

an inf. n. of the same verb,) below.] **سَدَّه**, inf. n. **سَدَّ**, i. q. **قَصَدَه** [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 **صَدَّه**. (M.) = And **سَدَّ** **الْأَرْضَ**, inf. n. **سَدَّ**, He made the land, or ground, plain, or smooth, or soft. (M.)

2. **سَدَّه**, (M, TA,) inf. n. **تَسَدَّدَ**, (TA,) + He diverted him: (M, TA:) [and in like manner, **أَسَدَّه**; for] one says to a slave-songstress, **أَسَدِّدِنَا**, [in one of my copies of the S, erroneously, **أَسَدِّدِنَا**,] meaning *Divert thou us by singing*. (S, O, L, TA.) = **سَدَّ** **الْأَرْضَ**, (M, Mgh, K,) inf. n. as above, (S, Mgh, K,) He manured the land with **سَدَاد** [q. v.]: (S, Mgh, K:) he dunged, or manured, the land; syn. **زَبَّلَهَا**. (M. [So in a copy of the M: in the TA **زَبَّلَهَا**, without *teshdeed*; and thus only, I believe, correctly; though it is commonly pronounced with *teshdeed* in the present day.]) = **سَدَّ** **الشَّعْرَ**, (M,) or **الشَّعْرَ**, (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 **سَدَّ**. (TA.) **تَسَدَّدَ** is *The removing utterly the hair of the head [by shaving]*: a dial. var. of **تَسَدَّدَ**. (S.) — And **تَسَدَّدَ** 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 **تَسَدَّدَ**. (A'Obeyd, TA in art. **سَدَّ**.)

4: see 2, first sentence.

9: see Q. Q. 4, in two places.

11: see what next follows.

Q. Q. 4. **أَسَدَّدَ**, (S, M, L,) inf. n. **أَسَدَّدَ**, (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 **أَسَدَّدَ**, inf. n. **أَسَدَّدَ**; and **أَسَدَّدَ**, inf. n. **أَسَدَّدَ**. (K.) One says, **أَسَدَّدَتْ يَدَهُ** His arm, or hand, became swollen: and **أَسَدَّدَتْ رِجْلَهَا** Her leg, or foot, became inflated and swollen. (L, TA.) — Also, said of anything, *It went, or passed, away: or perished*; and so **أَسَدَّدَ**. (L, TA.) And **أَسَدَّدَ** **مِنْ الْغَضَبِ** He perished by reason of anger. (L.)

سَدَّ Continuing, or unceasing, journeying. (M, L.) [Perhaps an inf. n.: see **الْإِبِلُ**, and what next precedes it, in the latter part of the first paragraph.] — **هُوَ لَكَ سَدَّ**, (K, TA,) or **سَدَّ**, (M,) [in my copy of the Mgh **سَدَّ**, and in the O **سَدَّ**,] 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 سَدَّ**, or **سَدَّ**, (M,) I will not do that ever. (M, TA.)

سَدَّ: see the next preceding paragraph, in two places.

سَدَاد A compost, or manure, consisting of **سَرَجِين**, (S, Mgh, Mgh,) or **سَرَجِين**, (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, Mgh:) or a manure consisting of strong earth. (M.)

سَبِيذ 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 **إِسْمِيد**, below.]

سَامَدٌ Any [man or animal] raising his head [in pride or otherwise]. (S, M, L.) — A man standing: (IAqr; 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, (sec 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 IAqr.) — *Diverting himself; playing; or sporting*. (IAqr, S, M; and Bd in liii. 61.) — *Negligent, inattentive, inadvertent, inconsiderate, or heedless*. (Lth, IAqr 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. (IAqr.) — 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.) — **سَامَدٌ** as an epithet applied to a **وَطْب** [or skin in which milk is put] means † *Full*, [so as to be] standing upright. (A, TA.)

إِسْمِيدٌ What is called in Persian **سَبِيذ** [app. a mistranscription for **شَمَذ**, i. e. white bread]; an arabicized word: [so says ISd; and he adds,] I know not whether it be the same as **سَبِيذ** expl. by Kr as signifying **طَعَامٌ**, or not. (M.)

زَبِيلٌ i. q. **زَبِيلٌ** [i. e. A basket of palm-leaves; probably one used for carrying **سَدَاد**, or manure]: so says Lh; adding that one should not say **سَبِيذَةٌ**. (M.)

سَدَر

Q. 4, accord. to the M and K, **إِسْمِيدٌ**: and **سَمَادِيرٌ** and **سَمَدُورٌ**: and **سَمَدِيرٌ**: see art. **سَدَر**.

سَدْع

سَدْعٌ, (S, K, &c.,) of the measure **فَعِيلٌ**, (Sb, TA,) so accord. to the grammarians, but Abou-Usameh Junadeh El-Azdee says that it is of the measure **فَعِيلٌ**, from **سَدَعٌ** as syn. with **ذَبَحٌ** and **بَسَطٌ**, (Sgh, TA,) pronounced by the vulgar **سَدْعٌ**, 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 **فَعِيلٌ**, (IDrst, TA,) A lord, master, chief, prince, or man of rank or quality; ('Eyn, S, O, K;) to which Et-Teiyanee adds, from **أَس**, on the authority of Muntajj' Ibn-Nebhan, (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 **أَهْلَاتُ** 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-Teiyanee:) pl. **سَمَادِعُ**. (IJ.) — The lion. (Ibn-Ed-Dahlán, 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.)

سَمَد

سَمَدٌ i. q. **سَمِيدٌ** [q. v.]; (K:) [said to be] more chaste than the latter: (K in art. **سَمَد**;) [but] accord. to Kr, it is with the unpointed **د**. (M in that art.)

سَمَر

1. **سَمَرٌ**, (S, M, K,) aor. **سَمَرَ**, (S, M,) inf. n. **سَمَرَ** and **سَمُورٌ**, (M, K,) He held a conversation, or discourse, by night: (S:) or he waked; continued awake; did not sleep: (M, K:) and **سَمَرَ** may signify the same; or may be of the same class as **أَسَمَرَ** and **أَسَمِنَ**, and thus signify he had, or came to have, a **سَمَر** [or conversation, or discourse, by night]. (M.) [See also 3.] — **سَمَرَتِ الْهَاشِيَةُ**, aor. **سَمَرَ**, 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, **إِنِ إِبِلُنَا تَسَمَرُ**, meaning + *Verily our camels pasture by night*: (TA:) and **سَمَرَتِ الْإِبِلُ لَيْلَتَهَا كُلَّهَا** The camels pastured during their night, the whole of it. (A.) And **سَمَرَتِ الْهَاشِيَةُ النَّبَاتَ** + 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 **يَسْمُرُونَ**