

live, or burning, coals of the fire; as also with ح (TA: [see سَا:]) and النَّارُ سَخِيَتْ, inf. n. سَخِيَتْ, 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 سَخِي, (S, K,) mentioned by Yağkoob, (S,) and سَخِي, (JK, K,) this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a verb of the measure فَعْل, 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 سَخِي: = and see also 1, last sentence.

سخي Liberal, bountiful, munificent, or generous; (S, M, A, Mgh, K,) as also سَخِي and سَخِي: (M, S, TA:) fem. of the first with ة: pl. masc. سَخِيَاتٌ and سَخَوَاتٌ: and pl. fem. سَخِيَاتٌ and سَخَايَا. (K.) — [Hence,] one says, إِنَّهُ لَسَخِيٌ [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, (كَبَابُ,) 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 (أَرْضُ), 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.)

سَخِي: see سَخِي.

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. سَدَّ (S, M, A, Mgh, Mṣb, K,) aor. سَدَّ, (S, M, Mṣb, K,) inf. n. سَدٌّ; (S, M, Mgh, Mṣb;) and سَدَّدَ; (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 سَدًّا [The road, or way, became closed, or stopped, against him]. (K.) And سَدَّ طَرِيقَهُ مِنْ سَدِّ بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ [His road, or way, became closed, or stopped, before him and behind him]. (Zj, M.) And سَدَّ الْأَفُقَ [It obstructed the horizon]; said of a multitudinous swarm of locusts. (S, A, K.) And سَدَّ عَلَيْهِمُ السَّحَابَ, and سَدَّتْ عَلَيْهِمُ السَّحَابَ, [The clouds, or rain, became closed, or obstructed, against them, the horizon;] [the 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 عَلَى لَهَوَاتِ خَضِرٍ قَطُّ [I never stopped the way of speech of an adversary, nor prevented his saying what was in his mind. (Shureyḥ, Mgh.) And مَا سَدَّدْتُ عَلَيْهِ عَلَى خَضِرٍ 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 مَسَدًا أَبِيهِ [He fills up, or supplies, the place of his father]:

and يَسُدُّونَ مَسَدًا 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-Ṣagheer.) 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] سَدَّدَ is syn. with اسْتَقَامَ [which signifies the same]; (S, K;) as also سَدَّدَ and سَدَّدَ: (TA:) سَدَّدَ said of an affair signifies it was, or became, rightly ordered or disposed; in a right state. (Mṣb.) You say, سَدَّدَ لِي [It was, or became, rightly directed towards it. (M.)] And سَدَّدَهُ [His fore arm was, or became, in a right state, or rightly directed, عَلَى الرَّمَى [for shooting]; syn. اسْتَقَامَ. (A.)] A poet says, \*أَعْلِيهِ الرِّمَاطُ كُلَّ يَوْمٍ \* فَلَمَّا اسْتَدَّ سَاعِدُهُ رِمَاطِي \* [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] اسْتَدَّ, 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