ**. — And see what next follows.

**سَهَامٌ** (S, K) and **سَهَامٌ** (K, and only thus in some copies of the K,) the former mentioned by

several authors, (TA,) *Leanness, or lankness in the belly, and an altered state* (S, K, TA) *of the colour, and dryness of the lips*. (TA.) — And the former, [in some copies of the K the latter, but the former, as is said in the TA, is the right, agreeably with analogy as a word signifying a disease,] *A certain disease incident to camels*. (El-Umawee, S, K.)

**سَهْوٌ**, with fet-h [to the **س**, by Freytag erroneously written **سَهْوٌ**, in consequence of his having been misled by a double mistranscription immediately preceding in the CK], *The flying eagle*: (K:) the epithet "flying" being here used only as an explicative. (TA.)

**سَهْوٌ** an inf. n. of **ل**. (S, &c.) — Also *A frowning of the face by reason of anxiety*. (S, K, TA) *of the face by reason of anxiety*. (TA. [In the CK, **السَّهْوُ** and **الْعَبْسُ** are erroneously put for **السَّهْوُ** and **الْعَبْسُ**: in the TA, **السَّهْوُ** is expressly said to be with damm, in this case, and the meaning is shown by two verses there cited.]

**سَهَامٌ** *A maker of arrows*. (MA.)

**سَاهِرُ الْوَجْهِ**, applied to a man, *Altered in face*. (TA.) The saying of 'Antarah,

• وَالخَيْلُ سَاهِمَةٌ الْوُجُوهُ كَأَنَّهَا •  
• تُسْقَى فَوَارِسَهَا نَعِيجَ الحَنْظَلِ •

is expl. by Th as meaning *And the owners of the horses were altered in their complexions in consequence of the state of difficulty wherein they were* [as though they, i. e. the riders thereof, were given to drink infusion of colocynth]. (TA.) [But] **سَاهِرُ الْوَجْهِ**, is applied as an epithet to a horse as meaning *Urged, or made, to perform a distressing act of running*: and in like manner to a man when he is urged, or made, to perform a distressing part in war, or battle. (TA.) — [The fem.] **سَاهِمَةٌ**, applied to a she-camel, means *Lean, or lank in the belly*: (S, K: [see also **مَسْهُورٌ**]:) and [its pl.] **سَوَاهِرٌ**, applied to camels, *altered by journeying*. (S.)

**مَسْهُورٌ** *A horse half-blooded, got by a stallion of generous race out of a mare not of such race*; syn. **هَجِينٌ**: (K:) to [the rider of] such is given less than the **سَهْرٌ** [or share] of the spoil that is given to [the rider of] the horse of generous race. (TA.) [It is applied in this sense to a stallion-camel as well as to a horse.] A poet says,

• بَنِي يَثْرِبِي حَصَّنُوا أَيْنِقَاتِكُمْ •  
• وَأَفْرَأَسَكُمْ مِنْ ضَرْبِ أَحْمَرَ مَسْهُورِ •

[Sons of Yethribee, keep ye your she-camels and your mares from the being covered by one that is red, (i. e. of goodly appearance, for the red among camels are the most admired by the Arabs, and in like manner the bay among horses,) but half-blooded]: he means, keep ye your women from being taken as wives by such as are not their equals. (TA.) — You say also, **رَجُلٌ مَسْهُورٌ الْجَسِيرِ**, *A man whose body is wasting away in consequence of love*: (K:) and in like manner, **مَسْهُورٌ الْعَقْلِ**, [whose reason is departing]: mentioned by Lh: (TA:) and so **مَسْهُورٌ**, in both cases: (TA voce **مَسْهُوبٌ**, q. v.): the **ر** being a substitute for **ب**. (TA in the present art.) — And **مَسْهُورٌ**, (K, TA,) or **مَسْهُورٌ**, (CK,) [both app. correct,] from **أَسْهَر**, is like **مَسْهُوبٌ** [q. v.], (K, TA,) or **مَسْهُوبٌ**, (CK,) from **أَسْهَبَ**, in measure and in meaning; (K, TA;) meaning *Loquacious, or profuse in speech*: the **ر**, accord. to Yaḡkoob, being [in this case also] a substitute for **ب**. (TA.)

[whose reason is departing]: mentioned by Lh: (TA:) and so **مَسْهُورٌ**, in both cases: (TA voce **مَسْهُوبٌ**, q. v.): the **ر** being a substitute for **ب**. (TA in the present art.) — And **مَسْهُورٌ**, (K, TA,) or **مَسْهُورٌ**, (CK,) [both app. correct,] from **أَسْهَر**, is like **مَسْهُوبٌ** [q. v.], (K, TA,) or **مَسْهُوبٌ**, (CK,) from **أَسْهَبَ**, in measure and in meaning; (K, TA;) meaning *Loquacious, or profuse in speech*: the **ر**, accord. to Yaḡkoob, being [in this case also] a substitute for **ب**. (TA.)

**مَسْهُورٌ**: see the next preceding paragraph, in two places.

**مَسْهُورٌ** A [garment of the kind called] **بُرْدٌ** marked with stripes, or lines, (S, K, TA,) like **سَهَامٌ** [i. e. arrows]. (TA.) — See also the following paragraph.

**مَسْهُورٌ**, applied to a man, *Lean, or lank in the belly*: [see also **سَاهِرٌ**]: or *affected with what is termed سَهَامٌ* [app. **سَهَامٌ**, and meaning the heat of the wind called **سَهْرٌ**]. (TA.) — And, applied to a camel, *Smitten with the disease termed سَهَامٌ*: and so **مَسْهُورٌ** applied to camels. (S, K.)

سهو

1. **يَسْهُو**, (S, Mṣb,) or **فِيهِ**, (K,) aor. **يَسْهُو**, inf. n. **سَهُوٌ** (S, Mṣb, K) and **سَهُوٌ**, (M, K,) *He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it*; (S, Mṣb;) namely, a thing; syn. **غَفَلَ عَنْهُ**: (S, Mṣb:) or *he forgot it, or neglected it, (نَسِيَهِ) and was, or became, unmindful, forgetful, &c., of it, or inadvertent to it, (غَفَلَ عَنْهُ) his mind adverting to another thing or affair or case*; (K, TA;) thus expl. in the M and T; so that **السَّهْوُ** and **الغَفْلَةُ** and **التَّسْيَانُ** are made to be one [in signification]; (TA;) but accord. to Esh-Shiháb, **السَّهْوُ** is a slight **غَفْلَةٌ** [or unmindfulness &c.] of that which is within the scope of the retentive faculty, such as when one's attention is roused by the least rousing thereof; whereas **التَّسْيَانُ** denotes its passing away from the memory entirely; though all are used in one sense by a careless reliance upon the understanding of the reader or hearer: in the Mṣb it is said that a distinction is made between **السَّاهِي** and **التَّاسِي** by the latter's being applied to him who, when he is reminded, remembers, and the former's being applied to him who is in the contrary case: accord. to IAth, **سَهَا فِي الشَّيْءِ** means *he neglected, or omitted, the thing unknowingly*; and **سَهَا عَنْهُ**, *he neglected, or omitted, it knowingly*: or, as some say, **السَّهْوُ** is the doing wrong from unmindfulness (**عَنْ غَفْلَةٍ**); as when an insane person reviles another, which is pardonable; and as when one drinks wine and then some displeasing action proceeds from him unintentionally, which is punishable. (TA.) One says, **سَهَا فِي الصَّلَاةِ**, and **عَنْهَا**, i. q. **غَفَلَ** [He was, or became, unmindful in prayer, and of it]. (TA.) — [Hence, app., as implying an unexpected event,] **حَمَلْتُ سَهْوًا** *She (a woman, S)*

conceived in menstruis. (Az, S, Z, K.) And **حَمَلَتْ** **بِهِ أُمُّهُ سَهْوًا** *His mother conceived him in menstruis.* (JK.) — **السَّهْوُ** also signifies **السُّكُونُ** (JK, S, K) and **اللَّيْنُ** (JK, S) [app. as an inf. n., i. e. as meaning *The being still, or quiet, and gentle*; though it is immediately added in the S that the pl. is **سَهَائًا**; for it seems that an early transcriber of the S has omitted to insert after **اللَّيْنُ** the words **وَاللَّيْنُ وَاللَّيْنُ**: see **سَهْوٌ** below]. One says, **فَعَلَهُ سَهْوًا رَهْوًا** *He did it voluntarily, without its being asked, or demanded*; (K, TA;) and *without constraint*: (TA:) or *quietly, or calmly, without being hard, or difficult.* (TA in art. رَهْو.) And **رَآهُ سَهْوًا** *He looked at him, or it, with motionless eye.* (Msb, TA.) And **تَسَهَّوْهُ فِيهِ الْعَيْنُ** *The eye expatiates in it*; syn. **تَتَبَسَّطَ**. (JK.) — **سَهْوَةٌ**, as denoting a quality of a camel, *The being easy to ride*; (K;) an inf. n., of which the verb is **سَهَّوْهُ**. (TA.) — **مَالٌ لَا يَنْسِي وَلَا يَنْسَى** [*Cattle of which the end is not to be reached.* (AA, JK, S, K.)] You say, **يُرَاحُ عَلَى بَنِي فُلَانٍ مِنَ الْمَالِ مَا لَا يَنْسِي وَلَا يَنْسَى** [*There returns from the place of pasture in the evening, or afternoon, to the sons of such a one, of cattle, what is not to be numbered for multitude*: (T, TA:) or *what is not to be computed, or computed by conjecture.* (IAar, TA.)] And **ذَهَبَتْ تَمِيمٌ فَلَا تُسَمَّى وَلَا تُنْسَى**, meaning *لا تُذَكَّرُ* [i. e. *Temeen went away, and will not be remembered, or will not be mentioned*]: a saying of El-Aḥmar. (TA.)

3. **سَاهَاهُ**, inf. n. **مُسَاهَاةٌ**, i. q. **غَافَلَهُ** [app. meaning *He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent.* (TA.)] [Or] the inf. n. signifies [The acting with moderation with another; or] the abstaining from going to the utmost length in social intercourse: (S, K;) or the being easy, or facile, with another: (A, TA:) or the behaving in a good [or pleasing] manner in social intercourse: (T, TA:) or the comporting oneself with another, or others, (**مُخَالَفَةٌ**), in a good manner, in social intercourse. ('Eyn, M, TA.)] And one says, **هُوَ يُسَاهِي أَصْحَابَهُ** *He comports himself with his companions, or does so with good nature*; syn. **يُخَالَفُهُمُ**. (TA.)] And **سَاهَاهُ** means also *He mocked at him, or derided him.* (TA.)

4. **اسْهَى** *He (a man, TA) constructed what is termed a سَهْوَةٌ (K, TA) in a بَيْتٌ [or chamber &c.].* (TA.)

**السَّهْيُ** [often written **السَّهْيُ**] *A certain dim star, (S, K,) in [the asterism called] بَنَاتُ نَعَشِ الْكُبْرِيِّ (S, [in the K, erroneously, **الصُّغْرِيِّ**],) *by the middle star of those thus called*; (TA;) [i. e.] *a small star by that called العَنَاقُ, (which latter is the middle star [ξ] of the three in the tail of Ursa Major, Kzw,) by looking at which persons try their powers of sight*; (Kzw, TA;) mentioned in art. **قَوود** [voce **قَائِدٌ**, q. v.]; (K;) [it is the star 80, by ξ;] also called **السَّهْيُ**, which is the diminutive. (TA.)] It is said in a prov., **أُرِيهَا الْقَمَرَ** [*I show her Es-Suhā and she**

*shows me the moon.*] (S, TA.) [See also Freytag's Arab. Prov. vol. i. pp. 527—9.] And one says, **أَتَى يَلْتَقِي سَهَيْلٌ وَالسَّهْيَا** *How can Suheyl [or Canopus] meet Es-Suhā?* for the former is southern and the latter is northern. (Ḥar p. 276.)

**سَهْوٌ** [an inf. n. used as an epithet,] *Easy*; applied to a man, and to an affair, (K, TA,) and to an object of want: (TA:) and so [the fem.] **سَهْوَةٌ**, applied to a mare; and applied to a she-mule as meaning *easy in pace, that does not fatigue her rider*: the epithet **سَهْوٌ**, however, is not applied to a he-mule: so in the T: (TA:) [but] it is applied to a he-camel, meaning *easy to ride*; and **سَهْوَةٌ** to a she-camel, (K, TA,) meaning *gentle, easy to ride*: and **رَاهُ** † **سَاهُ**, applied to a he-camel, means [likewise] *gentle in pace*; and so [the pls.] **رَوَاهُ** applied to camels: (TA:) [and so † **سَهْوَةٌ** applied to a mare; for] a certain mare was named **السَّهْوَاءُ** because of the gentleness of her pace. (TA.)] Also, applied to water, *Cool, sweet, or limpid; easy of descent in the throat.* (K, TA.)] And **قَوْسٌ سَهْوَةٌ** *A bow that is compliant, (K, TA,) and easy.* (TA.)] And **رِيحٌ سَهْوَةٌ** *A gentle wind*: [or a quiet, gentle wind:] pl. **سَهَائَةٌ**: (TA:) a poet (said to be El-Ḥārith Ibn-'Owf, TA) says,

• تَنَاحَتِ الرِّيحُ لِفَقْدِ عَمْرٍو  
• وَكَانَتْ قَبْلَ مَهْلِكِهِ سَهَائًا

i. e. [*The winds blew violently for the loss of 'Amr; but they were before his death*] quiet and gentle. (S, TA.)] One says also **أَرْضٌ سَهْوَةٌ** *Soft land, without barrenness.* (TA.) — And **السَّهْوُ** means *The moon*, in the language of the Nabathæans. (JK.)

**سَهْوٌ**: see **سَهْوَةٌ**.

**سَهْوَةٌ** *An instance, or a case, of unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence.* (Msb.) — **سَهْوَةٌ** *A rock, or great mass of stone, (K,) in the dial. of Teiyi, who call nothing else by this name*: so in the M: or, accord. to the T, in that dial., the rock, or great mass of stone, upon which the waterer [app. of camels] stands: (TA:) or a rock, or great mass of stone, standing up, not having any foundation [app. meaning not partly imbedded] in the ground: and in the dial. of Teiyi, a single stone, great or small. (JK.) — **بَيْتٌ** [app. here meaning booth, or the like,] *which the Arabs of the desert set up at the water, and by the shade of which they shelter themselves.* (TA.)] **صُقَّةٌ** [or kind of roofed vestibule, or the like, or a covering for shade and shelter], (K, TA,) *between two houses*: (TA:) or a thing like the **صُقَّةُ**, which is before, or in the front of, houses: (Aḥ, JK, S;) or [in some copies of the K “and”] a kind of closet (**مُخَدَعٌ**) *between two chambers, (K, TA,) in which the waterers of the camels shelter themselves*: or, as some say, a small wall which is built between the two [opposite main] walls of the chamber, the roof being placed over the whole; what is in the middle [or main part] of the chamber being [called] **سَهْوَةٌ**; [see **عَرَسٌ**]; and what is within it, [app.

behind,] a **مُخَدَعٌ**: (TA:) or the like of a **رَفٌّ** and **طَاقٌ**, [app. meaning a kind of arched construction with a flat top which forms a shelf, against a wall; or simply a shelf, or ledge projecting from a wall, (see **رَفٌّ** and **طَاقٌ**)] in which, or upon which, a thing is placed: (ISd, K:) or a small **بَيْتٌ** [or chamber], (S, K,) *descending into the earth, having its roof elevated above the ground, (S,) resembling a small خَزَانَةٌ [or closet, or store-room], (S, K,) in which are [deposited] the household-goods, or furniture and utensils*; thus as heard by A'Obeyd from more than one of the people of El-Yemen: (S:) or it signifies, (K,) or signifies also, (JK,) *four sticks, or pieces of wood, (JK, K,) or three, (K,) which are placed cross-wise, one upon another, and upon which is then put anything of the household-goods, or furniture and utensils*: (JK, K:) so in the M: (TA:) and (accord. to the T, TA) i. q. **كُنْدُوحٌ**, (K,) which means a small closet or store-room: (TA:) and i. q. **رُوشَنٌ** and **كُوَّةٌ** [i. e. a window, or mural aperture]: and a [kind of curtained canopy, or the like, such as is called] **حَجَلَةٌ**: and a curtain, or screen, before the court, or yard, of a house, (K, TA,) and sometimes, *surrounding the house, like a wall*: (TA:) its pl. (in all of these senses, K, TA) is **سَهَائَةٌ** (JK, K, TA) and **سَهَائَاتٌ**. (JK.)

**سَهْوَةٌ**: see **سَهْوٌ**: — and see also what here follows.

**سَهْوَةٌ**, (IAar, JK, S, TA,) like **سَهْوَةٌ** and **سَهْوَةٌ**, all with kesr, on the authority of IAar, but in the K † **سَهْوَةٌ**, (TA,) *A [portion, or short portion, such as is termed] سَاعَةٌ, of the night*; (S, K, TA;) and (S, TA) *the first part thereof*: (JK, S, TA:) or it may be like **سَهْوَانٌ**, [which is app. in this case with tenween, and] which seems to mean a period in which people are unmindful of the places, or ways, in which things are, or should be, sought by them; or **سَهْوَانٌ** may be from **سَاهِيَةٌ**, expl. below: and **السَّهْيُ** † **سَهْوٌ** signifies the same as **سَعُو** and **سَعُو** [and **سَهْوَةٌ**] and **سَهْوَةٌ**. (Ḥam p. 708.) One says, **لَقِيْتُهُ بَعْدَ سَهْوَةٍ مِّنَ اللَّيْلِ** i. e. [*I met him after a portion, or short portion, of the night*; or] *after the first part of the night had passed.* (JK.)

**سَهْوَانٌ**: see **سَاهٍ**: — and see also **سَهْوَةٌ**.

**السَّهْيَا** dim. of **السَّهْيَا**, q. v.

**سَاهٌ** *Unmindful, forgetful, neglectful, heedless, or inadvertent*; (JK, S, Msb, K;) as also † **سَهْوَانٌ**; (S, K;) whence the prov.,

• إِنَّ الْمَوْصِينَ بَنُو سَهْوَانٍ •  
(S) i. e. *Only the unmindful [lit. the sons of the unmindful] are such as require to be enjoined*: (S, Meyd:) or, as some say, by **بنو سَهْوَانٍ** are meant all mankind; because all become unmindful: but the most correct explanation is, that those who are enjoined to do a thing are subject to unmindfulness: it is applied to him who is unmindful of pursuing that which he is commanded to do: and **سَهْوَانٌ** may be syn. with [the inf. n.] **سَهْوٌ**; or it may be an epithet, syn. with **سَاهٌ**, and is applied to Adam, because he forgot his cove-

nant, so that **بنو سہوان** may mean the sons of Adam, and hence, the unmindful. (Meyd. [See also Freytag's Arab. Prov. i. 3-4.]) — See also **سہو**.

**سَاهِيَةٌ** *A tract of land long and wide, without any covert of trees, or the like, [to obstruct the view, or] to repel the eye.* (JK, and Ham p. 708.)

**أَسَاءَةٌ** and **أَسَاءَةٌ**: see what follows.

**أَسَاهِي**, (JK, TA,) in the K, erroneously, **أَسَاهِي**, (TA,) *i. q.* **أَلْوَانٌ** [generally signifying Colours; but also meaning sorts, or species; and here used in this latter sense, as is indicated in the TA]: a pl. having no sing.: (K, TA:) so in the M: (TA:) or it signifies, (JK,) or signifies also, (TA,) *various sorts* (**مُخْتَلِفَةٌ**, JK, TA) *of pace of camels*; like **أَسَاهِيحٌ**: (TA:) and its sing. is **أَسَاهِيَةٌ**. (JK.)

سو

**سَوَفٌ** *i. q.* **سَوَفٌ**, q. v.

سوا

1. **سَاءٌ**, (Lth, M, Mṣb, K,) aor. **يَسُوُّ**, (Lth, Mṣb,) inf. n. **سَوُوٌّ**, (Lth, M,) or **سَوَاوٌ**, like **سَحَابٌ**, (K,) [but the former is that which is commonly known,] *It (a thing, Lth, M) was, or became, evil, bad, abominable, foul, unseemly, unsightly, or ugly.* (Lth, M, Mṣb, K.) It is used in this sense, (IKt, TA,) or [rather] is like **بُئْسٌ**, (Bd, Jel,) in the Kur [xvii. 34], where it is said, **سَاءَ سَبِيلًا** [*Evil, &c., is it as a way of acting*]: (IKt, Bd, Jel, TA:) which is like the saying, **سَاءَ هَذَا مَذْهَبًا** [*Evil, &c., is this as a way of acting or believing, &c.*]: the noun being in the accus. case as a specificative. (IKt, TA.) And so in the saying, **سَاءَ مَا فَعَلَ فُلَانٌ صَنِيعًا** [*Evil, &c., as an action, is that which such a one has done*]. (TA.) —

One says also, **أَسَأْتُ بِهِ ظَنًّا**, and **سَوْتُ بِهِ ظَنًّا**, [lit. *I was evil in opinion respecting him, or it, and I made the opinion respecting him, or it, to be evil, each virtually meaning I held, or formed, an evil opinion respecting him, or it,*] the noun being determinate, with the article ال, in the latter case, (ISk, S, Mṣb, TA,) because it is an objective complement, for the verb is trans., (IB, TA,) and the noun being indeterminate in the former case, (IB, Mṣb, TA,) because it is in the accus. case as a specificative; (IB, TA;) but some allow it to be indeterminate after **أَسَأْتُ**, which is here the *contr.* of **أَحْسَنْتُ**. (Mṣb.) — It is also trans.: (Lth, TA:) you say, **سَاءَهُ**, (S, M, K,) aor. **يَسُوُّهُ**, (S,) inf. n. **سَوُوٌّ**, (S, M, K,) and **سَوُوٌّ**, with damm also, (TA, [and said to be an inf. n. in the Ksh and by Bd in ii. 46, but as it is not mentioned as an inf. n. in the S nor in the M nor in the K, but is expressly said in all these to be a subst., I think that it should be rejected, or regarded as a quasi-inf. n. like **كَلَامٌ** and **تَوَابٌ** &c.,]) and **سَوَاوٌ** (K) and **سَوَاوَةٌ** (AZ, M, K) and **سَوَاوِيَةٌ**, (S, M, K,) of the measure **فَعَالِيَةٌ**, like **عَلَانِيَةٌ**, (Kh, S, M,) and **سَوَاوِيَةٌ**, (S, M, K,) which

is a contraction of that next preceding, (Kh, S, M,) and **مَسَاءٌ** (M, K) and **مَسَاءَةٌ**, (S, M, K,) originally **مَسَوَاتٌ**, (Har p. 81,) and **مَسَائِيَةٌ**, which is originally **مَسَاوِيَةٌ**, (Kh, S, M, K,) and **مَسَائِيَةٌ**, (S, M, K,) which is a contraction of that next preceding, (Kh, S,) and **مَسَائِيَةٌ**, (M, K,) this last written in the L with two **س**, [i. e. **مَسَائِيَّةٌ**,] (TA,) [*He did evil to him;*] *he did to him that which he disliked, or hated;* (M, K;) *he displeased, grieved, or vexed, him;* *contr.* of **سَوَهُ**. (S.) One says, **سَوْتُ الرَّجُلَ**, meaning *I displeased, grieved, or vexed, the man by what he saw [or experienced] from me.* (S.) And **مَسَاءَتَكَ** and **مَسَائِيَتَكَ** [*I desired to displease, grieve, or vex, thee*]. (Lth, TA.) And **إِنَّ اللَّيْلَ طَوِيلٌ وَلَا يَسُوُّ** [*Verily the night is long, and may the state thereof not displease, grieve, or vex, me*]: meaning **لَا يَسُوْنِي بِأَلَّهُ**; and expressing a prayer. (Lh, M. [In the TA, in the place of **بِأَلَّهُ** is put **مَا لَهُ**; as though meaning **مَا لَهُ مِنَ الْحَوَادِثِ** or the like, i. e. *its events, or accidents, &c.*]) And **لَهُ عِنْدِي** [*I have, belonging to him, or I owe him, what grieved him, and oppressed him by its weight*], and **مَا يَسُوُّهُ وَيَتَوَوُّهُ** [*what does, or will, grieve him, &c.*]. (S.) **تَرَكَ مَا يَسُوُّهُ وَيَتَوَوُّهُ** [*He left, or has left, what will grieve him, and oppress him by its weight, on the day of judgment, by the responsibility that it has imposed upon him,*] is a prov., said of him who has left his property to his heirs. (Meyd, TA.) It is said that El-Mahboobe was possessed of riches; and when death visited him, he desired to make a testament; so it was said to him, "What wilt thou write?" and he answered, "Write ye, 'Such a one,' meaning himself, 'has left what will grieve him, and oppress him by its weight.'" i. e., property which his heirs will devour, while the burden thereof will remain upon him. (Meyd, TA.) [See also 4.] — One says also, **سَوْتُ وَجْهَ فُلَانٍ**, aor. **أَسَوُّهُ**, inf. n. **مَسَاءَةٌ** and **مَسَائِيَةٌ**, (Lth, TA,) *i. q.* **قَبَحْتُهُ** [i. e. *I said, May God remove the person (lit. the face) of such a one far from good, or prosperity, &c.*]. (TA. [It is said in a copy of the M, that **سَوْتُ لَهُ وَجْهَهُ** means **قَبَحْتُهُ**: but I think that the right explanation is **قَبَحْتُهُ**, without tesh-deed, meaning *I said to him, وَجْهَكَ*: see art. **قَبَحَ**].)

2. **سَوَاوٌ** [*He corrupted, or marred*]. You say, **رَتِّبْ سَوَاوًا وَلَا تَسَوِّئْ** *Rectify thou, and do not corrupt, or mar.* (A, TA.) [See also 4.] — **سَوَاوٌ عَلَيْهِ** *He said to him* **أَسَأْتُ** [*Thou hast done ill*]. (M.) You say, **فَعَلَهُ**, (K,) *i. e.* **صَنِيعَهُ**, (S,) or **سَوَاتٌ عَلَيْهِ مَا صَنَعَ**, (TA,) inf. n. **تَسَوُّوَةٌ** and **تَسَوُّوِيٌّ**, *I discommended to him what he had done, or his deed; and said to him* **إِنَّ أَسَأْتُ** [*Thou hast done ill*]. (S, K.) And **إِنَّ أَسَأْتُ** [*If I do ill, say thou to me, Thou hast done ill*]. (S.)

4. **أَسَاءٌ**, [inf. n. **إِسَاءَةٌ**,] *He did evil, or ill; or acted ill; contr.* of **أَحْسَنَ**: (S, M, K:) [and so] **أَسَاءَ فِي فِعْلِهِ**. (Mṣb.) You say, **أَسَاءَ إِلَيْهِ**, (S, K)

and **لَهُ** and **عَلَيْهِ** and **بِهِ** (TA) *He did evil or ill, or acted ill, to him.* (S, K, TA.) — [See also **أَسَاءَهُ**, in several senses, in art. **سَوِيٌّ**.] — **أَسَاءَهُ** *He corrupted it, or marred it;* (M, K;) [*did it ill;*] *did it not well;* namely, a thing. (M.) It is said in a prov., **أَسَاءَ كَارِهِ مَا عَمِلَ** [*An unwilling person did ill what he did*]; relating to a man who was compelled against his will, by another, to do a thing, and marred it, or did it not well: it is applied to the man who seeks an object of want and does not take pains to accomplish it. (M, Meyd.)\* See also 1, in two places, in the former half of the paragraph. [And see 2.]

8. **أَسَاءَ** *He experienced evil, or that which he disliked or hated,* (S, K, TA,) or *displeasure,* (TA,) or *grief, or anxiety.* (M, TA.) **أَسَاءَ لَهَا** occurs in a trad. as meaning *He (the Prophet) became displeased, or grieved, or anxious, on account of it; i. e., on account of a dream that had been related to him: or, accord. to one relation, the right reading is* **أَسْتَأَلَهَا**, meaning "he sought the interpretation of it, by consideration." (TA.)

**سَوُوٌّ** is an inf. n. of **سَاءَ**, (Lth, S, M, K,) intrans., (Lth, M,) and trans.: (S, M, K:) and is also used as an epithet, applied to a man, (M, Mṣb, and Ham p. 712,) and to an action. (Mṣb.) You say **رَجُلٌ سَوُوٌّ**, (S, M, Mṣb, K) [*A man of evil nature or doings; or] a man who does what is evil, displeasing, grievous, or vexatious:* (M, TA:) and **رَجُلٌ السَّوُوِّ** [*the man of evil nature or doings &c.*]: (S, K:) and **ذُنُوبُ السَّوُوِّ** [*the wolf of evil nature &c.*], as in a verse cited voce **أَحَالَ**, in art. **حَوْلَ**: (S:) and **عَمَلٌ سَوُوٌّ** [*a deed of evil nature*]: (M, Mṣb:) and **عَمَلُ السَّوُوِّ** [*the deed of evil nature*]: (Ham p. 498:) and **نَعْتُ سَوُوٌّ** [*an epithet of evil nature*]: (O and K in art. **سَعَقَ**:) and **سَعْفٌ سَوُوٌّ** *a bad commodity*: (O and TA in art. **سَعْفَ**:) and if you make the former word determinate [by means of the article ال], you use the latter as an epithet [also], (M, Mṣb, and Ham, p. 712,\*) and you say **الرَّجُلُ السَّوُوِّ** [*the evil man, or the man who does what is evil &c.*]: (Mṣb, and Ham p. 712:) and **الْعَمَلُ السَّوُوِّ** [*the evil deed*]: (Mṣb:) [this last phrase I hold to be correct, regarding **السَّوُوِّ** in this case as originally an inf. n. of the intrans. verb **سَاءَ**, and therefore capable of being used as an epithet applied to anything; though] IB says that **السَّوُوِّ** used as an epithet is applied to a man but not to a deed: (TA:) [in what here follows from the S, denying the correctness of another phrase mentioned above on the authority of lexicologists of high repute, there is, in my opinion, an obvious mistranscription, twice occurring, **السَّوُوِّ** for **السَّوُوِّ**, which I suppose to have passed from an early copy of that work into most other copies thereof, for I find it alike in all to which I have had access:] Akh says, one should not say **الرَّجُلُ السَّوُوِّ**, though one says **حَقُّ الْيَقِينِ** as well as **حَقُّ الْيَقِينِ**; for **السَّوُوِّ** is not the same as **الرَّجُلُ**, but **الْيَقِينُ** is the same as **الْحَقُّ**: he says, also, nor should one say, **هَذَا السَّوُوِّ**, with damm: (S:) [here the expres-

sion "with damm" may perhaps be meant to refer to السوء in all of the three instances above; not in the last only:] IB says, [in remarking on this passage of the §, in which he appears to have read السوء, with damm, in all of the three instances,] Akh allows one's saying رَجُلٌ السُّوءُ and رَجُلٌ سَوٌّ, with fet-ḥ to the س in both; but not رَجُلٌ السُّوءُ, with damm to the س, because السُّوءُ is a subst., meaning "harm, injury, hurt, mischief, or damage," and "evilness of state or condition;" and رَجُلٌ is prefixed, as governing a gen. case, only to the inf. n.: and he adds that one says, هَذَا الرَّجُلُ السُّوءُ, not prefixing [the former noun to the latter, but using the latter as an epithet]. (TA.) — See also the next paragraph, in six places.

سَوٌّ is the subst. from سَاءَ; (§, M, \*K; [so, app., accord. to the generality of the lexicologists;] or inf. n. (Ksh and Bḍ in ii. 46) of سَيِّئٌ, (Ksh ibid.,) or of سَاءَ, aor. يَسُوُّ, (Bḍ ibid.,) or of سَاءَهُ [q. v.]; (TA;) signifying *Evilness, badness, abominableness, foulness, or unseemliness*; [and *displeasingness, grievousness, or vexatiousness*]; as, for instance, of natural disposition, and of doings: (Ksh ubi suprâ:) *vitious, immoral, unrighteous, sinful, or wicked, conduct*: [hence, رَمَاهُ بِسَوٍّ: see art. رَمَى:] *anything disapproved, or disallowed; or regarded as evil, bad, abominable, foul, or unseemly*: (§, TA:) [an evil action or event:] *evilness of state or condition: harm, injury, hurt, mischief, or damage*: (IB, TA:) *anything that is mentioned as being سَيِّئٌ [i. e. evil, &c.]*: (Lth, TA:) *any evil, evil affection, cause of mischief or harm or injury, noxious or destructive thing, calamity, disease, or malady*: (M, K, TA:) [pl. أَسْوَاءٌ, accord. to a general rule.] The saying تَهَيَّرْتُكَ مِنْ سَوٍّ means *I do not disacknowledge thee in consequence of سَوٍّ [i. e. evilness, &c.]*, that I have seen in thee, but only in consequence of my little knowledge of thee. (§.) تَنْصَرَفُ عَنْهُ السُّوءُ, in the Qur [xii. 24], is said by Zj to mean, [In order that we might turn away from him] *unfaithfulness to his master, and adultery*. (M, TA.) And السُّوءُ الْحِسَابِ, in the Qur [xiii. 18, i. e. *The evilness of the reckoning*], is expl. by him as meaning a reckoning in which no good work will be accepted, and no evil work passed over; because infidelity will have made the former to be of no avail: or, as some say, it means a reckoning pursued to the utmost extent, in which no evil work will be passed over. (M, TA.) لَا خَيْرَ فِي قَوْلِ السُّوءِ means *There is no good in thy saying سَوٌّ [i. e. a thing that is evil; قول being here used in its original sense of an inf. n.]*: but if you say السُّوءُ, [you use قول in the sense of مقول, and] the meaning is, *in evil speech*. (TA as from the K, but not in the CK nor in my MS. copy of the K.) سَوٌّ accord. to one reading, and سَوٌّ accord. to another, (K, TA, [but all that is given in this sentence as from the K is so given only on the authority of the TA, not being in the CK nor in my MS. copy of the K,]) the latter of which readings is the more common, (TA,) in the phrase دَائِرَةُ السُّوءِ, (K, TA,) in the Qur [ix. 99

and xlviii. 6], (TA,) mean *Defeat, and evil*; (K, TA;) and *trial, or affliction, and torment*; (TA;) and *perdition, and destruction, or corruption*: (K, TA;) and in like manner in the saying, أَمْطَرَتْ مَطَرَ السُّوءِ, (K, TA,) in the Qur [xxv. 42]: (TA:) or السُّوءُ means *harm, injury, hurt, mischief, or damage*; and *evilness of state or condition*; [as expl. before;] and السُّوءُ, *corruption, or destruction, or perdition*: (K, \*TA:) or السُّوءُ in the phrase دَائِرَةُ السُّوءِ means *defeat and evil*; and the reading السُّوءُ is from [i. e. *syn. with*] الْمَسَاءَةُ [as inf. n.]. (§. [See also دَائِرَةُ, in art. دَوَّر.] Accord. to Zj, in the saying in the Qur [xlviii. 6], وَالْعَلَّائِينَ بِاللَّهِ ظَنَّ السُّوءِ, (TA,) meaning ظَنَّ الْأَمْرَ السُّوءَ [i. e. *Who opine, of God, the opining of the evil thing*], (Bḍ,) it is allowable to read ظَنَّ السُّوءِ; (T, TA;) and thus some read in this instance: (Jel:) but AM says, in the saying in the Qur [xlviii. 12], وَظَنَنْتُمْ ظَنَّ السُّوءِ, [And ye opined the evil opining], it is read only with fet-ḥ, and damm to the س is not allowable in this instance, for there is in it no meaning of trial, or affliction, and torment: (TA:) [for this distinction, however, I see no reason; and it is not correct; for] السُّوءُ is with fet-ḥ and with damm to the س in the three sentences [whereof this last is one] in which it occurs in this chapter. (Jel.) — In the Qur vii. 188, it is said to mean + *Diabolical possession*; or *insanity, or madness*. (M, TA.) — † *Leprosy*, syn. بَرَصٌ, (Lth, S, M, K, TA,) is said to be its meaning in the Qur xx. 23 and xxvii. 12 and xxviii. 32. (§, TA.) — † *The fire*: so in the Qur xxx. 9, accord. to the reading السُّوءِ: (K, TA:) said to mean there *Hell*: but the reading commonly known is السُّوءِ. (TA.) — And + *Weakness in the eye*. (K. [Thus, i. e. with damm to the س, in the CK and TK: in the TA said to be بالفتح; but this is evidently a mistake for بالضم.]

سَيِّئٌ: see سَيِّئٌ.

سَوٌّ The عَوْرَةُ [or *puḍendum*], (§, Mgh, Mḡb,) i. e. (Mḡb) the قَرْج [which means the same, or the *external portion of the organs of generation*], (Lth, M, IATH, Mḡb, K,) of a man, and of a woman: (Lth, Mḡb, TA:) and the *anus*: (Az and TA in art. سَوٌّ:) dual سَوَّاتَانِ: and pl. سَوَّاتٌ: so called because its becoming exposed to men displeases [or shames] the owner thereof; (Mḡb;) or because of its unseemliness. (Ḥam p. 510.) In the Qur vii. 19, for سَوَّاتِهِمَا, some read سَوَّاتِهِمَا; and some, سَوَّاتِهِمَا. (Bḍ.) — In the Qur v. 34, it means *The dead body, or corpse*; (Bḍ, Jel;) because it is deemed unseemly to be seen. (Bḍ.) — Accord. to IATH, the former is the primary signification: and hence it is transferred to denote *Any saying, or action, of which one is ashamed when it appears*: (TA:) *any evil, bad, abominable, foul, or unseemly, saying or action*; (§, K, TA;) as also سَوَّاءٌ: (M:) *any disgracing action or thing*: (Lth, TA:) *an evil, abominable, or unseemly, property, quality, custom, or practice*; (K, TA;) as also سَوَّاءٌ, or سَوَّوِيٌّ; (ac-

cord. to different copies of the K; [the latter perhaps fem. of سَوَّوِيٌّ like the former, of the same class as دَفَّأٌ and دَفَّأِيٌّ, or fem. of سَوَّانٌ, like عَطَّشَانٌ fem. of عَطَّشَانٌ;]) or so both of these; (TA;) or so سَوَّوِيٌّ سَوَّوِيٌّ: (§:) [or this last means *a property, &c., that is very evil &c.*] One says, سَوَّوِيٌّ لِفُلَانٍ *May a disgracing action or thing befall such a one*; [or *disgrace, or shame, to such a one*]; using the accus. case because it is an expression of reviling and imprecation. (Lth, TA.) [See also سَيِّئَةٌ and سَوَّوِيٌّ.] — السُّوءَةُ السُّوءِيَّةُ [or سَوَّوِيَّةُ السُّوءِ] also means *The contrarious wife or woman*. (TA.)

صَرَبَ فُلَانٌ عَلَى فُلَانٍ سَايَةً as used in the saying فُلَانٌ عَلَى فُلَانٍ سَايَةً is held by some to be originally with ء, and of the measure فَعَلَةٌ, from السُّوءِ; so that the saying means *Such a one did to such a one a thing that caused displeasure to him; and did evil to him*: others hold that the saying means *such a one made a way to do what he desired to such a one*; in which case, سَايَةٌ is of the measure فَعَلَةٌ from سَوَّوِيٌّ; originally سَوَّوِيَّةٌ, which is changed into سَوَّوِيَّةٌ, and then into سَايَةً, in like manner as دَوَّانٌ is changed into دِيَّوَانٌ. (Aboo-Bekr, TA.) [See the same word in art. سَوَّى.]

سَوَّوِيٌّ: see سَوَّوِيٌّ, in two places.

