

live, or burning, coals of the fire; as also with *سَخِيْتُ* *النَّارَ* (TA: [see *سَخَا*]) and *سَخِيْتُ* *الْقَنْدَرِ*, inf. n. *سَخِيْتُ*, I opened the heart of the place where the fire was kindled, in order that it might burn up well. (JK.) And one says, *سَخِيْتُ نَارَكَ* meaning *Make thou a place upon which to kindle thy fire.* (S.) — And *سَخَا الْقَنْدَرِ* (K,) aor. *يَسْخُو*, inf. n. *يَسْخُو*, (TA,) He made a way [or vent] for the fire beneath the cooking-pot; (K;) mentioned by ISd, who adds that one says also, *سَخَا الْجَمْرُ مِنْ سَخَا الْقَنْدَرِ*: (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 *سَخَاها*. (JK.) = *سَخِي*, aor. *يَسْخِي*, inf. n. *يَسْخِي*, 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 *سَخِي*, (S, K,) mentioned by Yaakooḇ, (S,) and *سَخِي*, (JK, K,) this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a verb of the measure *فَعْل*, with *ḍamm* to the medial radical; (TA;) and the pl. of this latter epithet is *سَخَايَا* and *سَخَاوَى*. (JK.)

2: see above, in four places.

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

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

*سَخِي*: see *سَخِي* = and see also 1, last sentence.

*سَخِي* Liberal, bountiful, munificent, or generous; (S, M, K,) as also *سَخِي* and *سَخِي*: (M, K,) fem. of the first with *ة*: pl. masc. *سَخِيَّاتٌ* and *سَخَوَاتٌ*: and pl. fem. *سَخِيَّاتٌ* and *سَخَوَاتٌ*. (K.) — [Hence,] one says, *إِنَّهُ لَسَخِيٌّ* [Verily he is content to leave, or relinquish, it]. (TA.) = See also 1, last sentence.

*سَخَا* A certain plant of the [season called] *رَبِيع*: 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 *يَنْبُوت* [which is variously explained], and a heart, or kernel, (كَلْب), the grain of which is a remedy for wounds: it is also called *سَخَاةٌ*; but the more approved pronunciation is with *س*. (TA in art. *سَخُو*.)

*سَخَوَاتٌ*: see the next paragraph.

*سَخَاوَى* applied to a place, and *سَخَاوِيَّةٌ* applied to a land (أَرْض), Soft in the earth [thereof]; (S, TA;) to which is added in the S, *وَهِيَ مُنَوَّبةٌ* [and it is a rel. n.]; but in the handwriting of Abū-Zekereyya, *وَهِيَ مُنَوَّبةٌ* [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 *سَخَوَاتٌ*: (K:) or this last signifies a soft, or plain, and wide, or ample, land: (S:) and its pl. is *سَخَاوَى* and *سَخَاوَى* [or rather *سَخَاوَى*, when indeterminate]: (S, K:) [in the former, these two pls. are correctly written with the article *السَّخَاوَى* and *السَّخَاوَى*:] or, accord. to AA, *سَخَاوَى* signifies land, or lands, [for the explanation is ambiguous, app. meaning the latter,] in which is nothing; and in like manner *سَخَاوِيَّةٌ* [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 vehemence of heat thereof. (JK.)

*سَخِي*: see *سَخِي*.

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

*مَسْخَى 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 *السَّخَاةُ* meaning *الْجُودُ*; because the bosom becomes expanded on the occasion of giving. (TA.)

## س د

1. *سَدَّ*, (S, M, A, Mgh, Mṣb, K,) aor. *سَدَّ*, (S, M, Mṣb, K,) inf. n. *سَدَّ*; (S, M, Mgh, Mṣb;) and *سَدَّدَ*; (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 الْأَفُقَ* [It obstructed the horizon]; said of a multitudinous swarm of locusts. (S, A, K.) And *سَدَّ عَلَيْهِمُ*, 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,] *سَدَّدْتُ 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 *سَدَّدْتُ مَا سَدَّدْتُ* [I never stopped the way of speech of an adversary, nor prevented his saying what was in his mind. (Shureyḥ, Mgh.) And *سَدَّدْتُ عَلَى خَصْمِي قُطْرًا* [I never stopped an adversary from speaking; (El-Fāik, Mgh, L;) on the authority of Esh-Shaḥbee: (Mgh:) occurring in a trad. (L.) — And *هُوَ يَسُدُّ مَسَدًا أَبِيهِ* [He fills up, or supplies, the place of his father]:

and *يَسُدُّونَ مَسَدًا* [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 وَتَوَدَّوْا 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' es-Sagheer.) And *يُسَدُّ الرَّمَقُ* [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. *رَمَق*). — 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. *سَدَّدَ* and *سَدَّوْا*, (L, the former inf. n. expl. in the S and K as signifying *إِسْتِقَامَةً*), 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. *سَدَّدْتُ*,] aor. *يَسُدُّ*, with *fet-h* to the *س*, (A,) inf. n. *سَدَّدَ*, (TK, expl. in the S and K as signifying *إِسْتِقَامَةً* like *سَدَّدَ*, 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. *سَدَّدَ*; (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] *أَسَدَّ* is *syn. with* *إِسْتَقَامَ* [which signifies the same]; (S, K;) as also *أَسَدَّ* and *تَسَدَّدَ*: (TA:) *أَسَدَّ* said of an affair signifies it was, or became, rightly ordered or disposed; in a right state. (Mṣb.) You say, *أَسَدَّ لَهُ* and *تَسَدَّدَ لَهُ* It was, or became, rightly directed towards it. (M.) And *أَسَدَّهُ سَاعِدُهُ* and *تَسَدَّدَ* His fore arm was, or became, in a right state, or rightly directed, *عَلَى الرَّمَقِ* [for shooting]; *syn. استقام*. (A.) A poet says, *أَعْلَيْهِ 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. *سَدَّدَ* (Mṣb) [and app. also, as above, *سَدَّدَ*, 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 *أَسَدَّ*, (S, K, TA,) he hit the right thing (S, Mṣb, K, TA) in his saying (S, Mṣb, TA) and in his action: (Mṣb:) or *أَسَدَّ* signifies he said, or did, what was right: (Mṣb:) or he sought what was right; (L, K;) as also *سَدَّدَ*; (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*