

of the kind; this being shown to be the case by the fact that سَيْد 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 أَفِيل has أَفَائِل, and like as تَبَاع has تَبَائِع; but the Bagrees, who hold سَيْد to be of the measure فَعْلَة in the pl. as though it were سَائِد, like قَائِد, which has قَادَة as a pl., and like دَائِد, which has دَادَة as a pl.; and they also say that سَيَائِد, with ة, as pl. of سَيْد, is contr. to analogy; for by rule it should be without ة. (S.) — [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,

• جِنِّ هَبْنِ بَلِيلٍ • يَنْدُبْنَ سَيْدَهُنَّ •

[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 سَيْد of his female. (TA.) — Also, (Ks, S, M, Mgh, Mṣb, K,) and سَيْدٌ, (K,) the latter on the authority of Abou-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 Kūr-ān, because, he says, it is سَيْدُ الْكَلَامِ † [The paragon of speech]. (M.)

سَيْد: see the last sentence but one above.

سَوْدٌ the abbreviated dim. of أَسْوَد: (S, 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 أَسْوَد:]) the former is [said to be] used in this sense in negative phrases only: (M, L:) one says, مَا سَقَاهُمْ مِنْ سَوْدٍ قطرة He gave them not to drink a drop of water. (M, Mgh, L.) — أَمْرٌ سَوْدٌ means The anus; syn. الإِسْت; (K;) [and] so السُّوْدَاءُ. (M.)

سَوَادَةُ الْقَلْبِ: see سَوَادٌ, near the beginning of the paragraph.

سَوَادِي [or perhaps سَوَادِي, i. e. “belonging to the Sawād of El-‘Irāk,”] i. سَهْرِيْزِيْ (M) A well-known sort of dates, (K voce سَهْرِيْزِيْ) found in abundance at El-Baṣrah. (TA ibid.)

سَوَادِيَّة: see سَوَادِيَّة.

سَوْدَاءُ dim. of أَسْوَد, fem. of أَسْوَد, q. v.: (Mgh:) — see also سَوَادٌ, in two places: — and سَوْدٌ: — 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 نَبْتَة [app. a mistranscription for نَبْتَة a plant]; without describing it. (M.)

سَائِد: see سَيْد, in the middle of the paragraph, in three places.

أَسْوَد Greater, and greatest, in respect of estimation, rank, or dignity; syn. أَجَل: (S, K:) and, as some say, more [and most] liberal or bountiful or munificent: or more [and most] clement or forbearing. (TA.) One says, هُوَ أَسْوَدُ مِنْ فَلَانٍ, He is greater &c. (أَجَل) than such a one. (S.)

And أَسْوَدُ مِنَ الْقَوْمِ means The greatest &c. (أَجَل) of the people, or party. (K, TA.) — Also Black; i. e. having سَوَاد, (M, Mgh,) which is the contr. of بَيَاض: (M, Mgh:) and

أَسْوَدِي signifies the same as أَسْوَد: (Ham p. 379:) [or has an intensive signification, like أَسْوَدِي:] the fem. of أَسْوَد is سَوْدَاءُ: (Mgh, Mṣb:) the dim. of أَسْوَد is أَسِيد, (S, Mṣb,) and it is allowable to say أَسِيدٌ, [as is shown by an ex. voce أَسِيدُ,] meaning [a little black thing; or blackish, or] approaching to black; (S;) and the abbreviated dim. is سَوْدِيَّة: (S, Mgh, Mṣb:) the dim. of سَوْدَاءُ is سَوْدِيَّة: (Mgh:) the pl. of أَسْوَد (M, Mṣb) and of سَوْدَاءُ (Mṣb) is سَوْدٌ (M, Mṣb) and سَوْدَان [which latter is especially applied to human beings]. (M.)