سَوَّوِيٌّ is [fem. of سَوَّوِيٌّ, q. v., as meaning *More, and most, evil, bad, abominable, foul, unseemly, unsightly, or ugly*: and is also] a subst. signifying *an evil, a bad, an abominable, a foul, or an unseemly, action*; (Mḡb, TA;) i. q. سَيِّئَةٌ [and سَيِّئَةٌ alone]: in this sense, [as well as in the former,] (TA,) *contr. of حَسَنِيٌّ*. (§, M, K, TA.) — In the Qur xxx. 9, (§, TA,) accord. to the reading commonly known, (TA,) [as *contr. of الحَسَنِيٌّ*,] السُّوءِيٌّ means + *The fire* (§, K, TA) of *Hell*. (TA.) See also سَوَّوِيٌّ, last explanation but one.

سَوَّوِيٌّ: see سَوَّوِيٌّ (of which it is said by some to be fem.) in two places: — and see also سَوَّوِيٌّ, in four places.

سَوَّانٌ is [app. an instance of the alteration of the latter of two epithets to assimilate it to the former, originally سَوَّانٌ سَوَّانٌ, meaning *Ashamed, or base, or vile, or ignominious, and evil, bad, &c.*], from السُّوءِ. (M, TA.) — See also سَوَّوِيٌّ.

سَيِّئٌ, [originally سَيِّئِيٌّ (as will be shown below, voce سَيِّئَةٌ), then سَيِّئِيٌّ, and then سَيِّئِيٌّ,] applied to a thing [of any kind], (Lth, TA,) *Evil, bad, abominable, foul, unseemly, unsightly, or ugly*: (Lth, Mḡb, TA;) *contr. of حَسَنٌ*: (Mḡb:) sometimes contracted into سَيِّئٌ, like as هَيِّئٌ is contracted in هَيِّئٌ, and لَيِّئٌ into لَيِّئٌ; as in the saying of Et-Tuhawee,

• وَلَا يَجْزُونَ مِنْ حَسَنِ بَيْتِي •  
• وَلَا يَجْزُونَ مِنْ غِلْظِ بَيْتِي •

[And they will not requite good with evil, nor will they requite roughness with gentleness]. (S.) You say قَوْلٌ سَيِّئٌ [An evil saying; or] a saying that displeases. (M, TA.) And فَعْلَةٌ سَيِّئَةٌ [An evil action or deed]. (TA.) And it is said in the K̄ur [xxxv. 41], وَمَكَرَ السَّيِّئِينَ وَلَا يَجِدُ الْمَكَرَ السَّيِّئِينَ إِلَّا بِالْأَعْيُنِ [And in the plotting of that which is evil; but the evil plotting shall not beset any save the authors thereof]. (M, TA.) One says also, فَلَانَ سَيِّئًا فِي الْإِخْتِيَارِ [Such a one is evil in respect of choice, or preference]. (S.) [See also the next paragraph.]

سَيِّئَةٌ [fem. of سَيِّئٌ, q. v.: and also a subst., being transferred from the category of epithets to that of subst. by the affix ة], originally سَيِّئَةٌ, (S.) An evil act or action; contr. of حَسَنَةٌ; (Mṣb;) a fault, an offence, or an act of disobedience; or such as is intentional; a sin, a crime, or an act of disobedience for which one deserves punishment; syn. حَطِيئَةٌ: (M, K:) pl. سَيِّئَاتٌ. (TA.) It is said in a trad., الْحَسَنَةُ بَيْنَ السَّيِّئَتَيْنِ [The good act is between the two evil acts]; meaning that the exceeding of the just bounds is a سَيِّئَةٌ, and the falling short thereof is a سَيِّئَةٌ, and the pursuing a middle course between these two is a حَسَنَةٌ. (TA.) [See also سَوَاءٌ and سُوءِي.] — Also, tropically, † The recompense of a سَيِّئَةٌ properly so termed [i. e. as expl. above]. (Mṣb in art. مَكَر.) — An evil, or evil accident; a calamity; a misfortune; (Ksh in iv. 81;) a trial, or an affliction; opposed to حَسَنَةٌ; (Ksh and Bq in iv. 80;) scarcity of herbage, or of the goods, conveniences, and comforts, of life; straitness of circumstances; and unsuccessfulness; thus [likewise] opposed to حَسَنَةٌ in the K̄ur iv. 80. (Er-Rághib, TA in art. حَسَن.)

أَسْوَأُ; fem. سُوءِي: see the latter word. One says, هُوَ أَسْوَأُ الْقَوْمِ He is the most evil, &c., of the people, or party; syn. أَقْبَحُهُم: and هِيَ السُّوءِي She is the most evil, &c. (Mṣb.) And the [common] people say أَسْوَأُ الْأَحْوَالِ, meaning The [worst, or] most scanty, and weakest, of states or conditions. (Mṣb.) — [Also,] applied as an epithet to a man, (El-Umawee, M, TA,) Evil, bad, abominable, foul, unseemly, unsightly, or ugly: (El-Umawee, M, K, TA:) fem. سُوءَاءُ, (El-Umawee, M, K,) which is thus applied to a woman; (El-Umawee, S, M;) or this is an instance of the measure فَعْلَاءُ having no [masc. of the measure] أَفْعَلٌ. (M, TA.) See also سُوءَةٌ, in four places. It is said in a trad. (M, TA) of the Prophet, or of 'Omar, (TA,) سُوءَاءٌ وَوَلَدٌ خَيْرٌ مِنْ حَسَنَاءَ عَقِيمٍ [An ugly prolific woman is better than a beautiful barren one]. (M, TA.)

مَسَاءَةٌ an inf. n. of سَاءَهُ: (S, M, K:) and [also a subst. signifying An evil, as being] a cause of grief or vexation; contr. of مَسْرَةٌ: originally مَسْوَاءَةٌ: and therefore the pl. is مَسَاوِيٌ, for مَسَاوِيٌ; (Mṣb;) signifying also vices, faults, defects, or imperfections; (S, Mṣb, K, TA;) and diseases; (S, TA;) and acts of disobedience: (Mṣb:) so in

the saying, بَدَتْ مَسَاوِيَهُ His acts of disobedience, and vices, faults, &c., appeared: (Mṣb:) and horses run, notwithstanding their vices, or faults, &c., (S, Meyd, K,) and diseases; (S, Meyd;) for their generousness impels them to do so: (S, Meyd, K: but omitted in the CK:) and in like manner, the ingenuous generous man bears difficulties, and defends, or protects, what he is bound to defend or protect, or to regard as sacred, or inviolable, though he be weak, and practises generosity in all circumstances: (Meyd, TA:) or it is applied in relation to the protection and defence of what should be sacred, or inviolable, or of wives, or women under covert, and the members of one's household, notwithstanding harm, or injury, and fear: or it means that one may seek to defend himself by means of a man though there be in him qualities disapproved: (MF, TA:) but accord. to Lh, الْحَسَائِيُّ has no proper sing., like الْحَسَائِي: (Meyd, TA:\*) accord. to some of the writers on inflection, it is the contr. of الْحَسَائِي, and an anomalous pl. of السُّوءِ, being originally with ة. (TA.)

مَسَاوِيٌ: see the next preceding paragraph.

سوب

سُوبَةٌ A long, or far, journey; like سُبَاةٌ; (K, TA;) of which it is a dial. var.: a short journey is termed سُرْبَةٌ. (TA.)

سُوبِيَةٌ A well-known [beverage of the kind called] نَبِيذٌ, prepared from wheat, and much drunk by the people of Egypt, (L, TA,) at their festivals: (TA:) and also prepared from rice: (MF, TA:) [also from the pips of a species of melon, called in Egypt عَبْدَلَاوِي; (see art. عِد; and see also White's "Abdollariphi Hist. Aegypti Compendium," pp. 52-3; or De Sacy's transl., pp. 34-5;) moistened and pounded, and steeped in water, which is then strained, and sweetened with sugar:] it is mentioned in a trad. and by several writers. (TA.)

سوج

1. سَاجٌ نَسِجَةٌ بِالسُّوْجَةِ, said of a weaver, He passed the سُّوْجَةَ, i. e. the sprinkling instrument, to and fro over his web [to dress the warps with the preparation termed سُّوْجٌ]. (A, TA:\*) — [Hence, app., unless the reverse be the case, the inf. n.] سَوَّجَانٌ signifies The act of going and coming: (AA, O, K, TA:) asserted by some to be سَوَّجَانٌ, [and thus it is in the CK,] but this is a mistake. (TA.) You say, سَاجٌ, aor. يَسُوجُ, inf. n. سَوَّجٌ [and سَوَّجَانٌ], He, or it, went and came. (TA.) — And سَاجٌ, (IAṣr, O, K,) aor. as above, (IAṣr, O,) inf. n. سَوَّجٌ and سَوَّجَانٌ and سَوَّجَانٌ, He went along gently, softly, or in a leisurely manner. (IAṣr, O, K.) IAṣr cites the following [as an ex. of an epithet hence derived]:

• غَرَاءٌ تَيْسَتْ بِالسُّوْجِ وَالْجَلِجِجِ •  
[A female fair in face: she is not the ugly old

woman that goes along gently, or softly, by reason of decrepitude]. (O.)

2. سَوَّجٌ عَلَى الْكُرْمِ (A, Mṣb) وَنَحْوِهِ (Mṣb) He made a سَاجٌ, i. e. an enclosure (A, Mṣb) composed of thorns and the like, (Mṣb,) around the grape-vines (A, Mṣb) and the like; as also سَوَّجٌ, with ي, agreeably with the word سَاجٌ [from which it is derived]: (Mṣb:) and سَوَّجٌ حَائِطُهُ, inf. n. تَسْوِيجٌ, he made an enclosure (K and TA in art. سَوَّجٌ) of thorns and the like (TA in that art.) around his garden of palm-trees or vines. (K and TA in the same art.)

سَاجٌ [The teak-tree; tectona grandis; to which the name of سَاجٌ is applied in Pers.; remarkable for its huge size, and enormous leaves: or the Indian, or Oriental, plane-tree: or the Indian plantain-tree: (see De Sacy's Chrest. Ar., sec. ed., iii. 473:)] a certain species of tree, (S, A, Mgh, O, Mṣb, K,) of great size, (Mṣb,) growing to a very great size, (Mgh,) that grows only in India, and is conveyed thence to other countries; (Mgh, Mṣb;) so they say: (Mgh:) Z says, (Mṣb,) it is a black, heavy, wood, which is brought from India, (A, Mṣb,) in pieces made of an oblong form, and squared, (A,) and which the wood-fretter can hardly, or not at all, wear, or waste; (A, Mṣb;) and he says that its pl. is سَاجَاتٌ: (Mṣb: [but this is said in the A only to be pl. of سَاجٌ meaning "a rounded, wide, طَائِلَسَانٌ:"]) some say that it resembles ebony, but is less black: (Mṣb:) accord to the A, Noah's ark was made of it: but several authors say that it is related in the Book of the Law revealed to Moses that it was made of the صَوْبَرُ [or pine-tree]; and some say that the صَوْبَرُ is a species of the سَاجٌ: (TA:) AHn describes it, (O, TA,) on the authority of one who had seen it in its places of growth, (O,) as a species of tree that grows to a great size, tall and wide, having leaves like the shields of the Deylem (الدَّيْلَمُ, q. v.), with one of which leaves a man may cover himself, and it will protect him from the rain, and it has a sweet odour, like the odour of the leaves of the walnut, and is fine and soft, or smooth; (O, TA,) the elephants [he says] are fond of it, and of the leaves of the banana, both of which they eat: it is not of the trees that grow in the land of the Arabs, nor does it grow in any country except those of India and the Zenj; nor does any tree grow so tall, nor any so big: (O:) سَاجَةٌ is the n. un.; and its pl. is سَاجَاتٌ: (Mṣb:) and it signifies a piece of wood of the tree called سَاجٌ, made of an oblong form, and squared, as brought from India; (A,\* Mgh, TA;) such as is cut and prepared for a foundation and the like: (Mgh:) one says, فِي سَاجَةٍ [In the foundation of his building is a piece of wood of the سَاجٌ cut in an oblong form, and squared]: (A:) a سَاجَةٌ from which a door is cloven, or divided off lengthwise, is called سَاجِيَةٌ: (TA:) and the term سَاجَةٌ is also applied to the board, or tablet, [of wood of the سَاجٌ,] upon which stand [or rest] the two scales of the balance when one weighs with it. (Ḥam, p. 818.) — Also A [garment of the kind





tion: (M:) or the meaning is, *before ye be married, and become masters of houses, or tents, and be diverted by the marriage-state from [the acquisition of] knowledge, or science.* (Sh, O.) [See also 5.] — **سَوَدَ** also signifies *He slew:* (Az, TA:) or [the inf. n.] **تَسْوِدُ** signifies the *slaying of سَادَةٌ* [i. e. chiefs, lords, &c., pl. of **سَيْدٌ**]. (K.) — [And accord. to the K, **تَسْوِدُ** is also *syn. with جَرَأَةٌ* The being bold, daring, brave, or courageous: but accord. to the O, **سَوَدَ** signifies *He voided his excrement, or ordure;* as though from what next follows: which of these two explanations is right (for it seems improbable that both are right) I find no ex. to indicate.] — **سَوَدَتْهُ**, (S, M, TA,) or **سَوَدَتْهُ بِالسَّوَادِ**, inf. n. **تَسْوِدُ**, (Msb,) *I blackened it; made it, or rendered it, أَسْوَدَ [i. e. black]; (S, M, Msb;\*) *I changed its بَيَاضَ [or whiteness] to سَوَادَ [or blackness].* (TA.) — [Hence, **سَوَدَ وَجْهَهُ** lit. *He, or it, blackened his face:* meaning † *rendered his face expressive of sorrow, or displeasure; or grieved, or displeased, him:* and also, *disgraced him:* see the contr. **بَيَّضَ**: and see also 9. — Hence also **سَوَدَ** meaning *He wrote anything in a rough manner, as one writes the first draught, or original copy, of a book or the like; contr. of بَيَّضَ* in this sense also: probably post-classical.] — And **سَوَدَ الإِبِلَ**, (S, M, O,) inf. n. **تَسْوِدُ**, (S, K,) † *He beat, or pounded, old worn-out hair-cloth, and applied it as a remedy to the galls, or sores, on the backs of the camels.* (Fr, A'Obeyd, S, M, O, K,\*) — And **سَوَدُوا صِفْطِكُمْ** † *Feed ye your guest with something to allay the craving of his stomach before the morning-meal (الغداء).* (El-Umawee, TA in art. لُهَج.)*

3. **سَوَدَنِي فَسَدْتُهُ** (S, A, K, &c.) *He vied with me, or contended with me for superiority, in the rank, or quality, or qualities, of a سَيْدٌ [or chief, lord, &c.], and I overcame, or surpassed, him therein:* (S, A, L, K,\*) — and also *He vied with me in blackness, and I surpassed him therein.* (S, L, K,\*) — And **سَوَدَهُ**, inf. n. **سَوَادٌ**, *He met him in the blackness of the night.* (M, L.) — And **سَوَدْتُهُ**, (S, A, O,) inf. n. **سَوَادٌ** (S, O, K,\*) and **مَسَاوَدَةٌ**, (S,) † *I spoke secretly with him;* (S, A, O, K,\*) because you bring near your **سَوَادٌ** [or person] to his [when you so speak with another]; or [because] originally meaning *I brought near my سَوَادٌ*, i. e. person, to his: (S:) or **سَوَدَهُ**, inf. n. **سَوَادٌ**, signifies *he spoke secretly with him, and so brought near his سَوَادٌ to his [the other's];* as also **سَوَدَهُ**, inf. n. **سَوَادٌ**. (M.) It was said to the daughter of El-Khuss, Wherefore didst thou commit fornication? (S, O, L,) or What caused thee to commit fornication? or Wherefore didst thou become pregnant? (M, L,) thou being the mistress of thy people? (S, O, L:) and she answered, **قُرْبُ الْوَسَادِ وَطَوَّلُ السَّوَادِ**, (S, M, O, L, [in my two copies of the S **قُرْبُ** and **طَوَّلُ**, as though a verb were understood,]) i. e. [The nearness of the pillow, and the long continuance of] *secret speaking with another:* (Lh, M, L:) or, as some say, **السَّوَادِ** here means the

*enticing to جَمَاعَ: or, as others say, الجَمَاعِ itself* [if the question put to her were the last mentioned above]. (M, L.) — **سَوَدَهُ** also signifies † *He acted deceitfully, or guilefully, with him:* (K:) or *he endeavoured to turn him [to a thing] by blandishment, or by deceitful arts; or to entice him; as shown above.* (TA.) — And † *He drove him away; namely, a lion.* (O, K.) — And **سَوَدَتِ الإِبِلُ التَّمَاتَ** † *The camels laboured at the herbage with their lips, and could not master it, because of its shortness (O, K) and its scantiness.* (K.)

4. **أَسَادَ** and **أَسَوَدَ** *He begat a boy that was a سَيْدٌ [or chief, lord, &c.]:* (S, O, K:) or they signify, (O, K,) or signify also, (S,) *he begat a black boy:* (S, O, K:) or *he had a black child born to him:* (M:) and **أَسَوَدَتْ** *she brought forth black children.* (A.)

5. **تَسَوَدَ** *He became married:* (K:) or *he became married, and master of a house, or tent.* (Sh, O.) See 2, second sentence.

8: see 1. — **أَسَادُوا بَنِي فُلَانٍ** *They slew the سَيْدٌ [or chief, lord, &c.] of the sons of such a one:* (AZ, S, M, O, K:) or (so in the K, but in the S and O “and in like manner”) *they took him captive:* (S, O, K:) or *they asked, or demanded, of him a woman in marriage.* (IAqr, S, M, O, K.) And **أَسَادَ الْقَوْمَ**, and **فِي الْقَوْمِ**, and **مِنْهُمْ**, *He asked, or demanded, in marriage, a سَيْدَةٌ [or woman of rank or quality], among the people:* (M:) or **أَسَادَ فِي بَنِي فُلَانٍ**, and **مِنْهُمْ**, *he married one of the chief, or noble, women of the sons of such a one.* (IAqr, O.) And **أَسَادَ** *He married among سَادَةٌ [or chiefs, lords, &c.].* (L.)

9. **أَسَوَدَ**, (S, M, Msb, K,) inf. n. **أَسْوَدَادٌ**; (S, K;) and **أَسَوَادٌ**, (S, M, K,) inf. n. **أَسْوِيدَادٌ**; (S, K;) and in poetry it is allowable to say **أَسْوَادٌ**, to avoid the concurrence of two quiescent letters; imperative [of † the second] **أَسْوَادِي**, and the last two letters in this may be incorporated together [so that you may say **أَسْوَادِي**]; (S;) said of a thing; (S, Msb;) and **أَسْوَدُ**, (S, M, Msb,) said of a man, (S, TA,) and of a thing, (TA,) aor. **أَسْوَدُ**; (Msb;) and **أَسَادُ**, (M,) first pers. **أَسَدْتُ**, a form used by some; (S;) *It, and he, became أسودَ [i. e. black]:* (S, M, Msb, K:) and **أَسَوَادِي** *it, or he, became intensely so.* (TA.) Nuṣayb says,

سَوَدْتُ فَلَئِمَّا أَمْلِكُ سَوَادِي وَتَحْتَهُ  
قَمِيصٌ مِنَ الْقَوْبِي بَيَضَ بِنَائِقَهُ

[*I am black, (for Nuṣayb was a slave,) and am not master of my person; but beneath it, or within it, is a shirt like the cloth of Koohestán, the gores of which are white:* by this قَمِيصِ he means his heart; **القَمِيصِ**, or **القَلْبِ**, tropically meaning “the pericardium;” and, by a synecdoche, “the heart itself, with its appertinances.”] (S, TA.) — [Hence, **أَسَوَدَ وَجْهَهُ** [lit. *His face became black:* meaning] † *his face became expressive of grief, or sorrow, or dis-*

*pleasure, occasioned by fear [&c.]:* (Bd in iii. 102:) *he became grieved, sorrowful, or displeased; and confounded, or perplexed, and unable to see his right course, by reason of shame, or in consequence of a deed that he had done* (Bd in xvi. 60) [&c.: and often meaning *he became disgraced*]: opposed to **أَبْيَضَ**. (Bd in iii. 102.)

11: see 9, in three places.

Q. Q. 4. **أَسْوَادٌ**: see 9, first sentence.

**سَفْحُ** **أَسْوَدٌ** (M, K, TA) *of a mountain, (M, TA,) [app. meaning, in this case, a low tract at the base, or foot, of a mountain,] forming a narrow strip of ground, (M, TA,) rough and black, (M,) or level, abounding with black stones, (K, TA,) which are rough, and the predominant colour whereof is blackness; seldom found but at a mountain in which is a mine: so says Lth: or a piece of ground in which are black rough stones resembling dry human dung: (TA:) or land, or ground, in which blackness predominates, which is seldom anywhere but at a mountain in which is a mine: (Msb:) pl. **أَسْوَادٌ**: (M, TA:) and **سَوْدَةٌ** signifies *a portion thereof;* (M, Msb, K, TA;) and the pl. of this is **سَوْدَاتٌ**, and the pl. of **سَوْدَاتٌ** is **أَسْوَدَاتٌ**, which occurs in a trad. (TA.)*

**سَوْدٌ**: see **سَوْدٌ**.

**سَوْدٌ** a contraction of **سَيْدٌ**, q. v.

**سَيْدٌ**: see art. **سَيْدٌ**.

**سَوْدَةٌ**: see **سَوْدٌ**. — Also † *Land in which are palm-trees:* opposed to **بَيْضَةٌ**. (TA in art. **بَيْضٌ**. [See also **السَّوْدَاءُ**, voce **أَسْوَدٌ**, near the end.]

**سَوْدٌ** a subst. from **سَادَ**, inf. n. **سَيَادَةٌ**; signifying [The rank, station, or condition, or the quality or qualities, of a سَيْدٌ; i. e. chiefdom, lordship, mastery, &c.; or] *glory, honour, dignity, (Msb,) or eminence, exalted or elevated state, or nobility:* (M, Msb:) or this word, (S, M, K,) and its vars. **سَوْدٌ** and **سَوْدٌ** (M, TA) and **سَوْدٌ**, (M, K,) of the dial. of Teiyi, (M,) and **سَوْدٌ**, (M, K,) are syn. with **سَيَادَةٌ** (S, M, K) and **سَيَادَةٌ** as inf. ns. of **سَادَ** [q. v.]. (S, M.)

**أَسْوَدٌ** fem. of **أَسْوَدٌ** [q. v.]. (Msb.)

**سَوْدَانِيَّةٌ** or **سَوْدَانَةٌ**: see **سَوْدَانِيَّةٌ**.

**سَيْدَانَةٌ**: see **سَيْدٌ**, in art. **سَيْدٌ**.

**سَوْدَانِيَّةٌ**, (M, A, TA,) or **سَوْدَانِيَّةٌ**, (Mgh, O,) and **سَوْدَانَةٌ**, (M, O,) or **سَوْدَانَةٌ**, with damm, like the first, (TA,) and **سَوَادِيَّةٌ** (A, K) and **أَسْوَدٌ** (K) all signify the same; (TA;) *A certain bird, that eats grapes: or i. q. عَصْفُورٌ [i. e. the sparrow; or a bird of the passerine kind]:* (K:) or *a certain small bird, (A, Mgh, O, TA,) having a long tail, (Mgh,) resembling the عَصْفُورِ, (TA,) sometimes (Mgh) called also **العَصْفُورُ الأَسْوَدُ**, (Mgh, O,) of such a size that it may be grasped in the hand, that eats grapes (A, Mgh, O, TA) and dates (A, TA) and locusts. (Mgh, O, TA.)*

**سَوَادٌ** *Blackness; contr. of بَيَاضٌ*; (M, Mgh; ) a certain colour, (S, Mṣb,) well known. (Mṣb.) One says, **سَوَادُ اللَّيْلِ** [He met him in the blackness of night]. (TA.) And **الشَّاةُ تَمَشِي فِي سَوَادِ** [The sheep, or goat, walks in blackness, and eats in blackness, and looks in blackness]; meaning the blackness of its legs and of its mouth and of what is around its eyes. (Mgh, \* Mṣb.) And **إِذَا كَثُرَ السَّوَادُ** [When whiteness becomes much, blackness becomes little]; by whiteness meaning milk; and by blackness, dates. (TA.) — **Black clothing.** (Mgh in art. **بَيِضٌ**. [See its contr. **بَيَاضٌ**].) — [Hence,] **سَوَادُ الْقَلْبِ** (S, M, A, K) and **سَوَادَتُهُ** (M) and **أَسْوَدُهُ** and **سَوَادَاؤُهُ** (S, M, K) and **سَوَادَاؤُهُ** (S, M, A, K,) the last a dim., (TA.) *The heart's core; the black, or inner, part of the heart: or a black thing in the heart: or the black clot of blood that is within the heart [resembling a piece of liver (Zj in his "Khalḳ el-Insán")]: or the heart's blood: i. q. حَبْتُهُ (S, M, K, TA:) or, as some say, **دَمُهُ**. (M, TA.) One says, **أَجْعَلُهُمْ فِي سَوَادِ قَلْبِكَ** (A, TA) and **سَوَادَاتِهِ** (A) † [Place them in the inmost part of thy heart; i. e. give them the best, or most intimate, place in thy affections]. (A, TA.) — **سَوَادُ الْبَطْنِ** signifies *The liver.* (L, TA.) — **سَوَادٌ** is also *syn. with شَخْصٌ*; [as meaning *A person; and also, in a more general sense, a bodily, or corporeal, form or figure or substance*]; (A'Obeyd, S, M, A, Mṣb, K;) of a man, and of other things; (Mṣb;) expressly said by A'Obeyd to be of any article of household goods or utensils and furniture and the like, and of other things: (M:) because appearing black when seen from a distance: (TA:) pl. **أَسْوَدَةٌ** and **أَسْوَادٌ**, (S, M, A,) the latter a pl. pl. (S, M.) El-Aṣḥā says,*

- **تَنَاهَيْتُمْ عَنَّا وَقَدْ كَانَ فِيكُمْ**
- **أَسْوَادٌ صَرَغَى لِرِيُوسِدٍ قَتِيلَهَا**

[Ye refrained from retaliating upon us when there were among you prostrate persons the slain whereof had not been pillowed in graves]: by the **اسواد** meaning the **شُخُوصِ** of the slain. (S.) And it is said in a trad., **إِذَا رَأَى أَحَدُكُمْ سَوَادًا** **بَلْبِلٍ فَلَا يَكُنْ أَجْبِنَ السَّوَادِيْنَ فَإِنَّهُ يَخَافُكَ كَمَا يَخَافُهُ** [When any one of you sees a bodily form, or a person, by night, let him not be the more cowardly of the two bodily forms, or persons; for he feareth thee, like as thou fearest him]: **سَوَادًا** here meaning **شَخْصًا**. (L.) The saying **سَوَادٌ لَا يَزَالُ سَوَادِي بِيَاضِكَ** is expl. by Aṣ as meaning **سَوَادٌ لَا يَزَالُ سَوَادِي بِيَاضِكَ** [i. e. My person will not separate itself from thy person]: **سَوَادٌ**, with the Arabs, meaning **شَخْصٌ**, and in like manner **قَالَ لِي الشَّرَاقِمُ** [Hence, app.,] **بَيَاضٌ سَوَادٌ** [as though lit. signifying *Evil said to me, Erect thy person*]; meaning † *be thou patient: a prov.* (TA.) — As its pl. **أَسْوَادٌ** means the **شُخُوصِ** of the vessels of a house, [accord. to the statement of A'Obeyd cited above,] such as the

**مُطَهَّرَةٌ** and the **إِحَانَةٌ** and the **جَفْنَةٌ**, these being called **أَسْوَادُ الدَّارِ**, it is also used as meaning † *Household goods or utensils or furniture and the like, absolutely.* (Har p. 495.) [And in like manner] the sing. is also used as meaning † *The travelling-apparatus and baggage and train (ثَقْلٌ) of a commander: (S:) and † the tents and apparatus and beasts and other things, collectively, of an army.* (TA.) — Also, the sing., † *Property, or cattle, &c.; syn. مَالٌ*: (Aboo-Málik, TA:) or *much thereof*: (A'Obeyd, S, K;) as in the saying **تَلْفَانِ سَوَادٌ** [To such a one belongs much property, &c.]. (A'Obeyd, S.) — Also † *A collection, company, or collective body, of men*; (M, A, L;) as in the saying **كَثُرَتْ سَوَادُ الْقَوْمِ بِسَوَادِي** † [I increased the number of the collective body of the people, or party, by my person]: (A, TA:) and **أَسْوَادَاتٌ** and **أَسْوَادٌ** are used in the same sense; (M;) or [rather] as pls. of this meaning: (L, TA:) or all these as meaning † *sundry, distinct or separate, sorts of men, or people*: (M:) [but] **سَوَادُ الْمُسْلِمِيْنَ** means † *the collective body of the Muslims*: (Mgh, Mṣb:) and so **السَّوَادُ** **مِنَ الْمُسْلِمِيْنَ**, a tropical phrase [in which **السَّوَادُ** is understood]: (A:) or this means † *the great number of the Muslims agreed in obedience to the Imám.* (TA.) † *The commonalty, or generality, of men or people*: (S, K:) † *the bulk, or main part, of a people*: (M, TA:) or † *the greater number.* (Mṣb.) And † *A great number* (S, Mṣb, K) of any kind. (S.) — † *A collection of palm-trees and of trees in general*; on account of their greenness and blackness, because greenness nearly resembles blackness. (M, L.) — And † *The rural district of any province; i. e. the district around the towns or villages, and the رَسَاتِيْقُ [i. e. districts of sown fields with towns or villages], of any province*: (M, TA:) or the *environs, consisting of towns, or villages, and of cultivated land*, (A, TA.) [but more properly applied to the latter than to the former,] of a city, (A,) or of the chief city of a province: (TA:) or the *towns, or villages, [but properly with the cultivated lands pertaining to them,] of a province or city*: (K:) thus [particularly] of El-Koofeh and El-Baṣrah: (S, O:) hence, (A,) **سَوَادُ الْعِرَاقِ**, (A, Mgh, O, Mṣb,) or [simply] **السَّوَادُ**, (K,) *the district of towns or villages, and cultivated lands, of El-'Irák*; (O, K;\*) or *the district between El-Baṣrah and El-Koofeh, with the towns, or villages, around them*; (A;) or *extending in length from Hadeethet El-Movsil to 'Abbádán, and in breadth from El-'Odheyb to Holwán*; (Mgh;) so called because of the **خَضْرَاءُ** [which means both greenness and a colour approaching to blackness] of its trees and its seed-produce; (Mgh, Mṣb;) for that which is **أَخْضَرُ** the Arabs term **أَسْوَدٌ** because it appears to be thus at a distance. (Mṣb.)

**سَوَادٌ** *Secret speech with another*; as also **سَوَادٌ**: (M, K, TA:) each a subst. from **سَاوَدَ**, accord. to A'Obeyd: (M, TA:) but [ISd says,] in my opinion the latter is the inf. n. of **سَاوَدَ**, [and as such it has been mentioned above, (see S,)] and the former is the simple subst., the two words being like **مِرْزَاعٌ** and **مِرْزَاعٌ**: (M:) Aṣ disallowed

the former, but it is authorized by AO and others. (TA.) — Also *A certain disease incident to sheep or goats.* (K.) — And *A certain disease incident to man*; (K;) *a pain that attacks the liver, in consequence of eating dates, and that sometimes, or often, kills.* (M, TA.) — And *A yellowness in the complexion, and a greenness (خَضْرَاءُ) [app. here meaning a blackish hue inclining to greenness] in the nail, (K, TA,) incident to people from [drinking] salt water.* (TA.)

**سَيِّدٌ**, (S, M, K, &c.,) of the measure **فَعِيلٌ**; [originally **سَوِيْدٌ**, for a reason to be mentioned below; the kesreh upon the **و**, being deemed difficult of pronunciation, is suppressed, and the quiescent **و** and **ي** thus coming together, the latter receives the rejected kesreh, and the **و** is changed into **ي** and incorporated into the augmentative **ي**; as in the case of **جَيِّدٌ** with those who hold it to be originally **جَوِيْدٌ**;] or, accord. to the Baṣree, it is of the measure **فَعِيلٌ**; [originally **سَوِيْدٌ**;] (S;) and also **سَيِّدٌ**; (Mz, 40th نوع, section on the class of **هَيِّنٌ** and **هَيِّنٌ**;) *A chief, lord, or master*: (M, L, Mgh, Mṣb: [accord. to the last of which, this is a secondary signification, as will be seen below:]) *a prince, or king*: (Fr, L:) *one who is set before, or over, others: a master of a household*: (L:) *a woman's husband*: (Fr, M, Mṣb:) *a possessor, an owner, or a proprietor*: (L, Mṣb:) *a slave's master, or owner*: (Fr, M, Mṣb:) *a superior in rank or station or condition; one possessing pre-eminence or excellence; a man of rank or quality; a personage; a man of distinction*: (L:) *one who surpasses others in intelligence and property, and in repelling injury, and in beneficence, or usefulness, who makes a just use of his property, and aids others by himself*: (Ish, L:) *one possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility*; (L, Mṣb; [accord. to the latter of which, this is the primary signification;]) *generous, noble, or high-born*: (L:) *the most generous, noble, or high-born, of a people*: (Mṣb:) *a liberal, bountiful, or munificent, person*: (Fr, L:) *clement; forbearing; one who endures injurious treatment from his people*: (L:) *devout, abstaining from unlaful things, and clement, or forbearing*: (Kátádeh, L:) *one who is not overcome by his anger*: ('Ikrimah, L:) accord. to Aṣ, the Arabs say that it signifies *any one who is subdued, or repressed, by his principle of clemency, or forbearance*: (L:) and **سَائِدٌ** signifies the same as **سَيِّدٌ**: or *one inferior to a سَيِّدٌ*: (K:) or, accord. to Fr, one says, **هَذَا سَيِّدٌ قَوْمِهِ الْيَوْمَ** [this is the lord, &c., of his people to-day]; but if you announce that he will be their **هُوَ سَائِدٌ قَوْمِهِ عَنَ سَيِّدٍ** after a little while, you say **عَنَ سَيِّدٍ** [and of **قَلْبِلٍ**, and **سَيِّدٌ**: (S:) the fem. of **سَيِّدٌ** [and of **سَائِدٌ** is with **ة**: (M, L, Mṣb:) pl. of **سَيِّدٌ**, (S, Mṣb,) or of **سَائِدٌ**, (M, K,) **سَادَةٌ** (S, M, Mṣb, K) and **سَائِدَاتٌ** (S, K) and [pl. of **سَادَةٌ** **سَادَاتٌ** (Mṣb:) [J says that] **سَادَةٌ** is of the measure **فَعَلَةٌ**, [originally **سَوَدَةٌ**,] because **سَيِّدٌ** is of the measure **فَعِيلٌ**; [as has been before mentioned;] and it is like **سَرَاةٌ** as pl. of **سَرِيٌّ**, the only other instance

of the kind; this being shown to be the case by the fact that سِيد has also as a pl. سَيَائِد, with ة, [and with the و changed into ي because it is so changed in the sing.,] like as أَفَائِل has أَفَائِلٌ and like as تَبَاعِغ has تَبَاعِغٌ; but the Basreees, who hold سِيد to be of the measure فَعْلَةٌ, say that it becomes of the measure فَعْلَةٌ in the pl. as though it were سَائِد, like قَائِدٌ, which has قَادَةٌ as a pl., and like ذَائِدٌ, which has ذَادَةٌ as a pl.; and they also say that سَيَائِد, with ة, as pl. of سِيد, is contr. to analogy; for by rule it should be without ة. (§.) — [In the present day it is also particularly applied to signify, like شَرِيف, Any descendant of the Prophet.] — One of the poets has used it in relation to the jinn, or genii; saying,

\* جِنٌّ هَبِينٌ بَلْبِلٌ \* يَنْدُهْنُ سَيَدُهِنَّةً \*

[Genii that were roused from their sleep by night, summoning, or perhaps bewailing and eulogizing, their chief]: Akh says that this is a well-known verse of the poetry of the Arabs: but it is asserted by one, or more, likewise deserving of reliance, that it is of the poetry of El-Weleed [and therefore post-classical]. (M.) — And the wild ass is called † the سِيد of his female. (TA.) — Also, (Ks, S, M, Mgh, Mṣb, K,) and سِيدٌ (K,) the latter on the authority of Aboo-'Alee, (TA,) applied to a he-goat, † Advanced in years: (Ks, S, M, Mgh, Mṣb, K:) or in its third year: (Mgh:) or great, though not advanced in years: (TA:) or it is of general application, for it occurs in a trad. applied to the camel and the ox-kind. (M, TA.) — And the former also signifies † What is most eminent, exalted, or noble, of any things: and is applied by Zj to the Kur-ān, because, he says, it is سِيدُ الْكَلَامِ † [The paragon of speech]. (M.)

سِيدٌ: see the last sentence but one above.

سَوْدٌ the abbreviated dim. of أَسْوَدٌ: (§, Mgh, Mṣb:) see the latter. — Also [as a subst., or an epithet in which the quality of a subst. predominates,] Water; (M, Mgh, L;) as also سَوْدٌ: (M: [but see الأَسْوَدَانِ, voce أَسْوَدٌ:]) the former is [said to be] used in this sense in negative phrases only: (M, L:) one says, مَا سَقَاهُمْ مِنْ سَوْدٍ قَطْرَةٌ He gave them not to drink a drop of water. (M, Mgh, L.) — أَمْرٌ سَوْدِيٌّ means The anus; syn. الْإِسْتُ; (K;) [and] so السَّوْدِيَّةُ. (M.)

سَوَادَةُ الْقَلْبِ: see سَوَادٌ, near the beginning of the paragraph.

سَوَادِيٌّ [or perhaps سَوَادِيٌّ, i. e. "belonging to the Sawād of El-'Irāq,"] i. q. سَهْرِيٌّ (M) A well-known sort of dates, (K voce سَهْرِيٌّ,) found in abundance at El-Basrah. (TA ibid.)

سَوَادِيَّةٌ: see سَوَادِيَّةٌ.

سَوْدِيَّةٌ dim. of سَوْدِيَّةٌ, fem. of سَوْدِيٌّ, q. v.: (Mgh:) — see also سَوَادٌ, in two places: — and سَوْدِيٌّ: — and أَسْوَدٌ, near the end of the paragraph. — Also

A certain bird. (M.) — And Salt tracts (سَبَاخ) of [plants of the kind called] نَجِيل: Kr explains it by نَبْتَةٌ [app. a mistranscription for نَبْتَةٌ a plant]; without describing it. (M.)

سَائِدٌ: see سِيدٌ, in the middle of the paragraph, in three places.

أَسْوَدٌ Greater, and greatest, in respect of estimation, rank, or dignity; syn. أَجَلٌ: (§, K:) and, as some say, more [and most] liberal or bountiful or munificent: or more [and most] clement or forbearing. (TA.) One says, هُوَ أَسْوَدٌ مِنْ فَلَانٍ, He is greater &c. (أَجَلٌ) than such a one. (§.)

