

live, or burning, coals of the fire; as also with ح (TA: [see سَا:]) and النَّارُ سَخِيْتُ, inf. n. سَخِيَّةٌ, I opened the heart of the place where the fire was kindled, in order that it might burn up well. (JK.) And one says, اسخ ناركَ meaning Make thou a place upon which to kindle thy fire. (S.) — And القدرُ سَخَا (K,) aor. يَسْخُو, inf. n. سَخُو, (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 الجمر من تحت القدر (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 سَخَاهَا. (JK.) = سَخِيَ, aor. يَسْخِي, inf. n. سَخَا, 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 سَخِجٌ, (S, K,) mentioned by Yağkoob, (S,) and سَخِيٌّ, (JK, K,) this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a verb of the measure فَعُل, with damm to the medial radical; (TA;) and the pl. of this latter epithet is سَخَايَا and سَخَاوِي. (JK.)

2: see above, in four places.

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

سخو من كلامٍ Somewhat of speech. (JK.)

سخ: see سَخِيٌّ = and see also 1, last sentence.

سخي Liberal, bountiful, munificent, or generous; (S, M, A, Mgh, Mṣb, K;) as also سَخِجٌ and سَخِيٌّ: (Mṣb, TA:) fem. of the first with ة: pl. masc. سَخِيَّاتٌ and سَخَوَاتٌ: and pl. fem. سَخِيَّاتٌ and سَخَايَا. (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] ربيع: 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 يَتْبُوت [which is variously explained], and a heart, or kernel, (كَبَابٌ,) 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. سخو.)

سَخَوَاتٌ: see the next paragraph.

سَخَاوِي applied to a place, and سَخَاوِيَةٌ applied to a land (أَرْضٌ), Soft in the earth [thereof]; (S, TA;) to which is added in the S, وَهِيَ مَنْسُوبَةٌ [and it is a rel. n.]; but in the handwriting of Aboo-Zekereeyà, وَهِيَ مَنْسُوبَةٌ, [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 سَخَاوِي and سَخَاوِي [or rather سَخَاوِي, when indeterminate]: (S, K:) [in the former, these two pls. are correctly written with the article السَخَاوِي and السَخَاوِي:] or, accord. to AA, سَخَاوِي signifies land, or lands, [for the explanation is ambiguous, app. meaning the latter,] in which is nothing; and in like manner سَخَاوِيَةٌ [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.)

سَخِيٌّ: see سَخِجٌ.

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

مَسْخِي 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 مَسْخَاةٌ meaning الجُود; because the bosom becomes expanded on the occasion of giving. (TA.)

سد

1. سَدٌّ (S, M, A, Mgh, Mṣb, K,) aor. سَدَّ, (S, M, Mṣb, K,) inf. n. سَدًّا; (S, M, Mgh, Mṣb;) and سَدَّرٌ; (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 سُدِّهِ [His road, or way, became closed, or stopped, before him and behind him]. (Zj, M.) And سَدَّ الْأَفُقُ [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; [الأفق 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 مَا سَدَّدْتُ مَا سَدَّدْتُ عَلَيْهِ خَصْرِي قَطُّ [I never stopped the way of speech of an adversary, nor prevented his saying what was in his mind. (Shureyh, Mgh.) And مَا سَدَّدْتُ عَلَيْهِ خَصْرِي قَطُّ [I never stopped an adversary from speaking; (El-Fáik, Mgh, L;) on the authority of Esh-Shaabee: (Mgh:) occurring in a trad. (L.) — And هُوَ يَسُدُّ مَسَدَّ أَبِيهِ [He fills up, or supplies, the place of his father]:

and يَسُدُّونَ مَسَدَّ أَسْلَافِهِمْ [They fill up, or supply, the place of their ancestors]. (A, TA.) And يَسُدُّ بِهِ الْحَاجَةَ [Want is supplied thereby: (M, TA:) [whence the saying,] وَتَوَلَّوْا تَصَدَّقُوا وَلَوْ 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-Jámi' es-Şagheer.) And يَسُدُّ الرَّمَقَ [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. رمق.) — 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. ست.) = سَدَّ, aor. يَسُدُّ, (S, L, K,) with kesr, (S,) inf. n. سَدَادٌ and سُدُوذٌ, (L, the former inf. n. expl. in the S and K as signifying اسْتِقَامَةٌ,) 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-ḥ to the س, (A,) inf. n. سَدِّدٌ, (TK, expl. in the S and K as signifying اسْتِقَامَةٌ like سَدَادٌ, 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. سَدِّدٌ; (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] سَدَّدٌ is syn. with اسْتِقَامٌ [which signifies the same]; (S, K;) as also سَدَّدٌ and سَدَّدٌ: (TA:) سَدَّدٌ said of an affair signifies it was, or became, rightly ordered or disposed; in a right state. (Mṣb.) You say, سَدَّدَ لِي and سَدَّدَتْ لِي It was, or became, rightly directed towards it. (M.) And سَدَّدَهُ سَاعِدُهُ and سَدَّدَتْ HIs fore arm was, or became, in a right state, or rightly directed, عَلَى الرَّمَى [for shooting]; syn. اسْتِقَامَ. (A.) A poet says, *أَعْلِيهِ الرِّمَاطُ كُلَّ يَوْمٍ * فَلَمَّا أَسَدَّدَ 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] اسَدَّدَ, with ش, is not to be regarded. (S, TA.) — And سَدَّدَ, aor. يَسُدُّ, with kesr to the س, (A, Mṣb, TA,) inf. n. سُدُوذٌ (Mṣb) [and app. also, as above, سَدَادٌ, 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 سَدَّدَ, (S, K, TA,) he hit the right thing (S, Mṣb, K, TA) in his saying (S, Mṣb, TA) and in his action: (Mṣb:) or سَدَّدَ 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