

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. **تسدى**. (K.) or **اسدى إليه**, and **سده**, (M, TA, [thus in the latter case, عليه, not إليه,]) or **اسدى إليه**, (Msh,) *he did to him, or conferred upon him, a benefit, benefaction, favour, or the like*: (M, *Msh, 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 **أسداك خيرا** [he did to thee good, like **أسدى 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, **أعنته**. (S:) or **أسدا** signifies the *attaining quickly*. (KL. [There expl. by the words **زود دريافتن** 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*.]) — **اسده** also signifies *He left, let alone, or neglected, him, or it*: (K:) *he left him to himself, uncontrolled, (M, Msh,) neither commanded nor forbidden*. (M.) And you say, **أسديت إيلي**, (AZ, T, S,) inf. n. **أسدا**, (AZ, T,) *I left my camels to pasture by themselves*. (AZ, T, S.) — **اسدى النخل**: see 1, last sentence. — **اسدى النخل**. *The palm-trees had dates such as are termed سدى*. (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-Kays, (TA,)

* **فلما دنوت تسديتها** * **فتوبا نسيت وتوبا 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 **أجر**]. (S, TA.) And **سدى جاريته** [or **سدا** (for **سده** 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 سدا** or **سدو كذا**: see 1. And **خطب** **الأمير** **فما زال على سدا** **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 نعمة*; (S, M, Msh;) i. e. (Msh [in the M “and it is said to mean”]) the *portion [or threads] thereof extended longitudinally* (M, *Msh, K*) in the *weaving*: (Msh;) and it is said to mean the *lower, or lowest, part thereof*: (M: [but this is a strange explanation, which I do not find elsewhere:]) it is [said to be] from **السدى** [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 **أسدي**, (M, K,) also [and more commonly] written **أسدي**, (K,) signifies the same; (M, K;) as also **سدا**; (S, K;) or this last is the n. un. of **سدى**, (M, TA,) having a more special signification, (Msh, TA,) [as though meaning a *warp*, or a *sort of warp*; or the *د* may be affixed for the purpose of assimilating the word to its contr. **نعمة**, with which it is often coupled:] the dual [of **سدى**] is **سدان**: (S, Msh, TA:) and the pl. is **أسدية** (accord. to the S) or **أسدا**. (Msh.) **أنت بلحمة ولا سدا** [lit. *Thou art neither a woof nor a warp*] is said to him who neither harms nor profits. (TA. [See also **سدى**.]) — Hence, as being likened thereto, (M, [see 2, second sentence,]) **أسدى** in its comb; syn. **شده** or **شده**. (M, K, TA.) — And **أسدى** a benefit, benefaction, favour, or the like. (S, M, K, TA. [See also the next two sentences.]) — The *night-dew*; (S, M, Msh, K;) by means of which seed-produce lives: (S, *Msh;) 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 **أسدا** *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 **رقبة**.] — **أسدا** *Green dates, (M, K,) with their شمايخ [or fruit-stalks]*; (M;) as also **سدا**; (M, K;) of the dial of El-Yemen: n. un. **سدا** and **سدا**, (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 سدى** *A land moist with much night-dew*. (S, Msh.) And **ليلة سدى** *A night moist with much dew*: (M, *TA:) the epithet [سد] is seldom applied to a day. (M, TA.) — And **سد** **بلح** *Dates in the state in which they are termed بلح*, (S, M, K,) accord. to As, when they have fallen, (T, TA,) that have become lax in their **فغاريق** [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 **بلحة**] is termed **سدى**: (As, T, TA:) the **ثغروق** is the **قمع** of the **بصرة** [or **بلحة**]. (TA.) You say also **بصرة** and **بصرة سدى**, which is the same as **سدا** [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 **سدا** signifies the same [as a sing. epithet]. (M, K.) **أسدى أن يترك سدى** in the Kur [lxv. 36], means *Doth man think that he is to be left to himself, uncontrolled, neither commanded nor forbidden?* (M.)

سدا: see **سدى**, in three places: and see also **سد**.

سدا: } see **سدى**, last sentence but two.
سدا: }

سدو A she-camel that stretches forth, and flings out, her fore legs in going along. (M.) [See also **سدا**.]

السدى **الرومان السدى** The pomegranate of a 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**. — **السدى** is also used for **السدى**; (S, K, TA;) the **س** being changed into **ي**. (TA.) One says, **سدا سدا** [Such a one came sixth]. (ISK, S voce **سات**, q. v.)

سدى and **أسدى**: see **سدى**. — The former also signifies **ثوب مسدى** [like **أسدى**: see this last word, voce **سدى**]. (AHeyth, K.)

سدا 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.]

المسدى: 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-