And الْقَوْمُ مِنَ الْأَسْوَدِ means The greatest &c. (أَجَلٌ) of the people, or party. (K, TA.) — Also Black; i. e. having سَوَادٌ, (M, Mgh,) which is the contr. of بَيَاضٌ: (M, Mgh:) and

سَوْدِيٌّ signifies the same as أَسْوَدٌ: (Ham p. 379:) [or has an intensive signification, like

أَسْوَدِيٌّ:] the fem. of أَسْوَدٌ is سَوْدَاءٌ: (Mgh, Mṣb:) the dim. of أَسْوَدٌ is أَسْوَدِيٌّ, (§, Mṣb,) and it is

allowable to say أَسْوَدِيٌّ, [as is shown by an ex. voce أَسْوَدِيٌّ] meaning [a little black thing; or blackish, or] approaching to black; (§;) and the

abbreviated dim. is سَوْدِيٌّ: (§, Mgh, Mṣb:) the dim. of سَوْدِيٌّ is سَوْدِيَّةٌ: (Mgh:) the pl. of سَوْدِيٌّ (M, Mṣb) and of سَوْدِيَّةٌ (Mṣb) is سَوْدِيٌّ (M, Mṣb) and سَوْدَانٌ [which latter is especially applied to

human beings]. (M.) السَّوْدَانُ is said in the R to denote [The negroes;] that particular people, or race, who are the most stinking of mankind in the armpits and sweat, and the more so those who are eunuchs. (TA.) [It (i. e. السَّوْدَانُ) is also

sometimes used for أَرْضُ السَّوْدَانِ, or بِلَادُ السَّوْدَانِ, (The land, or the country, of the negroes,) or the like: it is thus used in the TA voce سَعْفَرَةٌ.] And the epithet أَسْوَدٌ is also applied by the Arabs to a

thing that is أَخْضَرٌ [i. e. green]; because it appears to be thus at a distance. (Mṣb. [See أَخْضَرٌ: and see حَدِيْقَةٌ دَهْمَاءٌ and مَدْمَامَةٌ, voce أَدْفَهْرُ.] — [Hence,] أَسْوَدُ الْقَلْبِ and سَوَادَةٌ: see

سَوَادٌ. — [And السَّوْدَاءُ The black bile; one of the four humours of the body; of which the others are the yellow bile (الصَّفْرَاءُ), the blood (الدَّمُ), and the phlegm (البَلْغَمُ).] — أَسْوَدٌ as opposed to أَحْمَرٌ [and meaning The Arab race, and also, accord. to some, in this case also, the black]: see أَحْمَرٌ, in two places. — As applied to a certain bird: see سَوْدَانِيَّةٌ, in two places. — Also, as a

subst., (§,) or an epithet in which the quality of a subst. predominates, (Sh, M,) so that it is used as a subst., (Sh, TA,) but imperfectly decl., (TA,) † A great serpent, (§, M, K,) in which is blackness: (§, M:) the worst and greatest and most noxious of serpents, than which there is none more daring, for sometimes it opposes itself to a company of travellers, and follows the voice, and it is that which seeks retaliation, and he who is

bitten by it will not escape death: (Sh, TA:) it is pluralized as a subst., (Sh, S, M,) its pl. being أَسْوَدَاتٌ: (M:) and أَسْوَادٌ (§, M) and أَسْوَادِيٌّ and

سَوْدَاتٌ: (M:) were it an epithet [used as such], its pl. would be سَوْدٌ: it is also called أَسْوَدٌ سَالِحٌ, because it casts off its slough every year: you do not say أَسْوَدٌ سَالِحٌ: (§:) the female is called أَسْوَدَةٌ (S, M,) which is extr.; (M;) and to this the epithet سَالِحَةٌ is not applied. (§.) — الأَسْوَدَانِ means † The serpent and the scorpion; (Sh, Mgh, Mṣb, K;) which are to be killed during prayer: (Sh, Mgh, Mṣb:) so called by the attribution of predominance [to the former]. (Sh, TA.) — And † Dates and water; (El-Aḥmar, Aṣ, S, M, A, Mgh, Mṣb, K;) both together being thus called by a term which properly applies to one only, [accord. to some,] for [they say that] الأَسْوَدُ alone signifies dates, not water, and especially, or mostly, the dates of El-Medeneh; and in like manner, Aboo-Bekr and 'Omar together are called العَمْرَانِ; and the sun and the moon together, القَمْرَانِ: (TA:) or, as some say, it means water and milk; and is applied by a rájiz to water and the herb called الْفَتُّ, of [the grain of] which bread is made, and is eaten [in time of dearth or drought]. (M, L.) See also سَوْدِيٌّ. —

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trad. to be a remedy for every disease except death, (TA,) i. q. الشونيز [q. v.], (K,) as also السوداء, (TA,) [i. e.] this latter signifies حبة الشونيز, (M,) or properly الشينيز, for thus the Arabs called it accord. to IAqr: or, as some say, i. q. الحبة الخضراء [q. v. in art. حب], because the Arabs [often] call black أخضر, and green أسود. (TA.)—It is also used as an epithet denoting excess; but as such is anomalous, being formed from a verb whence the simple epithet is of the measure أفعل: so in the saying, أسود من حلك الغراب [Blacker than the blackness, or intense blackness, of the crow, or raven: see حلك]. (IAqr p. 237. [See also its contr. أبيض, voce بياض; and see Har p. 286.]

أسودة fem. of أسود, q. v., used as a subst. (S, M.)

أسودات: see سود: — and سواد: — and أسود.

أسودي: see أسود, fourth sentence.

أسيدى, rel. n. of أسيد with the movent ي rejected, Of, or relating to, [a blackish colour, or] a colour approaching to black. (S.)

أسيد and أسود: see أسود, fourth sentence.

أساد, A skin for clarified butter, or for honey. (TA in this art. [See also art. مسد; and see مساد, in art. ساد.])

أسود One over whom rule, or dominion, is exercised; or of whom another is سيد [or chief, lord, master, &c.]. (TA.)

أسود [act. part. n. of أسود, q. v.:] with ة, i. e. أسودة, A woman who brings forth black children: the contr. is termed مبيضة, (Fr, K in art. بياض) or, more commonly, موضحة. (O and TA in that art.)

أسودة ماء Water that is a cause of [the disease called] سواد (M, K, TA) to such as drink it. (TA.)

أسودا, ظَلَّ وَجْهَهُ مَسُودًا, in the Kur [xvi. 60 and xliii. 16], means † [His face becomes, or continues, or continues all the day,] expressive of sorrow, or displeasure. (Mgh. [See the verb, 9.]) And أسودا أيام means † [Days of] evil state or condition, and hardness, or difficulty, of living. (Har p. 304.) — أسودة The first draught, or original copy, of a book, or the like: (not called مسودة:) opposed to مبيضة, q. v.: probably post-classical.]

أسود Guts (مصران) containing blood drawn by venesection from a she-camel, bound at the head, roasted and eaten. (IAqr and K as expl. by MF.)

أسودة The partisans of the dynasty of the 'Abbāses; [so called because they made their clothes black;] opposed to the مبيضة. (S and K in art. بياض.)

أسود part. n. of أسد. (K. [See 1, last signification.])

## سور

1. سَارَ, aor. يَسُورُ, (S, M, K,) inf. سُوْرُ, (S,) or سَوْرُ, (M,) or both, (K,) or سَوْرَةٌ, (Mgh,) [but this last is an inf. n. of un.,] He leaped or sprang, (S, M, A, Mgh, K,) or إِلَيْهِ to, or towards, him, (S, M, K,) and عَلَيْهِ upon him. (A.) — He leaped, or sprang, [or committed an assault, upon another,] like as he does who behaves in an annoying manner towards his cup-companion in his intoxication. (TA. [See also 3.]) — [Hence,] سَارَ الشَّرَابِ فِي رَأْسِهِ, (S, M, A, K,) inf. n. سَوْرُ and سُوْرُ (M, K) and سَوْرٌ, agreeably with the root, (M,) and سَوْرٌ, (TA,) † [The wine assaulted, or rushed into, his head]: (A:) [or] the wine circulated in his head, and rose into it: (M, K:) or سَارَ الشَّرَابِ, inf. n. سَوْرُ and سَوْرَةٌ, the wine had an overpowering influence upon the head: (Mgh:) and سَارَتْ فِيهِ حَمِيَّةُ الْكَأْسِ the force or overpowering influence, (سَوْرَةٌ) [or fumes,] of the cup of wine mounted, or rose, to his head, or into his head. (TA in art. حمى) — And سَارَ, aor. as above, † He was angry. (Mgh.) — سَارَ, aor. as above, inf. n. سَوْرُ, also signifies He (a man) rose, or became elevated. (M.)

## سَرَتْ إِلَيْهِ فِي أَعْيَابِ السُّورِ

means I rose to him [upon the upper, or uppermost, parts of the wall of the city or town &c.]. (TA.) — And one says to a man, سِرْ سُرْ [Rise thou, rise thou, to eminence,] in enjoining aspiration to the means of acquiring eminence, or nobility: (IAqr, K, TA:) from السَّارِطِ, meaning I ascended, or mounted, upon the wall. (TA.) — See also 5, in two places. — سَوْرٌ بِهِ: see 2 in art. سير.

2. [سَوْرُ, inf. n. تَسْوِيرُ, He walled a city or town &c. (See 2 in art. حفر.)] — See also 5. — And سَوْرَتْهُ, [inf. n. as above, (see an ex. voce دَهَنَ)] I put upon him [or decked him with] the سَوَارِ [or bracelets; or I decked him with bracelets]. (S.)

3. سَوْرَةٌ signifies The leaping, or springing, of two antagonists, each upon the other, or their assaulting, or assailing, each other, in mutual fight. (Har p. 329.) — And سَاوَرَهُ, (S, M, K,) inf. n. سَاوْرَةٌ and سَوَارٌ, (M, K,) He leaped, or sprang, upon him; he assaulted, or assailed, him; syn. وَاتَيْتَهُ. (S, M, K.) You say, الْحَيَّةُ تَسَاوِرُ الرَّكَّابَ [The serpent springs upon, or assaults, the rider]. (A.) And it is said in a trad. of 'Omar, فَكِدْتُ أَسَاوِرُهُ فِي الصَّلَاةِ, meaning And I was near to leaping upon him, or assaulting him, and fighting him, during prayer. (TA.) [See also 1.] You say also, سَاوَرْتَنِي الْهَوَمُ, † [Anxieties assaulted, or assailed, me]. (A.) — Also i. q. أَخَذَ بِرَأْسِهِ [which, as it is mentioned immediately after سَوَارٌ in the last of the senses assigned to that word below, is app. said of speech, or language, meaning † It had an overpowering influence upon his head]. (M, K.)

5. تَسَوَّرَهُ He ascended, or mounted, upon it; (namely, a wall;) as also سَارَهُ, inf. n. سَوْرُ:

(TA:) he climbed, ascended, or scaled, it, (namely, a wall,) like a thief; (IAqr, S, M, A, K, TA;) as also تَسَوَّرَ عَلَيْهِ; (M;) and سَارَهُ, inf. n. as above: (K:) and he climbed, or ascended, and took, it; as also تَسَوَّرَ عَلَيْهِ, and تَسَوَّرَهُ: (TA: [this last from a trad., in which, however, the verb is, in my opinion, probably mistranscribed:]) he climbed, or ascended, its سور [or wall]. (Bd in xxxviii. 20.) — And تَسَوَّرَ He put on himself [or decked himself with] the سَوَارِ [or bracelet; or he decked himself with bracelets]. (S.)

6. تَسَاوَرٌ signifies The leaping, or springing, one with [or upon] another. (KL. [See also 3.]) — And رَفَعْتُ لَهَا تَسَاوَرْتُ لَهَا means رَفَعْتُ لَهَا شَخْصِي [I raised, or elevated, my person to her, or it, or them; or stretched myself up &c.; like تَطَلَّوْتُ]: (TA.)

8. اسْتَارَ: see اسْتَرَى in art. سرو, from which it is formed by transposition.

سُوْرُ The wall of a city [or town &c.]: (S, M, A, Mgh, K:) [properly] masc.; but Ibn-Jurmooz, in a verse, makes it fem., because it is a part of the مَدِينَةِ: (M:) pl. أَسْوَارٌ (S, M, Mgh, K) and سَيْرَانٌ. (S, K.) — And The upper, or uppermost, part of the head; occurring in a trad., as some relate it; or, accord. to others, it is سَوْرَةٌ; or سُورُونَ, which is said by some of the later authors to be the reading commonly known. (TA.) — See also سَوْرَةٌ, in three places. — And see سَوَارٌ. — Also An entertainment of a guest or guests; (K;) a repast to which people are invited: (Abu-l-'Abbās, TA:) a Pers. word, honoured by the Prophet; (K;) i. e. by his saying to his companions, as is related in a trad., قَوْمُوا فَقَدْ صَنَعَ جَابِرٌ سَوْرًا [Arise ye, for Jābir has made an entertainment, or a repast]. Abu-l-'Abbās, TA.) — [It is also the name of A species of fig, called by Forskāl (Flora Aegypt. Arab., pp. cxxiv. and 180,) ficus sur, (not "mimosa sur," as in Freytag's Lex.,) observed by him at Jubleh, in El-Yemen.]

سَوْرَةٌ A leap, or spring. (TA.) — † The assault of wine upon the head; or its rush into the head: and in like manner, the assault, or rush, of venom, such as that of the scorpion: (S:) or the force, or strength, of wine &c.; (M, K, Mgh, and MF voce حُدُّ) as also سَوَارٌ; (M, K;) and in like manner, of hunger: (Mgh:) the overpowering influence of wine upon the head: (Mgh:) or سَوَارٌ signifies the creeping of wine in the head: and سَوْرَةٌ is said to signify the assault, or force, or intoxicating operation, or overpowering influence upon the head, (حَمِيَّةٌ) produced by the creeping of wine, in, or through, the drinker: and in like manner, سَوَارٌ فَرَجٌ means † a motion of joy like the creeping of wine in the head. (TA.) — † A paroxysm of fever. — † An ebullition, a fierceness, or an impetuosity, of anger; as when one says إِنَّ لِعَضْبِهِ سَوْرَةٌ [Verily his anger has an ebullition, a fierceness, or an impetuosity]: (S:) [† an outburst, or outbreak, of anger: and] † anger itself: [or † a



*fit of anger, or irritation:*] pl. سَوْرَاتُ. (Mṣb.) — [+The *flush, or impetuosity, of youth:* see حَمِيًّا.] — *Impetuosity in war.* (A.) [It is said in the TA that فُلَانٌ ذُو سَوْرَةٍ فِي الْحَرْبِ means ذُو نَظَرٍ شَدِيدٍ, i. e. *Such a one has strong inspection in war:* but I think that نَظَرٌ is here a mis-transcription for سَطَرٌ, i. e. *impetuosity.*] — *Violence, force, or oppression, and tyranny, of a Sultán:* (S, K:) and *might, or valour, (Mṣb, TA,) of a Sultán.* (TA.) — + *Vehemence, or intensity, of cold:* (K:) or *vehement, or intense, cold.* (M.) You say, أَخَذْتَهُ السَّوْرَةَ + *Intense cold seized him.* (TA.) — See also سَوْرَةٌ.

سَوْرَةٌ † *Eminence, or nobility:* (S, A, K:) *rank or station:* (S, M, A, K:) or *high, or exalted, rank or station:* (Ibn-Es-Seed:) *excellence:* (A:) pl. سَوْرٌ and سَوْرٌ: [the latter of which is an anomalous pl.; or a coll. gen. n. of which سَوْرَةٌ is the n. of un., as in another sense mentioned below:] (M:) and سَوْرَةٌ, (M,) or سَوْرَةٌ, (K,) a *mark, or sign, of glory, honour, dignity, or nobility; and height thereof.* (M, K.) You say, لَهُ سَوْرَةٌ فِي الْمَجْدِ † *He has eminence in glory.*

(A.) And لَهُ سَوْرَةٌ عَلَيْكَ † *He has superiority, and rank or station, over, or above, thee; he is of higher rank or dignity than thou.* (A.) And سَوْرٌ الْإِبِلِ, (M,) [in the A سَوْرٌ مِنَ الْإِبِلِ] or سَوْرٌ الْإِبِلِ, (K,) means † *The excellent ones of camels:* (M, K:) sing. سَوْرَةٌ, which, accord. to some, signifies *hardy and strong.* (M.) — سَوْرَةٌ also signifies *What is goodly and tall, of structures.* (M, K.) — And *The extremity (حَدٌّ) of anything.* (IAṣr, TA.) — See also سَوْرٌ. — Also *A row of stones or bricks of a wall:* (L, K: in the L, عَرَقٌ مِنْ عُرُوقِ الْكَلْبِ: in the K, عَرَقٌ مِنْ أَعْرَاقِ الْحَائِطِ, or, as in the CK, عَرَقٌ الْكَلْبِ: *any degree (مَنْزِلَةٌ) of a structure:* (S:) pl. سَوْرٌ, (S, K,) [or this is a coll. gen. n.,] like as بَسْرٌ is of بَسْرَةٌ, (S,) and سَوْرٌ. (K.) — Hence its application in relation to the Kur-án, [to signify *A chapter thereof,*] because each of what are thus called forms one degree, or step, (S, M, K,) distinct from another, (S, K,) or [leading] to another: (M:) or from the same word signifying “*eminence:*” (IAṣr:) or as being likened to the wall of a city: (B:) some pronounce it with hemz; (see art. سَارُ;) but it is more common without: (TA:) pl. سَوْرٌ, (S, Mṣb,) and سَوْرَاتٌ and سَوْرَاتٌ are also allowable. (S.) — *A sign, or token.* (IAṣr, M, K.) You say, بَيْنَهُمَا سَوْرَةٌ *Between them two is a sign, or token.* (IAṣr, M.)

سَوْرٌ: see سَوْرَةٌ, in three places: — and see what here follows.

سَوَارٌ (S, M, Mṣb, K) and سَوَارٌ (M, Mṣb, K) and سَوَارٌ (S, MF, and others) and سَوَارٌ (M, K) *A woman's bracelet, (S, M, Mṣb, K,) syn. قَلْبٌ, (M, K, [in the CK, erroneously, قَلْبٌ,]) of silver or of gold; (Zj;) [and a man's bracelet also: see 2 and 5, and see also مَسَوْرٌ:] all arabicized, from the Pers. دستوار [دَسْتَوَارٌ or دَسْتَوَارٌ or دَسْتَوَارٌ]: (B, TA:) pl. [of pauc.] of سَوَارٌ, (S, M, Mṣb,) and of سَوَارٌ, (M,) أَسْوَرَةٌ, (S, M, Mṣb, K,) and (pl. pl., M) أَسَاوِرٌ, (S, M, K,) accord. to Aboo-'Amr Ibn-El-'Alà pl. of إَسْوَارٌ, (S,) and أَسَاوِرَةٌ, (S, Mṣb, K,) also pl. of إَسْوَارٌ or أَسْوَارٌ, (M, TA,) or of أَسْوَرَةٌ, or perhaps of أَسَاوِرٌ; (S;) and (pl. of mult., M) سَوْرٌ, (M, Mṣb, K,) originally سَوْرٌ, like كُتُبٌ pl. of كِتَابٌ, (Mṣb,) and سَوُورٌ, (K, [in a copy of the M سَوُورٌ,]) said by Sb to be used by poetic license. (M, TA.)*

سَوَارٌ is an epithet applied to a dog [as meaning *Wont to spring or leap or assault.*] (A.) — And it signifies *The lion;* (TS, K;) because of his leaping, or springing; (TA;) as also مَسَاوِرٌ. (TS, TA.) — Also *One who is wont to leap or spring upon another, or to assault him;* (S;) *who behaves in an annoying manner towards his cup-companion in his intoxication;* (S, A, Mgh;) *who assaults [or insults] his cup-companion when he drinks.* (TA.) — † *One into whose head wine quickly rises:* (M, K:) as though it were he himself that rose. (M.) — And † *Speech, or language, that has an overpowering influence upon the head (الَّذِي يَأْخُذُ بِالرَّأْسِ).* (M, K.)

سَوَارِي Height: so expl. by Th as used in the saying, أَجِبُهُ جَبًّا لَهُ سَوَارِي \* كَمَا تُحِبُّ قَرْحَبًا الْحَبَارَى \* [I love him with a love that has height (i. e. rising to a high degree), like as the bustard loves her young one]: meaning that the bustard is stupid, and, when she loves her young one, is excessive in stupidity. (M.)

سَوَارِي see the next paragraph: — and see also سَوَارٌ.

سَوَارٌ (S, M, Mṣb, K) and سَوَارٌ (S, M, K) *The leader of the Persians;* (M, A, Mṣb, K;) *like the أمير among the Arabs:* (Mṣb:) or *their greatest king:* arabicized [from the Pers. سَوَار]: (TA: [but said in the A to be tropical:]) or *a horseman of the Persians, (A'Obeyd, S, TA,) who fights:* (A'Obeyd, TA:) or *one who is firm on the back of his horse:* (K:) or *one who excels in sitting firmly on the back of his horse:* (M:) or (so in the M, but in the A and K “and”) *one who is skilful in shooting arrows:* (M, A, K:) pl. أَسَاوِرَةٌ (S, M, A, Mṣb, K) and أَسَاوِرٌ; (M, K;) in the former of which the ة is to compensate for the ي of the original form, which is أَسَاوِيرٌ, (S.) — See also الْحَضَارِمَةُ. — And see سَوَارٌ.

سَوَارٌ *A leathern pillow, upon which one leans, or reclines; as also مَسَوْرَةٌ; (M, K:) pl. مَسَاوِرٌ.* (TA.)

مَسَوْرَةٌ: see what next precedes.

مَسَوْرَةٌ [Decked with a bracelet or bracelets. And hence,] † *Made a king [or chief].* (A, TA. [See دَهْقَنُ.]) — And *The place of the bracelet;* (M, K;) like as مَخْدَمٌ signifies the “*place of the خدمَة.*” (M.)

سَوَارٌ: see مَسَاوِرٌ.

سَوَسٌ (A, Mgh,) inf. n. سَوَسٌ, aor. سَوَسَ, *He managed, or tended, the beasts, (TA,) and trained them.* (Mgh, TA.) [And سَوَسَ سَوَسَ He managed, or tended, the camels or other property. See سَائِسٌ.] — Hence, (Mgh,) سَوَسَ سَوَسَ, aor. and inf. n. as above, (S, A, Mgh, K, &c.,) † *He ruled, or governed, the subjects; presided over their affairs as a commander, or governor, or the like;* (S, Mgh;) *he commanded and forbade them.* (A, K.) And سَوَسَ سَوَسَ, inf. n. سَوَسٌ, † *They were, or became, heads, chiefs, commanders, or the like, over them.* (TA.) One says, قَدَّ سَوَسَ وَسَيَسَ عَلَيْهِ, (S, K,) † [Such a one is experienced: he has ruled and been ruled: or] *he has commanded and been commanded:* (S:) or *he has taught and been taught; or has disciplined and been disciplined.* (K.) — سَوَسَ سَوَسَ, aor. as above, inf. n. سَوَسٌ, † *He managed, conducted, ordered, or regulated, the affair; syn. دَبَّرَهُ, (Mṣb,) and قَامَرَهُ:* (M, Mṣb, TA:) سَوَسَ سَوَسَ signifies the *managing a thing (قِيَامٌ عَلَى شَيْءٍ) in such a manner as to put it in a right, or proper, state.* (TA.) [Used as a simple subst., the inf. n. may be rendered *Management, rule, government, or governance.*] — سَوَسَ, (S, M, A, K,) aor. سَوَسَ, (S, M, K,) and سَوَسَ, (Kr, M,) inf. n. سَوَسٌ, (M,) or سَوَسٌ; (Ibn-'Abbád, K;) and سَوَسَ, aor. سَوَسَ; (K, TA; but the aor. is omitted in the CK;) or سَوَسَ, aor. سَوَسَ, inf. n. سَوَسٌ and سَوَسٌ; and سَوَسَ, aor. سَوَسَ, inf. n. سَوَسٌ; (Mṣb;) and سَوَسَ; (Yoo, K;) and سَوَسَ; and سَوَسَ; (S, M, A, Mṣb, K; but the last is omitted in the TA;) and سَوَسَ; and سَوَسَ; (M, TA;) *It (wheat, or other food, [&c.,]) had in it, or became attached by, [the grub called] سَوَسٌ; [the grub called] سَوَسٌ fell upon it, or into it.* (S, M, A, Mṣb, K, TA.) One says also, سَوَسَتِ الشَّجَرَةَ, aor. سَوَسَ, inf. n. سَوَسٌ; and سَوَسَتِ; [The tree had in it, or became attached by, the grub called سَوَسٌ.] (AHn, M, TA.) And سَوَسَتِ الشَّاةَ, aor. سَوَسَ, (S, M, K,) inf. n. سَوَسٌ, (S, K,) or سَوَسٌ; (M;) and سَوَسَتِ, (S, M, K,) inf. n. سَوَسَةٌ; (TA;) *The sheep, or goat, abounded with قَمَلٌ.* (AZ, S, M, K. [In a copy of the S and in one of the K, I find قَمَلٌ; in another of the S and another of the K, and in the CK, and in a copy of the M, قَمَلٌ; the right reading appears to be قَمَلٌ; for this last word is said by some to be syn. with سَوَسٌ.]) You also say, when you are gradually perishing by reason of grief, إِذَا تَهَلَّكْتَ [My bone has bred grubs, and so my flesh]. (A.) — سَوَسَتِ الدَّابَّةَ, inf. n. سَوَسٌ, *The beast was attached by the disease termed سَوَسٌ [q. v. infra].* (TK.)

سَوَسٌ 1. سَوَسَ الدَّوَابَّ, aor. سَوَسَ, (A, Mgh,) inf. n. سَوَسٌ, (TA,) *He managed, or tended, the beasts, (TA,) and trained them.* (Mgh, TA.) [And سَوَسَ سَوَسَ He managed, or tended, the camels or other property. See سَائِسٌ.] — Hence, (Mgh,) سَوَسَ سَوَسَ, aor. and inf. n. as above, (S, A, Mgh, K, &c.,) † *He ruled, or governed, the subjects; presided over their affairs as a commander, or governor, or the like;* (S, Mgh;) *he commanded and forbade them.* (A, K.) And سَوَسَ سَوَسَ, inf. n. سَوَسٌ, † *They were, or became, heads, chiefs, commanders, or the like, over them.* (TA.) One says, قَدَّ سَوَسَ وَسَيَسَ عَلَيْهِ, (S, K,) † [Such a one is experienced: he has ruled and been ruled: or] *he has commanded and been commanded:* (S:) or *he has taught and been taught; or has disciplined and been disciplined.* (K.) — سَوَسَ سَوَسَ, aor. as above, inf. n. سَوَسٌ, † *He managed, conducted, ordered, or regulated, the affair; syn. دَبَّرَهُ, (Mṣb,) and قَامَرَهُ:* (M, Mṣb, TA:) سَوَسَ سَوَسَ signifies the *managing a thing (قِيَامٌ عَلَى شَيْءٍ) in such a manner as to put it in a right, or proper, state.* (TA.) [Used as a simple subst., the inf. n. may be rendered *Management, rule, government, or governance.*] — سَوَسَ, (S, M, A, K,) aor. سَوَسَ, (S, M, K,) and سَوَسَ, (Kr, M,) inf. n. سَوَسٌ, (M,) or سَوَسٌ; (Ibn-'Abbád, K;) and سَوَسَ, aor. سَوَسَ; (K, TA; but the aor. is omitted in the CK;) or سَوَسَ, aor. سَوَسَ, inf. n. سَوَسٌ and سَوَسٌ; and سَوَسَ, aor. سَوَسَ, inf. n. سَوَسٌ; (Mṣb;) and سَوَسَ; (Yoo, K;) and سَوَسَ; and سَوَسَ; (S, M, A, Mṣb, K; but the last is omitted in the TA;) and سَوَسَ; and سَوَسَ; (M, TA;) *It (wheat, or other food, [&c.,]) had in it, or became attached by, [the grub called] سَوَسٌ; [the grub called] سَوَسٌ fell upon it, or into it.* (S, M, A, Mṣb, K, TA.) One says also, سَوَسَتِ الشَّجَرَةَ, aor. سَوَسَ, inf. n. سَوَسٌ; and سَوَسَتِ; [The tree had in it, or became attached by, the grub called سَوَسٌ.] (AHn, M, TA.) And سَوَسَتِ الشَّاةَ, aor. سَوَسَ, (S, M, K,) inf. n. سَوَسٌ, (S, K,) or سَوَسٌ; (M;) and سَوَسَتِ, (S, M, K,) inf. n. سَوَسَةٌ; (TA;) *The sheep, or goat, abounded with قَمَلٌ.* (AZ, S, M, K. [In a copy of the S and in one of the K, I find قَمَلٌ; in another of the S and another of the K, and in the CK, and in a copy of the M, قَمَلٌ; the right reading appears to be قَمَلٌ; for this last word is said by some to be syn. with سَوَسٌ.]) You also say, when you are gradually perishing by reason of grief, إِذَا تَهَلَّكْتَ [My bone has bred grubs, and so my flesh]. (A.) — سَوَسَتِ الدَّابَّةَ, inf. n. سَوَسٌ, *The beast was attached by the disease termed سَوَسٌ [q. v. infra].* (TK.)

2. سَوَسَهُ † *They made him, or appointed him, ruler, or governor, over them;* (M, TA;) as also سَوَسَ سَوَسَ, (TA.) — سَوَسَ الرَّجُلَ أَمْرًا النَّاسِ, (S, K,) or أَمْرًا النَّاسِ, (as in the TA,) or أَمْرًا قَوْمِهِ, (A,) 185

‡ *The man was made ruler of the affairs of the people*; (S;) [or of the affairs of his people, accord. as the phrase is given in the A:] or was made king. (K.) Accord. to a relation of a verse of El-Ḥotei-ah, he uses the expression *سَوَّيْتُ* [as though meaning *Thou hast ruled the affairs of thy sons*]; but Fr says that *سَوَّيْتُ* is a mistake. (S.) [Thus I find it in one copy of the S; but in another copy of the S, I find *سَوَّيْتُ*, which is clearly wrong; and in the TA, *سَوَّيْتُ*, which Fr can hardly be supposed to have disallowed.] — *He made an affair easy to him*; syn. *رَوَّضَهُ* and *ذَلَّلَهُ*. (TA.) You say, *سَوَّيْتُ فَلَانَ لَهُ أَمْرًا فَرَكِبَهُ* [Such a one made an affair easy to him, or, perhaps, commended it to him by making it seem easy, and so he embarked in it, or undertook it]: like as you say, *سَوَّيْتُ لَهُ*, and *زَيَّنْتُ لَهُ*. (AZ, K.) — *He slit the vulva of the woman*. (TA.) — See also 1, in two places.

4: see 2: — and see 1, in three places.

5: } see 1.  
8: }

*سَاسٌ*: see *سَوَّيْتُ*. — Also *A canker, or corrosion, (قَادِحٌ) in a tooth*: (AZ, K.) without and without teshdeed. (AZ.) — And *A tooth that has been eaten, or corroded*: (L, K, TA) originally *سَاسٌ*; like *هَارٌ* and *هَاتِرٌ*. (K.) — See also *سوسوس*, in two places.

*سوس* [The grub, or larva of the *phalena tineæ* and of the *curculio*; i. e. the moth-worm and the weevil;] the kind of worm that attacks wool (S, A, K) and cloths (TA) and wheat or other food: (S, TA) and with *ة*, [a n. un.], i. q. *عَتَّةٌ*; (Mgh, Mshb); as also *سَاسٌ*; (TA) i. e., a worm that attacks wool and cloths (Mgh, Mshb) and wheat or other food: (Mgh) and *سوس*, the kind of worm (M, Mshb) called *عَتَّةٌ*, (M) that eats grain (M, Mshb) and wood: (Mshb) n. un. with *ة*: (M, Mshb) and any eater of a thing is termed *سوسه*, whether worm or other thing. (M.) One says, *العيال سوس المال* † [The persons who compose a household are the grubs of property]: i. e., they consume it by little and little like as *سوس* consume grain, which can scarcely be cleared of them when they attack it. (Mshb.) — [The licorice-plant; so called in the present day;] a kind of tree, (AHn, M, K) or plant, (Mgh,) well known, (Mgh, K,) with which houses are covered above the roofs, (AHn, M, Mgh,) the expressed juice of which is an ingredient in medicine, (AHn, M,) the leaves of which are put into [the beverage called] *نَبِيذٌ*, and make it strong like [the strong drink called] *دَالِيٌّ*, (Mgh,) in the roots of which is sweetness (AHn, M, K) intense in degree, (AHn, M,) and in its branches is bitterness, (AHn, M, K,) and it abounds in the countries of the Arabs: (AHn, M) or a kind of tree that grows in leaves without twigs: (M) or a certain herb resembling [the species of trefoil called] *قَتٌّ*. (TA.) [The root is vulgarly called, in the present day, *عَرَقٌ سوس*: and so is a strong infusion prepared from it, which is a very pleasant

drink: and its inspissated juice is called *رَبٌّ السُّوسِ*.] — *Nature; natural disposition*: (S, M, A, K) and *origin*: (S, A, K.) One says, *الفصاحة من سوسه* (S, M) *Chasteness of speech, or eloquence, is [a quality] of his nature*. (S.) And *الكرم من سوسه* (Lh, M, A) *Generosity is [a quality] of his nature*. (A.) And *فلان من سوس فلان* *Such a one is of good origin*. (S.)

*سوس* A certain disease in the rump of a horse or similar beast, (M, K, TA,) between the hip and the thigh, occasioning, as its result, weakness of the hind leg: (TA) or a disease that attacks the beast in its legs. (M.) [See 1, last sentence.]

*سواس* A certain kind of tree: n. un. with *ة*: (M, K) AHn says, (M, TA,) on the authority of Aboo-Ziyad, (TA,) it is of the kind called *سواس*, resembling the *مرخ*, having a pericarp like that of the *مرخ*, (M, TA,) without thorns and without leaves, growing high; and persons shade themselves beneath it; one of the Arabs said that it is the same that is called *سواس* (written with the article *السَّوَّاسِي*); and AHn says, I asked him respecting it, and he said that *this and the مرخ and the منج all three resemble one another*; (M) and it is one of the best of materials used for producing fire, (Lth, M, K) not giving a sound without emitting fire, (M,) or because it seldom gives a sound without emitting fire. (Lth, TA.)

*سواس* A certain disease in the necks of horses, rendering them rigid, (Ish, K, TA,) so that they die. (Ish, TA.)

*سواس* (with the article *السَّوَّاسِي*): see *سواس*. — And for the same word, and *سواسوة* and *سواسية*: see art. *سوى*.

*سائس* [A groom, who has the care and management of a horse or horses or the like;] one who manages, or tends, beasts or horses or the like, and trains them: (TA) pl. *سائسة* and *سوائس*. (A.) And *سائس مال* [A manager, or tender, of camels or cattle or other property]. (K in art. *ازى*, &c.) — [And hence,] † *A manager, a conductor, an orderer, or a regulator, of affairs*: pl. as above. (M, TA.)

*سوس* A beast having the disease termed *سوس*. (K.) [Freytag, misled by an ambiguity in the K, assigns to it a signification belonging to *سوس*.] — Also, [or *سوس*, unless originally an epithet,] *A kind of stone upon which is generated the salt called زهرة سوس*: the author of the “*Minháj*” says that this may be caused by the moisture and dew of the sea falling upon it. (TA in art. *سيس*.)

*سوس* and *طعام سوس* (TA,) or *سوس*, [which is app. the more correct,] (S,) and *سوس*, (M,) *Wheat, or other food, attacked by [the grub called] سوس*: (M, TA) and *حنطة مسوسة* *wheat so attacked*. (Mgh.) And *أرض مسوسة* and *ساسة* [Land attacked by such grubs], (M, TA,) in like manner. (TA.) And *شجرة مسيسة* [or *مسيسة*] *A tree containing, or attached by, such*

*grubs*. (TA.) And *شاة مسيسة*, (M,) or *مسيسة*, (TA,) *A sheep, or goat, abounding with قمل* [i. e. *قمل*: see 1, near the end of the paragraph]. (M, TA.)

*مسيس*: see *مسوس*, in two places.

*مسوس* and *مسوس*: see *مسوس*, in three places.

سوسن

*سوسن*, (M, Mshb, K,) like *جوهز* [in measure], (Mshb, K,) by the vulgar pronounced *سوسن*, with damm to the first letter, (Mshb, [and thus written in one of my copies of the S, in the other of those copies, and app. in most others, omitted,]) a Pers., or foreign, word, (*أعجمي*) current in the language of the Arabs, (M,) [i. e.] an arabicized word, [app. from the Pers. *سوسن*, in Hebr. *שוסן*,] (S,) [applied in the present day to The lily: and also the iris: and the *pancratium*: and app. to other similar flowers:] a certain plant, (M, Mshb, K) of sweet odour, (K,) resembling what are called *رياحين*, with broad leaves, but not having an odour that diffuses itself like the *رياحين*; (Mshb) it is well known, and of many kinds, the sweetest of which is the white: (S: [but only, as mentioned above, in one of my two copies thereof:]) there is a wild kind; and the garden-kind is of two sorts, namely, the *ازاد*, which is the white, and the *ابرسا*, [i. e. the iris, in the CK, erroneously, *ابرسا*,] which is the *آسبانجوني*, [i. e. *azure-coloured*, from the Pers. *آسبان كون*,] beneficial as a remedy against the dropsy, an attenuant of thick matters; and the *ازاد* is of a delicate, or subtle, nature, [so I here render *لطيف*, but it has other meanings,] beneficial as a remedy for cold disorders in the brain, a discutient of the thick kinds of flatus that collect therein; its *أصل* [app. here meaning root] is a detergent of the skin, discutient; and its leaves are beneficial as a remedy against the burning of hot water, and against the sting of venomous reptiles or the like, and particularly of the scorpion: the n. un. is with *ة*. (K.)

سوط

1. *سوط*, (S, M, K,) *He mixed it*, (S, M, K,) *one part with another*, (S,) and *stirred it about, and beat it*; (M) as also *سوطه*, (M, K) inf. n. *تسويط*: (K) or *سوط* signifies the putting together two things in a vessel, then beating them with the hand until they become mixed: (Jm, K) or, accord. to some, it relates particularly to a cooking-pot, when its contents are mixed: (M) you say, *سَطَ قَدْرَهُ بِالسُّوْطِ* [he mixed, and stirred about, and beat, the contents of his cooking-pot with the *سوط*, q. v.]: (TA) but you say also, *سَطَ الْهَرِيصَةَ*, and *سَوَّطَهَا*, he stirred about the [food called] *هريسة* with a piece of wood, in order that it might become mixed: (TA) or *سوطه* signifies he mixed it much. (S.) — [Hence,] *سبط* and *من دمي* and *حبك بدمي* [The love of thee is

mixed with my blood]. (TA.) And **هُوَ يَسُوطُ الْأَمْرَ** + *He turns over the affair [in his mind].* (TA.) And **فُلَانٌ يَسُوطُ الْحَرْبَ** and **يَسُوطُهَا** + *Such a one superintends, manages, or conducts, in person, the war.* (A, TA.) And **فُلَانٌ أَمْرُهُ** + **سُوطٌ**, inf. n. as above, (S, TA.) † *Such a one rendered his affairs confused, or disordered, or perplexed:* (TA:) and in like manner, **رَأْيُهُ** [his opinion]. (M.) And **أَمْرُهُ** + **سُوطٌ** † *He created confusion, or disorder, in his affair, or case.* (K, TA.) — **سَاطَهُ**, (M,) aor. **يَسُوطُ**, (S,) inf. n. **سُوطٌ**, (M, K,) *He whipped him; struck him with a سوط; (S, M, K;) namely, a beast, and a man.* (TA.) — **سَاطَنِي فَسَطَنَهُ**: see 3.

2: see 1, in six places. — **سُوطُ الْكِرَاثِ**, (M, K,) inf. n. **تَسْوِيطٌ**, (K,) † *The leeks put forth their سِيَاط [or seed-stalks: see سُوطٌ].* (M, K, TA.)

