

(TA,) or **سَحَاتَهُ**, (so in the CK,) or this last also, like **حَصَاة**, is a dial. var. of the first, (TA,) and **سَحَايَتُهُ**, (K, TA, [in the CK written with fet-h to the س, but it is]) like **كِتَابَةٌ**, with **ي**, (TA,) *What is taken from paper; (K;) the small portion [or strip, app.,] that is taken from paper: (TA:) pl. أُسْحِيَّة [as above]. (K.)* — Also, (S, M,) or **سَحَايَةٌ**, (K,) *A portion (K) of cloud. (S, K.) One says, مَا فِي السَّمَاءِ سَحَاةٌ [There is not in the sky a portion of cloud]. (S.)* — **السَّحَاةُ** [in the CK **السَّحَاةُ**] also signifies **أَمْرُ الرَّأْسِ** [q. v.], (K, TA,) [app. here meaning *The meninx; for SM adds, in which is the brain; (TA;) as also سَحَايَةٌ, with kesr [to the س]. (K.)*

سَحَايَةٌ, (K, TA,) [in the CK **سَحَايَةٌ**, but it is] with kesr, (TA,) *Anything that is pared, or peeled, from a thing. (K, TA.)* — See also **سَحَاةٌ**, in three places. — Also *The art, or craft, of making the kind of implement called مِسْحَاة: (K, TA:) in this sense, likewise, with kesr, agreeably with analogy. (TA.)*

سَحَاةٌ *A maker of the kind of implement called مِسْحَاة. (T, K.)*

سَاجٌ, applied to a [lizard of the species called] **سِحَاةٌ**, *That feeds upon the plant called سِحَاة. (S.)*

سَاحِيَةٌ, (S, K,) [from **سَاجٌ**,] the **ة** denoting intensiveness, (TA,) *A torrent that carries away everything; (K;) that pares and sweeps away everything. (TA.)* — And *A rain that falls with vehemence, (S, K,) paring the surface of the earth. (S.)*

أُسْحِيَّةٌ (with damm, TA) *Any integument of skin upon the portions of flesh that are on bones. (Az, K.)*

أُسْحَوَانٌ, with damm, (S, K,) *A man (S) that eats much. (S, K.)* — And (K) *Beautiful, or comely, (K,) so expl. by AO, (TA,) [and] tall, (K,) thus expl. by Fr, likewise applied to a man. (TA.)*

مِسْحَاةٌ *A shovel, or spade, of iron; (MA, PS;) an implement (S, Mṣb, K) like the مِجْرَفَةُ, except that it is of iron, (S, Mṣb,) with which clay, soil, or mud, is cleared away (Mṣb, K) from the surface of the earth: (Mṣb:) a مِسْحَاةٌ [for digging, i. e. a spade,] has a cross piece of wood upon which the digger presses his foot: (K, voce عِزْرُ:) and there is a curved kind, [app. a sort of hoe,] such as is called in Pers. كَنْدُ: (S:) pl. مَسَاجٍ. (S, Mṣb.) Ru-beh likens the toes, or extremities of the fore parts of the hoofs, of horses, to مَسَاجٍ; because with them they pare the ground: so in the T: or, accord. to the M, he likens thereto the hoofs of asses. (TA.) — **مِسْحَاةُ النَّارِ** means [The fire-shovel;] a thing with which the fire is stirred. (TA voce مِجْرَاتُ.)*

سخب

1. **صَخْبٌ** [inf. n. of **سَخِبَ**] i. q. **سَخِبٌ** [inf. n. of **سَخِبَ**], (A, K,) signifying *The raising a loud cry, or a clamour: (TA:) or it [is used as a subst., and] signifies a confusion of sounds. (Mgh, MF, TA.)* The substitution of **س** for **ص** is allowable in every word containing **خ**: [for instance,] in a trad. [cited voce **خَشَبٌ**, q. v., as some relate it], the hypocrites are described as **خَشِبٌ بِاللَّيْلِ سَخِبٌ بِالنَّهَارِ**. (TA.)

سَخَابٌ *A necklace (قِلَادَةٌ) made of [the composition termed] سَكٌ and of other things, without any jewels: (S:) or a قِلَادَةٌ of cloves and سَكٌ and مَحَلَبٌ [q. v.], without jewels, (A, K, TA,) and without pearls: and likewise, of gold: and of silver: or, accord. to Az, it is, with the Arabs, any قِلَادَةٌ, whether with jewels or without: accord. to IATH, a string on which are strung beads, worn by boys and by girls: (TA:) it is thus called because of the sound of its beads when in motion: (MF, TA:) pl. سَخِبٌ. (S, K.) [Hence] one says, وَجَدْتُكَ وَارِثَ السَّخَابِ [I have found thee to be the inheritor of the سَخَاب], meaning, †like the boy that has no knowledge. (A, TA.)*