السُّوْدَانُ 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. السُّوْدَان) is also sometimes used for أَرْضُ السُّوْدَانِ, or بِلَادُ السُّوْدَانِ, (The land, or the country, of the negroes,) or the like: it is thus used in the TA voce سَمَقْرَة.] And the epithet أَسْوَد is also applied by the Arabs to a thing that is أَخْضَر [i. e. green]; because it appears to be thus at a distance. (Mgh. [See أَخْضَر: and see حَدِيْقَة دَهْمَاءَ, voce أَذْهَم.] — [Hence,] أَسْوَدُ الْقَلْبِ and سَوْدَاؤُهُ: see سَوَاد. — [And السُّوْدَاءُ The black bile; one of the four humours of the body; of which the others are the yellow bile (الْصَفْرَاءُ), the blood (الدَّم), and the phlegm (البَلْغَم).] — أَسْوَد as opposed to أَحْمَر [and meaning The Arab race, and also, accord. to some, in this case also, the black]: see أَحْمَر, in two places. — As applied to a certain bird: see سَوْدَانِيَّة, in two places. — Also, as a subst., (S,) 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, (S, M, K,) in which is blackness: (S, 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 أَسْوَدَات (S, M) and أَسْوَادٌ and أَسْوَدَاتُ: (M:) were it an epithet [used as such], its pl. would be سَوْدٌ: it is also called سَالِح, because it casts off its slough every year: you do not say سَوْدٌ سَالِح: (S:) the female is called أَسْوَدَة, (S, M,) which is extr.; (M:) and to this the epithet سَالِحَة is not applied. (S.) — 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, A, 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-Medeeneh; and in like manner, Abou-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 الْفَت, of [the grain of] which bread is made, and is eaten [in time of dearth or drought]. (M, L.) See also سَوْدٌ. — Also † The حَرَّة [or tract strewn with black and crumbling stones] and night: (S, M, L:) so called because of their blackness. (M, L.) A party came as guests to Muzebbid El-Medeneh, and he said to them, “There is nothing for you with us but the أَسْوَدَانِ:” and they replied, “Verily therein is a sufficiency: dates and water:” but he said, “I meant not that: I only meant the حَرَّة and the night.” (S, M.) And as to the saying of 'Aisheh, that she was with the Prophet when they had no food, but only the أَسْوَدَانِ, which is expl. by the lexicologists as meaning dates and water, [and thus by Mṣr in the Mgh, ISd says,] in my opinion she only meant the حَرَّة and night. (M.) — هُوَ أَسْوَدُ الْكَبِدِ [lit. He is black-livered] means † he is an enemy: (A, TA:) and السُّوْدَاءُ means † enemies. (M, A.) — You say also, جَاءَ فَلَانٌ بِغَنِيْمَةِ سَوْدِ الْبَطُونِ, and, in like manner, حَمَرَ الْكَلْبَى, both meaning † Such a one brought his sheep, or goats, in a lean, or an emaciated, state. (A, S, and A in art. حَمَرَ.) — And رَمَى بِسَهْمِهِ الْأَسْوَدَ † He shot with his lucky arrow, (A, K,) that was smeared with blood, (A,) by means of which he looked for good fortune, (K, TA,) because he had shot with it and hit the object shot at, (TA,) or as though it were black (K, TA) with blood, (TA,) or by its having been much handled. (K, TA.) — And كَلِمَتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَاءَ وَلَا بَيَضَاءَ † I spoke to him, and he did not return to me a bad word nor a good one: (S, L:) or a single word. (A.) — وَطْأَةُ سَوْدَاءَ means † A footstep, or footprint, that is becoming effaced: a recent one is termed حَمْرَاءَ. (S.) — السُّوْدَاءُ † Cultivated, or planted, land; opposed to الْبَيَضَاءُ [q. v.]. (TA in art. بَيَض.) [See also سَوْدَةٌ.] — [But سَنَةٌ سَوْدَاءَ means † A very severe year; more severe than such as is termed حَمْرَاءَ; which is more severe than the شَبَاءَ, and still more so than the نَبَاءَ: see arts. شَبَاءَ and نَبَاءَ.] — الْحَبَّةُ السُّوْدَاءُ, said in a