3. **أَسُوطُهُ**, aor. of the latter **سَاطَنِي فَسَطَنَهُ**: thus mentioned by Lh, without any addition: app. meaning *He acted roughly with me with his whip, or he contended with me therewith, and I overcame him [with my whip]: a mode of expression which is rare in relation to substances; rather relating to accidents, or attributes.* (M.)

8. **اسْتَوْطَ**, which is extr., [for by rule it should be **اسْتَطَا**], *It (a thing) was, or became, mixed.* (M.) — [Hence,] **اسْتَوْطَ عَلَيْهِ أَمْرُهُ** † *His affair, or case, was, or became, confused, or disordered, to him.* (M, K, TA.)

**سُوطٌ** [A whip;] a certain thing, (S, M,) namely, *plaited skin*, (Bd in lxxxix. 12,) [or a lash,] with which one beats, or strikes, (S, M,) well known; (Msb;) i. q. **مَقْرَعَةٌ**: (K:) so called because it mixes the flesh with the blood (IDrd, M, K) when a man or a beast is struck with it; (IDrd, TA;) or because its several component parts are mixed together: (Bd, ubi suprà:) pl. [of pauc.] **أَسْوَاطٌ** and [of mult.] **سِيَاطٌ**: (S, M, Msb, K:) the latter originally **سَوَاطٌ**. (TA.) The saying **ضَرَبْتُ زَيْدًا سَوْطًا** means **ضَرَبْتُ زَيْدًا بِسَوْطٍ** [I struck Zeyd with a whip]: (M, Msb:\*) or it is one of those rare instances in which a prefixed n. is suppressed; being originally **ضَرَبْتُهُ ضَرْبَةً سَوْطٍ** [I struck him a stroke, or lash, of a whip], meaning **ضَرْبَةً بِسَوْطٍ** [a stroke, or lash, with a whip]: (M:) or **ضَرْبَةً وَاحِدَةً بِسَوْطٍ** [one stroke, or lash, with a whip]. (Mgh.) One says also, **ضَرْبُهُ مَائَةٌ** [He struck him a hundred strokes, or lashes, of the whip]. (S and K in art. سَحَل.) — In the Kur [lxxxix. 12], where it is said, **نَصَبَ عَلَيْهِمْ رُبُّكَ سَوْطَ عَذَابٍ**, (S, Msb,) it signifies † *A portion, or share:* (S, K:) or (S, Msb, but in the K, “and”) † *vehemence, or severity:* (S, Msb, K;) as being likened to the pain of a whip; (Msb;) because punishment is sometimes with the سوط; (S;) and this word is used by the Arabs to denote every kind of punishment when it is extreme, though there be in it no beating: (Fr:) [therefore,] the above-cited saying in the Kur means, † [And thy Lord poured upon them a portion, or a share, or vehemence, or severity, of punish-

ment: or it means,] a mixture, prepared for them, of various punishments: or it is designed to show that what befell them in the present world was, in comparison with what is prepared for them in the final state, like the whip in comparison with the sword: (Bd:) or the meaning is † a kind of punishment. (Jel.) [Agreeably with this last explanation, it is said that] the phrase **هُمَا يَتَعَاطِيَانِ** means † *They two are agreed upon one mode:* (A:) or the meaning is † [they two enter, or plunge, into; or venture boldly upon, and do;] one thing, or affair; (S, and K; but wanting in one copy of the former; and in the latter, in the place of **هُمَا** is put **مَا**; i. e., one sort [of thing or affair].) (S.) — **قَيْدُ سَوْطٍ** The measure of a whip, i. e. a whip's length, is an astronomical measure, which seems, from several instances that I have noted, in the work of Kz and c., to be the same as **زَمْعٌ** is in modern usage; i. e. *four degrees and a half*, by rule; but, like the latter, not precise nor uniform in every instance.] — [The pl.] **سِيَاطٌ** also signifies † *The seed-stalks of leeks; (TK;) the stalks, of leeks, upon which are the زَمَالِقُ thereof:* (M, K:) so called as being likened to the سِيَاط with which one strikes. (M.) — And † **سَوْطٌ** signifies also † *A remaining portion* (A, K) of water, (A,) or of a pool of water left by a torrent, (K, [in some copies of which the **الغدير** is erroneously put for **الغدير**,]) *extended like the سَوْط [with which one strikes]:* (A:) pl. **سِيَاطٌ**. (TA.) — And † *A place where water collects and stagnates:* (K:) pl. **أَسْوَاطٌ**. (TA.) — And † *A road, or track, of little width, between two elevations:* pl. **أَسْوَاطٌ** [or **سِيَاطٌ**?] and **أَسْوَاطٌ**: so in the A: but some say **سُوطٌ**, q. v. (TA.) — Also † *A kind of tent, of [goats'] hair.* (Ibn-El-Kelbee, TA voce **بَيْتٌ**, q. v.) — And **سَوْطٌ بِأَطْلٍ** † *Light entering from an aperture in a wall, in sunshine;* (K, TA;) also termed **خَبِطٌ بِأَطْلٍ**: but as some say, with **ش**. (TA: and it is mentioned with **ش** in art. شوط in the S, and again in the K.)

**مَسُوطٌ**; fem. with **ة**: see **سُوطٌ**.

**سَوَاطِي** The **شُرَطِي** [or officer of the prefect of police] who has with him the سوط [or whip]. (TA.)

**مَسُوطٌ** Mixed. (TA.) So in a trad. of 'Alee with Fátimih, [in which the former expresses the intimacy of her union with him, as though they two were one person,] **مَسُوطٌ لَحْمِيَا بَدْمِي وَنَحْبِي** † *Her flesh is blended and mixed with my blood and my flesh.* (TA.) You say also, **أَمْوَالُهُمْ مَسُوطَةٌ** † *Their possessions are mixed among them;* (AZ, S, K;) i. q. **مَسْتُوطَةٌ**. (M.)

**مَسُوطٌ**: see what next follows.

**مَسُوطٌ** A thing with which one mixes a thing, (S, M, K,) and stirs it about; (M;) i. e., a stick, or the like, used for that purpose; as also **مَسُوطٌ**. (K.) — A horse that will not put forth his power of running unless by means of the whip; (Ibn-'Abbád and K; and so in a copy of the S, on the authority of AO, but omitted in another

copy;) as though (TA) keeping it in store. (S, TA.)

**مَسْتُوطٌ**; fem. with **ة**: see **مَسُوطٌ**.

سوع

1. **سَاعَتِ الْإِبِلِ**, aor. **تَسُوعٌ**, (S, K,) inf. n. **سَوْعٌ**, (S,) *The camels were left to themselves, (S, K,) without a pastor;* (K;) as also **سَاعَتِ** with **تَسِيْعٌ** for its aor. and **سِيْعٌ** for its inf. n. (Sh.)

3. **عَامَلَهُ مَسَاوَعَةً** [He bargained with him for work by, or for, the hour,] is from **السَّاعَةُ**, like **السَّاعَةُ** from **السَّاعَةُ**. (S, K.) [See also the last sentence of the second paragraph of art. سعى.] [It is added in the S, that neither of them is used otherwise than thus: but accord. to SM one says also,] **سَاوَعَهُ**, inf. n. **سَوَاعٌ**, *He hired him, or took him as a hireling, for the hour.* (TA.)

4. **اسَاعَهُ** *He left to himself, or itself, left alone, or neglected, and lost, or destroyed, him, or it.* (K.) Er-Rághib says, [but why, I do not well see,] that the meaning of neglecting, or the like, is imagined as derived from **السَّاعَةُ**. (TA.) You say, **أَسَعْتُ الْإِبِلَ** *I left the camels to themselves, left them alone, or neglected them.* (S.) And **رُبٌّ نَاقَةٌ تَسِيْعٌ وَلَدَمًا حَتَّى تَأْكُلَهُ السَّبَاعُ** [Scarce, or many, a she-camel] *leaves to itself, or leaves alone, or neglects, her young one [so that the beasts of prey devour it].* (TA.) [See also 4 in art. سيع.] — **أَسُوعٌ** *He (a man, Zj) passed from سَاعَةٌ to سَاعَةٌ [i. e. time to time, or hour to hour]; (Zj, K;) as also اساع, inf. n. اسَاعَةٌ: (Zj, TA:) or he remained behind, or held back, or delayed, for a سَاعَةٌ [i. e. a time, or an hour].* (Ibn-'Abbád, K.)

**سَاعٌ**: see **سَاعَةٌ**, in two places.

**سَوْعٌ** and **سَوَاعٌ** i. q. **هَذِهِ**, as used in the phrase, **جَاءَنَا بَعْدَ سَوْعٍ مِنَ اللَّيْلِ** [He came to us after a period, or portion, of the night; or after about a third or fourth part of the night had elapsed, when men were asleep, or at rest, and the night, and the foot of the passenger, were still; or after a third part of the night]: (S, K:\*) or this phrase means *he come to us after a سَاعَةٌ [i. e. a short period, or an hour,] of the night.* (TA.)

**سَاعَةٌ** [An hour;] one of the divisions of the night and the day; (Lth, K, TA;) both of which together consist of four and twenty of those divisions; each of them, when they are of equal length, consisting of twelve such divisions; (TA;) [also termed **سَاعَةٌ فَلَكِيَّةٌ** (an astronomical hour; fifteen **دَرَجَاتٍ** of time; sixty minutes of time;) because **سَاعَةٌ** alone is often used in a vague sense, as meaning what is termed **سَاعَةٌ زَمَانِيَّةٌ**; i. e.] a time of night or of day: but used absolutely by the Arabs as meaning a time; a while; a space, or period; an indefinite [short] time; and a little while; (Msb;) a [short or] little portion, or division, [or space, or period,] of the night and of the day: (TA:) and **السَّاعَةُ** signifies the pre-

sent time: (S, K:) pl. سَاعَاتُ and سَاعٌ, (S, Mṣb, K,) [or the latter is rather a coll. gen. n. of which ساعة is the n. un.,] and سَوَاعٌ. (Mṣb.) It is used unrestricted in the Kur [vii. 32 and in other places], where it is said, لَا يَسْتَأْخِرُونَ سَاعَةً (Mṣb) They will not remain behind (Bd) for a time, or any while, (Mṣb,) or the shortest time: or they shall not seek to remain behind, by reason of intense terror. (Bd.) And so in a trad., where it is said, مَنْ رَاحَ فِي السَّاعَةِ الْأُولَى Whoso goeth in the first time; not in the first astronomical ساعة, for then it would necessarily mean that he who should come in the latter part thereof would be on a par with the former person, which is not the case. (Mṣb.) [سَاعَةٌ signifies, as shown above, For, or during, an hour: and awhile; for a little while; during a short time; as in the phrase,] جَلَسْتُ عِنْدَكَ سَاعَةً I sat with thee, or at thine abode, for a little while, or during a short time. (TA.) [And فِي سَاعَةٍ, In a short time: in a moment. And السَّاعَةَ, Now: just now: this moment. And سَاعَتُكَ, Then; at that time: or in that hour.] And مَدَّ سَاعَةً [A little while ago;] in the first time near to us: (K in art. انْف:) or this signifies السَّاعَةَ [expl. above]. (Zj, T and M in art. انْف.) [And مِنْ سَاعَتِهِ At the moment thereof; instantly. Hence, سَرَّ سَاعَةً An instantaneous poison.] — السَّاعَةُ also signifies † The resurrection; (S, K, TA;) the raising of mankind for the reckoning; also termed السَّاعَةُ الْكُبْرَى: (Er-Rághib, B:) or the time thereof: (K:) because of the quickness with which its reckoning will be accomplished: (TA:) or because it will come suddenly upon mankind, in a moment, and all creatures will die at one cry. (Zj, Az, TA.) Hence, in the Kur [liv. 1], اقْتَرَبَتِ السَّاعَةُ † The resurrection [or the time thereof] hath drawn nigh. (Jel, TA.) And [in vii. 186 and lxxix. 42,] يَسْأَلُونَكَ عَنِ السَّاعَةِ † They ask thee concerning the resurrection [or the time thereof]. (Bd, Jel, TA.) And [in xxxi. last verse and xliii. 85,] عِنْدَهُ عِلْمُ السَّاعَةِ † With Him is the knowledge of the resurrection, (TA,) or of the time thereof. (Bd, Jel.) — Also † The death of one generation; termed, for distinction, السَّاعَةُ الْوَسْطَى: as in the saying of Moḥammad, when he saw 'Abd-Allah Ibn-Uneys, إِنَّ يَطْلُ عُمَرُ هَذَا الْغُلَامِ تَرِيْمَتٌ † [If the life of this boy last long, he will not die until the death of the generation shall come to pass]: accordingly it is said that he was the last that died of the Companions. (Er-Rághib, B.) — Also † The death of any man; termed, for distinction, السَّاعَةُ الصَّغْرَى: as in the Kur [vi. 31], قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ † [They have suffered loss who disbelieved in, or denied as false, the meeting with God until, when death came to them suddenly]. (Er-Rághib, B.) — Also † Difficultly, distress, or affliction; and so † السَّاعُ. (TA.) — And † Distance, or remoteness. (TA.) — See also سَائِعٌ.

سَاعَةٌ سَوَاعَةٌ A severe, grievous, or distressing

[hour or time]; (S, K;) like the phrase تِلْكَ تِلْكَ. (S.)

سَوَاعٌ: see سَوَاعٌ. — Also, (S, K, [in the CK erroneously without tenween,]) and سَوَاعٌ, (Kh, K,) A certain idol (S, K) which belonged to the people of Noah, (S,) in whose time it was worshipped; then the deluge buried it, but Iblees exhorted it, and it was worshipped [again]; (K:) so says Lth; (TA;) then it became the property of [the tribe of] Hudheyl, (S, K,) and was at Ruhát, (S,) and pilgrimage was performed to it: (S, K:) or it belonged to [the tribe of] Hemdán: (Bd, TA:) Abu-l-Mundhir says, I have not heard the mention of it in the poems of Hudheyl: but one of the Arabs, in verse, mentions Hudheyl as paying devotion to it: (TA:) it is said that it had the form of a woman: (Har p. 362:) [if so, as a fem. proper name, it would be without tenween: but] it is mentioned in the Kur [lxxi. 22, and is there with tenween]. (TA.) [See also وَدٌ.]

هُوَ ضَائِعٌ سَائِعٌ He is left to himself, left alone, or neglected. (S, \* K, \* TA.) † سَاعَةٌ [is pl. of سَائِعٌ; and also signifies] In a state of perdition or destruction; perishing; or dying; in a pl. sense; like جَاعَةٌ as signifying جَائِعٌ, (K,) and طَاعَةٌ as signifying مُطِيعُونَ. (TA.)

سَائِعٌ: see the following paragraph.

سَائِعٌ A she-camel that leaves her young one so that the beasts of prey devour it: (Sh, K:) or a she-camel that goes away in the place of pasturing: (S:) belonging to this art. and to art. سِيعٌ, q. v. (K.) You say also, رَجُلٌ مَضِياعٌ مَسِياعٌ لِلْمَالِ [A man who is wont to neglect the camels or the like; or to leave them to themselves, or alone; or to lose them]; and accord. to A'Obeyd, مُضِيعٌ مُسِيعٌ. (S.)

### سوغ

1. سَاعٌ, (S, Mgh, Mṣb, K,) or سَاعٌ فِي الْحَنْتِ, (JK,) aor. يَسُوغُ, (S, Mṣb,) inf. n. سَوُغٌ (JK, S, Mgh, Mṣb, K) and سَوَاعٌ, or سَوَاعٌ, accord. to different copies of the K, (TA,) and سَوَاعَانٌ, (CK,) [not in my MS. copy of the K nor in the TA,] and مَسَاعٌ, (MA,) It (beverage, or wine, JK, S, K, or food, Mgh, or each of these, TA) [was easy and agreeable to swallow;] was easy of entrance into the fauces; (S, Mgh, Mṣb, K;\*) or passed the fauces easily and agreeably. (Bd in xiv. 20.) [See an ex. in a verse cited voce حَمِيمٌ.] — [Hence,] one says, † سَعُ فِي الْأَرْضِ مَا وَجَدْتَ مَسَاعًا † Enter thou into the land while thou findest a place of entrance. (TA.) — And سَاعُ فِعْلُ الشَّيْءِ † The doing of the thing was allowable; or passed for lawful. (Mṣb.) And سَاعٌ لَهُ مَا فَعَلَ † What he did was allowable to him; or passed for lawful to him. (S, K, TA.) — And سَاعُ النَّهَارِ † The day was, or became, easy. (TA.) — سَاعَتْ بِهِ الْأَرْضُ, (K,) inf. n. سَوُغٌ, (TA,) i. q. سَاخَتْ † [The ground, or earth, sank with him; or sank with him and swallowed him up, or enclosed him]. (AA, K,

TA.) — And سَاعَتْ النَّاقَةُ † The she-camel became apart, or alone, syn. شَدَّتْ, (K, TA,) or ran, syn. شَدَّتْ, (JK, and so in the CK and in my MS. copy of the K,) and went far away. (JK, TA.) — See also 4, in two places.

2. [سَوُغٌ is app., in its primary sense, syn. with أَسَاغَهُ: and hence what here follows.] — You say, سَوُغَهُ مَا أَصَابَ, (JK, TA,) inf. n. تَسْوِيغٌ, (JK,) † He made pleasant, or agreeable, to him what he attained: or, as some say, he left clear to him what he had attained. (TA.) — And سَوُغَهُ, (inf. n. as above, K,) † He made it allowable, lawful, or free, (S, Mṣb, K,) † لَهُ † to him. (S.) And سَوُغَهُ مَالًا † [He made property allowable, &c., to him]: so in the "Mufradát." (TA.) — And سَوُغَ لَهُ كَذَا † He gave him such a thing. (IDrd, K.) — [See also تَسْوِيغَاتٌ, below.]

4. اسَاغَهُ, (JK, Mṣb,) inf. n. اسَاغَةٌ, (JK,) or اسَاغٌ, (Mṣb,) said of God, (JK,) or of a man, (Mṣb,) [He made it easy and agreeable to swallow;] he made it easy of entrance into the fauces; (Mṣb;) [or made it to pass the fauces easily and agreeably;] namely, beverage [&c.: see 1, first sentence]; (JK;) as also † سَاغَهُ. (Mṣb.) — [Hence,] اسَاغَ لِي غَضِييَ [Make thou easy to me to swallow the thing that is choking me; or let me swallow it;] meaning † grant thou to me some delay, or respite; or act gently, or in a leisurely manner, towards me, or with me; (S, K;) and do not hurry me. (S.) — And اسَاغْتُهُ, (S, Mgh, Mṣb,) inf. n. as above, (S, Mṣb, TA,) I swallowed it: (Mṣb, and Jel in xiv. 20:) or I received it into my fauces easily (S, Mgh, and Bd in xiv. 20) and agreeably; (Bd ibid. ;) namely, beverage, or wine, (S, K,) or food, (Mgh,) or each of these; (TA;) and † سَوُغْتُهُ and سَوُغْتُهُ, aor. سَوُغٌ and سَوُغٌ, (S, K,) inf. n. سَوُغٌ and سَوُغٌ, (TA in art. سِيعٌ,) signify the same. (S, K.) — اسَاغَ فُلَانٌ فُلَانًا means † Such a one completed his affair by means of such a one, (Ibn-Buzurj, K, TA, [in the CK, ثَمَّ امْرُؤُهُ بِهِ is erroneously put for ثَمَّ امْرُؤُهُ بِهِ,]) and accomplished the object of his want by means of him: (Ibn-Buzurj, TA:) the case is that of one's desiring a certain number of men or of pieces of money of which one remains to complete the affair: when he obtains it, one says, اسَاغَ بِهِ. (Ibn-Buzurj, K.) — اسَاغَ أَخَاهُ He (a man, Lh) was born with his brother: (Lh, K:) or he was born [next, or immediately,] after his brother. (Ibn-'Abbád, K.) [See what next follows.]

سَوُغْتُهُ (K) and سَوُغْتُهُ (S, K) and هَذَا سَوُغٌ هَذَا mean † This is he who was born next after this, (S, K, TA,) or, as in the "Mufradát," immediately after this; (TA;) and the like is also said of the female: (K:) one says, هِيَ أُخْتُهُ سَوُغُهُ and سَوُغْتُهُ † [She is his sister that was born &c.], (S, TA,) as well as هُوَ أَخُوهُ سَوُغُهُ and سَوُغْتُهُ † [He is his brother that was born &c.]: or سَوُغٌ الرَّجُلِ means he who was born after the man, or near after him, though not his brother: and Fr

heard a man of Benoo-Temeem say **سَوْغُهُ**, and another of the same tribe say **سَوْغَتُهُ**, meaning *he who followed him*: (TA:) [the pl. of **سَوْغ** is **أَسْوَاغ**; and it is said that] **أَسْوَاغُ الرَّجُلِ** means *those who were born with the man in one case of childbirth, after him, no other childbirth having occurred between him and them*: (TA:) or *those born next after him*: (JK:) and **أَسْوَاغ** is a dial. var. thereof: but IF says that **هَذَا سَوْغٌ هَذَا** means *This is of the cast, mould, form, or fashion, of this*; and that the **س** may be a substitute for **ص**; as though the one were cast, moulded, formed, or fashioned, like the other: (TA:) and [in like manner] one says, **هَذَا سَيِّغٌ هَذَا** *this is proportionate to this, or of the proportion of this*. (TA in art. **سَيِّغ**.)

**سَوْغَةٌ**: see the next preceding paragraph in four places.

**سَوْغٌ** *A thing whereby one makes to enter easily into his fauces [and to pass down his throat] that which is choking him*. (S, M, K.) One says, **الماء سَوْغٌ الغصص** [*Water is that whereby one makes easy of entrance into the fauces and of passage down the throat the things that are choking him*]. (S.)

**سَائِغٌ**, applied to beverage, or wine, (JK, K, TA,) and food, (TA,) *Descending easily [and agreeably] down the throat*; (JK, M, K, TA, and Bq and Jel in xvi. 68 and Bq in xxxv. 13;) [or *easy and agreeable to swallow*]; *not choking*; (Jel in xvi. 68;) and **سَائِغٌ** signifies the same; (IDrd, K, TA;) and so **سَيِّغٌ**, applied to food [&c.]; (TA;) [and **مُسْتَسَائِغٌ**, accord. to Freytag, as from the K, in which I do not find it.]

**سَيِّغٌ**: see the next preceding paragraph.

**أَسْوَاغٌ**: see **سَائِغٌ**. [Freytag assigns to it also another signification, which belongs not to it, but to **سَوْغٌ**.]

**تَسْوِغَاتُ السَّلَاطِينِ** is a post-classical term, (O, K,) from **سَوْغَتُهُ لَهُ**, inf. n. **تَسْوِغٌ**, meaning "I made it allowable, lawful, or free, to him:" (O:) and what is meant by [the sing. of **تَسْوِغَاتُ** i. e.] **تَسْوِغٌ** is *The permission [of the Sultán] for the taking of that which is one's right, or due, on a particular account, with facilitation thereof to the taker*. (MF.)

**مَسَاغٌ** [*A place of easy entrance or passage for beverage, or food, into the fauces or throat*. — And hence,] † *A place of entrance into a land* [&c.]; as in a saying cited in the first paragraph of this art., q. v. (TA.) — And [hence] one says, **هَذَا لَا أَجِدُ لَهُ مَسَاغًا**; *This, I do not find to it a passage, or an [easy] entrance; or a way, or place, of entrance*. (TA.)

**سَائِغٌ**: see **مُسْتَسَائِغٌ**.

سوف

1. **سَافَ الشَّيْءُ**, aor. **يَسُوفُ** (S, M, M, K) and **يَسَافُ**, (M,) inf. n. **سَوْفٌ**; (S, M, K;) and so

**ساوفه**; (M, TA;) and **استافه**, (M, M, K,\*) inf. n. **استياف**; (S;) [and, accord. to Freytag, **سَوْفُهُ**; but he has not named his authority; if correct, probably having an intensive signification;] *He smelled the thing*. (S, M, M, K.) A poet says, (M, K,) namely, Ru-beh, (S, M, K.)

• **إِذَا الدَّلِيلُ اسْتَأَفَ أَخْلَاقَ الطَّرِيقِ** •  
[When the guide smells the natures of the roads to know whether he be pursuing the right course or deviating therefrom]. (S, M, M, K.) — [And hence, *He hunted*. (Freytag, from the Deewán el-Hudhaleeyeen.)] — **سَوْفٌ** is also *Syn. with صَبْرٌ*. (IAar, K.) You say, of a man, **سَافَ عَلَيْهِ**, inf. n. **سَوْفٌ**, *He endured it with patience*. (TK.) — **سَافَ**, (S, M, O, K,) aor. **يَسُوفُ** (S, O, K) and **يَسَافُ**, (O, K,) inf. n. **سَوْفٌ**, (M,) said of a man, (M,) and of cattle, (**مَالٌ**, M, O, K,) *He, or they, perished, or died*: (S, M, O, K;) or, said of cattle, *they had a murrain occurring among them*. (K.) — [**سَافٌ** expl. by Freytag in this art., as though having for its aor. **يَسُوفُ**, and meaning *He smote a person with a sword*, is a mistake, caused by a mistranscription (of **سَفْتُهُ** for **سَفْتُهُ**) in art. **سِفٌ** in some copies of the K.]

2. **سَوْفُهُ**, (S, M, K,) or **سَوْفُ بِهِ**, (M, K,) inf. n. **تَسْوِيفٌ**, (S, M, M, K,) *He said to him time after time* **سَوْفُ أَفْعَلُ** [*I will do such a thing*]; (S, M, K, TA;) derived from the particle **سَوْفٌ**: (IJ, M:) and hence, (M, K,) *he delayed, or deferred, with him; or put him off with promises*; *syn. with مَطْلَهُ; (S, M, K, TA;) *saying أَفْعَلُ سَوْفٌ*; (TA;) or *promising to be faithful to his engagement*; (M, K;) mostly used in relation to a promise that is not to be fulfilled; as is said by Ibn-Abi-Hadeed: (MF, TA:) and **ساوفه** signifies [the same, as is implied in the M, being *syn. with*] **مَاطَلُهُ**: see an ex. in a verse cited voce **سَوْفٌ**, last sentence. (TA.) **التَّسْوِيفُ** is [also expl. as] *Syn. with التَّأَخِيرُ* [app. as meaning *the postponing, putting off, delaying, or deferring, anything*]. (TA.) [And it is implied in art. **عَظْبُ** of the TA that it is *Syn. with التَّصْبِيرُ* and **التَّصْبِيرُ**: so that you say, **سَوْفُهُ عَلَيْهِ**, meaning *He inured, or accustomed, him to it; and made him to endure it with patience*: see **سَافَ عَلَيْهِ**, above.] — You say also, **سَوَّقْتُهُ أَمْرِي**, meaning *I made him (a man) to have the ordering and deciding of my affair, or case*, (S, K,) *to do what he would*: (S:) and so **سَوَّقْتُهُ**. (TA.) — See also 1, first sentence.*

3. **سَافَهُ**: see 1: — and 2: — Also i. q. **سَافَهُ** [*He spoke, or discoursed, secretly to him or with him; or acquainted him with a secret*]. (K.) — And **سَافَ الْمَرْأَةَ** i. q. **ضَاجَعَهَا** [*He slept with the woman in, or on, one bed*]. (K.)

4. **اسَافَ**, (S, M, K,) inf. n. **إِسَافَةٌ**, (TA,) said of a man, (S, M,) *His cattle perished, or died*: (S, K:) or *he had murrain occurring among his cattle*: so in a verse of Tufeyl, cited voce **إِسْتَرْخَى**, in art. **رَخُو**. (M.) [Hence,] one says, **أَسَافَ حَتَّى السَّوَافِ**, (AA, S, Meyd, K,) or **السَّوَافِ**, (As, Meyd,) [*He had murrain among his cattle*

*until he did not complain of the murrain*:] a prov., (Meyd,) applied to him who has become accustomed to casualties; (S, K;) or to him who has become inured to calamities, (A'Obeyd, Meyd, A,) so that he is not impatient of the vicissitudes of fortune. (A'Obeyd, Meyd.) — **اسَافَ الْوَالِدَانِ** *The two parents lost their child by his death*: in which case, the child is said to be **مَسَافٌ**; and his father, **مُسَيِّفٌ**; and his mother, **مُسَيِّفَةٌ**. (Ibn-'Abbád, K.) — **اسَافَهُ اللَّهُ** *God destroyed him, or took away his life*. (M.) — **اسَافَ الْخَرَزُ** i. q. **خَرَمَهُ** [i. e. *He spoiled the sewing of the skin, or hide; as when one uses a thick instrument for sewing or perforating, and a thin thong; or as when one rends two stitch-holes into one*]. (M.) And **اسَافَ الْخَارِزُ** *The sewer of a skin, or hide, perforated, or sowed, in such a manner that the two stitch-holes became rent [into one]*. (A'Obeyd, K.)

8: see 1, first and second sentences.

**سَافٌ** *Any row, or course*, (S, M, L, K, TA,) [i. e.] *a single row, or course*, (Mgh,) *of bricks*, (S, M, Mgh, L, K, TA,) or (so in the Mgh, but in the TA "and") *of clay*, (Mgh, TA,) *of a wall*, (S, Mgh, K, TA,) or in a wall, (TA,) or in a building; (M, L, TA;) as also **مَدْمَاكٌ**: (TA:) pl. of pauc. **أَسْفٌ** [formed by transposition, like **أَدْرٌ** pl. of **دَارٌ**], (L,) and **سَافَاتٌ**: (Mgh:) Lth explains **سَافَاتُ** as signifying *what is between the سَافَاتُ of the building*: its **ا** is originally **و**. (TA.) [**سَافَةٌ** mentioned by Freytag as signifying "a single series of stones in a wall," on the authority of the K, I do not find there, nor in any other lexicon.] — Also *A certain bird, that preys*. (M.)

**سَوْفٌ**, for which one also says **سَفٌ**, (M, Mughnee, K,) rejecting the medial radical letter, (M, Mughnee,) and **سَوٌ**, (M, Mughnee, K,) rejecting the final radical, (M, Mughnee,) and **سِيٌ**, (M, Mughnee, K,) rejecting the final radical and changing the medial into **ي** for the purpose of alleviation [of the utterance], (M, Mughnee,) and accord. to the **لِ سَا**, (TA,) is a particle, (IJ, M, K,) denoting inception; (K;) or a word denoting **تَنْفِيسٌ**, (Sb, S, M, K,) i. e. amplification, because it changes the aor. from the strait time, which is the present, to the ample time, which is the future; (Mughnee voce **سَس** [q. v.];) i. e., denoting **تَنْفِيسٌ** with respect to that which has not yet happened; (Sb, S, K;) and postponement; (M;) and is used in terrifying and threatening and promising; (IDrd, K;) or it is a word denoting promising or threatening: (M, K;) it is *syn. with سَس* accord. to some, or has a larger meaning than this latter accord. to others. (Mughnee.) You say, **سَوْفُ أَفْعَلُ** [*I will do such a thing*]. (Sb, S.) And one may not introduce a separating word between it and its verb, [except in a case mentioned in what follows,] because it occupies the place of the **س** in **سَفْعَلٌ** [&c.]. (Sb, S.) [But] it is distinct from **سَس** by its [sometimes] having **ل** prefixed to it; as in [the phrase in the Kur xciii. 5], **وَلَسَوْفَ يُعْطِيكَ**, **رَبُّكَ قَتَرَضَى** [*And thy Lord will give thee, and thou wilt be well pleased*]: (Mughnee:) in this phrase, [however,] the **ل** is [considered as] pre-



fixed to the verb, not to the participle: (M:) or the phrase is elliptical, for **لَأَنْتَ سَوْفَ يُعْطِيكَ**. (Bd.)

And it is distinct from **س** in this, that it is sometimes separated [from its verb] by a verb divested of government both as to the letter and the meaning; as in the saying,

\* **وَمَا أُدْرِي وَسَوْفَ إِخَالُ أُدْرِي**  
\* **أَقَوْمُ آلِ حِصْنِ أَمْرٍ نِسَاءً**

[And I know not, but I shall, I think, know, whether the family of *Ḥiṣn* be a company of men or women]. (Mughnee.) — When you desire to make it a subst., [i. e. to use it as a subst.,] you make it to have tenween [when it is indeterminate]. (IDrd, K.) IDrd cites as an ex.,

\* **إِنَّ سَوْفًا وَإِنَّ تَيْتًا عَنَاءً**

[Verily **سَوْف** and verily **تَيْت** are a nearness]: but one reading is **إِنَّ لَوًّا**; and another, **إِنَّ تَيْتًا**; and there is no such reading as **سَوْفًا**. (O, TA.) One says also, **فَلَانٌ يَقْتَاتُ السَّوْفَ** [lit. Such a one feeds upon the word **سَوْف**]; meaning † Such a one lives by means of things hoped for: (S, K, TA:) and in like manner, **مَا قُوْتُهُ إِلَّا السَّوْفَ** [lit. His food is not anything but, or other than, the word **سَوْف**]. (A, TA.) — In the following verse of Ibn-Muḥbil, cited by Sb,

\* **لَوْ سَاوَفْتَنَا بِسَوْفٍ مِنْ تَحِيَّتِهَا**  
\* **سَوْفَ الْعَيُوفِ لِرَاحِ الرِّكْبِ قَدْ قَبَعَا**

[Had she put us off with a **سَوْف** as part of her greeting, with the putting off even of such as is affected with dislike, the riders had gone contented], **سَوْف** is put in the accus. case [for **مُسَاوَفَةٌ**, i. e.] as an inf. n. with the augmentation [meaning the augmentative letters] rejected. (M.)

**سَيْفَةٌ**: see **مَسَافَةٌ**, in two places.

**قَتَّامٌ** The [cucumber commonly called] **سَوَافٍ** [q. v.]: (M, K, TA:) so says AHn, (M, TA,) on the authority of Et-Ṭoosee. (TA.) — See also what next follows.

**سَوَافٍ** and **سَوَافٍ**; with damm accord. to Aḡ, and so, he says, all the names of diseases, as **نَحَازٌ** and **دُكَاعٌ** and **قَلَابٌ** and **خَمَالٌ** [ &c. ]; accord. to AA, not so, but with fet-ḥ, and in like manner said 'Omárah Ibn-'Aḳeel; (S;) or none relates it with fet-ḥ except AA, and his relation is nought; (IB;) *Disease of cattle, and death thereof*: (S:) or each signifies *death among mankind and cattle*: (M:) or the latter, *a mortality, or murrain, among camels*; or so the former: or the latter, *a mortality among mankind and cattle*: (K:) and the former, *disease of camels*; (AHn, M, K;) and so the latter. (K.) One says, **وَقَعَ فِي الْبَالِ سَوَافٍ** [or **سَوَافٍ**] *Death [or a murrain] happened among the cattle.* (S.)

**مَسَافٍ** The nose: because one smells (**يَسَافٍ**, K, i. e. **يُشَمُّ**, TA) with it: (K:) so in the Moḥeet. (TA.) — See also **مَسَافَةٌ**, in two places.

**مَسَافٍ** A child taken from his parents by death: see 4. (Ibn-'Abbád, K.)

**مُسَيْفٍ** A man whose cattle have died. (TA.) — And A father having lost his child by death: see 4. (Ibn-'Abbád, K.)

**مَسَافَةٌ** [properly *A place of smelling*: — and hence,] † *Distance*: (S, K, TA;) and † **مَسَافٍ** and † **سَيْفَةٌ** signify the same in this sense [or in others here following]: (K:) [*a space, or tract, or an extent, over which one journeys*: originally *a place of smelling of the guides, in order that they may know whether it be far or near, out of the way or in the right way*: (A, TA:) or a [*desert, or such as is termed*] **مَعَاذَةٌ**: (M:) said to be from **سَافٍ** meaning “he smelled the thing;” for the guide smells the dust of the place wherein he is; and if he smell the odour of urine and dung of camels, he knows that he [or some other] has traversed it; but otherwise, not: (Mḡb:) or because the guide, when he is in a desert, (S, M, K,) and has lost his way therein, (M,) smells its dust, (S, M, K,) in order that he may know, (S, K,) or and thus knows, (M,) whether he be in the right way, (S, M, K,) or not: (S, K:) then, by reason of frequency of usage of this word [as meaning “a place of smelling of the guides”] it became a term for “distance:” (S, K:) pl. **مَسَاوِفٌ** (A, TA) and **مَسَافَاتٌ**. (Mḡb.) One says, **كَمْ سَيْفَتِهَا** † [*How long is the distance, or how much is the extent, of this land?*]. (TA.) And **بَيْنَهُمْ مَسَافَةٌ بَعِيدَةٌ** † [*Between them is a far-extending distance or space*]. (Mḡb.) And **بَيْنَنَا مَسَافَةٌ عِشْرِينَ يَوْمًا** † [*Between us is the distance, or space, of twenty days*]. (TA.) — In the following saying of Dhur-Rummeh, it is doubly tropical:

\* **وَأَبْعَدُهُمْ مَسَافَةَ غَوْرِ عَقْلٍ**  
\* **إِذَا مَا الْأَمْرُ ذُو الشُّبُهَاتِ عَلَا**

†† [*And the furthest of them in the extent of the depth of intelligence when the affair, or case, in which are dubiousnesses overcomes and is onerous*]. (A, TA.)

**مُسَوِّقٌ** One who does what he will, [as though he said time after time **سَوْفَ أَفْعَلُ**] whom no one will make to turn back. (K.) — And, with **س**, A woman who will not comply with the desire of her husband when he calls her to his bed, and strives with him to repel him in respect of that which he desires of her, and says **سَوْفَ أَفْعَلُ**: such is said, in a trad., to be cursed. (TA.) — Also, with **س**, A well (**رَكِيَّةٌ**) of which one says, *Water will be found* (**سَوْفَ يُوْجَدُ**) in it: or of which the water is smelt (**يُسَافُ**), and disliked, and loathed. (Ibn-'Abbád, Z, K.) — And, without **س**, *Very patient or enduring*. (TA.)

**مُسْتَأْفٍ** A place of smelling, or that is smelt. (O, K.)

**مُسَيْفٍ** A mother having lost her child by death: see 4. (Ibn-'Abbád, K.)

**إِنِّهَا لِمَسَاوِفَةٌ لِلسَّيْرِ** [app. referring to a she-camel] *Verily she is one that has ability for journeying*. (M.)

