

(TA,) or **سَحَاة**, (so in the CK,) or this last also, like **حَصَاة**, is a dial. var. of the first, (TA,) and **سَحَاة**, (K, TA, [in the CK written with fet-h to the س, but it is]) like **كَتَاة**, with **ي**, (TA,) *What is taken from paper*; (K;) *the small portion [or strip, app.] that is taken from paper*: (TA:) pl. **أَسْحَاة** [as above]. (K.) —

Also, (S, M,) or **سَحَاة**, (K,) *A portion* (K) of cloud. (S, K.) One says, **مَا فِي السَّمَاءِ بِحَاةٍ** [There is not in the sky a portion of cloud]. (S.) — **السَّحَاة** [in the CK **السَّحَاة**] also signifies **أَمْرُ الرَّأْسِ** [q. v.], (K, TA,) [app. here meaning *The meninx*; for SM adds,] in which is the brain; (TA;) as also **السَّحَاة**, with **كسر** [to the س]. (K.)

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

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

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

سَاحِيَة, (S, K,) [from **سَاج**,] 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.)

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

أَسْحَوَان, with **دamm**, (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.)

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

سحب

1. **سَحَب** [inf. n. of **سَحَب**] i. q. **صَحَب** [inf. n. of **صَحَب**], (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 **خَسَب**, q. v., as some relate it], the hypocrites are described as **خَسَبَ بِاللَّيْلِ خَسَبَ بِالنَّهَارِ**. (TA.)

سَحَاب *A necklace* (قِلَادَة) *made of [the composition termed] سَك and of other things, without any jewels*: (S:) or *a قِلَادَة of cloves and سَك and مَحَلَب* [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 قِلَادَة, 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. **سُحُب**. (S, K.) [Hence] one says, **وَجَدْتُكَ وَارِثَ السَّحَابِ** [I have found thee to be the inheritor of the سَحَاب], meaning, *like the boy that has no knowledge*. (A, TA.)

سحر

سَحْبَر *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 **إِنْجِر**; (K;) or it is like the **ثَمَار** [or panic grass], and has a [root such as is termed] **جَرْثُومَة**; its branches, or twigs, are, in abundance, like the **كَرَاث** [app. **كَرَاث**, 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 تُطَرِّقْ أَطْرَاقَ الْأَفْعَوَانِ**, [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 فَلَانُ السَّحْبَر**, meaning, *Such a one acted perfidiously, treacherously, or unfaithfully*. (S.) And a poet says,

وَالْقَدْرُ يَنْبُتُ فِي أَصُولِ السَّحْبَرِ
† [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

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

and **سَخِيَتْ**. (S, K.) One says, **هَذَا حَرٌّ سَخَتْ**, (Lh, S,) or **سَخَتْ لَحَتْ**, (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, **مِنْج** for **مِنْج**. (Lh, S, TA. [See also **سَخَتْ**].) And **كَلْبٌ سَخِيَتْ** *Vehement swearing*. (S.) And **كَذِبٌ سَخِيَتْ** *A vehement lie*: and *a pure, or an unmixed, lie*. (TA.) — Also, from the Pers., *Anything hard and thin or fine*. (TA.)

سَخِيَتْ: see the preceding paragraph: — and that here following.

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

سَخِيَان and **سَخِيَان** (K, TA) and accord. to some **سَخِيَان**; the second of which is asserted by the expositors of Bkh to be the most common and most chaste; but Esh-Shiháb [El-Khafajee], in the “Sharh esh-Shifa,” mentions only the form with **كسر** to the **س** and fet-h and **كسر** to the **ت**; and Ibn-Et-Tilimsanee mentions only the form with **دamm** to the **س** and fet-h and **كسر** 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 عَنَابِيَّة**); not [such as from their red colour are termed] **أُدْمَر**. (TA.)

سَخِيَانِي *A preparer and seller of سَخِيَان*. (K, TA.)

سند

سُند [The matter contained in the secundines;] *a yellow, thick water [or fluid], that comes forth with the fetus*; (S, M, K;) as also **سُفْتُ**: (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, **سُند** upon the face: (S, L:) or *blood and water in the membrane that envelops the fetus of a beast*: or *what comes forth with the membrane that envelops the fetus*: said to be