سخبير

سَخْبِيرٌ *A certain kind of trees, (S, K,) the heads of which, when it grows tall, bend and hang down; [a coll. gen. n.]; n. un. with **ة**: (TA:) it resembles the إِخْرُ; (K;) or it is like the نَمَامِ [or panic grass], and has a [root such as is termed] جُرْثُومَةٌ; its branches, or twigs, are, in abundance, like the كَرَاثِ [app. كَرَاثِ, a certain large tree, growing on the mountains]; and its fruits resemble brooms of reeds, or are more slender: (AHn:) serpents make their abodes at its roots. (TA.) It is related in a trad. of Ibn-Ez-Zubeyr, that he said to Mo'awiyeh, لَا تُطْرُقْ إِطْرَاقَ الْأَفْعَوَانِ [Do not thou look down upon the ground like as does the male viper at the roots of the sakhbar]; meaning †do not thou affect heedlessness of the state in which we are, or of the affair in which we are engaged. (TA.) One says also, رَكِبَ فُلَانٌ السَّخْبِيرَ, meaning, †Such a one acted perfidiously, treacherously, or unfaithfully. (S.) And a poet says,*

وَالغَدْرُ يَنْبِتُ فِي أُصُولِ السَّخْبِيرِ

†[And perfidy grows at the roots of the sakhbar]: (S:) [because the viper lives there: or] the poet means, that the people of whom he speaks dwelt in places where the sakhbar grew; and they are thought to have been of the tribe of Hudheyl: IB says that he likens the perfidious to this tree because, when it is full-grown, its head hangs down, not remaining erect; and that he means, ye do not remain faithful, like as this tree does not remain in one state. (TA.)

سخت

سَخْتٌ, (S, K,) originally Pers., (TA,) *Vehement, or intense; (S, K;) as also سَخِيْتُ (K)*

and **سَخِيْتُ**. (S, K.) One says, هَذَا حَرٌّ سَخْتٌ, (Lh, S,) or **سَخْتٌ لَخْتٌ**, (TA,) *This is vehement, or intense, heat; a phrase well known in the language of the Arabs, who use certain Pers., or foreign, words, as, for instance, مِسْجِحٌ بِلَاسٍ. (Lh, S, TA. [See also سَخْتٌ.])* And **كَلْبٌ سَخِيْتُ** *Vehement swearing. (S.)* And **كَذِبٌ سَخِيْتُ** *A vehement lie: and a pure, or an unmixed, lie. (TA.)* — Also, from the Pers., *Anything hard and thin or fine. (TA.)*

سَخِيْتُ: see the preceding paragraph: — and that here following.

سَخِيْتُ: see the first paragraph, in three places. — Also *Dust rising very high: (S, K:) and سَخِيْتُ likewise signifies [the same, or] dust rising high; (TA in art. شَخْت;) as also شَخِيْتُ and شَخِيْتُ and شَخِيْتُ; (K in that art. ;) said to be arabicized words from the Pers. سَخْتِ: (TA in that art. :) and the first (سَخِيْتُ) [and app. the others also], fine dust. (TA in the present art.)* And *Anything fine; as, for instance, flour, or meal. (AA, TA.)* **سَوِيْقٌ** [or meal of parched barley, &c.]: (Aṣ, TA:) or **سَوِيْقٌ** that is not moistened with any seasoning, or savoury admixture: (S:) or **سَوِيْقٌ** having little grease or gravy [mixed with it]; as also **سَخِيْتُ** and **سَخْتُونَ**. (K and TA in the present art. and in art. سَحْت.) And **سَوَاوِيٌّ** [or white flour]. (Aṣ, K.)

سَخْتِيَانٌ and **سَخْتِيَانٌ** (K, TA) and accord. to some **سَخْتِيَانٌ**; the second of which is asserted by the expositors of Bkh to be the most common and most chaste; but Esh-Shiháb [El-Khafájee], in the “Sharḥ esh-Shifá,” mentions only the form with kesr to the **س** and fet-h and kesr to the **ت**; and Ibn-Et-Tilimsánee mentions only the form with damm to the **س** and fet-h and kesr to the **ت**, adding that it is also written with **ج**; MF, however, deems what this last says to be very strange, and more especially with respect to the word's being written with **ج**, which he affirms to be unknown; (TA;) [Morocco-leather; so in the present day;] **تَنْبُؤُ** *tanned goat's skin; an arabicized word, (K,) from the Pers.: expl. by IATH as jujube-coloured [or dark dull red] skins (جَلْدٌ عَنَابِيَّةٌ); not [such as from their red colour are termed] أَدْمٌ. (TA.)*

سَخْتِيَانِيٌّ *A preparer and seller of سَخْتِيَانٌ. (K, TA.)*

سغد

سُغْدٌ [The matter contained in the secundines;] *a yellow, thick water [or fluid], that comes forth with the foetus; (S, M, K;) as also سُغْتٌ: (M, TA:) hence, in a trad., the appearance upon the face produced by excitement from remaining awake during the night is termed, by way of comparison, سُغْدٌ upon the face: (S, L:) or blood and water in the membrane that envelops the foetus of a beast: or what comes forth with the membrane that envelops the foetus: said to be*