## سوق

1. **سَاقٌ** **الْمَاشِيَةِ** (S, K,) or **النَّعَمِ**, (Mgh,) or **الدَّابَّةِ**, (Mḡb,) aor. **يُسَوِّقُ**, (S, Mgh, Mḡb,) inf. n. **سَوَّقٌ** (S, Mgh, Mḡb, K) and **سَيَّاقٌ**, (S, [so in both of my copies, but it is said in the JK that this latter is used in relation to death, and such is generally the case,]) or **سَحَابٌ**, (TA, [but this I have not found elsewhere, and I doubt its correctness,]) and **سَيَّاقَةٌ** and **مَسَاقٌ**, (O, K, TA,) *He drove the cattle [or the beast]; he urged the cattle [or the beast] to go*; (Mgh;) and † **اسْتَأْفَا** signifies the same, (S, K,) as also † **اسَاقَهَا**, and † **سَوَّقَهَا**; (TA;) or **تَسَوَّقِي**, the inf. n. [of this last], signifies the *driving well*: (KL:) [and accord. to Freytag, † **استساق**, followed by an accus., signifies the same as **سَاقٌ** as expl. above; but for this he names no authority.] Hence, in the Kur [lxxv. 30] **إِنِّي رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ** (TA) i. e. *To thy Lord, and his judgment, on that day, shall be the driving*. (Bd, Jel.) And the saying, in a trad., **لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ** **يُسَوِّقُ النَّاسَ بَعْصَاهُ** [properly rendered *The resurrection, or the hour thereof, shall not come to pass until a man come forth from the tribe of Kaḥṭán driving the people with his staff*], allusive to his having the mastery over them, and their obeying him; the staff being mentioned only to indicate his tyrannical and rough treatment of them. (TA.) [And hence the saying, **سَاقَ عَلَيَّ فُلَانًا** † *He urged such a one to intercede for him with me*.] — [Hence also,] **سَاقَهُ الْقَدْرُ إِنِّي مَا قَدَّرَ لَهُ** † [*Destiny drove him, or impelled him, to that which was destined for him*]. (TA.) [And in like manner one says of desire, &c.] — And **إِنِّي سَاقٌ** **الْمَرْأَةَ مَهْرَهَا**, (K,) or **صَدَاقَهَا**, (S, Mḡb,) inf. n. **سَيَّاقٌ**; (TA;) and † **اسَاقَهَا**; (Mḡb, K;) † *He sent to the woman her dowry*; (K, TA;) or *conveyed it, or caused it to be conveyed, to her*; (Mḡb;) though consisting of dirhems or deenárs; because the dowry, with the Arabs, originally consisted of camels, which are driven. (TA.) And hence, **مَا سَعَتْ إِثْيَا**, meaning † *What didst thou give her as her dowry?* occurring in a trad.; or, as some related it, **مَا سَعَتْ مِنْهَا**, i. e. *What didst thou give for her, or in exchange for her?* (TA.) And **سَاقَ إِلَيْهِ الشَّيْءُ** † [*He made, or caused, the thing to go, pass, or be conveyed or transmitted, to him; he sent to him the thing*]. (M and K in art. اتى.) And **سَاقَ إِلَيْهِ خَيْرًا** † [*He caused good, or good fortune, to betide him*]. (TA.) And **سَاقَ لِأَرْضِهِ أَيْتًا** † [*He made a rivulet, or a channel for water, to run to his land*]. (M in art. اتى.) — [Hence likewise,] **سَاقَتِ الرِّيحُ السَّحَابَ** † [*The wind drove along the clouds*]. (S,\* TA.) — [And **سَاقَ الْحَدِيثَ**, inf. n. **سَيَّاقٌ** and **سَوَّقٌ** and **مَسَاقٌ**, † *He carried on the narrative, or discourse*.] You say, **فُلَانٌ يَسَوِّقُ الْحَدِيثَ أَحْسَنَ سَيَّاقٍ** † [*Such a one carries on the narrative, or discourse, in the best manner of doing so*]. (Mgh, TA.) And **إِنَّكَ يَسَاقُ الْحَدِيثَ** † [*To thee as its object the narrative, or discourse, is carried on*]. (TA.) And **كَلَامٌ مَسَافَةٌ إِلَى كَذَا** † [*Speech whereof the*

carrying-on is pointed to such a thing]. (TA.) And **سَوَّقَهُ عَلَى الْحَدِيثِ** عَلَى سَوِّقِهِ † [I uttered to thee the narrative, or discourse, after the proper manner of the carrying-on thereof]. (TA.) [In like manner also one says,] **سَاقَ الْأُمُورَ أَحْسَنَ** † [He carried on, or prosecuted, affairs, or the affairs, in the best manner of doing so]. (A in art. حوِّد.) — **سَوَّقَ الْمَعْلُومَ مَسَاقَ غَيْرِهِ** [from سَاقَ الْحَدِيثِ expl. above] means † The asking respecting that which one knows in the manner of one's asking respecting that which he knows not: a mode of speech implying hyperbole: as when one says, **أَوْجُهَكَ هَذَا أَمْرٌ بَدْرٌ** [Is this thy face or a full moon?]. (Kull p. 211.) — **سَاقَ** said of a sick man, (K,) and **سَاقَ نَفْسَهُ**, [app. thus originally,] (Ks, Mṣb, TA,) and **سَاقَ بِنَفْسِهِ**, (TA,) aor. **يَسُوقُ**, (Ks, S, O, Mṣb, TA,) inf. n. **سَيَاقٌ**, (S, O, Mṣb, K,) originally **سَوَاقٌ**, (TA,) and **سَوَّقَ** (O, K) and **سَوَّوَقَ**, (TA,) † He cast forth, or vomited, his soul; (Ks, TA;) he gave up his spirit; or was at the point of death, in the agony of death, or at the point of having his soul drawn forth; (S, O, Mṣb, TA;) or he began to give up his spirit, or to have his soul drawn forth. (K.) You say, **رَأَيْتَ فَلَانًا يَسُوقُ** † I saw such a one giving up his spirit at death. (S, O, TA.) And **رَأَيْتَ فَلَانًا بِالسُّوقِ** [or **فِي السِّيَاقِ**, as in the Mṣb,] † I saw such a one in the act [or agony] of death; and **يَسَاقُ** [having his soul expelled], inf. n. **سَوَّقٌ**: **إِنَّ نَفْسَهُ لَتَسَاقُ** † [Verily his soul is being expelled]. (Ish, TA.) = **سَاقَهُ**, (K,) first pers. **سَقَّتُهُ**, (S,) aor. as above, inf. n. **سَوَّقٌ**, (TA,) also signifies **He hit, or hurt, his** (another man's, S) **سَاقَ** [or shank]. (S, K.)

2. **سَوَّقَ**, inf. n. **تَسْوِيقٌ**: see 1, first sentence. — **سَوَّقَ فَلَانًا أَمْرَهُ** † He made such a one to have the ruling, or ordering, of his affair, or case. (Ibn-'Abbād, K.) — See also 5. = Said of a plant, (TA,) or of a tree, (K,) more properly of the former, (TA,) † **It had a سَاقَ** [i. e. stem, stock, or trunk]. (K, TA.)

3. **سَاقَهُ** He vied, or competed, with him, in driving: (K: [in the CK, for **السُّوقِ** is put **فِي السُّوقِ**]) or he vied, or competed, with him to decide which of them twain was the stronger; from the phrase **قَامَتِ الْحَرْبُ عَلَى سَاقِ**. (S.) [Hence,] one says **بَعِيرٌ يَسَاقُ الصَّيْدَ** † [A camel that vies with the animals of the chase in driving on, or in strength]. (JK, Ibn-'Abbād, O, K, TA.) — **مَسَاقَةٌ** is also *syn. with* **مَتَابَعَةٌ** [app. as meaning † The making to be consecutive, or successive, for it is added,] as though driving on one another, or as though one portion were driving on another. (TA. [See 6, its quasi-pass.].) — [Freytag also assigns to **سَاقَ** the meaning of *He, or it, followed* (*secutus fuit*), as on the authority of the Ḥamāseh; but without pointing out the page; and it is not in his index of words explained therein.]

4: see 1, in two places. — **أَسَقَّتُهُ إِبِلًا** I made him to drive camels: (K:) or I gave to him

camels, to drive them: (S, TA:) or † I made him to possess camels. (TA.)

5. **تَسَوَّقَ الْقَوْمَ** The people, or party, [trafficked in the سوق, or market; or] sold and bought: (S, TA:) the vulgar say **سَوَّقُوا**. (TA.)

6. **تَسَاوَقَتِ الْإِبِلُ** † The camels followed one another; (Az, O, Mṣb, K, TA;) and in like manner one says **تَتَاوَدَتِ**; (O, K,\* TA;) as though, by reason of their weakness and leanness, some of them held back from others. (TA.) And **تَسَاوَقَتِ الْغَنَمُ** † The sheep, or goats, pressed, one upon another, (K,) or followed one another, (O,) in going along, (O, K,) as though driving on one another. (O.) [See also 7.] — The lawyers say, **تَسَاوَقَتِ الْخَطْبَتَانِ**, meaning † [The two demandings of a woman in marriage] were simultaneous: but [Fei says] I have not found it in the books of lexicology in this sense. (Mṣb.)

7. **انْسَاقَتِ الْهَاشِيَةُ** The cattle went, or went along, being driven; [or as though driven; or drove along;] quasi-pass. of **سَاقَهَا**. (S, TA.) And **انْسَاقَتِ الْإِبِلُ** [has the like signification: or means] † The camels became consecutive. (TA. [See also 6.])

8: } see 1, first sentence.  
10: }

**سَاقٌ** The shank; i. e. the part between the knee and the foot of a human being; (Mṣb;) or the part between the ankle and the knee (K, TA) of a human being; (TA;) the **سَاقُ** of the human foot: (S, TA:) and [the part properly corresponding thereto, i. e. the thigh commonly so called, and also the arm, of a beast;] the part above the **وَضِيفِ** of the horse and mule and ass and camel, and the part above the **كُرَاعِ** of the ox-kind and sheep or goat and antelope: (TA:) [it is also sometimes applied to the shank commonly so called, of the hind leg, and, less properly, of the fore leg, of a beast: and to the bone of any of the parts above mentioned: and sometimes, by synecdoche, to the hind leg, and, less properly, to the fore leg also, of a beast: it generally corresponds to **ذِرَاعِ**: of a bird, it is the thigh commonly so called: and sometimes the shank commonly so called: and, by synecdoche, the leg:] it is of the fem. gender: (Mṣb, TA:) and for this reason, (TA,) the dim. is **سَوَيْقَةٌ**: (Mṣb, TA:) the pl. [of mult.] is **سَوَاقٌ** (S, Mgh, O, Mṣb, K) and **سَيَاقَانِ** and [of pauc.] **أَسَوَاقٌ**, (S, O, K,) the **و** in this last being with **ا** in order that it may bear the **ḍammeh**. (O, K.) A poet says,

\* **لِلْفَتَى عَقْلٌ يَعْيشُ بِهِ**  
\* **حَيْثُ تَهْدِي سَاقَهُ قَدَمُهُ**

meaning *The young man has intelligence whereby he lives when his foot directs aright his shank.* (IAḡr, TA.) And one says of a man when difficulty, or calamity, befalls him, **كَشَفَ عَنْ سَاقِهِ** [lit. *He uncovered his shank; meaning † he prepared himself for difficulty*]: so says IAmb: and hence, he says, (TA, [in which a similar explanation is cited from ISd also,]) they mention the **سَاقَ** when they mean to express the difficulty of

a case or an event, and to tell of the terror occasioned thereby. (K, TA.) Thus, the saying **يَوْمَ يُكْشَفُ عَنْ سَاقِي** (S, K, TA,) in the Kur [lxviii. 42], (S, TA,) [lit. *On a day when a shank shall be uncovered,*] means † *on a day when difficulty, or calamity, shall be disclosed.* (I'Ab, Mujāhid, S, K, TA.) It is like the saying, **قَامَتِ الْحَرْبُ عَلَى سَاقِي** (S, TA,) which means † *The war, or battle, became vehement,* (Mṣb in this art. and in art. **حَرْبُ**;) so that safety from destruction was difficult of attainment: (Id. in art. **حَرْبُ**;) and **كَشَفَتِ الْحَرْبُ عَنْ سَاقِي**, [as also **شَجَّرَتْ عَنْ سَاقِي**,] i. e. † *The war, or battle, became vehement.* (Jel in lxviii. 42.) And in like manner, **وَأَلْتَفَتِ أَلْسَانِي بِالسَّاقِي** (K, TA,) in the Kur [lxxv. 29], (TA,) means † *And the affliction of the present state of existence shall be combined with that of the final state:* (K, TA:) or it means when the [one] leg shall be inwrapped with the other leg by means of the grave-clothes. (TA.) One says also, **قَامَ الْقَوْمُ عَلَى سَاقِي** † *The people or party, became in a state of toil, and trouble, or distress.* (TA.) And **قَرَعَ لِلْأَمْرِ سَاقَهُ**, [originating from one's striking the shin of his camel in order to make him lie down to be mounted; lit. *He struck his shank for the affair;*] meaning † *he prepared himself for the thing, or affair;* syn. **تَشَمَّرَ**: (JK:) or *he was, or became, light, or active, and he rose, or hastened, to do the thing;* or † *he applied himself vigorously, or diligently, or with energy, to the thing, or affair;* i. q. **شَمَّرَهُ** [q. v.]; (TA;) or **تَجَرَّدَ لَهُ**. (A and TA in art. **قَرَعَ** [q. v.: see also **ظَنَّبُوبٌ**, in several places].) [It is also said that] **أَوْهَتْ بِسَاقِي** means **كَدْتُ** [i. e. *I nearly, or almost, did what I purposed:* but this explanation seems to have been derived only from what here, as in the TA, immediately follows]: Kūrṭ says, describing the wolf,

\* **وَلِكِنِّي رَمَيْتُكَ مِنْ بَعِيدٍ**  
\* **فَلَمْ أَفْعَلْ وَقَدْ أَوْهَتْ بِسَاقِي**

[i. e., app., *But I shot at thee from afar, and I did not what I purposed, though it (the shot, the رمية, I suppose, being meant to be understood,) maimed a shank: which virtually means, though I nearly did what I purposed:* the poet, I assume, says **أَوْهَتْ بِسَاقِي** for the sake of the measure and rhyme, for **أَوْهَتْ سَاقًا**: see what is said, in the explanations of the preposition **بِ**, respecting the phrase **وَأَمْسَحُوا بِرُؤْسِكُمْ**. (TA.) — By a secondary application, **سَاقٌ** signifies † [A greave; i. e.] *a thing that is worn on the سَاقَ* [or shank] of the leg, made of iron or other material. (Mgh.) — Also † [The stem, stock, or trunk, i. e.] the part between the **أَصْلُ** [here meaning root, or foot, (though it is also syn. with **سَاقَ** in the sense in which the latter is here explained,)] and the place where the branches shoot out; (TA;) or the support; (Mṣb;) or the **جَذَعُ**; (S, K;) of a tree, or shrub: (S, Mṣb, K, TA:) pl. [of mult.] **سَوَاقٌ** (Mṣb, TA) and **سَوُوقٌ** and **سَوُوقٌ** and **سَوُوقٌ**

and [of pauc.] أُسُوُق and أُسُوُق. (TA.) It is related in a trad. of Mo'awiyeh, that a man said, I applied to him to decide in a litigation with the son of my brother, and began to overcome him therein; whereupon he said, Thou art like as Aboo-Duwád says,

\* أَنَّى أُتِيحَ لَهُ حِرْبَاءَ تَنْضِبَةٍ \*  
\* لَا يُرْسِلُ السَّاقَ إِلَّا مُمَسِّكًا سَاقًا \*

[Whencesoever, or however, a preparation is made for him, to catch him, he is like a chameleon of a tree of the kind called تَنْضِبُ, he will not loose the stem thereof unless grasping a stem]: he meant that no plea of his came to nought but he clung to another; likening him to the chameleon, which places itself facing the sun, and ascends half-way up the tree, or shrub, then climbs to the branches when the sun becomes hot, then climbs to a higher branch, and will not loose the former until it grasps the other. (O, TA.)\* — [Hence, perhaps, as it seems to be indicated in the O,] one says, وَوَدَّتْ فُلَانَةٌ ثَلَاثَةَ بَنِينَ عَلَى سَاقِي (K, [in the copies of which, however, I find ثَلَاثُ put for ثَلَاثَةٌ,]) or عَلَى سَاقِي وَاحِدَةٍ (O, i. e. † Such a woman brought forth three sons, one after another, without any girl between them: (S, O, K, TA:) so says ISk: and وَوَدَّتْ فُلَانَةٌ ثَلَاثَةَ بَنِينَ عَلَى سَاقِي, i. e. † Three children were born to such a one, one after another. (TA.) And بَنَى الْقَوْمَ بُيُوتَهُمْ عَلَى سَاقِي وَاحِدَةٍ [The people, or party, built their houses, or constructed their tents, in one row or series]. (TA.) — سَاقٍ also signifies † The soul, or self; syn. نَفْسُ: hence the saying of 'Alee (in the war of the [schismatics called] شُرَاة), لَا بُدَّ لِي مِنْ قِتَالِهِمْ وَلَوْ تَلَفْتُ سَاقِي, † [There is not for me any way of avoiding combating them, though my soul, or self, should perish by my doing so]. (Abu-l-'Abbás, O, TA.) So too in the saying, قَدَحَ فِي سَاقِهِ [as though meaning † He cankered his very soul]: (IAar, TA in art. قَدَحَ:) [or] he deceived him, and did that which was displeasing to him: (L in that art.): or † he impugned his honour, or reputation; from the action of canker-worms (قَوَادِح) cankering the stem, or trunk, of a shrub, or tree. (A in that art.) — سَاقِي حَرِيٍّ [is said to signify] The male of the قَمَارِي [or species of collared turtle-doves of which the female is called قَمَرِيَّة (see قَمَرِي)]; (S, Mgh, K;) i. e. the وَرْشَانُ: (S, Mgh, K;) the former appellation being given to it as imitative of its cry: (As, K;) it has neither fem. nor pl.: (AHát, TA:) or السَّاقِي is the pigeon; and الحَرِيُّ, its young one: (Sh, K:) the poet Ibn-Harmeh uses the phrase كَسَاقِي أَبْنِ حَرِيٍّ. (O, TA.) [See more in art. حَرِيٍّ.]

سَاقِي: see سَاقِي.

سُوُق [A market, mart, or fair;] a place in which commerce is carried on; (ISd, Mgh, TA;) a place of articles of merchandise: (Mgh, TA:) so called because people drive their commodities thither: (TA:) [in the S unexplained, and in the K only said to be well-known:] of the fem. gender, and masc., (S, Mgh, Mgh, K,\*) the former in the

dial. of the people of El-Hijáz, and the latter in that of Temeem, (S and Mgh voce زُقَاتٌ, q. v.,) the former the more chaste, or the making it masc. is a mistake: (Mgh:) pl. أُسُوُق: (TA:) the dim. is سُوُقِيَّة [with ة, confirming the opinion of those who hold سُوُق to be only fem.]: also signifying merchandise, syn. تِجَارَةٌ; as in the phrase, جَاءَتْ سُوُقِيَّة [Merchandise came]. (TA.) — [Hence,] سُوُقُ الْحَرْبِ † The thickest, or most vehement part (حَوْمَةٌ) of the fight; (S, K, TA;) and so سُوُقِيَّة † الْحَرْبِ; i. e. the midst thereof. (TA.)

سُوُق Length of the shanks: (S, K:) or beauty thereof: (K:) or it signifies also beauty of the shank. (S.)

سَاقَةٌ † The rear, or hinder part, of an army: (S, Mgh, K, TA:) pl. of سَاقِي; being those who drive on the army from behind them, and who guard them: (TA:) or as though pl. of سَاقِي, like as قَادَةٌ is of قَائِدٌ. (Mgh.) And hence, سَاقَةٌ الْحَاجِّ † [The rear of the company of pilgrims]. (TA.)

سُوُقَةٌ † A subject, and the subjects, of a king; (K, TA;) so called because driven by him; (TA;) contr. of مَلِكٌ; (S, Mgh, Mgh;) whether practising traffic or not: (Mgh:) not meaning of the people of the أُسُوُق [or markets], as the vulgar think; (Mgh;) for such are called سُوُقِيُونَ, sing. سُوُقِيٌّ: (Ham p. 534:) it is used alike as sing. and pl. (S, Mgh, Mgh, K) and dual (Mgh, Mgh) and masc. and fem.: (S, K:) but sometimes it has سُوُق for its pl. (S, K.) — سُوُقَةُ الطَّرِثُوثِ [in the CK, erroneously, التَّرِثُوثِ] The part of the [plant called] طَرِثُوثٌ that is below the نَكْعَةُ [or نَكْعَةٌ, which is the head from the top to the extent of a finger, or the flower at the head thereof]; (O, K;) sweet and pleasant: so says Ibn-'Abbád: (O:) AHn says [of the طَرِثُوثِ], it is like the penis of the ass, and there is no part of it more pleasant, nor sweeter, than its سُوُقَةٌ; which is in some instances long; and in some, short. (TA.) — See also سُوُقٌ, last sentence.

سُوُقِيٌّ [Of, or relating to, the سُوُق, or market]. Its pl., سُوُقِيُونَ, means The people of the سُوُق (Ham p. 534.) — [Hence,] أُدِيرُ سُوُقِيٌّ A skin, or hide, prepared, or dressed; in a good state: or not prepared or dressed: it is ascribed to the vulgar: and there is a difference of opinion respecting it: the second [explanation, or meaning,] is that which is commonly known. (TA.)

سُوُقِيٌّ Meal of parched barley (شَعِير), or of [the species thereof, or similar grain, called] سَلْتٌ, likewise parched; and it is also of wheat; but is mostly made of barley (شَعِير); (MF, TA;) what is made of wheat or of barley; (Mgh, TA;) well known: (S, Mgh, K, TA:) [it is generally made into a kind of gruel, or thick ptisan, being moistened with water, or clarified butter, or fat of a sheep's tail, &c.; (see لَتٌ); and is therefore said (in the Mgh in art. حَسُو and in the KT voce أَكُلٌ, &c.,) to be supped, or sipped, not eaten:

but it is likewise thus called when dry; and in this state is taken in the palm of the hand and conveyed to the mouth, or licked up: (see حَافٌ, and قَبِيحٌ:) it is also made of other grains beside those mentioned above; and of several mealy fruits; of the fruit of the Theban palm; (see حَتِيٌّ;) and of the carob; (see خَرُوبٌ;) &c.:] it is also, sometimes, with ص: so says IDrd in the Jm: and he adds, I think it to be of the dial. of Benoo-Temeem: it is peculiar to that of Benul-'Ambar: (O, TA:) the n. un. [meaning a portion, or mess, thereof] is with ة: (AAF, TA in art. جَش:) and the pl. is أُسُوُقَةٌ. (TA.) — And Wine: (AA, K:) also called سُوُقِيٌّ الْكُرْمِ. (AA, TA.)

سَبَاقٌ [an inf. n. of 1 (q. v.) in several senses. — As a subst., properly so termed,] † A dowry, or nuptial gift; (K, TA;) as also سُوُقٌ [which is likewise originally an inf. n.: see 1]. (TA.) — [Also, as a subst. properly so termed, † The following part of a discourse &c.; opposed to سَبَاقٌ: you say سَبَاقُ الْكَلَامِ وَسَبَاقُهُ † the preceding and following parts of the discourse; the context, before and after: see, again 1. And † The drift, thread, tenour, or scope, of a discourse &c.]

سُوُقِيَّة dim. of سَاقِي, q. v.: (Mgh, TA:) — and of سُوُق, also, q. v. (TA.)

سَوَاقٌ: see سَاقِي. — Also A seller, and a maker, of سُوُقِيٌّ. (Mgh.)

سَوَاقٌ Long in the سَاق [or shank]. (AA, K. [See also أُسُوُق.]) — And † Having a سَاق [or stem]; applied to a plant. (Ibn-'Abbád, K.) — And † The طَلْع [or spadix] of a palm-tree, when it has come forth, and become a span in length. (K.)

سَاقِي [Driving, or a driver;] the agent of the verb in the phrase سَاقِي الْمَاشِيَةِ: as also سَوَاقِي (S, K) in an intensive sense [as meaning Driving much or vehemently, or a vehement driver]: (S, TA:) pl. of the former سَاقِيَّة, q. v. (TA.) مَعْبَأٌ مَعْبَأٌ, in the Kur [l. 20], is said to mean Having with it a driver to the place of congregation [for judgment] and a witness to testify against it of its works: (TA:) i. e. an angel driving it, and another angel testifying of its works: or an angel performing both of these offices: or a writer of evil deeds and a writer of good deeds: or its own person, or its consociate [devil], and its members, or its works. (Bd.)

سَبِيٌّ, [originally سَبِيٌّ,] † Clouds (سَحَابٌ, AZ, As, S, K) driven by the wind, (AZ, As, S,) containing no water, (AZ, S, K,) or whether containing water or not. (As.)

سَبِيَّةٌ, [a subst. formed from the epithet سَبِيٌّ by the affix ة,] originally سَبِيَّةٌ, (TA,) Beasts (دَوَابٌ) driven by the enemy; (S, K;) like وَسَبِيَّةٌ: so in a verse cited voce جَبَأٌ: (S;) or a number of camels, of a tribe, driven away together, or attached by a troop of horsemen and driven away. (Z, TA.) — [Hence,] one says, الْمَرْءُ سَبِيَّةٌ الْقَدَرِ

+ [Man, or the man, is the impelled of destiny]; i. e. destiny drives him to that which is destined for him, and will not pass him by. (TA.) — سَيْقَةٌ signifies also *An animal by means of which* [in the O بها, for which فيها is erroneously put in the K,] *the sportsman conceals himself, and then shoots, or casts, at the wild animals*: (O, K:) like قَيْدَةٌ: (A in art. قود:) said by Th to be a she-camel [used for that purpose]: (TA:) [so called because driven towards the objects of the chase: see دَرِيئَةٌ:] pl. سَيَائِقُ. (K.) [See also مَسْوِقُ.]

أَسْوِقُ A man (S, \* TA) long in the shanks: (S, K: [see also سَوَائِقُ:] or thick in the shanks: (IDrd, TA:) or it signifies, (K,) or signifies also, (S,) beautiful in the shank or shanks, (S, K,) applied to a man: and so سَوَائِقُ applied to a woman: (S:) Lth explains the latter as meaning a woman having plump shanks, with hair. (TA.)

إِسَاقَةٌ (Lth, O, K, in the CK اساقعة) The strap of the horse's strirrup. (Lth, O, K.)

بَعِيرٌ مَسْوِقٌ (JK, O, and TA as from the Tekmileh,) or مَسْوِقٌ, like مَخْسِنٌ (K, [but this I think to be a mistake,]) means *الذئب يساق الصيد الذي يصاد في القوة* [i. e. † A camel that vies with the animals of the chase in driving on, or in strength]; (JK, O, K:) so says Ibn-'Abbád: (O:) accord. to the L, a camel by means of which one conceals himself from the animals of the chase, to circumvent them. (TA. [See also سَيْقَةٌ, last signification.])

مَسْوِقَةٌ A staff, or stick, with which cattle are driven: pl. مَسَاوِقُ: perhaps post-classical.]

مُنْسَاقٌ i. q. تَابِعٌ [app. as meaning † A follower, or servant; as though driven]. (Ibn-'Abbád, O, K.) — And † A relation; syn. قَرِيبٌ. (Ibn-'Abbád, O, K.) — And عَلَمٌ مُنْسَاقٌ † A mountain extending along the surface of the earth. (Ibn-'Abbád, O, K.)\*

سوك

1. يَسُوكُ (IDrd, O, Mṣb, K,) aor. يَسُوكُ, (IDrd, O, Mṣb,) inf. n. سَوُوكُ, (IDrd, O, Mṣb,) He rubbed the thing, or rubbed it well. (IDrd, O, Mṣb, K.) — See also 2. — And see 6.

2. سَوُوكُ فَهْمَهُ بِالْعُودِ (S, O, Mṣb,) or سَوُوكُ فَاهُ (K,) inf. n. تَسْوِيكُ; (S, O, Mṣb, K;) and سَاكُهُ (O, K,) aor. and inf. n. as in the first paragraph, (O,) or inf. n. سَوَاكُ; (Mṣb; [there said to be an inf. n., as well as a subst. syn. with مَسْوَاكُ, but without the mention of its verb;]) and تَسْوُوكُ and اسْتَاكُ, these two used without the mention of the mouth (S, O, Mṣb, K) or the stick; (K;) [He rubbed and cleaned his teeth with the سَوَاكُ, or مَسْوَاكُ.]

5: see the next preceding paragraph.

6. سَوَاكٌ and تَسَاوُوكُ [each an inf. n., the verb of the latter, if it have one, being app. † سَاكٌ] A weak manner of going: or a bad manner of going, resulting from slowness or emaciation: \*

Bk. I.

(K, TA:) so says ISk. (TA.) One says, جَاءَتْ الإِبِلُ تَسَاوُوكُ, [for تَسَاوُوكُ,] i. e. The camels came inclining from side to side, in consequence of weakness, in their going along. (S, O.) [Or] جَاءَتْ الإِبِلُ تَسَاوُوكُ means The camels had an agitation of their necks in consequence of leanness. (IF, Mṣb.) In the M it is said that جَاءَتْ الغنم تَسَاوُوكُ means The sheep, or goats, came, not moving their heads, in consequence of weakness. (TA.)

8: see 2.

سَوَاكٌ and مَسْوَاكٌ signify the same; (S, Mgh, O, Mṣb, K;) i. e. A tooth-stick; a piece of stick with which the teeth are rubbed [and cleaned, the end being made like a brush by beating or chewing it so as to separate the fibres]; (K, \* TA;) [commonly] a piece of stick of the [kind of tree called] أَرَاكُ: (Mṣb:) accord. to IDrd, derived from سَكْتُ الشَّيْءُ meaning "I rubbed, or rubbed well, the thing;" (O, Mṣb;) accord. to IF, from تَسَاوُوكُ [expl. above]: (Mṣb:) accord. to Lth, (T, TA,) سَوَاكٌ is masc. and fem., (IDrd, T, M, O, K,) though it is the more approvable way to make it masc.; (O;) but Az holds this to be a mistake, and the word to be masc. [only]; and Hr says that this assertion of Lth is one of his foul mistakes: (TA:) its pl. is سَوَاكٌ (S, O, Mṣb, K) and سَوَاكٌ (Az, TA) and سَوَاكٌ (AHn, TA,) and [of pauc.] أَسْوَاكٌ; and the pl. of مَسْوَاكٌ is مَسَاوِيكٌ. (TA.) In the saying, in a trad., خَيْرٌ مَسَاوِيكٌ الصَّائِرِ السَّوَاكُ, a prefixed n. is [said to be] suppressed [so that the meaning is The best of the habits, or customs, of the faster is the use of the tooth-stick: but see 2, where سَوَاكٌ is said, on the authority of the Mṣb, to be also an inf. n.]

مَسْوَاكٌ: see سَوَاكٌ, in two places.

سول

1. سَأَلَ, aor. يَسْأَلُ, (Akh, and S, M, Mṣb, K, all in art. سَأَلَ, like يَخَافُ, aor. يَخَافُ, (Mṣb and K ibid.,) first pers. pret. سَأَلْتُ, [like خَفَعْتُ,] (Sb, M in the present art., [in the K in this art., erroneously, سَأَلْتُ,]) and aor. أَسَأَلَ, (Sb, M and K in this art.,) imperative سَلِّ, (S, Mṣb, K, TA, all in art. سَأَلَ,) dual سَلَا, and pl. سَلُوا, these two being irregular, (Mṣb in that art.,) inf. n. سَوَالٌ, (M and K in the present art.,) mentioned by Sb and by Th, (M ibid.,) and سَوَالٌ, (M and K ibid.,) mentioned by Th, (M ibid.,) i. q. سَأَلَ [He asked, &c.], (Akh, and S, M, Mṣb, K, all in art. سَأَلَ,) and سَأَلْتُ; a dial. var. of the verb with أ, (Sb, M and K in the present art.,) the medial radical being originally و, (M and K ibid.,) not a substitute for أ, (M ibid.,) as is shown by the phrase هُمَا يَتَسَاوَلَانِ, (M and K ibid.,) mentioned by AZ: (M ibid.:) it is of the dial. of Hudheyl. (TA in art. سَأَلَ.) [For the pass. (سِيلٌ &c.), see سَأَلَ.] A certain elegant scholar says,

بَاءَتْ هَذِيْلُ رَسُوْلُ اللهِ فَاحْتَبَتْ \*

i. e. [Hudheyl] asked of the Apostle of God as a thing wished for [something beyond measure evil]: it is not from سَأَلَ, [i. e. it is originally سَوَلَ, not formed from سَأَلَ by the substitution of ا for أ,] as many of the elegant scholars say. (Er-Rághib, TA.) — سَوَلَ, (M, K,) [aor. يَسْوَلُ,] inf. n. سَوَلٌ, (M,) He, or it, was, or became, lax, flaccid, or uncompact; or it hung down loosely; was, or became, pendent, or pendulous: (M, K:) [or, said of a man, he was, or became, flaccid, or pendulous, in the belly, or in the part of the belly below the navel; as appears from an explanation of سَوَلَ and from what here follows:] سَوَلَ, (S, TA,) in the K, erroneously, سَوَلَةٌ, (TA,) signifies flaccidity, or uncompactness, or pendulousness, (S, K, TA,) of the belly, (K,) and so تَسْوَلٌ and تَسْوَلٌ, (TA,) or of the part of the belly below the navel; (S, TA;) and of other things, (K, TA,) as, for instance, (TA,) of a cloud also. (S, TA.)

2. سَوَلَتْ لَهُ نَفْسُهُ أَمْرًا (S,) or كَذَا (M, K,) or سَوَلَتْهُ الشَّيْءُ, (Mṣb,) inf. n. تَسْوِيْلٌ, (TA,) His soul embellished [or commended] to him (S, M, Mṣb, \* K) a thing, or an affair, (S,) or such a thing, (M, K,) or the thing: (Mṣb:) or made it [to appear] easy to him, and a light matter in his eyes; from سَوَلَ signifying "laxness" or the like: (Bd in xii. 18:) the inf. n. signifies the embellishing, a thing, and making it to be loved or approved, in order that one may do it or say it: (TA:) or the soul's embellishing a thing that is eagerly desired, and picturing what is foul thereof as goodly: (Er-Rághib, TA:) and it is said to be from سَوَلَ signifying "an object of a man's desire, which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world." (TA.) — You say also, كَذَا يَسْوَلُ إِنِّي كَذَا Such a thing is imaged in the mind to me; is an object of fancy to me; or seems to me. (L in art. هَد.) — And سَوَلَ لَهُ said of the Devil, He led him into error; or made him to err: (M, K:) or facilitated to him the commission of great sins; from سَوَلَ meaning as expl. above in this paragraph: or incited him to indulgence in appetences, or lusts; from السَّوَلُ meaning [by implication] التَّمَنِّي: (Bd in xlvi. 27:) or [as though meaning] let down his rope [to him to aid in the accomplishment of his desire]. (Ham p. 748.)

5: see 5 in art. سَأَلَ: — and 1, last sentence, in the present art.

6. هُمَا يَتَسَاوَلَانِ [They two ask, or beg, each other; i. q. يَتَسَاوَلَانِ, q. v.]: (M, K:) a phrase mentioned by AZ. (M.)

سَوَلَ i. q. مَسَأَلَةٌ [as signifying A petition; or a request; meaning a thing that is, or has been, asked, or begged; see سَوَلَ]; (TA;) as also سَوَلَةٌ; (K, TA;) each, (TA,) a dial. var. of the word with و; (K, TA: [but it is also said in the latter that سَوَلَ is the original of سَوَلَ because the readers of the Kur-án read the word with و in chap. xx. verse 36:]) or an object of desire or wish (أَمْنِيَّةٌ), which one asks: (TA:) or an object

of want, which the soul eagerly desires: (Er-Rághib, TA:) or an object of a man's desire (أمنية), which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world: but there is a difference between سول and سولة on the one hand and أمنية on the other hand, in that the former relate to what is sought, or demanded, and أمنية relates to what is meditated (قدّر); (TA:) [for] this last primarily signifies "a thing that a man meditates (يقدره) in his mind," from منى signifying قدر; (Bd in ii. 73;) so that the سول seems to be after the أمنية: (TA:) سول may be from سولت له نفسه كذا in the first of the senses assigned to it above, and [from] سول said of the Devil in the last of the senses assigned to it above. (Ham p. 748.) [See also سؤل, below.]

سولة: see 1, last sentence.

سولة: see سؤل, in three places.

سولة, (M, K,) applied to a man, (M,) One who asks, or begs, much; (K;) i. q. [سولة and سؤل. (M.)

سؤل an inf. n. of سأل as syn. with سأل: (Sb, Th, M, K:) [and used as a simple subst., like سؤل and سولة, for] IJ mentions أسولة as its pl. (M, TA.)

سؤل An equal. (M, K.) So in the saying, أنا سؤيلك في هذا الأمر [I am thy equal in this affair]. (M.)

أسؤل Lax, flaccid, or uncompact; or hanging down loosely; or pendent, or pendulous; in the lower part: (M, K:) or a man flaccid, or pendulous, in the part of the belly below the navel: fem. سؤلاء: and pl. سؤل. (S.) And سحاب أسؤل Clouds that are uncompact, (S, TA,) their skirts, or fringes, hanging down; and in like manner, سحاب سؤل; sing. سحابة سؤلاء. (TA.) And دلو سؤلاء A large bucket. (M, K.)\*

## سوم

1. سوم, inf. n. of سأم, primarily signifies The going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: and sometimes it is used as meaning the going, or going away; as when it is said of camels [or the like]: and sometimes, as meaning the seeking, or seeking for or after, or seeking to find and take or to get; as when it relates to selling or buying. (Er-Rághib, TA.) — You say, سامت الباشية (S, Mgh, Msb, TA) or النعمر (M) or الجال (K,) aor. تسوم (S, M, Msb,) inf. n. سوم (S, M, Mgh, Msb,) The cattle pastured (S, M, Mgh, Msb, K, TA) by themselves (Msb) where they pleased; and in like manner, الغنم [the sheep or goats]: or went away at random, or roved, or pasturing where they pleased. (TA.) — [Hence, سأم, inf. n. as above, He did as he pleased.] You say, خلته

وسومه I left him to do as he pleased. (S, M, K.)\* [In the CK, خلاه وسومه لها يريدته is put for خلاه وسومه لها يريدته; and the like is done in one of my copies of the S. See also 2.] — And سأم (S,) or سامت الإبل (M, K,) or الرياح (S,) inf. n. as above, (S, M,) He, or it, (S,) or the camels, and the wind, (M, K,) or the winds, (S,) passed, went, or went on or along: (S, M, K:) or سوم signifies the passing, &c., quickly; one says of a she camel, سامت, aor. and inf. n. as above, she passed, &c., quickly; (As, TA;) and hence the saying of Dhu-l-Bijadeyn cited in art. تعرض, voce تعرض: or the passing, &c., quickly, with the desire of making a sound in going along. (TA.) — And سامت الطير على (M, K,) aor. and inf. n. as above, (M,) The birds went, [or hovered,] or circled, round about the thing: (M, K:) or, as some say, سوم signifies any going, [or hovering,] or circling, round about. (M.) — [As mentioned in the first sentence of this art., سوم is also in selling and buying. (S.) You say, سامت السلعة (Mgh, Msb,) aor. and inf. n. as above, (Msb,) He (the seller) offered the commodity, or article of merchandise, (Mgh, Msb,) for sale, (Msb,) and mentioned the price: (Mgh:) and it is also said of the purchaser, like سامت, (Mgh, Msb,) meaning he sought to obtain the sale of the commodity, or article of merchandise: and one says also of the seller, and of the purchaser, سامت بالسلعة, meaning he mentioned the price of the commodity [in offering it for sale, and in offering to purchase it]: (Msb:) and in like manner, سامت فلاناً سلعتي, inf. n. as above, I said to such a one, "Wilt thou take [or purchase] my commodity for such a price?" (TA:) and سامتني بسلعته he (the seller, Msb) mentioned to me the price of his commodity [in offering it for sale]: (Msb, TA:) [and, agreeably with these explanations,] Kr says that السوم signifies العرض [i. e. the act of offering, &c.]: (M, TA:) or سامت بالسلعة, inf. n. سوم (M, K) and سوم, with damm; (K, TK;) [in the former only said to be syn. with سوم in selling and buying;] and سومت, (M, K,) inf. n. سوم; (TA;) and غايت غايتها and غايتها; signify غايت [which means I offered the commodity for sale, mentioning its price, and was exorbitant in my demand: and also I purchased the commodity for a dear, or an excessive, price: and both these meanings are app. here intended]: (M, K, TA:) and in like manner, سامت السلعة [I offered to him the commodity for sale, &c.]: and I purchased of him the commodity, &c.]: (TA:) or, as some say, (so in the TA, but in the M and K "and,") this last, as also سامت على السلعة, means سألته [i. e. I asked him the price at which the commodity was to be sold]: (M, K, TA:) and سامتني, (M,) or سومتني, (TA,) [but the former is app. the right,] means سألني [i. e. he mentioned to me the price at which it was to be sold]: (M, TA:) you say also, سامت عليه [i. e. it means I mentioned to him the

price at which I would sell my commodity]: and you say, سامتني متى سلعتي when he is the person who offers to thee the price [i. e. it means he offered to me a price for my commodity; or he sought to obtain from me the sale of my commodity by offering a price for it]: (TA:) and سامتني على سألته [by bidding] against me in a sale: (S, PS:) or سامتني على السلعة, which means سألته [i. e. he sought to obtain the sale of the commodity in opposition to me, or to my seeking it]. (Msb. [See also 3.]) Hence, [Mohammad is related to have said,] لا يسوم الرجل على لا يسوم أحدكم على سوم (Mgh,) or سوم أخيه (Mgh,) i. e. [The man, or any one of you,] shall not purchase [in opposition to his brother]: (Mgh, Msb:) and it may mean shall not sell; the case being that of a man's offering to the purchaser his commodity for a certain price, and another's then saying, "I have the like thereof for less than this price:" so that the prohibition relates in common to the seller and the buyer: (M:) and the saying is also related otherwise, i. e. لا يسوم, meaning shall not purchase. (Mgh.) And it is said in a trad., نهي عن السوم قبل طلوع الشمس, meaning, accord. to Aboo-Is-hák, أن يسوم [i. e. He (Mohammad) forbade the offering a commodity for sale before the rising of the sun]; because that is a time in which God is to be praised, and one should not be diverted by other occupation: or, he says, it may mean the pasturing of camels; because, before sunrise, when the pasturage is moist with dew, it occasions a fatal disease. (TA.) You say also, سامتك حسنة [I have mentioned to thee a good price for thy camel]. (S.) And سامت فيه [He demanded for it a dear price]. (TA in art. حشر.) And سامت بعلم [He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work]. (K in art. عمل. [See also 3.]) — The Arabs also say, عرض على سوم عالة [He offered to me in the manner of offering water to camels taking a second draught]; meaning like the saying of the vulgar, عرض سائري: (Ks, TA: [see art. سبر:] a prov. applied to him who offers to thee that of which thou hast no need. (Sh, TA. [See also art. عل; and see Freytag's Arab. Prov. ii. 84.]) — And you say, سامت الأمر (M, K,) aor. as above, (TA,) inf. n. سوم (M, TA,) He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult or troublesome or inconvenient: (M, K, TA:) or he brought upon him the affair, or event; (Zj, M, K, TA;) as also سومته (K,) inf. n. تسومته: (TA:) or he endeavoured to induce him, or incited him, or made him, to do, or to incur, the affair, or event: (Sh, TA:) it is mostly used in relation to punishment, and evil, (Zj, M, K, TA,) and wrong-doing: and hence the saying in the Kur [ii. 46 and vii. 137 and xiv. 6], يسومونكم سوء العذاب They bringing upon you evil punish-



ment or torment: (Zj, M, TA:) or seeking, or desiring, for you evil punishment: (Ksh and Bđ in ii. 46:) or endeavouring to induce you to incur it: (Ksh ibid.): from سَامَهُ حَسَفًا [expl. by what here follows]. (Ksh and Bđ ibid.) You say, سَامَهُ سَمْتَهُ I brought upon him حَسَفًا [i. e. wrong, or wrong treatment, as expl. in the Ksh and by Bđ ubi suprâ]: or I endeavoured to induce him to incur it (أَرَدْتُهُ عَلَيْهِ): (S:) [see also حَسَفَ: and سَمْتَهُ حَسَفَةً; expl. in art. حَسَفَ:] and سَمِرَ الحَسَفَ He was constrained to incur, or to do, what is termed الحَسَفَ [meaning abasement or ignominy, or that which was difficult]: (TA:) and سَمْتَهُ ذَلًّا I abased him. (Mgh.) = سَامَهُ, aor. as above, also signifies He kept, or clave, to it, not quitting it. (M,\* TA.) = See also 4.

2. سَوْمُ النَجِيلِ, (S, K,) or الإِبِلِ, (M,) [inf. n. تَسْوِمٌ] He sent forth (S, M, K) the horses, (S, K,) or the camels, (M,) [sometimes meaning] to the pasturage, to pasture where they would. (TA. [See also 4.])—[Hence,] سَوْمٌ means سَوْمُهُ, (AZ, S, M, K,) i. e. [He left him] to do as he pleased; namely, a man. (AZ, S, K. [In the CK is a mistranscription in this place, before mentioned: see 1, fourth sentence.] Whence the prov., عَبْدٌ وَسَوْمٌ A slave, and he has been left to do as he pleases. (TA.)—And سَوْمْتُ فَلَانًا فِي مَالِي I gave such a one authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (AO, S: and in like manner سَوْمُهُ فِي مَالِهِ is expl. in the M and K.) And سَوْمْتُهُ أَمْرِي I made him to have the ordering and deciding of my affair, or case, to do what he would; like سَوْمْتُهُ أَمْرِي. (TA in art. سَوْمٌ.)—And سَوْمَ عَلَى الْقَوْمِ He urged his horses [حَيْثُ being understood] against the people, or party, and made havoc among them. (S, K.)—And تَسْوِيمٌ signifies also The making a horse to sweat well. (KL.)—See also 1, in the last quarter of the paragraph. = And سَوْمُ الفَرَسِ, (M, K,) inf. n. تَسْوِيمٌ, (K,) He put a mark upon the horse: (M, K:) he marked the horse with a piece of silk [بحديدية] [perhaps a mistranscription for بِحَدِيدَةٍ i. e. with an iron such as is used for branding], or with something whereby he should be known. (Lth, TA.) See also 5. [And see 4.]

3. بِالسَّلْعَةِ (S, Mgh) سَاوَمْتُهُ (MA) [and فِي السَّلْعَةِ agreeably with what here follows and with an ex. in art. بَكَرَ], inf. n. سَوَامٌ (S, Mgh) and مَسَاوَمَةٌ, (TA,) [I bargained, or chattered, with him, or] I contended with him in bargaining, or chattering, for the commodity, or article of merchandise, (MA, Mgh,\* TA,) and in deciding the price: (TA:) and تَسَاوَمْنَا (S, Mgh, TA\*) فِي السَّلْعَةِ (TA) [and بِالسَّلْعَةِ agreeably with what here precedes] We bargained, or chattered, for the commodity, or article of merchandise, [or contended in doing so,] one offering it for a certain price, and another demanding it for a lower price. (Mgh.) See also 1, in three places.

4. اسَامَ الهَاشِيَةَ, (S, Mgh, Mghb,) or الإِبِلِ, (M, K,) inf. n. إِسَامَةٌ, (Mgh,) He pastured the cattle,

or the camels: (M, Mgh, K, TA:) or he sent forth, or took forth, the cattle, or the camels, to pasture: (S, TA:) or he made the cattle [or the camels] to pasture by themselves [where they pleased (see 1)]: (Mgh:) and [in like manner] الإِبِلِ سَمْتٌ I left the camels to pasture [by themselves where they pleased]. (Th, TA. [See also 2.]) Hence, in the Kur [xvi. 10], فِيهِ تَسْوِيمُونَ, (S) Upon which ye pasture your beasts. (Jel.)—[And accord. to Freytag, اسَامَ occurs in the Deewân of Jereer as meaning He urged a horse to run: or, as some say, he marked a horse with some sign. See also 2.]—اسَامَ إِلَيْهِ بَصْرَهُ He cast his eye, or eyes, at him, or it. (K.) = See also سَامَةٌ.

5. تَسْوِمٌ He set a mark, token, or badge, upon himself, whereby he might be known [in war &c.]. (S.) In a trad. (S, TA) respecting [the battle of] Bedr, (TA,) occur the words, تَسْوِمُوا فَإِنَّ المَلَائِكَةَ سَمُّوا فَإِنَّ المَلَائِكَةَ قَدْ تَسْوِمْتُمْ, accord. to different relations; i. e. Make ye a mark, token, or badge, for yourselves, whereby ye may know one another [in the fight, for the angels that are assisting you have done so]. (TA.)

6: see 3.

8. أَرْضٌ تَسْتَامُ فِيهَا الإِبِلُ, (M,) or مُسْتَامَةٌ, (M,) (TA,) means A land in which the camels pasture by themselves where they please (تَسْوِمُ فِيهَا): (M:) or a land into which they go away [to pasture]. (TA.) [See also مَسَامٌ.] = استَامَ السَّلْعَةَ &c.: see 1, in ten places.

سَامَةٌ Death: (IAqr, S, M, Mgh:) and سَامَةٌ [as its n. un.] a death: (IAqr, TA:) but the former [signifies the same in Pers., and] is said to be not Arabic. (TA.) It is related in a trad., respecting the salutation of the Jews, that they used to say, السَّامُ عَلَيْكُمْ [Death come upon you, instead of السَّلَامُ عَلَيْكُمْ]; and that he [i. e. Mo-hammad] used to reply, وَعَلَيْكُمْ; accord. to the generality of the relaters, وَعَلَيْكُمْ, but correctly without the و, because the و implies participation: and it is related of 'Aisheh that she used to say to them, عَلَيْكُمْ السَّامُ وَالذَّامُ وَاللَّعْنَةُ, as mentioned in art. سَامٌ: (TA:) the Jews are also related to have said [to the Muslims], عَلَيْكُمْ السَّامُ الدَّامُ, meaning الموت الدائم. (TA in art. دَوْمٌ: see دائِرَةٌ in that art.) = Also A kind of tree, of which are made the masts (أُدْقَالُ [pl. of دَقْلٌ]) of ships: (K, M, TA:) accord. to Sh, (TA,) the [tree called] حَيْزِرَان. (K, TA. [And accord. to some copies of the K, سَامَةٌ also has this signification, and the signification expl. in the sentence here next following: but accord. to the text of the K as given in the TA, وَالسَّامَةُ has been erroneously substituted in the copies above referred to for السَّاقَةُ, which, by reason of what precedes it, means that سَامَةٌ also signifies the same as سَاقَةٌ; and if the former reading were right, the context in the K would imply that السَامَةُ is also the name of a son of Noah, which is incorrect; the name of that son being only سَامٌ.] = Also A [hollow, or cavity, in the ground, such as is called] نُقْرَةٌ, in which

water remains, or stagnates, and collects. (K. [For the verb in this explanation, which is written يَنْقَعُ in the CK and in my MS. copy of the K, I read يَنْقَعُ.] = Also a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is سَامَةٌ: (M, K:) the former signifies Veins of gold: and the latter, a single vein thereof: (S:) or the latter, a vein in a mountain, differing from its [general] nature; (M, K;) if running from east to west, not failing of its promise to yield silver: (M:) or the former, (M,) or latter, (K, TA,) gold, and silver; (M, K, TA;) accord. to Aq and IAqr: (M, TA:) or, as some say, an ingot of gold, and of silver: (TA:) or veins of gold, and of silver, in the stone [or rock]: (M, K:) En-Nâbighah El-Jaadee, (M,) or Edh-Dhubyanee, (TA,) uses السَامَ as meaning silver; for he likens thereto a woman's front teeth in respect of their whiteness: (M, TA:) and Abou-Sa'eed says that silver is called in Pers. سِيمَر, and in Ar. سَامَر: (TA:) but the meaning most commonly known is gold. (M, TA.) A poet says, (M,) namely, Keys Ibn-El-Khateem, (S.)

• لَوْ أَنَّكَ تَلَقَى حَنْظَلًا فَوْقَ بَيْضِنَا •  
• تَدْحَرَجُ عَنْ ذِي سَامِهِ المِتْقَارِبِ •

(S, M,) [i. e. If thou threvest colocynths upon our helmets, they would roll along from what is gilded thereof, they being near together: لَوْ أَنَّكَ is for لَوْ أَنَّكَ: and] the • in سَامِهِ relates to the بَيْضُ [which are described as] gilded therewith: (S:) the poet is describing the party as being close together in fight, so that colocynths, notwithstanding their smoothness and the evenness of their parts, if they fell upon their heads, would not reach the ground. (Th, S,\* M.)

سَوْمٌ [is originally an inf. n.: see 1, passim: = and is also used as a subst. signifying The price of any commodity, or article of merchandise; like سَوْمَةٌ and سَوْمَةٌ]. You say, سَأَلْتُهُ سَوْمَهَا, and ذَكَرَ لِي سَوْمَهَا, referring to a سَلْعَةٌ [or commodity]: see 1, in the former half of the paragraph. And سَمْتِكَ بَعِيرِكَ سَوْمَةٌ, and سَمْتُهُ غَالِيَةٌ: see again 1, in the latter half of the paragraph. And إِنَّهُ لَغَالِي السَّمِيَّةِ (S, M, K) and السَّمِيَّةِ, meaning السَّوْمُ [i. e. Verily it is dear in price]. (M, K.) = سَوْمَةٌ and سَوْمَةٌ are both substs. from سَامٌ as used in the phrase سَامِنِي بِسَلْعَتِهِ [and the like]; (TA;) sym. with قِيمَةٌ. (Har p. 435 in explanation of the former.)

سَامَةٌ [as n. un. of سَامٌ: see the latter, first sentence, and last but one. = Also] حَفْرٌ, (M, and so in copies of the K,) or حَفْرَةٌ, (K) accord. to the TA,) [i. e. hollow dug in the ground, app. to be filled with water for cattle,] by a well (رَكِيَّةٌ): its pl. is سَمِيرٌ [originally سَوْمٌ]: and you say, إِسَامَهَا, (M, K, TA,) inf. n. إِسَامَةٌ, meaning He dug it [i. e. the سَامَةُ]. (TA.) = Also i. q. سَاقَةٌ [q. v.], (K,) accord. to the TA, [as mentioned above, see سَامٌ,] on the authority of IAqr. (TA.)

سَوْمَةٌ: see سَوْمٌ, in three places. = Also, (S, 186 •

M, K,) and **سِيمَة** (M, K) and **سِيمِي**, also written **سِيمَا** (S, M, K, TA, but omitted in some copies of the K,) and **سِيمَاء** and **سِيمِيَاء** (S, M, K,) the last mentioned by As, (TA,) [and it occurs with tenween by poetic license, being properly like **كَبِيرِيَاء**, a rare form, q. v.,] *A mark, sign, token, or badge, by which a thing is known, (S, M, K,) or by which the good is known from the bad:* (TA:) accord. to J, (TA,) the **سُومَة** is a mark, &c., that is put upon a sheep or goat, and such as is used in war or battle; (S, TA;) whence the verb **تَسَوَّرَ** [q. v.]: (S:) and accord. to IAar the **سِيمَة** is a mark upon the wool of sheep; and its pl. is **سِيمَر**: [see also **سِيمَة**, in art. **عَلَيْهِ سِيمِي**]: accord. to IDrd, one says, **عَلَيْهِ سِيمِي**, meaning *Upon him, or it, is a good mark &c.*; and it is from **سَمَت**, aor. **أَسَرَ**; being originally **وَسَمِي**; the **و** being transposed, and changed into **ي** because of the kesreh before it: (TA:) this form occurs in the **Kur** [xlviii. 29], where it is said, **سِيمَاهُمْ فِي وُجُوهِهِمْ** [Their mark is upon their faces; and in several other places thereof]. (S.)

**سِيمَة**: see **سُومَر**, in five places: — and see also **سُومَة**, in two places. [For the meanings “pactus” and “pastum missus,” assigned to it by Golius, as from the S, and copied by Freytag, I find no foundation.]

**سِيمِي**, also written **سِيمَا**: see **سُومَة**, in two places.

**سِيمَاء**: see **سُومَة**.

**سِيمِيَاء**: see **سُومَة**. — [In the present day it is applied to *Natural magic*: from the Pers. **سِيمِيَا**.]

**سُومَر**: see **سَائِر**. — Also *Two small hollows (نُقْرَتَان) beneath the eye of the horse.* (K.) — [And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen in a sense which he explains by “*Malum*” (an evil, &c.).]

**سُومَر** [The offering a commodity for sale, &c.: see 1. — Also] *A certain bird.* (K.)

**سِيمَا**: see art. **سُومِي**.

**سَائِر** [Going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: (see 1, first sentence:)] *going away at random, or roving, wherever he will.* (TA.) And [particularly], (S,) as also **سُومَر** (As, S, M, K) and **سَائِمَة** (As, S, M, Mgh, Mgb, K,) Cattle, (M, S, TA, or ماشية, Mgh, Mgb,) or camels, (As, M, K, TA,) and sheep or goats, (TA,) *pasturing* (S, M, Mgh, Mgb, K, TA) *by themselves (Mgb) where they please; (TA;) or sent forth to pasture, and not fed with fodder among the family [to whom they belong]; (As, Mgh, TA;) or pasturing in the deserts, left to go and pasture where they will:* (TA:) the pl. of **سَائِر** and of **سَائِمَة** is **سَوَائِر**: (S:) the pass. part. n. **سَائِر** is not used. (Mgb.) It is said in a trad., **فِي سَائِمَةِ الْغَنَمِ زَكَاةٌ** [In the case

of pasturing sheep or goats, there is a poor-rate]. (TA.) And in another trad., **السَّائِمَةُ جَبَّارٌ**, i. e. *The beast (دَابَّة) that is sent away into its place of pasture, if it hurt a human being, the injury committed by it is a thing for which no mulct is exacted.* (TA.) And it is related in a trad. respecting the emigration to Abyssinia, that the Nejšásee said to those who had emigrated to his country, **أَمْكُوا فَاتَّسُرْ سَيُومَرُ بَارِضِي**, i. e. [Tarry ye, and ye will be] *secure [in my land]:* IAth says that thus it is explained: and **سَيُومَر** is [said to be] an Abyssinian word: it is related also with fet-ḥ to the **س**: and some say that **سَيُومَر** is pl. of **سَائِرٌ** [like as **شُهُودٌ** is said to be of **شَاهِدٌ**]; i. e., *ye shall rove (تَسُومُونَ) in my country like the sheep, or goats, pasturing where they please (كَالْغَنَمِ السَّائِمَةِ)*, no one opposing you: (TA:) or, as some relate the trad., it is **سَيُومَر**. (TA in art. **شَمِير**.)

**مَسَامَرٌ** *A place where cattle pasture by themselves where they please; a place where they rove about, pasturing: like أَرْضٌ مُسْتَامَةٌ*. — Freytag explains it as meaning *A place of passage: — and A quick passage: from the Deewán el-Hudhaleeyeen.*

**مَسَامَةٌ** *A wide and thick piece of wood at the bottom of the قَاعِدَتَانِ [or two side-posts] of the door.* (K.) — And *A staff in the fore part of the [women's camel-vehicle called] هُوْدُجٍ*. (K.)

**الْخَيْلُ السُّومَةُ** means *The pastured horses:* (S, Mgb, TA:) or *the horses sent forth with their riders upon them:* (AZ, Az, Mgb, TA:) or it means, (TA,) or means also, (S, Mgb,) *the marked horses; (S, Mgb, TA;) marked by a colour differing from the rest of the colour; or by branding:* (TA:) or *the horses of goodly make.* (Ham p. 62, and TA. [See the **Kur** iii. 12.]) — **مُسُومِينَ**, in the **Kur** [iii. 121], may mean, accord. to Akh, either *Marked [by the colours, or the like, of their horses, so as to be distinguished from others], or sent forth; and is thus with ي and ن [because applied to rational beings, namely, angels, and] because the horses were marked, or sent forth, and upon them were their riders.* (S.) — And **حِجَارَةٌ مِنْ طِينٍ مُسُومَةٌ عِنْدَ رَبِّكَ** (S, M, K, \*) in the **Kur** [li. 33 and 34], (S, M,) means *[Stones of baked clay] having upon them the semblance of seals [impressed in the presence of thy Lord], (S, K, Er-Rághib,) in order that they may be known to be from God: (Er-Rághib:) or marked (Zj, M, Bd, K, Jel) with whiteness and redness, (Zj, M, K,) as is related on the authority of El-Ḥasan, (Zj, M,) or with a mark whereby it shall be known that they are not of the stones of this world (M, K) but of the things wherewith God inflicts punishment, (M,) or [each] with the name of him upon whom it is to be cast: (Jel:) or sent forth: (Bd, TA:) but Er-Rághib says that the first is the proper way of explaining it. (TA.)*

**مُسْتَامَةٌ**, applied to a land (أَرْضٌ): see 8.

سُون

5. **تَسُونٌ**: see 1 in art. **سُول**, last sentence.

سُومِي

1. **سُومِي**, aor. **يَسُومِي**: see 3, in two places. — [Accord. to Golius, **سُومِي**, inf. n. **سُومِي**, signifies *He intended, or proposed to himself: this he says as on the authority of the KL, in which only the inf. n. is mentioned with the explanation قَصَدَ كَرْدَن* and to this, Freytag adds the authority of Meyd; and also that the verb governs the thing which is its objective complement in the accus. case. In the S and other lexicons of good repute, I find the meaning of **قَصَدَ** assigned to **سُومِي** followed by **إِلَى**; but in none to **سُومِي**.]

2. **سُومَاء** (S, M, &c.) inf. n. **تَسُومِيَةٌ** (K,) *He made it equal, equable, uniform, even, level, flat, plane or plain; (S, M, MA, Mgb, K;) or equal in respect of elevation or of depression; (Er-Rághib, TA;) [and straight, right, direct, or rightly directed; (see its quasi-pass. 8;)] and **سُومَاءٌ** signifies the same; (M, K;) namely, a place, (Mgb, K,) or a thing, (S, M, Er-Rághib, TA,) or an uneven, or a crooked, thing. (Mgh.) It is said in a trad., **فَأَمَرَ بِالْخَرْبِ فَسُومِيَتْ** [And he gave orders respecting the ruins, and they were levelled]. (TA in art. **خَرْب**.) And in another trad., **سُومِينَا عَلَى رُقِيَّةٍ**, meaning *We buried Ru-keiyeh, and made the earth of the grave even, or level, over her.* (Mgh.) [Hence also,] **سُومِيَتْ** **عَلَيْهِ الْأَرْضُ**: see 8. And hence the saying in the **Kur** [iv. 45], **تَوَسَّوْا بِرُءُوسِ الْأَرْضِ**, (TA,) i. e. *That they were buried, and that the ground were made level over them; (S, M, Bd;) **ب** being here syn. with **عَلَى**: (TA in art. **ب**;) or the meaning is, that they became like the dust of the earth; (M, Jel;) thus expl. by Th; (M;) or that they had not been created, and that they and the earth were alike. (Bd.) [Hence also,] **بَنَى قَادِرِينَ عَلَى أَنْ تَسُومِيَتْ بَنَاتُهُ**, in the same [lxv. 4], is said to mean [Yea: we are able] to make his hand like the foot of the camel, without fingers: or to make his fingers uniform, of one measure or size: (TA:) or the meaning is, *we are able to put together the bones of his fingers [consistently] as they were.* (Bd, Jel.) And **بَيْنَ سَاوِيٍّ وَبَيْنَ الْأَصْدَفَيْنِ**, in the **Kur** [xviii. 95], means **سُومِيَتْ** [i. e. *Until, when he had made the space between the two sides of the mountains even, or level, by filling it up.*] (TA.) — [Also *He made it uniform, equal, or consimilar, with another thing.*] One says, **سُومِيَتْ بِهِ** (M, K,) inf. n. as above; (K;) and **سَاوِيَتْ بِهِ** (M, TA, TK,) and **أَسُوِيَتْ بِهِ**; *I made it uniform, or equal, with it; or like it:* (M, K, TA:) and **سَاوِيَتْ بِهِ** **هَذَا بَذَاكَ** *I raised this so as to make it equal in measure, or quantity, or amount, with that.* (TA.) And **سُومِيَتْ بَيْنَهُمَا**, and **سَاوِيَتْ بِهِمَا** (S, M, K,) *I made them uniform, or equal, each with the other; or like each other.* (M, K, TA.) — [And *He made it symmetrical or symmetrically, by, or with, a just adaptation of its component parts; made it congruous or consistent in its several parts, or with congruity or consistency in its several parts: he made it, formed it, or fashioned***

it, in a suitable manner: he made it to be adapted, or so as to be adapted, to the exigencies, or requirements, of its case, or of wisdom: he made it complete, or in a complete manner; completed it, or completed its make: he made it right or good, or in a right or good manner; rectified it; adjusted it; or put it into a right, or good, state.] In the *Kur* xxxii. 8, it means *He made him symmetrical [or symmetrically], by the fit, or suitable, formation of his members.* (Bd.) And *سَوَّيْتُهُ* in the same, xv. 29 and xxxviii. 72, *I made his creation symmetrical:* (Bd:) or *I completed him, or made him complete.* (Jel.) And *سَوَّى* in the same, lxxxvii. 2, *He made what He created congruous or consistent in the several parts.* (Jel.) And *الَّذِي خَلَقَكَ فَسَوَّاكَ*, in the same [lxxxii. 7], means *[Who created thee,] and made thy creation to be adapted to the exigencies, or requirements, of wisdom.* (TA.) *وَنَفْسٍ وَمَا سَوَّاهَا*, in the same, [xc. 7, means *By a soul and what made it to be adapted to its exigencies, i. e., to the performance of its functions, for it] is indicative of the faculties of the soul: this explanation is more proper than that which makes ما to mean [Him who, i. e.] God.* (TA.) And *رَفَعَ سَمَكَهَا فَسَوَّاهَا*, in the same, lxxix. 28, means *He hath raised high [its canopy, or] the measure of its elevation from the earth, or its thickness upwards, and made it symmetrical, or even,* (Bd,) or *completed it by adorning it with the stars,* (Bd, TA,\*) agreeably with what is said in the *Kur* xxxvii. 6, (TA,) *and by means of the revolvings [thereof], &c.:* from the saying next following. (Bd.) *سَوَّى* *فُلَانٌ أَمْرَهُ* *Such a one rectified, or adjusted, his affair; or put it into a right, or good, state.* (Bd in lxxix. 28.) [Hence,] one says, *سَوَّى* *وَلَا تُسَوِّئِ* *Rectify thou, and do not corrupt, or mar.* (A and TA in art. سَوَّى.) [One says also, *سَوَّى* *الطَّعَامَ* *He cooked the food thoroughly: see 8 as its quasi-pass.] And سَوَّى* *فُلَانٌ مَنُصُوبَةً* [*Such a one framed a stratagem, or plot.*] (TA in art. نصب.) *سَوَّى* [as an intrans. verb, if not a mistranscription for *سَوَّى*], inf. n. as above: see 8. — And *سَوَّى*, [app. for *سَوَّى*], inf. n. as above, signifies *It was, or became, altered [for the worse];* syn. *غَيَّرَ*. (TA.)

3. *ساواه*, (S, \* M, \* Mṣb,) inf. n. *مَسَاوَاةٌ* (M, Er-Rāghib, Mṣb, TA) and *سَوَّى*, (M,) *It was, or became, equal to it, (S, Er-Rāghib, Mṣb, TA,) and like it, in measure, extent, size, bulk, quantity, or amount, and in value, (Mṣb, TA,) or in linear measure, and in height, and in the measure of capacity, [as well as in value:] one says هَذَا هَذَا* *لِلذِّكَ التَّوْبِ* [*This garment, or piece of cloth, is equal in length and breadth to that garment, or piece of cloth*]; and *هَذَا هَذَا* *لِلذِّكَ الدَّرْهِمِ* [*This garment, or piece of cloth, is equivalent to that dirhem*]: and sometimes it means *in mode, or manner of being*: one says, *هَذَا السَّوَادُ مَسَاوٍ لِلذِّكَ السَّوَادِ* [*This blackness is equal in quality to this blackness*]. Er-Rāghib, TA.) It is said in a trad., *سَاوَى الظِّلِّ اتِّلَالٌ* *The shade, or shadow, was like, in its*

*extent, to the mounds, in their height.* (TA.) [And *سَاوَى الشَّيْءَ رَأْسَهُ* means *The thing equalled in height his head*: see an ex. of the verb tropically used in this sense voce *سَوَّى*.] One says also, *هَذَا هَذَا* *يَسَاوِي دِرْهَمًا* *This is worth, or equal in its value to, a dirhem*: and in a rare dial., one says, *يَسَوَاهُ*, aor. *يَسَوَاهُ*; (Mṣb, TA;) which AZ disallows, saying, one says *ساواه*, but not *يَسَوَاهُ*. (Mṣb.) And *هَذَا الشَّيْءُ لَا يَسَاوِي كَذَا* *This thing is not equivalent to [or is not worth] such a thing*: (Fr, S:) or *لَا يَسَاوِي شَيْئًا* [*It (a garment, or some other thing, M) is not worth anything*]: (M, K:) *لَا يَسَوِي* is of a rare dial., (K,) unknown to Fr, (S,) disallowed by A'Obeyd, but mentioned by others: (M:) Az says that it is not of the language of the Arabs [of pure speech], (Mṣb, TA,) but is post-classical; and in like manner *لَا يَسَوِي* is not correct Arabic: this last is with *dam* to the [first] *ي*: MF says that the generality of authorities disallow it, and the Fṣ expressly disallows it, but the expositors thereof say that it is correct and chaste, of the dial. of the people of El-Hijáz, though an instance of a verb of which the aor. only is used. (TA.) One says likewise, *سَاوَى الرَّجُلُ قَرْنَهُ* *The man equalled his opponent, or competitor, in knowledge, or in courage.* (TA.) — See also 8. — And see 2, in four places, in the former half of the paragraph.

4. *اسوى* as a trans. verb: see 2, in two places, in the former half of the paragraph. — *لَا يَسَوِي* in the sense of *لَا يَسَاوِي* is not correct Arabic: see 3, in the latter part of the paragraph. — As an intrans. verb: see 8. — Also *He was like his son, or offspring,* [in some copies of the *K* his father, which, as is said in the TA, is a mistake,] *in make, (M, K,) or in symmetry, or justness of proportion; (Fr, TA;) or simply he was like his son, or offspring.* (M.) [In this instance, and in all the senses here following that are mentioned in the *K*, the verb is erroneously written in the CK *استوى*.] — *أَوْعَبَ* *ق. اسوى فى المرأة* (M, K, TA,) i. e. *He inserted the whole of his ذَكَرَ into the فَرجَ [of the woman].* (TA.) — Also, [as though originally *أَسَوَّى*.] *He was, or became, base, abased, abject, vile, despicable, or ignominious; syn. خَزَى; (M, K;) from السَّوَاةُ.* (TA.) — And *He voided his ordure; syn. أَحَدَّتْ; (Az, M, K;) [likewise] from السَّوَاةُ, as meaning "the anus."* (Az, TA.) — And hence, in the opinion of Az, and thought by J to be originally *أَسَوَّى* [as he says in the S], (TA,) [though trans.,] *He dropped, left out, omitted, or neglected, (S, M, K,) and did so through inadvertence, (S, K,) a thing, (S,) or a letter, or word, of the Kur-án, (M, K,) or a verse thereof: (M:) mentioned by A'Obeyd: (S:) and in like manner, accord. to IAth, in reckoning, and in shooting, or casting: and Hr says that *أَشْوَى*, with *ش*, is allowable, as meaning *أَسَقَطَ*. (TA.) — Also *He was, or became, affected with بَرَصَ [or leprosy, which is sometimes termed السَّوَاةُ; so that the verb in this sense also seems to be originally أَسَوَّى].* (TA.) — And *He was, or became, restored to health, [or**

*free from سَوْءٌ as meaning an evil affection, (as though the verb were in this sense likewise originally أَسَوَّى, the incipient ا being privative, as it is in many other instances, like the Greek privative α,) after a disease, or malady.* (TA.) — *أَسَوَيْتُهُ بِهِ*: see Q. Q. 1 in art. اسو.

5: see 8.

6. *تَسَاوَوَا* *They two were, or became, equal, like each other, or alike; as also اسْتَوَوْا.* (M, K.) *استوى* has two and more agents assigned to it: one says, *استوى زيد وعمر و خالد فى هذا* [*Zeyd and 'Amr and Khálid were equal, or alike, in this*]; i. e. *تَسَاوَوْا*: whence the saying in the *Kur* [ix. 19], *لَا يَسْتَوُونَ عِنْدَ اللَّهِ* [*They will not be equal, or alike, in the sight of God*]. (TA.) And one says, *تَسَاوَوْا فى المال* *They were, or became, equal in respect of the property, none of them exceeding another; as also اسْتَوَوْا فِيهِ.* (Mṣb.) It is said in a trad., as some relate it, *مَنْ سَاوَى مَنْ سَاوَى* *in which the meaning is said to be تَسَاوَى [i. e. He whose two days are alike, neither being distinguished above the other by any good done by him, is weak-minded].* (TA.) And in another it is said, *لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا لَا تَفَاضَلُوا فَإِذَا تَسَاوَوْا هَلَكُوا* (S, \* TA,) i. e. [*Men will not cease to be in a good state while they vie in excellence,] but when they cease from vying in excellent qualities and are content with defect [and thus become alike, they perish]: or when they become equal in ignorance: or when they form themselves into parties and divisions, and every one is alone in his opinion, and they do not agree to acknowledge one exemplar or chief or leader [so that they are all alike]: or, accord. to Az, when they are alike in evil, there being none among them possessed of good.* (TA.)

8. *استوى* [seems, accord. to Bd, to signify primarily *He sought, or desired, what was equal, equable, uniform, even, or the like*: for he says (in ii. 27) that the primary meaning of *الاستواء* is *طَلَبُ السَّوَاءِ*; app. indicating the sense in which *السَّوَاءِ* is here used by what follows. — And hence, accord. to him, but I would rather say primarily, as being quasi-pass. of *سَوَّى*.] *It was, or became, equal, equable, uniform, even, level, flat, plane or plain, [or equal in respect of elevation or of depression, (see 2, first sentence,)] straight, right, direct, or rightly directed; syn. اعْتَدَلَ (S, M, Mṣb, K, TA, and Ksh and Bd in ii. 27) فى ذاتِهِ* (TA,) said of a place, (Mṣb,) and *استقام*, said of a stick, or piece of wood, &c. (Ksh ubi supra.) And *سَوَّى*, [if not a mistranscription for *سَوَّى*], inf. n. *تَسْوِيَةٌ*, signifies the same as *استوى* [app. meaning as above], accord. to IAṣṣ; and so does *أَسَوَّى*, as also *أَوْسَى*, formed from it by transposition. (TA.) One says, *استوت به الأرض* [lit. *The earth, or ground, became equable, uniform, even, &c., with him, he having been buried in it, meaning he perished in the earth; as also سَوَيْتُ عَلَيْهِ, and تَسَوَّيْتُ, and سَوَيْتُ أَرْضَهُمُ* *Their land became [even in its surface, being] affected with drought, or barrenness.* (M, \* K.)

TA.) And استوى الماء والخشبة meaning مع الخشبة [i. e. The water became even, or level, with the piece of wood]. (TA.) See also 6, in four places. One says also, استوى المعوج [or المعوج] (as in the MA) i. e. The crooked, or uneven, became straight, or even: (Mgh:) and استوى [It became even from a state of unevenness]. (S.) فاستوى على سوقه, in the Kur xlviii. last verse, means And has stood straight, or erect, (Bd,) or become strong, and stood straight, or erect, (Jel,) upon its stems. (Bd, Jel. [Golius erroneously assigns a similar meaning to استوى, a verb which I do not anywhere find.] And فاستوى in the same, liii. 6, And he stood straight, or erect, in his proper form in which God created him: or was endowed by his strength with power over the affair appointed to him: (Bd:) or became firm, or steady. (Jel.) استوى said of a stick &c. means It stood up or erect: and was, or became, even, or straight: hence one says, استوى إليه كالمسهم المرسل He, or it, went towards him, or it, with an undeviating, a direct, or a straight, course, like the arrow shot forth: and hence, ثمر استوى إلى السماء is metaphorically said of God, in the Kur ii. 27 [and xli. 10]; (Ksh;) meaning † Then He directed himself by his will to the [heaven, or] elevated regions, (Ksh, Bd,) or upwards, (Ksh,) or to the heavenly bodies; (Bd;) syn. عمد, (Zj, M, K,) and قصد (Zj, S, M, K, and Ksh and Bd) بإرادته; (Ksh, Bd;) for when الاستواء is trans. by means of إلى, it imports the meaning of the directing of oneself, or, as in this case, of one's design: (TA;) you say of any one who has finished a work and has directed himself to another, قد استوى له, (Har p. 631:) or the meaning here is صعد, (Zj, M, K,) or صعد أمره [i. e. his command ascended]; (M;) and this is what is intended here by صعد: (TA:) or أقبل عليها [i. e. He advanced to it, namely, the heaven]; (Fr, Th, M, K;) like as one says, كان فلان مقبلاً على فلان ثمر استوى على, and يقاتبني also, meaning أقبل [i. e. Such a one was advancing against such a one, then he advanced against me, and to me, reviling me, or contending with me in reviling]: (TA:) or it means استولى, (M, K,) as some say: (M:) J says, [in the S,] but not explaining thereby the verse above cited, that it signifies also استولى and ظهر [as meaning He had, or gained, the mastery, or victory]: and hence the saying of El-Akhtal, cited by him [in the S,]

- قد استوى بشر على العراق
- من غير سيف ودرم مهراق

[Bishr has gained the mastery over El-Irah without sword and without shed blood]: Er-Rághib says that when this verb is trans. by means of على, it imports the meaning of الاستيلاء; as in the saying in the Kur [xx. 4], الرحمن على العرش استوى [which may be rendered, The Compassionate hath ascendancy over the empyrean so as to have everything in the universe equally

within his grasp; agreeably with what here follows]: he then adds, it is said to mean that everything is alike in relation to Him in such manner that no one thing is nearer to Him than another thing, since He is not like the bodies that abide in one place exclusively of another place. (TA.) The saying له استوت به means [When his riding-camel ascended with him upon the desert: or stood up with him straight upon its legs. (Mgh.) And one says, استوى على ظهر دابته, (S, TA,) or على الفرس, (Msb,) He was, or became, firm, or steady, [or he settled himself, or became firmly seated, or sat firmly,] upon the back of his beast, or upon the horse: (S, Msb, TA:) and استوى جالساً [He became firm, or steady, sitting; or he settled himself in his sitting place; or sat firmly]. (Msb.) [استوى as quasi-pass. of سواه also signifies It was made, or became, symmetrical; congruous, or consistent in its several parts: was made, formed, or fashioned, in a suitable manner: was made, or became, adapted to the exigencies, or requirements, of its case, or of wisdom: was made, or became, complete: was made, or became, right, or good; became rectified, adjusted, or put into a right or good state. And hence,] استوى الرجل i. q. بلغ أشده q. v.; (M, K;) [generally meaning] The man [became full-grown, of full vigour, or mature, in body, or in body and intellect; i. e.] attained the utmost limit of [the period termed] his شباب; (S;) or attained the utmost limit of his شباب, and the completion of his make and of his intellect, by the completion of from twenty-eight to thirty [years]: (T, TA:) or attained to forty (T, M, K) years. (K.) And استوى الطعام The food became thoroughly cooked. (Msb.) [خط الاستواء means The equinoctial line.]

لا سيما [app. a dial. var. of سى]: see سيما, in the next paragraph.

سوى, originally سوي; and its dual: see سوا, in ten places, all except one in the latter half of the paragraph. — [Hence,] of him who is, or has become, in a state of wealth, or welfare, [or rather, of abundant wealth or welfare,] one says, وقع سواه, (Fr, S,) or وقع في سى رأسه [in the CK (erroneously) سى] and وقع سواه, (K,) or وقع رأسه سواه, (M, K,) and رأسه سواه, (Ks, M,) i. e. † [He is in, or has lighted upon, or come upon,] what is in the predicament of his head (حجر رأسه) [in point of eminence, of wealth, or welfare]: or what covers his head [thereof]: (M, K:) or what equals his head [in eminence] (يساوى رأسه), of wealth, or welfare: (T, TA:) or what has equalled his head [in eminence], of wealth, or welfare; i. e. what has accumulated upon him, and filled [or satisfied] him: (M:) or [what equals] the number of the hairs of his head, of wealth, or good; (A'Obeyd, S, K;) as some explain it. (A'Obeyd, S.) See also سن, last sentence but one. — [Hence likewise,] لا سيما, (S, M, Msb, K,) also pronounced لا سيما, without teshdeed, (Msb,

Mughnee, K,) and لا سيما is a dial. var. thereof, (Msb,) a compound of سى and ما, denoting exception: (S:) one says, لا سيما زيد, i. e. لا مثل زيد [lit. There is not the like of Zeyd; virtually, and generally, meaning above all Zeyd, or especially Zeyd]; ما being redundant: and لا سيما also; like as one says, دغ ما زيد: (M, K:) [J says,] with respect to the case of the noun following ما, there are two ways: you may make ما to be in the place of الذى, and mean that an inchoative is to be understood, [namely, هو or the like,] and put the noun that you mention in the nom. case as the enunciative; thus you may say, جاءنى القوم لا سيما أخوك, meaning لا سى الذى هو أخوك [i. e. The people, or party, came to me, and there was not the like of him who is thy brother; or above all, or especially, he who is thy brother]: (S, TA: [thus in a copy of the S: in other copies of the same, and in the TA, for لا سيما سى:] but this rendering is invalidated in such a phrase as ولا سيما زيد by the suppression of the correlative of the noun in the nom. case where there is no lengthiness, and by the applying ما to denote a rational being: (Mughnee:) or you may put the noun after it in the gen. case, making ما redundant, and making سى to govern the noun in that case because the meaning of سى is مثل: [and this is the preferable way:] (Mughnee:) in both of these ways is recited the saying of Imra-el-Kays,

- ألا رب يومك منهن صالح
- ولا سيما يوم بدارة جمل

[Verily many a good day was there to thee by reason of them; but there was not the like of a day, or above all a day, or especially a day, at Dárat Juljul, a certain pool, where Imra-el-Kays surprised his beloved, 'Oneyzeh, with others, her companions, bathing: see EM pp. 9 and 10]: you say also, أضرب القوم ولا سيما أخيك, meaning ولا مثل ضرب أخيك [i. e. I will beat the people, or party, but there shall not be the like of the beating of thy brother]: and if you say, ولا سيما أخوك, the meaning is, ولا مثل الذى هو أخوك [and there shall not be the like of him who is thy brother]: in the saying إن فلاناً كريم ولا سيما إن أتته قاعداً, accord. to Akh, ما is a substitute for the affixed pronoun ه, which is suppressed; the meaning being, ولا مثله إن أتته قاعداً [i. e. Verily such a one is generous, and there is not the like of him if thou come to him sitting]: (S, TA:) it is said in the Msb, [after explaining that ما in سيما may be redundant, and the noun after it governed in the gen. case as the complement of a prefixed noun; and that ما may be used in the sense of الذى, and the noun following put in the nom. case as the enunciative of the inchoative هو which is suppressed;] that, accord. to some, the noun following may be in the accus. case, as being preceded by an exceptive; [or, as a specificative; (Mughnee;) in which case we must regard ما as a substitute for the affixed pronoun ه;]



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 **سَيِّمًا** 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 سَيِّ لَهَا فُلَانٌ** (Lh, M, K) i. e. *There is not the like of such a one*: (TA:) and **لَا سَيِّكَ 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 **سَيِّ** are mentioned voce **سَوَاءٌ**, to which reference has been made above.] — **سَيِّ** also signifies *A [desert such as is termed] مَفَازَةٌ*; (S, M, K;) because of the evenness of its routes, and its uniformity. (TA.) [Hence **السَيِّ** is the name of a particular tract, said in the M to be a certain smooth place in the **بَادِيَةِ**.] — See also art. **سَيِّو**.

**سَيِّة**: see **سَوَاءٌ**, near the end of the paragraph.

**سُوَى**: see **سَوَاءٌ**, in seven places: — and see also **سُوَى**, in two places.

**سُوَى**: see **سَوَاءٌ**, in seven places. — Also, and likewise **سُوَى**, (Akh, S, Mṣb, Mughnee, K,) and **سَوَاءٌ**, (Akh, S, M, Mughnee, K,) and **سَوَاءٌ**, (Mughnee,) i. q. **مَكَانٌ**, (Mughnee,) or **غَيْرٌ**, (Akh, S, M, Mṣb, Mughnee, K,) accord. to different authorities: each used as an epithet, and as denoting exception, like **غَيْرٌ**; accord. to Ez-Zejjājee and Ibn-Mālik, 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 سُوَى زَيْدٍ**, meaning *I have with me a man instead of Zeyd and in the place of Zeyd*: (Ḥam p. 570, and TA:\*) [but] one says [also], **سَوَائِكَ** and **سَوَاكَ** and **سَوَاكَ**, meaning *I passed by a man other than thee*: (S:) and **جَاءَنِي سَوَاوُكَ** [and **سَوَاكَ** &c. *Other than thou came to me*], using it as an agent; and **رَأَيْتُ سَوَاكَ** [and **سَوَاكَ** &c. *I saw other than thee*], using it as an objective complement: and **مَا جَاءَنِي أَحَدٌ سَوَاكَ** [and **سَوَاكَ** &c. *None except thou came to me*]: and **مَا جَاءَنِي أَحَدٌ سَوَاوُكَ** [and **سَوَاكَ** &c. *None other than thou came to me*]: (Mughnee:) and **قَصَدْتُ الْقَوْمَ سُوَى زَيْدٍ**, meaning *I betook myself to, or towards, the people, or party, others than Zeyd, which is virtually the same as except Zeyd*: (Mṣb:) and **لَئِنْ فَعَلْتَ ذَلِكَ وَأَنَا سَوَاكَ لَيَأْتِيَنَّكَ مِنِّي مَا تَكْرَهُ**, 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, **عَفَدُكَ سَوَاكَ**, meaning *Thine intellect has departed from*

*thee*. (IAar, M.) — The strangest of the meanings of **سُوَى**, in this sense with the short alif and with **كَسْرٌ**, is **قَصْدٌ**. (Mughnee.) **سُوَى الشَّيْءِ** means *قَصْدُهُ [i. e. *The tendency, or direction, of the thing*]. (M.) And one says, **قَصَدْتُ سُوَى فُلَانٍ**, 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, **سَوَاهُ** is erroneously put for **سَوَاهُ**.] And hence, (Mughnee,) a poet says, (namely, **Ḳays Ibn-El-Khaṭeem**, TA.)*

وَلَا صَرَفْتُ سُوَى حُدَيْفَةَ مِدْحَتِي

[And I will surely turn towards *Hodheyfeh* my eulogy]. (S, Mughnee.)

**سَوَاءٌ** [in some copies of the K erroneously written without **ء**] in its primary acceptance 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 Bḍ in ii. 5,) meaning **اِسْتَوَاءٌ**, (Ksh and Bḍ 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 **سُوَى** and **سُوَى**, as well as **سَوَاءٌ**, accord. to Fr, are syn. with **نَصَفٌ**; and accord. to him, (TA,) and to Akh, (S, TA,) syn. with **عَدْلٌ**; (S, K, TA;) [but app., only syn. with **عَدْلٌ** and **نَصَفٌ** not as a subst. but as an epithet, like **وَسَطٌ** thus used, as will be shown by what follows, although] each said by Er-Rāghib to be originally an inf. n. (TA.) One says, **هَئِنَا سَوَاءٌ**, meaning *They two are on an equality, or on a par, in respect of this affair, or case*: (S, TA:) and **اِسْتَوَاءٌ هُمَا عَلَيَّ سَوِيَّةٌ**, meaning [likewise] *They are on an equality, or on a par*, (M, K,) **فِي هَذَا الْأَمْرِ** [in this affair, or case]. (M.) And **بِالْعَدْلِ**, (S,) meaning *I divided the thing between them two with equity, justice, or rectitude*. (TA.) And it is said in the **Ḳur** [viii. 60], **فَأَنبِذْ إِلَيْنَاهُ عَلَى سَوَاءٍ**, meaning *عدل* [as expl. in art. **نَبَذَ**, q. v.]. (S,\* TA.) [Hence,] **ثِيَلَةُ السَّوَاءِ** *The night of the thirteenth [of the lunar month; the first being that on which the new moon is first seen];* (Aṣ, 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 **سُوَى** and **سُوَى**. (Lh, M, K.) Hence, **سَوَاءُ الشَّيْءِ** *The middle, or midst, of the thing*; (S, M;) as also **سَوَاهُ** and **سَوَاهُ**. (Lh, M.) It is said in the **Ḳur** [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, **انْقَطَعَ**

**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, **مُسْتَعَهُ** is erroneously put for **مُنْتَصَفُهُ**].) — [Hence, perhaps, as being generally the middle or nearly so,] **السُّمُوتُ** *The summit of a mountain*. (M, K.) And **اِنْعِمَانٌ** [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, **سُوَى**, and **سُوَى**; (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 **Ḳur** iii. 109]. (Mughnee.) Using it in this sense, one says **أَرْضٌ سَوَاءٌ** [*An even land*]: and **دَارٌ سَوَاءٌ** [*A house uniform* (**مُسْتَوِيَةٌ**) in respect of the [appertences termed] **مَرَاتِقٌ** and **سَوَاءٌ** *A garment, or piece of cloth, equal, or uniform, in its breadth and its length and its two lateral edges*: but one does not say **جَمَلٌ سَوَاءٌ**, nor **رَجُلٌ 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 **سَوَاءُ 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-Rāghib, TA:) or *sound in limbs*: (TA voce **مِرَّةٌ**, q. v.:) and **غَلَامٌ سَوِيٌّ** *A boy, or young man, uniform in make, or symmetrical, (مُسْتَوِيٌّ الْخَلْقِ) without disease, and without fault, or defect*: (Mgh:) and the fem. is **سَوِيَّةٌ**. (M.) Accord. to Er-Rāghib, **السُّوَى** signifies *That which is preserved from excess and deficiency*: and hence **الصِّرَاطُ السُّوَى** [in **Ḳur** xx. last verse, as though meaning *The road, or way that neither exceeds, nor falls short of, that which is right*]; (Er-Rāghib, TA;) *the right, or direct, road*: (Bḍ, Jel:) and some read **السَّوَاءُ**, meaning *the middle, good, road*: and **السَّوَى** (Ksh, Bḍ) i. e. *the evil, or bad, road*: (Bḍ:) and **السُّوَى** [i. e. *most evil, or worst*; fem. of **أَسْوَأٌ**; for **الصِّرَاطُ** is fem. as well as masc.]: (Ksh, Bḍ:) [and] **السُّوَى**, of the measure **فُعْلَى** from **السَّوَاءُ**, [with which it is syn.,] or originally **السُّوَى** [mentioned above]: (K:) and **السُّوَى**, (Ksh, Bḍ,) which is dim. of **السَّوَاءُ**, (Lth, TA,) [or] as dim. of **السَّوَى** [in which case it is for **السُّوَى**]. (Ksh, Bḍ.) — [Hence,] it signifies also *Complete*: (Mughnee:) you say, **هَذَا**



دِرْهَمٍ 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, سَوَاءٍ. (M.) — And *Equitable, just, or right*; syn. عدُلٌ: used in this sense in the saying in the Kur [iii. 57], تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكَم [Come ye to an equitable, or a just, or right, sentence, or proposition, between us and you]. (Az, TA.) — And *Equidistant, or midway*, (عدُلٌ, and وَسَطٌ, S, or نَصْفٌ, Mughnee,) *between two parties*, (S,) or *between two places*; (Mughnee;) applied as an epithet to a place; as also سَوِيٌّ and سَوِيٌّ; (S, Mughnee;) of which three words the second (سَوِيٌّ) is the most chaste; (Mughnee;) or the last two signify equal (مُسْتَوٍ) *in respect of its two extremities*; and are used as epithets and as adv. ns.; originally, inf. ns. (Er-Rāghib, TA.) مَكَانًا سَوِيًّا 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 سَوِيٌّ and مَكَانٌ سَوِيٌّ means مَعْلَمٌ [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 مَعْلَمٌ, 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 مَرَّتْ بِسَوَاءٍ وَالْعَدْمُ سَوَاءٌ (M, Mughnee, K,) and الْعَدْمُ وَالْعَدْمُ (K,) and سَوِيٌّ وَالْعَدْمُ سَوِيٌّ (M, K,) meaning وَجُودُهُ وَعَدْمُهُ سَوَاءٌ [i. e. 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, سَوَاءٌ هُوَ وَالْعَدْمُ [as meaning *His existence and his non-existence are equal, or alike, to me*]. (M.) And سَوَاءٌ عَلَيَّ قُمْتُ أَوْ قَعَدْتُ [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]. (S.) [And سَوِيٌّ is used as an adv. n., or as an inf. n. adverbially, meaning *Alike*: see an ex. in a verse cited voce سَبَبٌ. — Also *A like; a similar person or thing*; (S, 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 أُسْوَاءٌ, (S, M, K,) and also, (S, \* K,) but anomalous, (S,) or [rather] quasi-pl. ns., all anomalous, (M,) سَوَاسِيَةٌ (S, M, K) and سَوَاسِيَةٌ and سَوَاسِيَةٌ: (M, K:) and أُسْوَاءٌ is also pl. of سَوِيٌّ: (TA:) as to سَوَاسِيَةٌ, Akh says, سَوَاءٌ is of the measure فَعَالٌ, and سَيَّةٌ may be of the measure فَعَلَةٌ or فِلَّةٌ, the former of which is the more agreeable with analogy, the و being changed into ي in سَيَّةٌ because of the kesreh before it, for it is originally سَوِيَّةٌ; and it is from أُسْوَيْتُ الشَّيْءَ meaning “I neglected the thing:” [see 4:] (S:) 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]: (S:) and هُمَا سَوَاءَانِ (S, M, K) and هُمَا سَوَاءٌ i. e. They two are likes: (S, M, Mgh, Mgh, K:) and هُمَا سَوَاءٌ and هُمَا سَوَاسِيَةٌ i. e. They are likes; (S; [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 بِسَوِيٍّ He is not a person like to thee: and مَا هُمُ لَكَ بِسَوَاءٍ [They are not persons like to thee]: (Lh, M:) and مَا هِيَ لَكَ بِسَوِيٍّ (Lh, M, K\*) i. e. She is not a person like to thee: (TA:) and مَا هُنَّ لَكَ بِسَوَاءٍ [They (females) are not persons like to thee]: and لَا سِيٍّ لَكَ لِئِنَّكَ فَعَلْتَ ذَلِكَ [There is not a like to him who did that]: and لَا سِيَّةٌ لَكَ إِذَا فَعَلْتَ ذَلِكَ [There is not the like of thee when thou doest that]: (Lh, M, K:) and لَا سِيَّةٌ لَكَ فُلَانٌ [There is not the like of such a one: in the CK, لَا سِيَّةٌ لَكَ فُلَانٌ perhaps the right reading is فُلَانٌ لَا سِيَّةٌ لَكَ فُلَانٌ. سَوَاءٌ and سَوَاسِيَةٌ 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. سَوِيٌّ, and for سَيِّمًا لَا سَيِّمًا] see سَيِّمًا. — See also سَوِيٌّ in six places.

سَوَاءٌ: see سَوِيٌّ, 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 سَوِيٌّ 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] كَسَاءٌ, stuffed with panic grass (ثَمَامٌ), (S, M, K, and

L in art. كَرْبٌ,) or palm-fibres (لَيْفٌ), (M,) or the like, (S, M, and L ubi suprà,) resembling the بَرْدَعَةٌ [q. v.], (S, 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. (S.)

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

سَوَاءٌ, 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 فَعَلَةٌ from اتَّسَوَيْتُ [inf. n. of سَوِيٌّ]; (K;) mentioned by Az on the authority of Fr; but in copies of the T, فَعَلَةٌ from اتَّسَوَيْتُ. (TA.) One says, ضَرَبَ لِي سَايَةً, meaning He prepared for me a speech: (K:) or an evil speech, which he framed (سَوَّاهَا) against me to deceive me: mentioned by Az on the authority of Fr. (TA.) [See the same word in art. سَوَاءٌ.]

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

تَسْوَاءٌ 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?” (S,) or “How have ye entered upon the evening?” (M, TA,) مُسَوُونَ صَالِحُونَ [as enunciatives of نَحْنُ understood], (S, M,) or أَصْبَحْنَا مُسَوِينَ صَالِحِينَ [as enunciatives of 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*. (S, M, TA.)

مُسَاوٍ: see 3, in three places.

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

سِي

سَوِيٌّ q. v. سَوِيٌّ q. v.

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

سَيَّا

سَيَّا النَّاقَةَ 2. (K,) or تَسَيَّاهَا (M,) or both,

(TA.) *He drew forth the she-camel's سِيءُ, or milk that descended before the full flow: (M, K:) from El-Hejeree. (M.)*

5: see above. سِيءَاتُ (S, M, and so in copies of the K,) or سِيءَاتُ, [a variation of the former,] (TA, as from the K,) *She (a camel) emitted her milk, (Fr, S, K,) i. e., what is termed سِيءُ, (M,) without its being drawn forth. (Fr, S, K.)* — Hence, *إِنَّ فُلَانًا لَيَسِيءُ لِي بِشَيْءٍ قَلِيلٍ* [Verily such a one yields me, or gives me, little]. (TA.) — *تَسِيءُ عَلَيَّ* + *He acknowledged my right, or due, after he had denied it. (K.)* — *تَسِيءَاتُ عَلَيَّ* — *The affairs have become discordant, or diverse, to me, (K, TA,) so that I know not which of them to pursue; (TA;) as also تَسَاؤَاتُ. (TA in art. سَأ.)*

7. *انسيا اللبنُ* *The milk, such as is termed سِيءُ, issued without being drawn forth. (Fr, S.)*

سِيءُ (Fr, S, M, K) and سِيءُ (M, K) *The milk that issues without being drawn forth; (Fr, S;) the milk (S, M, K) that is in the extremities of the camel's teats, (S, K,) or in the fore part of the udder, (IAth, TA,) descending (K) before, (قَبْلُ, so in copies of the S and M and K,) or at the first of, (قَبْلُ, so in the TA as from the K,) the full flow. (S, M, K.)* — See also the former word in art. سَوَأ.

سِيءُ: see the next preceding paragraph.

سِيءُ: and سِيءَةُ: see art. سَوَأ.

سِيءُ, occurring in a trad., is expl. as meaning *One who sells grave-clothes, and [therefore] wishes for people's death: it may be from السَوْدُ and السَّوْدَةُ: or from السِّيءُ meaning "the milk that is in the fore part of the udder:" or it may be from سِيءَاتُهَا meaning "I milked her." (IAth, TA.)*

سيب

1. سَابَ (S, M, A, Mgh, Mṣb, K,) aor. سَيْبُ (S, A,) inf. n. سَيْبٌ (S, M, A, K,) *It ran; (S, M, A, Mgh, Mṣb, K;) said of water: (S, M, A, Mṣb:) and سَابَ, likewise said of water, it ran of itself. (Mṣb.)* — [Hence,] *سَابَتِ الْحَيَّةُ* (M,) aor. as above; (M, A;) and سَابَتْ (S, M, A, Mṣb;) *† The serpent ran: (S, A, Mṣb:) or went along (M, TA) in a uniform, or continuous, course, (M,) or quickly. (TA.)* سَابَ and سَابَتْ both signify *† He, or it, walked, or went along, quickly: (K, TA:) [or] so the former verb. (M.)* It is said in a trad., respecting a man who drank from the mouth of a skin, *سَابَتْ فِي بَطْنِهِ حَيَّةٌ* *† A serpent entered and ran into his belly with the running of the water: wherefore it was forbidden to drink from the mouth of a skin. (TA.)* El-Hareere, in [his first Maḳámeh, entitled] the *San'áneeyeh*, [p. 20,] uses the phrase, *سَابَتْ فِيهَا عَلَى غَرَارَةٍ*, meaning *He entered into it as the serpent enters into its lurking place. (TA.)* And you say of a viper, *سَابَتْ* and *سَابَتْ*, meaning *† It came forth from its lurking place. (TA.)* And *سَابَتْ نَحْوَكُورٍ* *† He re-*

*turned towards you. (S.)* — سَابَ (Mgh, Mṣb,) aor. as above, inf. n. سَيْبَانٌ, said of a horse and the like, *† He went away at random: (Mṣb:) or † he [app. a horse or the like] went any, or every, way: (Mgh:) or سَابَتِ الدَّابَّةُ* *† The beast was left alone, or by itself, to pasture, without a pastor. (S, A, TA.)* — And *سَابَ فِي مَنْطِقِهِ* *† He took every way [or roved at large] in his speech: (TA:) or he dilated, or was profuse, without consideration, in his speech. (A, TA.)* And *سَابَ فِي الْكَلَامِ* *† He entered into talk, or discourse, with loquacity, or irrationality. (TA.)* It is said in a trad., *إِنَّ الْحَيَّةَ بِالْمَنْطِقِ أَيْبَغُ مِنَ السُّيُوبِ فِي الْكَلِمِ*, meaning *† [Verily art, or skill, in speech is more eloquent, or effective,] than what is loose, or unrestrained, [or rambling,] in words; i. e. elegance of speech, with paucity, [is more eloquent, or effective,] than profusion. (L, TA.)* [السُّيُوبُ is here an inf. n.]

2. سَيْبٌ *† He left, left alone, or neglected, a thing. (M.)* — *† He left a beast, (S, A,) or a she-camel, (Mgh,) alone, or by itself, to pasture where it would, without a pastor. (S, A, Mgh.)* — *† He emancipated a slave so that he (the emancipator) had no claim to inherit from him, and no control over his property; he made him to be such as is termed سَائِبَةٌ. (Mṣb.)* — See also what next follows.

4. سَيْبٌ *† جَرْدَانُهُ*, said of a horse, [and سَيْبٌ has the same or a similar meaning,] i. q. رَفْعُ, q. v. (TA in art. رَفْعُ.)

7: see 1, in seven places.

سَيْبٌ [is an inf. n. of 1, used in the sense of سَائِبٌ (q. v.), as will be shown in what follows in this paragraph. — And hence,] *† A gift: (S, M, A, Mgh, Mṣb, K:) and a voluntary gift, by way of alms, or as a good work: (TA:) and a benefaction, an act of beneficence or kindness, a favour, or a benefit: (M, K:) pl. سَيُوبٌ. (L, TA.)* It is said in a trad. respecting a prayer for rain, *وَاجْعَلْهُ سَيْبًا نَافِعًا* *† And make Thou it to be a beneficial gift: or the meaning in this instance may be, a flowing rain. (TA.)* And one says, *فَاضَ سَيْبُهُ عَلَى النَّاسِ* *† His gifts flowed abundantly upon the people. (A, TA.)* [See also an ex. in a verse cited voce سَيْبٌ.] — Also i. q. رِكَازٌ *† [i. e. Metal, or mineral; or pieces of gold or silver, that are extracted from the earth; or any metals or other minerals; or buried treasure of the people of the Time of Ignorance]: (A, Mṣb:) or so سَيُوبٌ; (A'Obeyd, S, M, Mgh, K;) which is the pl.: (A, Mṣb:) the latter signifies, accord. to Th, metals, or minerals: (M, TA:) accord. to Aboo-Sa'eed, veins of gold and of silver, that come into existence, and appear, in the mines: so called because of their running (لَا تَسِيءُ بِهَا) in the earth: accord. to Z, treasure buried in the Time of Ignorance: or metal, or mineral: (TA:) because of the gift of God, (M, Z, Mgh, TA,) to him who finds it. (Z, TA.)* The Prophet said, (Mgh, TA,) *فِي السُّيُوبِ الْخَمْسُ*, i. e. *In the case of رِكَازٌ, the fifth part [is for the government-treasury]. (A, Mgh, TA.)* — Also *The hair of the tail of a*

horse. (M, K.) — And *A pole with which a ship or boat is propelled. (M, K.)*

سَيْبٌ *A place, or channel, in which water runs: (S, M, K:) or so سَيْبٌ مَآوٍ: (A:) pl. سَيُوبٌ. (M.)* — And *The apple: in this sense a Pers. word [arabicized]: and hence the name of [the celebrated grammarian] سَيُوبِيَّةُ; as though meaning "the scent of apples;" (M, K, TA;) accord. to Abu-l-'Alà, (M, TA,) and Seer: (TA:) by some, [app. such as mispronounce it,] this name is said to be from the Pers. سِيءُ signifying "thirty" and سَيُوبِيَّةُ signifying "odour;" as though meaning "thirty odours:" (MF, TA:) and some say that سَيُوبِيَّةُ is an ejaculation; and that the relaters of traditions dislike pronouncing this name therewith, as also other similar names, and therefore say سَيُوبِيَّةُ, changing the ة into ة, but pausing upon it [so as to pronounce it ة]. (TA.)*

سَيَابٌ and سَيَابٌ (S, M, K) and سَيَابٌ (K) [Unripe dates in the state in which they are called] بَلَّحٌ: (S, M, K:) or [in the state in which they are called] بَسْرٌ: (K:) or green بَسْرٌ: (AHn, M:) Aḡ says that the flowers of the palm-tree when they have become بَلَّحٌ are termed سَيَابٌ, without teshdeed: (TA:) [but see بَسْرٌ:] the n. un. is سَيَابَةٌ (S, M) and سَيَابَةٌ (S) [and سَيَابَةٌ]: Sh says that they are called سَدَاءٌ in the dial. of El-Medeeneh, and one is called سَيَابَةٌ in the dial. of Wádi-l-Kurà: and he adds, I have heard the Bahránees say سَيَابٌ and سَيَابَةٌ. (TA.)

سَيَابَةٌ n. un. of سَيَابٌ; (S, M;) like as سَيَابَةٌ is of سَيَابٌ. (S.) — Also *Wine. (K.)*

سَيَابٌ and سَيَابٌ: see سَيَابٌ, in three places.

سَائِبٌ *Running water. (Mṣb.)* [See also سَيْبٌ, first sentence.]

سَائِبَةٌ *† Any beast that is left to pasture where it will, without a pastor: (M, A, K:) pl. سَوَائِبٌ and سَيُوبٌ. (A.)* *† A camel that has lived until his offspring have had offspring, and is therefore set at liberty, and not ridden, (M, K,) nor laden with a burden. (M.)* In the *Kur v. 102, (TA,) † A she-camel that was set at liberty to pasture where it would, (S, Mgh, Mṣb, K,) in the Time of Ignorance, (S, K,) on account of a vow (S, Mgh, Mṣb, K) and the like: (S, K:) or the mother of a بَحِيرَةٌ; (S, Mgh; [in the Mṣb, said to be a بَحِيرَةٌ (itself); and in one place in the TA said to be a she-camel of which the dam is a بَحِيرَةٌ; but both of these explanations require consideration, as will be seen from what follows;]) or (K) a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would, (S, K,) and not ridden, nor was her milk drunk except by her young one or a guest, until she died, when the men and the women ate her together; and the ear of her last female young one was slit, and she was [therefore] called بَحِيرَةٌ, and was a سَائِبَةٌ like her mother: (S:) or a she-camel of which a man, (M, IAth, K,) in the Time of Ignorance, (M,) when he came from a far journey, (M, IAth, K,) or re-*

covered from a disease, (IAth, TA,) or had been saved by his beast from difficulty or trouble, (M, IAth,) or when his beast had been saved therefrom, (K,) or from war, said, هِيَ سَائِبَةٌ; (M, IAth, K;) i. e. she was left to pasture where she would, without a pastor, and no use was made of her back, nor was she debarred from water, nor from herbage, nor ridden: (IAth, TA:) thus it signifies in the Kur: (M:) or a she-camel from whose back a vertebra or [some other] bone was taken forth, (M, K,) so that she became known thereby, (M,) and which was not debarred from water nor from herbage, nor ridden, (M, K,) nor milked: (TA:) the pl. is سَائِبٌ, like نَوْحٌ pl. of نَائِحَةٌ, and نَوْمٌ pl. of نَائِمَةٌ; (S;) and سَوَائِبٌ. (TA.) It is said in a trad., "I saw 'Amr Ibn-Lohef dragging his intestines in the fire [of Hell]:" and he was the first who set at liberty سَوَائِبٌ: the doing of which is forbidden in the Kur v. 102. (TA.) And it is related that a hostile attack was made upon a certain man of the Arabs, and he found not any [other] beast to ride, so he rode a سَائِبَةٌ: whereupon it was said to him, "Dost thou ride what is forbidden?" and he replied, يَرْكَبُ الْحَرَامَ مَنْ لَا حَلَالَ لَهُ [He rides what is forbidden who has not what is allowed]: and this saying became a proverb. (M.) السَّائِبَاتِنِ means *The بَدَتَانِ* [i. e. two camels, or cows or bulls, for sacrifice,] which the Prophet brought as offerings to the House [of God at Mekkeh], and which one of the believers in a plurality of gods took away: they are thus called because he gave them up (سَمِيحًا) to God. (TA.) — Also † A slave emancipated so that the emancipator has no claim to inherit from him, (S, M, A, Mgh, Mṣb, K,) except, accord. to Esh-Sháfi'ee, in the case of the slave's dying without appointing any heir, in which case his inheritance belongs to his emancipator, (TA,) [for] such an emancipated slave may bestow his property where [or on whom] he pleases, (S, Mgh, Mṣb, TA,) agreeably with a trad.: (Mgh, TA:) [in the S, and in the Mṣb as on the authority of IF, it is added, that "this is what is related to have been forbidden:" but from what has been stated above, this appears to be a mistake; and I think that these words have been misplaced in the S and Mṣb, and that they relate only to the she-camel termed سَائِبَةٌ:] a slave is thus emancipated by his owner's saying to him, أَنْتَ سَائِبَةٌ. (S.) 'Omar said, السَّائِبَةُ وَالصَّدَقَةُ لِيَوْمِهَا [The sáibeh and alms are for their day]: i. e., for the day of resurrection; so that one may not return to the deriving of any advantage from them in the present world. (AO, Mgh, TA.)

سبح

2. سَبَّحَ : } see art. سوح.  
سَبَّحَ :

سبح

1. سَاحَ عَلَى وَجْهِ الْأَرْضِ (S, Mgh, K,) or سَاحَ (A,) aor. سَبَّحَ (S, K,) inf. n. سَبَّحَ (S, A, Mgh, K) and سَبَّحَانَ (K,) It (water) ran upon the

surface of the earth. (S, A, Mgh, K.) — And hence, (TA,) سَاحَ فِي الْأَرْضِ (S, A, Mṣb,) aor. as above, (S, Mṣb,) inf. n. سَبَّحًا (A,) or سَبَّحَ (Mṣb,) or both, and سَبَّحَانَ (S, K,) said of a man, (A,) † He went, or journeyed, through the land, or earth, (S, L, K, &c.,) for the purpose of devoting himself to religious services or exercises: (L, K:) or in this restricted sense, which MF asserts to be unmentioned in most of the older books, and thinks to be conventional, the verb has only the first of the inf. ns. above, and in the absolute sense it has the second and third and fourth. (TA.) It is said in a trad., لَا سَبَّاحَةَ فِي الْإِسْلَامِ (S, A, TA) i. e. † [There shall be no going about through the land, or earth, in the way of devotees, in El-Islám: or] no quitting of the cities, or towns, and going, or journeying, through the land, or earth: (TA:) or no quitting of the cities, or towns, and dwelling in the deserts, and forsaking the being present at the congregational prayers and at assemblies: or no going about through the land, or earth, doing evil, or mischief, and calumniating and corrupting. (IAth, TA.) The سَبَّاحَةُ of the Muslims [in a religious sense, and such as is approvable,] is † Fasting. (TA.) — [Hence also,] سَاحَ الظِّلُّ The shade changed, or turned, or moved, from side to side, or from place to place. (S, K.)

2. [سَبَّحَ is said by Golius, as on the authority of the K, to signify He made water to flow: and this is probably its primary and proper signification, whence other meanings, which are tropical: but it is not in the K.] — See 4. — سَبَّحَ فَلَانَ [app. for سَبَّحَ كَلَامَهُ,] inf. n. تَسْبِيحٌ, † Such a one talked much. (A, TA.) — And سَبَّحَ, inf. n. as above, † It (a garment, or piece of cloth,) had in it [or was diversified with] various stripes. (L.) [And in like manner it is said of other things: see its part. n., مَسْبُوحٌ.]

4. اسَاحَ نَهْرًا He made a river, or rivulet, to flow, or run. (A, K.) [See also 2.] — اسَاحَ (A) or ذُكِرَهُ (L) † The horse put forth his veretrum from its prepuce; (L;) and سَبَّحَ signifies the same: (A, L:) or both of these verbs, said of a horse, are syn. with رَفَضَ [q. v.]. (TA in art. رَفَضَ.) — And اسَاحَ بِذَنَبِهِ, said of a horse, † He let his tail hang down loosely: (K:) accord. to the K, J is in error in writing this verb اسَاحَ; and Az says that اسَاحَ is right, and that اسَاحَ is a mistranscription: the like is also said in the TṢ: but اسَاحَ is asserted by more than one to be the right word. (TA.)

7. اسَاحَ بَطْنُهُ † His belly became large (K, TA) and wide, (TA,) and approached [the ground] by reason of fatness. (K, TA.) One says of a she-ass, اسَاحَ بَطْنُهَا, meaning † Her belly became big, and approached the ground. (IAṣr, T.) — اسَاحَ بِاللَّهِ † [His, or its, state, or condition,] became free from straitness, or unstraitened. (S, O, K.) A poet says, (S,) namely, Dhu-r-Rummeh, (O.)

\* أُمَّتِي ضَمِيرَ النَّفْسِ إِذَاكَ بَعْدَمَا \*  
\* يَرَا جَعْنِي بَنِي فَيَسَّاحُ بِأَنْهَا \*

† [I make the secret thoughts of the soul to wish for thee after my grief, or sorrow, returns to me; and then the state, or condition, thereof, becomes free from straitness]. (S, O.) — اسَاحَ said of a garment, or piece of cloth, (K, TA,) &c., (TA,) † It became much rent, or rent in several places. (K, TA.) In like manner it is said of the dawn [as meaning † It broke]. (TA.) And it is said in the trad. relating to the cave فَاتَّسَّحَتْ [mentioned in the Kur ix. 40] الصَّخْرَةُ, meaning † [And the mass of rock] became impelled and riven: and hence, [accord. to some,] the سَاحَةُ of a house [expl. in art. سَوْح]: but as some relate it, the verb in this instance is [انصاحت,] with ص and س. (TA.)

سَبَّحٌ Running water; (S, Mṣb;) an inf. n. used as a subst.: (Mṣb:) or running external water: (K:) or external water running upon the surface of the earth: (T, TA:) the water of rivers and valleys: (Mgh:) pl. سَبَّحٌ. (T, TA.) [And it is used as an epithet:] you say also (TA) مَاءٌ سَبَّحٌ (A, TA) and سَبَّحٌ (A) Water running upon the surface of the earth: (A, TA:) pl. of the former سَبَّاحٌ. (TA.) — Also † A striped [garment of the kind called] كِسَاءٌ, (K, TA,) with which one covers himself, and which one spreads: (TA:) or a striped [garment such as is called] عِبَاءَةٌ: and a sort of [the garments called] بُرُودٌ: (S:) pl. سَبَّاحٌ. (TA.) See also مَسْبُوحٌ.

سَاحَةٌ: see 7; and see also art. سَوْح.  
سَبَّاحٌ † An itinerant, a roamer, or frequent traveller: (A, \*MA:) from سَاحَ فِي الْأَرْضِ. (A.)

سَبَّاحٌ: see سَبَّحَ. — [Hence,] † A man going, or journeying, [as a devotee, or otherwise,] through the land or earth. (A.) — And, as being likened thereto, † Fasting, or a faster: (A:) or a faster who keeps to the mosques: (K:) the faster is said to be thus called because he who journeys as a devotee does so without having any provision with him, and eats only when he finds provision: therefore the faster is likened to him. (TA.) السَّابِّحُونَ in the Kur ix. 113 means † The fasters: (Bd, Jel, TA:) so say Zj and I'Ab and Ibn-Mes'ood: (TA:) or those who observe the obligatory fasts: or those who fast constantly: (TA:) or those who journey to war against unbelievers, or to seek knowledge. (Bd.) And سَابِّحَاتٌ in the Kur lxvi. 5 means † Women who fast: or who forsake their country or homes [for the sake of God]. (Bd, Jel.) — This last (سَابِّحَاتٌ [if not a mistranscription for سَابِّحَاتٌ]) also means † Swift horses: — and † The planets. (KL.)

مَسَاحٌ or مَسَاحَةٌ, the latter of the measure مَفْعَلَةٌ, from السَّبَّاحَةُ, [each app. meaning † A place of سَبَّاحَةٍ, or journeying,] is sing. of مَسَابِيحٌ, in which the ي is like that in مَعَايِشٌ, as in other similar words of which the medial radical is an

infirm letter, except مَصَائِب, by rule مَصَاوِب (Har p. 15.) — [The pl. مَسَائِح is also expl. by Freytag as applied in the Deewán of Jereer to † The part of the head between the temples as far as the forehead (where the hairs are).]

مَسِيح † Striped; applied in this sense to a [garment of the kind called] بُرْد; (S, K;) and also, with ة, to a [garment such as is called] عِبَاءة: (S:) or applied to [the garments called] عِبَاء as meaning having alternate stripes of white and black, the latter not intensely black: every عِبَاءة also is termed مَسِيحَة and مَسِيحَة: but that which has not stripes is a كِسَاء, not an عِبَاءة. (Ish, TA.) So too applied to locusts (جَرَاد); (K;) and with ة applied to a single locust [i. e. جَرَادَة]: (TA:) or, applied to locusts, it means marked with black and yellow and white stripes or streaks. (As, TA.) It is also applied as an epithet to the [bird called] حَيْقُطَان. (S.) — † The wild ass: so called because of his streak that makes a division between the belly and the side. (K, TA.) مَسِيحَة العَجِيْزَة † [He that has the rump streaked] is an epithet applied to the [wild] ass because of the whiteness on his rump. (A, TA.) — † A road of which the tracks (شُرُك or شُرُك in different copies of the K) are rendered apparent: (K, TA:) likened to the عِبَاء thus termed. (TA.)

مَسِيح † One who goes about calumniating, and making mischief, in the land: (S, A, K:) pl. مَسَائِح: so in the trad., لَيْسُوا بِالْمَسَائِح وَلَا مَسَائِحُ البُدْر † [They are not of those who go about calumniating, &c., nor of the babblers who cannot keep secrets.] (S, TA.) Sh derives it, not from السِّيَاحَة, but, from التَّوْبِ مَسِيح. (L, TA.)

سيح

1. سَاخ, aor. يَسِيح, inf. n. سَيْحَان and سَيْحَان, i. q. رَسَخ and نَاح [both app. as signifying It sank into the ground: or by the former may here be meant it was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established]. (K.) See also 1 in art. سَوخ, in two places.

سِيَاخ A building of clay, (JK, TK,) of any kind: (JK:) pl. سِيَاخ. (JK, TK.) In the copies of the K, بِنَاء الطين is erroneously put for بِنَاء الطين. (TK.)

سيد

سَيِّد a contraction of سَيِّد, q. v. in art. سَوْد.

سَيِّد A wolf: (S, M, A, K: mentioned in the K in art. سَوْد; and in the S, at the close of that art.): accord. to Sb, its medial radical letter is ي; its dim. being سَيِّد: not like رَيْح [of which the dim. is رَيْحَة], nor like دَيْمَة: (M:) and سَيِّدَانَة signifies the same: (K:) or so سَيِّدَان: (M;) which is the pl. (S, M, A) also: (M:) and سَيِّدَانَة signifies a she-wolf; (M, A,

and Ham p. 274;) [and] so سَيِّدَة; (Ks, S;) or this is not allowable. (Ham ubi suprà.) One says سَيِّد رَمْل [A wolf of sands; i. e., that frequents the sands; meaning a savage wolf]. (S.) Hence, سَيِّدَانَة † A bold woman, (M, A,) like the she-wolf. (A.) — And A lion (S, M, K) is sometimes thus called, (S,) in the dial. of Hudheyl. (M.) The former is the primary signification accord. to J and others; though the contr. seems to be indicated in the K. (TA.)

سَيِّدَة fem. of سَيِّد, q. v., accord. to Ks: (S:) but said to be not allowable. (Ham p. 274.)

سَيِّدَان: see سَيِّد.

سَيِّدَانَة: see سَيِّد, in three places.

سَيِّدَانِمْ dim. of سَيِّد, q. v. (Sb, M.)

سَيِّد: and سَيِّد: see art. سَوْد.

سَيِّد mentioned by Ez-Zarkeshee as a dial. var.

of مَسِيح [q. v.]: thought by MF to be post-classical: and in the [classical] language of the Arabs i. q. مَكْتَب [A place where the art of writing is taught]. (TA.)

سير

1. سَار, aor. يَسِير, inf. n. سَيْر and مَسِير, (S, M, A, Mgh, Msh, K,) which latter is extr., for by rule it should be of the measure مَفْعَل, with fet-h [to the ع], (S,) and مَسِيرَة (M, K) and سَيْرَة (M, Mgh, K) like قَبُولَة, but [Mtr says] we have not heard it, (Mgh,) and تَسَار, (S, M, K,) which last denotes repetition or frequency of the action, (M,) He, or it, went [in any manner, or any pace]; went, or passed, along; marched, journeyed, or proceeded; went away, passed away, or departed; (M, K, TA;) by night and by day. (Msh, TA.) You say, سَارَت الدَّابَّة [The beast went, went along, &c.]. (S.) [And سَار سَيِّرًا شَدِيدًا He (a camel or other beast, and a man,) went a vehement pace, or vehemently. And سَار العَنَقَ He (a camel, or a horse,) went the pace, or in the manner, termed العَنَق: and the like.] And سَارُوا [They went, or journeyed, from town to town, or from country to country]: (A:) or سَار مِنْ بَدَدٍ إِلَى بَدَدٍ [he went, &c.]. (Mgh.) And بَارَكَ اللهُ فِي مَسِيرِكَ i. e. سَيْرِكَ [May God bless thy journeying]. (S.) And سِرْعَانِكَ Go thou from thy place; pass thou from it: (L in art. نَفَذ:) or † feign thou heedlessness, and bear, or endure, or be forbearing; an elliptical phrase; as though it were originally سِرِّ وَدَع عَنْكَ المِرَاء وَالشَّكَّ [go thou, and leave wrangling and doubt]. (S.) — [Hence, سَارَت السَّفِينَة † The ship went, or sailed: for سَيْر السَّفِينَة is a tropical phrase. (Mgh.) — And سَار سَيْرَة حَسَنَة † [He pursued a good way, course, mode, or manner, of acting, or conduct, or the like], (S, A, Msh,) and سَيْرَة سَار فِي قَبِيحَة [a bad way, &c.]. (Msh.) — And سَار فِي النَّاسِ † It became current, or commonly known,

among the people; [as also سَيَّر, alone; (see Har p. 318;)] i. e. a proverb, and a saying. (M.)

— And سَارَت سُنَّة † [A way, course, mode, or manner, of acting, or conduct, or the like, obtained, or was usual, among people]. (M.) =

سَار is also trans., syn. with سَيَّر. (S, M, Msh, K.) See the latter, in five places. — [Hence,] سَار سُنَّة † He made, or caused, a way, course, mode, or manner, of acting, or conduct, or the like, to obtain, or became usual, among people. (S, M, TA.) The Hudhalee (Khálid Ibn-Zuheyir, M) says,

\* فَلَا تَجْرَعَنَّ مِنْ سُنَّةِ أَنْتِ سَرَّتْهَا \*  
\* فَأَوَّلُ رَاضٍ سُنَّةً مَنْ يَسِيرُهَا \*

[Then by no means be thou impatient of a way of acting which thou hast made usual; for the first who should be content with a way of acting is he who makes it usual]. (S, M, L, TA: but in the M and TA, in the place of تَجْرَعَنَّ, we find تَغَضَّبَنَّ.)

2. سَيَّر, (M, A, Msh, K,) inf. n. تَسَيَّر; (TA;) and سَارَهُ; (M, A, K;) and سَارَهُ; (K,) inf. n. سَيَّر and مَسَار and مَسِيرَة [or مَسِير, as below]; (TA;) and سَارَ بِهِ; (I, J, M, K;) He made him (a man, A, Msh) to go [in any manner, or any pace]; to go, or pass, along; to march, journey, or proceed; to go away, pass away, or depart: (M, A, Msh, K, TA:) and سَارَ بِهِ [for سَيَّر بِهِ, the reg. pass. form of سَارَ بِهِ, is mentioned; like هَوَّبَ and كَوَّلَ. (M.) And سَيَّر الدَّابَّة; (M, A, Msh;) and سَارَهَا; (M;) and مَسَارَ and سَيَّرَ and مَسَارَ [or مَسِيرَة, as above]; (M;) He made the beast to go &c.: (S, M, A, Msh:) or سَرَّتْ الدَّابَّة signifies I rode the beast [and thus made it to go &c.]: (Ibn-Buzurj, TA:) but when you ride it to pasture, you say, سَارَتْهَا; (Msh,) or إِلَى المَرْعَى (Ibn-Buzurj, TA) or إِلَى المَرْعَى (A.) And سَيَّرَهُ مِنْ بَدَدِهِ He made him to go, or depart, from his town, or country; expelled, or banished, him from it. (S, A.) — [Hence] سَيَّر † He removed, or put off, or took off, the horse-cloth, or covering, (S, A, K,) from the horse, (K,) or beast, (A,) or from the back of the beast. (S.) — And † He made a proverb, (K,) and a saying, (TA,) to become current; (K;) he published it among the people. (TA.) — And سَيَّر سَيَّرَة † He related stories of the ancients. (M, K.) = سَيَّر [from سَيَّر meaning “a thong”] He made stripes upon it; namely, a garment, or piece of cloth, and an arrow. (M.) And سَيَّرَتْ خَصَائِبَهَا She (a woman) made her dye to have the form of stripes, like thongs. (K, A, TA.)

3. سَاوَرَهُ, (S, M, A,) inf. n. مَسَاوَرَة, (A,) He went, went along, &c., (سَارَ,) with him: (M:) he went at an equal rate, or kept pace, with him: (PS:) he ran with him; syn. جَارَاه. (S, A.) — [And He vied, contended, or competed, with him in going, or in running: and hence, † in any affair; like جَارَاه.] See also 6.

4: see 2, in three places.

5: see 8: — and see also 1, in the latter half of the paragraph. — تسير [from سير meaning "a thong"] said of a man's skin, *It peeled off*, (A, K, TA,) and became like thongs. (TA.)

6. تسيرا *They two* [went, or went along, (see 3,) or] went at an equal rate, or kept pace, each with the other: (PŞ:) or ran, each with the other. (S, A.) — One says of a great, or frequent, liar, لَا تَسِيرُ خِيَلَهُ [lit. *His two troops of horses will not run together, each troop with the other: meaning + his assertions will not be found to agree together*]: (so in a copy of the M:) or لَا تَسِيرُ خِيَلَهُ. (So in the K and TA voce خِيَلَهُ, q. v.; and so in the TA in the present art. [See also 6 in art. سلم.] — [And *They two vied, contended, or competed, each with the other, in going, or in running: and hence, + in any affair.*] — One says also, تَسِيرَ عَنْ وَجْهِهِ الْغَضَبُ † *Anger went [or disappeared by degrees] from his face.* (TA, from a trad.)

8. تسيرته *استار* بسيرته (O, K, TA,) or *استار* بسيرته (as in the CK,) † *He pursued his way, course, mode, or manner, of acting, or conduct, or the like.* (O, K, TA.) — And استار [from سير in the last of the senses assigned to this word below] *He procured for himself wheat, or other provision, from a place, to be laid up in store.* (S, O, K.)

سائر: see سائر.

سير an inf. n. of 1 [q. v.]. (S, M, A, &c.) [Used as a simple subst., *A going, in any manner, or any pace; passage, march, journey, progress, or course: a pace: pace as meaning degree of celerity, or rate of going: departure: see also سير.*] — Also *A thong, or strap, or strip of skin or leather;* (S, Mşb, K;) i. q. شراك: (M:) pl. [of mult.] سِيور (S, M, A, Mşb) and سِيورة and [pl. of pauc.] أَسْيَار. (M.) It is said in a prov., قُدَّتْ سِيورُهُ مِنْ أَدِيمِكَ [*His thongs have been cut from thy hide*]: applied to two things exactly resembling each other. (AHeyth, Meyd.) And لَيْسَ فِي الْعَصَا سِيرٌ is a post-classical prov., (Meyd,) meaning *There is not in the staff, or stick, a thong: the سير in this case being the thong that is inserted into the perforation of the head of the staff, or stick, and whereof a ring is tied, into which the hand is put: the prov. is applied to him who is unable to perform that which he desires to do.* (Har p. 232.)

سير: see the next paragraph, in two places.

سير [i. q. سير as meaning *A going, in any manner, or any pace; &c.: see above:*] a subst. from 1 in the first of the senses assigned to it above. (M, K.) Lh mentions the saying, إِنَّهُ لَحَسَنُ السَّيْرِ [Verily he is good in going, &c.]. (M: in the TA, سير, as having the meaning here next following.) — Also, (M,) or سير (K,) [but the former seems to be the right, being agreeable with analogy, whereas the latter is anomalous,] *A mode, or manner, of going, &c.* (M, K.) — And the former, † *A way, course, rule, mode, or manner, of acting or conduct or life or the like; syn. طريفة* (S, M, Mgh, Mşb, K)

and سيرة (M, K) and مذهب: (Mgh:) pl. سِير. (Mgh, Mşb.) You say, سَارَ بِهِنَّ سِيرَةً حَسَنَةً † [*He pursued with them a good way of acting*]. (S.) And سَارَ الْوَالِي فِي الرَّعِيَّةِ سِيرَةً حَسَنَةً † [*The prefect, or governor, pursued among the subjects a good way of acting*]; (A, Mşb;\*) and in like manner, سِيرَةً قَبِيحَةً [*a bad way of acting*]. (Mşb.) — † The record of a man's actions and pious works; the prefixed noun صَحيفة being understood. (Mgh.) — † Stories of the ancients: (M, K:) [or so سيرة أولين: you say, هَذَا فِي سِيرَةِ الْأَوَّلِينَ † [*This is in the stories of the ancients*]. (A.) — [Hence it is used in the present day as meaning † The mention of a person or thing: and † a matter, or subject, of discourse.] — Also, as a law term, (Mgh,) or so [the pl.] سِير (Mgh, Mşb,) † *Military expeditions; or the memorable actions thereof;* (Mşb;) or the affairs thereof. (Mgh.) And they say السَّيْرُ الْكَبِيرُ [meaning † *The great book of military expeditions; for كِتَابُ السَّيْرِ الْكَبِيرِ*]; using a masc. epithet in lieu of the [suppressed] prefixed noun كِتَاب. (Mgh.) — Also, the sing., † *Mode, or manner, of being; state, or condition; syn. هيئة*, (M, O, Mşb, K,) and حَالَةٌ. (O, Mşb.) So in the Kur xx. 22. (M, O, TA.) — Also *Wheat, or other provision, that is brought from a place to be laid up in store.* (S, O, K.)

سير That goes, or journeys, much: or a great goer: (IJ, M, K:) and سير is applied as an epithet [in the same sense] to a hackney, and to an ass. (Az, TA in art. فوه.)

سيراء (S, M, K, &c.) and سيراء (TA) [which latter, according to analogy, should be with tenween, but perhaps it is without tenween as being a contraction of the former,] *A sort of garment, or cloth, of the kind called برود*, (Fr, S, M, Mgh, Mşb, K,) having yellow stripes; (S, Mgh, Mşb, K;) or mixed with silk; (K;) or mixed with [the silk termed] قَز: (AZ, A'Obeyd, Mgh:) or a sort of برود of silk: (A:) or a sort of garment, or cloth, having stripes, made of قَز: or certain garments, or cloths, of El-Yemen; (M;) which are now commonly known by the name of مَضَف: (TA:) or a sort of برود mixed with silk like thongs; and hence its appellation, from سير, "a thong:" it is asserted by certain of the later writers that it is a subst., not an epithet; and he who says so cites Sb as asserting that a word of the measure فعلاء is not an epithet, but is a subst.: hence, he says, it is used with a prefixed noun, as in the ex. حَلَّةٌ سِيرَاءٌ; and is expl. as signifying clear silk. (Iath, TA.) — Also † The diaphragm, or midriff: (M, K:\*) metaphorically used in this sense by a poet. (M.) — And † The peel [or pellicle] adhering to the stone of a date. (M, K.) — And *A palm branch stripped of its leaves.* (M, K.) — And *Gold: (M:) or clear, pure, gold.* (K, TA.) — And *A certain plant, (M, K, TA,) not described by Ed-Deenawaree [i. e. AHn]; as some say, (TA,) resembling the حَلَّة* [q. v.]: (K, TA:) so in the Tekmileh. (TA.) سير: see سير.

سائر *A journeyer, or traveller:* (A:) and سيارَة, (S, M, Mgh, Mşb, K,) for جَمَاعَةٌ سِيَارَةٌ, (Mgh,) or قَوْمٌ سِيَارَةٌ, (A,) a company of persons journeying: (S, M, A, Mgh, Mşb, K:) [accord. to ISd,] سيارَة is made fem. because meaning رَفَقَةٌ, or جَمَاعَةٌ. (M.) — السَّيَارَةُ [and السَّيَارَاتُ] † *The five planets; Mercury, Venus, Mars, Jupiter, and Saturn.* (TA in art. كس.)

سائر [part. n. of 1, *Going, &c.* — Hence,] † A proverb [and a saying] current, or commonly known. (TA.) — Also, and سائر (S, M, K,) both are syn., (K,) signifying *The rest, or remainder, of a thing: (M:) [and accord. to some,] the whole, or all, of a thing or of people.* (S, TA.) [See the former word in art. سار.]

سور: see the next paragraph.

سور an inf. n. of سار. (S, M, A, &c.) — [Also *A place, and a time, of going, or journeying.*] — And pass. part. n. of سار; (Mşb, MF;) [and so طويق سور, for] you say طويق سور (K,) or طويق سور فيه (IJ, M,) [*A travelled road,*] and رجل سور به [A man made to go, or journey, &c.]: (IJ, M, K:) accord. to Kh, in this case, and in others like it, the ي is changed into و [so that سور, the original form of سير and of سور, becomes سورور, and is then contracted into سور]: (M:) or, accord. to Kh, the ي is rejected: but accord. to Akh, it is the و that is rejected [so that سورور becomes سير; and then, سير; and then سور]. (TA.)

سيرة *A space which one traverses in journeying; a journey as measured by the time that it occupies; as in the phrase سيرة شهر a month's journey; (TA;) and بينهما سيرة يوم [Between them two is the space of a day's journey]. (S, TA.)* — سيرة يوم [*A day's journey*] is twenty-four miles. (MF in art. قرطس.)

سير A garment, or piece of cloth, figured with stripes (S, M, A, K) like thongs, (S, M, A,) made of silk: or a برود mixed with silk. (TA.) [See also سيراء.] — And عقاب سيرة *A striped eagle.* (M.) — And السَّيْرُ الْقَرَعُ, (K,) or السَّيْرُ الْقَرَعُ, (TA,) [but the orthography of the latter word I think doubtful,] *A certain sweetmeat, (K, TA,) well-known.* (TA.)

سائر [A place whence one procures wheat, or other provision, for subsistence, to be laid up in store: from استار in the latter of the senses assigned to it above, agreeably with analogy, and as is indicated in the S]. A rájiz says, [namely, Abou-Wejzeh, as in a copy of the S,]

أَشْكُو إِلَى اللَّهِ الْعَزِيزِ الْغَفَّارِ  
ثُمَّ إِلَيْكَ الْيَوْمَ بَعْدَ الْمُسْتَارِ  
[I complain unto God, the Mighty, the Very Forgiving, then unto thee, this day, the remoteness of the place whence I have to procure provision for subsistence]: or, accord. to some, السَّيْرُ, in this verse, is of the measure مُفْتَعَلٌ from السَّيْرُ [and, like it, meaning the journey]. (S.)



سبع

1. سَاعَ, aor. يَسْبِعُ, inf. n. سَبَعٌ and سُبُوعٌ, It (water, and the سَرَاب [or mirage]), ran, and was in a state of commotion, upon the surface of the ground; (S, O, K;) as also انساع: (S:) or the latter, said of water, it ran upon the surface of the ground; as also تسبّع: and انساع, said of a thing in a congealed or solid state, signifies also it melted; became fluid, or liquid. (TA.) — سَاعَتِ الْإِبِلُ (Sh, K,) aor. as above, inf. n. سَبَعٌ, (Sh,) The camels were left to themselves, without a pastor; (Sh, K;) as also سَاعَتِ having تَسْوَعٌ for its aor. and سَوَّعٌ for its inf. n. (Sh, S\* and K\* in art. سوع.) — And سَاعَ الشَّيْءُ, aor. as above, The thing became left, or neglected, or lost; or it perished. (TA.)

2. تَسْبِيعٌ The act of plastering with mud [or with سَبَاعٌ]. (K.) You say, سَبَعْتُ الْحَائِطَ I plastered the wall with mud and chopped straw. (S.) — And The act of anointing with fat and the like. (K.) You say, سَبَعْتُ الْمَرْأَةَ مَزَادَتَهَا The woman anointed [with fat, or the like, her leathern water-bag]. (TA.)

4. اساعه He left it, neglected it, lost it, or destroyed it. (TA.) [See also art. سوع.]

5: see 1. — تسبّع البقول The herbs, or leguminous plants, dried up; or became yellow. (TA.)

7: see 1, in two places.

سَبَعٌ Water running upon the surface of the ground. (Lth, K.)

سَبَاعٌ, (K,) or سَبَاعٌ, (S,) or both, (MF, TA,) Mud: (TA:) or mud [mixed] with chopped straw, with which one plasters. (Kr, S, K.) The saying of the poet, (S, K,) namely El-Kuṭāmeē, (K,) describing his she-camel, (TA.)

- \* فَلَمَّا أَنْ جَرَى سَبْنُ عَلِيَّهَا
- \* كَمَا طَبَّخَتْ بِالْفَدْنِ السَّبَاعَا

presents an inversion, the meaning being كَمَا طَبَّخَتْ بِالْفَدْنِ السَّبَاعُ [i. e. And when fatness extended upon her, as when thou plasterest with mud and chopped straw the pavilion]; الفَدْنُ signifying القَصْرُ. (S, K: [but in the former, only the latter hemistich is cited; and in some copies of the former, and in the O, we find بَطَّخَتْ in the place of طَبَّخَتْ.]) — Also Fat with which a مَزَادَةٌ [or leathern water-bag] is anointed. (K.) — And † Pitch, or tar; syn. زَفْتٌ; as being likened to mud, because of its blackness. (TA.)

صَاعِغٌ, mentioned in this art. in the TA: see art. سوع.

سَرَابٌ أَسْبِعٌ A mirage [running upon the surface of the ground, (see 1,) and] in a state of commotion: (S,\* TA:) or, as some say, [in a state of exceeding commotion; for] the form of the epithet in this case denotes مَفَاضَلَةٌ. (TA.)

مَسْبِيعَةٌ A plasterer's trowel; syn. مَالِحَةٌ: (S:)

a piece of wood made smooth, used by skilful plasterers with mud. (Lth, K.)

مِسْبِيعٌ A she-camel that goes away in the place of pasturing: (K:) mentioned by J in art. سوع, q. v.: (TA:) or that bears, or suffers, neglect, or being left alone, (الَّتِي تَحْمِلُ الضَّبْعَةَ), [for the last of which words we find in some copies of the K الضَّبْعَةَ, but it is said in the TA that the former is the right reading, as is shown by its being added,] and bad superintendence or management; (K, TA;) thus expl. by أس: (TA:) or upon which one journeys and returns; (K;) thus expl. by Sgh, but this is the explanation of مَوْبِيعٌ, with which it is coupled. (TA.)

سبع

1. سَبَعَهُ, aor. أُسْبِعُهُ, inf. n. سَبَعٌ: see 4, in art. سوع.

هَذَا سَبَعٌ هَذَا: see هذا سَوَّعٌ, in art. سوع, in two places.

سَاعٌ: see سَاعٌ, in art. سوع.

سيف

1. سَأَفَهُ, (S, M, O, K,) first pers. سَفَعْتُهُ, (S, O, Mgh, K, [in the CK, erroneously, سَفَعْتُهُ]) aor. سَبَعْتُهُ, (S, O, Mgh, K,) inf. n. سَبَعٌ, (M,) He struck him, or smote him, with the سيف [or sword]; (S, M, O, Mgh, K;) as also تَسْبِيعُهُ. (TA.) — See also 3. — سَبَعٌ, inf. n. سَبَعٌ; and انساف: [app., as seems to be indicated by the context, said of palm-trees (نَخْلٌ) or of palm-branches (سَعْفٌ), as meaning They had upon them what is termed سيف, q. v.:] (M, TA:\*) and سَبَعٌ and انسافت are said of a palm-tree (نَخْلَةٌ) [app. as meaning it had سيف upon it]. (TA.)

3. مَسَابِفَةٌ signifies The contending with another in fight, or in smiting, with the sword. (S, Mgh.) — سَابَفْنِي سَفَعْتُهُ, a phrase mentioned, without his adding anything thereto, by Lh, app. means [He contended with me in smiting with the sword, and] I was more skilled in the use of the sword (كُنْتُ أَسْبِفٌ) than he. (M.) — See also 6.

4. اساف القوم The people, or party, came to the سيف [or sea-shore]. (AAF, M.) — اساف الخرز (S, K) i. q. حَرَمَهُ (S, TA) [expl. in art. سوف] is said to belong to the present art., in which it is mentioned by IF as well as J. (TA.)

5: see 1. — [accord. to Freytag, تَسْبِيعٌ signifies He was slain with the sword: but he mentions no authority for this. Perhaps the pass. form of this verb may have this meaning.]

6. تسابفوا They contended, one with another, in smiting with swords; (S, M, K;) as also سابفوا; (K;) and so استافوا, (M, K,) as expl. by the lexicologists; but this last properly signifies they took, or took hold of, the swords. (IJ, M.)

7: see 1, in two places.

8. اسْتَبِيفٌ signifies The act of [putting to the sword,] destroying, or killing. (KL.) One says, اسْتَبِيفَ الْقَوْمَ [app. meaning The people, or party, were put to the sword]: (K:) a phrase mentioned by Lth. (TA.) — See also 6.

سَيْفٌ A sword; (MA, PS, &c.;) a certain thing with which one smites; (M;) well known: its names exceed a thousand: (K: in which it is added that its author has mentioned these names in [his book entitled] الرُّوضُ الْمَسْلُوفُ [for the names of particular parts thereof, see ذَبَابٌ: pl. [of pauc.] أُسْبِيفٌ (S, M, O, Mgh, K) and أُسْبِيفٌ (Lh, M, O, K) and [of mult.] سِوْفٌ (S, M, O, Mgh, K) and [quasi-pl. n.] مَسْبِيفَةٌ, like مَسْبِيعَةٌ, (O, K, TA,) or مَسْبِيفَةٌ, like مَسْبِيعَةٌ. (CK.) [Hence,] سَيْفُ الْجَبَّارِ + [The sword of Orion;] the three stars [η, θ, κ, beneath the girdle] of الْجَبَّارِ, in a sloping direction, near together, disposed in a row. (Kzw.) — † A certain fish, (Ibn-'Abbād, O, K,) resembling a سيف [or sword]; (Ibn-'Abbād, O;) as also سَيْفٌ. (K.) — † The سَيْبِيبُ, (M,) [i. e.] the hair of the tail, (K,) of a horse. (M, K.) — سَيْفُ الْغُرَابِ + i. q. الدَّبُوثُ; (K;) A certain plant, the stem (أَصْلٌ) and leaves of which are exactly like those of the saffron, and the bulb of which is enclosed in a covering of [fibres of the kind called] لَيْفٌ; (AHn;) so called because its leaves are slender at the extremity like the سيف [or sword]. (AHn, K.) — هُرُ أَسْبِيفٌ [lit. They are swords] means أَحْزَابٌ [i. e. † they are bodies, or parties, of men prepared, or ready, for fighting, &c.]. (Ibn-'Abbād, O, K.) — And one says, بَيْنَ فَكْيِهِ سَيْفٌ صَارِمٌ † [Between his two jaws is a sharp tongue; lit., a cleaving sword]. (TA.)

سَيْفٌ The shore (سَاحِلٌ) of the sea or of a great river: (S, M, O, Mgh, Mgh, K:) and the side (سَاحِلٌ) of a valley: or [the margin of the shore of a sea or of a great river; for it is added,] every سَاحِلٌ has a سيف: or السَيْفُ is applied only to the سيف [or sea-shore, or seaboard,] of 'Oman: (K:) [if otherwise applied,] its pl. is أُسْبِيفٌ. (S, M.) One says, هُرُ أَهْلُ أَسْبِيفٍ وَأَرْبَابِي [They are people of the shores of the sea or of a great river, and of the tracts of towns, or villages, and cultivated lands]. (TA.) — Also A thing that adheres to the lower parts, or roots, of palm-branches, like [the fibres called] لَيْفٌ, but not the same as لَيْفٌ: (S: in which is added, “this I have taken from a book, without having heard it:” or the [fibrous substance called] لَيْفٌ, (K,) or the thick, or coarse, لَيْفٌ, (M,) adhering to the lower parts, or roots, of palm-branches, which is the worst sort thereof, [i. e. of لَيْفٌ,] (M, K,) and the harshest, and coarsest. (M.) [See سَيْفٌ.] — See also سَيْفٌ.

سَيْفَةٌ: see art. سوف.

سَيْفَانٌ, applied to a man, Tall and slender, (Ks, S, M, O, K,) like the سيف [or sword], (M,) lank in the belly: (Ks, S, O:) and with س applied to a woman, (Ks, S, M, O, K,) meaning tall; resembling a sword-blade: (O:) or it is peculiar

to women; (K;) [i. e.] accord. to Kh, one does not apply to a man the epithet **سَيْفَان**. (O.)

**سَيَّاف** An owner, or a possessor, of a **سَيْف** [or sword]; (S, M, O, K;) as also **مُسَيِّف**: (M:) pl. [or rather coll. gen. n.] of the former **سَيَّافَة**: (S, M, O, K;) or this last signifies a people, or party, whose **حُصُون** [or fortresses] are their **سُيُوف** [or swords; i. e. whose only means of defence are their swords]. (Lth, O, K.) — Also † A man who is a frequent shedder of blood; or who sheds much blood. (TA.) [An executioner who slays with the sword.] — And A maker of **سُيُوف** [or swords]. (TA.) [And A seller of swords.]

**سَائِف** Striking, or smiting, with the **سَيْف** [or sword]. (S.) — And A man having a **سَيْف** [or sword]: (S, O, K;) or having with him a **سَيْف**. (Msb.)

**أُسَيْف** [More, and most, skilled in the use of the sword]: see 3.

One having upon him a **سَيْف** [or sword]; (S, O, K;) having hung upon himself a **سَيْف**: (Ks:) and (K) accord. to Ibn-'Abbád, a courageous man having with him a **سَيْف**. (O, K.) — See also **سَيَّاف**. — And see art. **سُوف**.

**سَيْفَة**, or **مَسَيْفَة**: see **سَيْف**.

**مُسَيْفَة**, applied to a [garment of the kind called] **بُود**, Having upon it what resemble the forms of **سُيُوف** [or swords]: (M, TA:) and, so applied, having broad stripes, like the **سَيْف** [or sword]. (TA.) — And, applied to a dirhem, of which the sides are plain, or clear of any impress or the like. (IAar, O, K.)

A wind (**رِيح**) that cuts like the **سَيْف** [or sword]. (M.) — See also art. **سُوف**.

### سيل

1. **سَال**, (S, M, Msb, K,) said of water, (S, Msb, TA,) or of a thing, (M,) aor. **يَسِيل**, (Msb, K,) inf. n. **سَيْلَان** and **سَيْلَان** (S, M, Msb, K, TA) and **مَسِيل** and **مَسَال**, (TA,) It flowed, or ran: (M, K, TA:) or, said of water, it rose so as to become excessively copious, and flowed, or ran: and **سَال** said of thing, it was, or became, fluid, or liquid; contr. of **جَمَد**. (Msb.) — The Arabs say, **سَالَ بِهَر السَّيْلِ وَجَاشَ بِنَا الْبَحْر** [The torrent flowed with them, and the sea estuated with us so as to be unnavigable;] meaning, † they fell into a hard case, and we fell into one that was harder than it: (M, Meyd:) a proverb. (Meyd.) — And **سَالَتْ عَلَيْهِ الْخَيْلُ** † [The horsemen poured upon him]. (TA. [See also 6.]) — And **سَالَتْ الْغُرَّةُ** † [The blaze upon the face of a horse] extended, or spread, long and wide: (S:) [or, simply, extended down the face; as appears from an explanation of the word **شِمْرَاخ** in the S and K &c.: see also **سَائِلَة**, below. And in like manner **سَال** is often said of flowing, or defluent, hair.] — **سَيْل** &c. for **سَيْل**, pass. of **سَال**: see this last word, in art. **سَال**.

2: see 4.

3. **سَائِلَت**: see 3 in art. **سَال**.

4. **إِسَالَة**, (S, M, Msb, K,) inf. n. **إِسَالَة**, (Msb,) He made it to flow, or run; (S, M, Msb, K;) as also **سَيْلَة**, (S, TA,) inf. n. **تَسْيِيل**. (TA.) It is said in the K̄ur [xxxiv. 11], **وَأَسَلْنَا لَهُ عَيْنَ الْقَطْرِ** (M, TA) i. e. And we made [the source of copper, or of brass,] to flow, or run, for him. (TA.) — And † He made it long, (M, K,) and complete; (M;) namely, the point of the iron head or blade of an arrow or of a spear &c. (M, K.)

6. **تَسَائِلَتِ الْكَتَائِبُ** † [The troops of horse] poured [together] from every quarter. (S, TA. [See also 1.]) — **هَمَا يَتَسَائِلَانِ**: see 6 in art. **سَال**.

A torrent, or flow of water; (MA;) [i. e.] much water, (M, K,) or a collection of rain-water, (Msb,) flowing, or running, (M, Msb, K,) in a valley, or water-course, or torrent-bed: (Msb:) or water that comes to one [from rain, in any case, or] from rain that has not fallen upon one: (TA:) originally an inf. n.: (Msb, TA:) pl. **سَيُول**: (S, M, Msb, K:) **سَائِلَة**, also, signifies the same as **سَيْل**; and its pl. is **سَوَائِل** [expl. in the M as meaning flowing, or running, waters]. (TA.) — And they said also, **مَاءٌ سَيْلٌ**, meaning † **سَائِلٌ** [i. e. Flowing, or running, water]; (M, K;) putting the inf. n. in the place of the epithet. (M.) **وَجَدْتُ بَقْلًا وَبَقِيلًا وَمَاءً عَلَلًا سَيْلًا**, meaning I found herbs full-grown and large and tall, and herbs not full-grown and therefore small, [and water among trees, flowing, or running,] is a saying of one sent to seek for herbage and water; mentioned by Th. (M.)

A mode, or manner, of flowing or running of water. (K.)

The **سِنَع** [or tongue] of [meaning that enters into] the hilt, or handle, of a sword (M, K) and of a knife (M) and the like; (M, K;) the part, (S, TA,) in the A the tail, (TA,) that enters into the hilt, or handle, of a sword and of a knife: heard by A'Obeyd, though not from a learned man: (S, TA:) but AA cites the following ex. from Ez-Zibriqán Ibn-Bedr:

• **وَلَنْ أَصَالِحَكُمَا دَامَ لِي فَرَسٌ**  
• **وَأَشْتَدُّ قَبْضًا عَلَى السَّيْلَانِ إِبْهَامِي**

[And I will not make peace with you while I have a horse and my thumb grasps firmly upon the tongue of the sword]. (El-Jawáleekee, IB, TA.)

pl. of **سَيْلَة**, (K,) [or rather the former is a coll. gen. n. of which the latter is the n. un., applied in the present day to A species of mimosa, or acacia, mentioned by Forskál in his Flora Egypt. Arab., pp. lvi. and cxxiv., and by Delile in his Floræ Egypt. Illustr. (in the Descr. de l'Égypte), no. 965: and to a species of thistle; **carduus lacteus**; or wild artichoke:] a species of trees having thorns, of the kind called **عَضَاه**: (S:) certain trees having white thorns: (M:) or the [thorny plant called] **شَبَه**: (AA, M:) a certain plant; (K;) said to have white thorns, from

which, when these are plucked, there issues what resembles milk: (AA, M, K:\*) certain trees having lank branches and white thorns of which the bases resemble the middle pairs of the teeth of virgins: (TA:) or, (K,) accord. to Abou-Ziyád, (AHn, M,) tall **سَمُر** [or gum-acacia-trees]: (AHn, M, K:) accord. to the A, the trees called **خَلَّاف** [now applied to the *salix Aegyptia* of Linn.] in the dial. of El-Yemen. (TA.)

[Flowing, or running, much]. One says, **نَزَلْنَا بِوَادٍ تَبَّتْ مِيَالٌ وَمَاؤُهُ سَيْالٌ** [We alighted in a valley the herbage whereof was inclining much, by reason of its luxuriant growth, and the water whereof was flowing, or running, much, by reason of its copiousness]. (TA.) — [And Distilling much: see **رَنَدٌ**.] — Also A certain mode of calculation. (O, K, TA. [In the CK, **الجِيتَانِ** is erroneously put for **الجِسَابِ**.])

see **سَائِلَة**. — Also A bending in a sea or great river. (TA.)

see **سَيْل**. — Also Fluid, or liquid. (Msb.) — **سَائِلِ الْأَطْرَافِ**, in a description of the Prophet, means † Extended in the fingers: or, as some relate it, **سَائِنِ**, with **ن**, which has the same meaning. (O.) And **غُرَّةٌ سَائِلَةٌ** means † [A blaze upon the face of a horse] extending, or spreading, long and wide: (S:) or [extending so as to be] equable, or uniform, upon the bone of the nose: or that has extended upon the extremity of the nose so as to make it white: (M, K:) or that has spread widely upon the forehead and the bone of the nose: (TA:) if narrow, it is termed **شِمْرَاخ**. (S, TA.)

[as a subst. formed from the epithet **سَائِل** by the affix **ة**]; pl. **سَوَائِل**: see **سَيْل**. — [Hence the saying,] **رَأَيْتُ سَائِلَةً مِنَ النَّاسِ** † I saw a company of men that had poured from some quarter; and so **سَيَّالَة**. (TA.) — The pl. **سَوَائِل** also signifies Valleys [app. flowing with water, or because they flow with water]. (T in art. **ذُنْب**.)

see **مَسِيل**.

**مَسَالُ الْخَدَّيْنِ** [app. meaning † Having expanded cheeks, not elevated in the balls thereof, like **سَهْلُ الْخَدَّيْنِ**,] is a tropical phrase. (TA.)

— **مَسَالَا الرَّجُلِ** † The two sides of the beard of the man: (O, and so in one of my copies of the S:) or, of his jaws: (so in the TA and in my other copy of the S; i. e. **لَحْيَتِهِ** instead of **لِحْيَتِهِ**;) sing. **مَسَال**: and pl. **مَسَالَات**. (S, O.) And also † The two sides of the man [himself]; syn. **عَطْفَاهُ**. (S, O.)

A place [or channel] in which a torrent flows: (Msb:) or **مَسِيلٌ مَاءٍ** and **مَاءٌ مَسِيلٌ**, (S, K,) the latter anomalous, so much so that a parallel to it is scarcely, or in no wise, known, (MF,) a water-course; i. e. a place [or channel] in which water flows, or runs: pl. [of pauc., of the former,] **أَمْسِلَة**, (S, K,) and [of mult.] **مَسَائِلٌ** and **مَسَائِلٌ**; (S, Msb, K, TA;) the second

pl. regular, without ء, (TA, [though written in the CK with ء,]) and the rest irregular, (S, \* TA,) the sing. being likened to رَغِيفٌ, (S, Mṣb, TA,) which has for its pl. رَغْفَةٌ and رَغْفٌ (S, TA) and رَغْفَانٌ. (S, Mṣb, TA.) — It is also an inf. n. (TA. [See 1, first sentence.]) — Also Rain causing much flowing; opposed to مَوْزُغٌ [q. v.]. (Ḥam p. 632.) [See also what follows.]

مُسَيْلٌ Rain that causes the valleys and water-courses (تِلَاعٌ) to flow; opposed to مَوْزُغٌ [q. v.]. (S in art. رَزَغٌ, and Ḥam p. 632.) [See also what next precedes.]

Quasi سِيرٌ

سَيْمَةٌ and سَيْمِيٌّ and سَيْمَاءٌ and سَيْمِيَاءٌ: see art. سوم.

سُيُومٌ: see سَائِمٌ [of which it is said to be pl.], in art. سوم.

سَوِيٌّ and لَا سَيْمًا and لَا سَيْمًا: see art. سَوِيٌّ.

سِينٌ

سِينٌ One of the letters of the alphabet: (S, M, L, K:) [i. e., the name of that letter: (see art. س:) of the masc. gender as being supposed to be a حَرْفٌ [or letter], and fem. as being supposed to be a كَلِمَةٌ [or word]. (L.) The saying فُلَانٌ سِينُهُ لَا يُحْسِنُ سِينَهُ means Such a one will not form well one of the three شُعَبٌ [i. e. teeth, or cusps,] of his س. (S, L.)

سَيْنَاءٌ Certain stones, (M, L, K,) so says Zj, (M, L,) well-known: (K:) whence the name of a certain mountain in Syria. (M, L.)

سَيْنِيَّةٌ A certain tree; (M, L, K;) mentioned by AḤn on the authority of Akh: (M, L:) pl. سَيْنِينٌ. (M, L, K.)

سِيوٌ

سِيَةٌ The curved part of each of the two extremities of a bow: pl. سِيَاتٌ: (S, K:) the ة in the sing. is a substitute for و: AO says that Ru-beh used to pronounce it [سِيَةٌ] with ء; and the rest of the Arabs, [سِيَةٌ] without ء. (S, TA.) [See also art. سَأُو.]

سِيٌّ: see art. سَوِيٌّ.

سِيٌّ, with the compound سَيْمًا: see art. سَوِيٌّ. — [Hence, perhaps, because of its uniformity, and, if so, belonging to art. سَوِيٌّ,] كَلَاءٌ سِيٌّ Much, or abundant, herbage: mentioned by Sgh. (TA.)

سِيَّةٌ: see art. سَوِيٌّ.

سِيَوِيٌّ Of, or relating to, the سِيَّةٌ of a bow. (S.)