

مَسْحَل also signifies i. q. **خَطِيب** + [A speaker, an orator, or a preacher; or a good speaker &c.]: and an eloquent **خَطِيب**; (K, TA;) one who scarcely, or never, stops short in his speech; excelling such as is termed **مُضَقِّع**. (TA.) — † One who is skilled in the reading, or reciting, of the *Kur-án*: (K:) from **سَحَلَ** meaning the "making" [a thing] "to be consecutive in its parts, or portions;" and the "pouring forth" [water &c.]. (TA.) — A copious rain: (K:) from **سَحَلَ** meaning the act of "pouring forth." (TA.) — A water-spout (**مِيْرَاب**) of which the water is not to be withstood [so I render **لَا يُطَاقُ** **مَآوُهُ**, app. meaning, that pours forth its water with such violence that no obstruction will resist it]. (O, K.) — The mouth of a **مَزَادَة** [or leathern water-bag]. (O, K.) — A brisk, lively, sprightly, or active, waterer, or cup-bearer. (O, K.) — Extreme (**نَهَائَة**) in bounty, or munificence. (O, K.) — A courageous man, who acts, (**يَعْمَل**, so in the M and K, TA,) or charges, or makes an assault or attack, (**يَحْمِل**, so in the O, TA,) alone, or by himself. (M, O, K.) — The flogger who inflicts the castigations appointed by the law (O, K) before, or in the presence of, the *Sultán*. (O.) = I. q. **لِجَام** [as meaning The bridle, or headstall and reins with the bit and other appertenances]; as also **سَحَل**; (K;) like as you say **مَنْطَق** and **نِطَاق**, and **مِئْزَر** and **إِزَار**: (TA:) or its **فَاس**; (K;) which is the piece of iron that stands up in the mouth [from the middle of the bit-mouth]; as IDrd says in the "Book of the Saddle and Bridle:" (TA:) and two rings, (K, TA,) one of which is inserted into the other, (TA,) at the two extremities of the **شَكِيم** of the bridle, (K, TA,) which is [generally applied to the bit-mouth, but is here said by SM to be] the piece of iron that is beneath the lower lip: or, accord. to IDrd, the **مَسْحَل** of the bridle is a piece of iron which is beneath the lower jaw; and the **فَاس** is the piece of iron that stands up in the **شَكِيمَة**; and the **شَكِيمَة** is the piece of iron that lies crosswise in the mouth: and the pl. is **مَسَاحِل**: (TA:) or the **مَسْحَلَان** are two rings at the two extremities of the **شَكِيم** [or bit-mouth] of the bridle, one of which is inserted into the other [so that they occupy the place of our curb-chain]: (S:) they are [also said to be] the **خَدَان** [lit. two cheeks] of the bridle: (TA:) the **مَسْحَل** is beneath the part in which is the bridle, and upon it flow the foam and blood of the horse. (Az, TA voce **قَيْقَب**. [See also **لِجَام** and **فَاس**].) One says of a horse when exerting himself, and being quick, in his going, and thrusting forward therein his head, **رَكِبَ مَسْحَلَهُ** [He bore upon his bridle, &c.]. (O, TA.) And hence, (TA,) this phrase means [also] † He (a man, TA) followed his error, not desisting from it: (K, TA:) **مَسْحَل** signifying † error: (K:) and [in like manner] **طَعَنَ فِي** **مَسْحَلِ ضَلَاتِهِ** means † He hastened, and strove in his error. (TA.) Also, the former of these two phrases, † He resolved, or determined, upon

the [or his] affair, and strove, or exerted himself therein: (O, TA:) [for] **مَسْحَل** signifies also † decisive resolution or determination. (O, K, TA.) And † He went on with energy in his discourse, sermon, speech, oration, or harangue: (S, TA:) and so in his poetry. (A, TA.) — Also, [from the same word as meaning the "bridle," or "headstall &c.,"] † The side of the beard: [like as it is called **عَدَار** because it is in the place corresponding to that of the **عَدَار** of a horse or the like: (**جَانِب** in the CK is a mistake for **جَانِب**:)] or the lower part of each **عَدَار** [or side of the beard], to the fore part of the beard; both together being called **مَسْحَلَان**: (K, TA: [أَسْفَل in the CK is a mistake for **أَسْفَل**:]) or the place of the **عَدَار**: (Az, TA:) or the temple; **مَسْحَلَان** meaning the two temples: (TA:) and (K) the **عَارِض** [or side of the cheek] of a man. (Ibn-'Abbád, O, K.) One says, **شَابَ مَسْحَلُهُ**, meaning † The side of his beard became white, or hoary. (TA.) = A clean (O, K, TA) thin (TA) garment, or piece of cloth, of cotton. (O, K, TA. [See also **سَحَلَ**].) — A rope, (K,) or string, or thread, (M, TA,) that is twisted alone: (K:) if with another, [i. e. with another strand,] it is termed **مَبْرُوم**, and **مُعَار**. (TA. [See, again, **سَحَلَ**].) — A sieve. (O, K.) = The wild ass: (S, TA:) [because of his braying:] see 1, last sentence: an epithet in which the quality of a subst. predominates. (TA.) — A brisk, lively, sprightly, or active, ass. (O.) — A low, vile, mean, or sordid, man. (O, TA.) — A devil. (O, TA.) — The name of *The تابعة* (S, O) or [familiar] jinnée or genie (K) of [the poet] *El-Aashá*. (S, O, K. [In the K it is implied that it is with the article **ال**: but accord. to the S and O and TA, it is without **ال**].)

مَسْحَلَة A ball of span thread. (AA, TA.)
مَسْحُول [Pared, peeled, &c.: see 1. — And hence, because abraded by the feet of men and beasts,] A road. (TA in art. **رَفَع**). — And An even, wide place. (O, K.) = See also **سَحَلَ**. = As an epithet applied to a man, Small and contemptible. (O, K.) — And the name of A camel belonging to [the poet] *El-'Ajjáj*. (O, K.)

سحر

1. **سَحَر**, aor. - , inf. n. **سَحَر**; and **سَحَر**; He, or it, was, or became, black. (Msb.)
 2. **سَحَرُوا** **وَجْهَهُ** They blackened his face; syn. **سَحَمُوهُ**; as also **سَحَمُوهُ**. (A, TA.)
 4. **سَحَرَتِ السَّمَاءُ** The sky poured forth its water: (K:) mentioned as on the authority of IAqr: but it has been mentioned before, on his authority, as with **ج**. (TA.)
- سَحَر**: see **سَحْمَة**. = A sort of tree; (S, K;) like **سَحْمَة**: (S:) the latter also signifies a sort of tree: (K:) the former is said by ISk to be a certain plant: and by AHn, to be a plant that grows like the **نَصِي** and **صَلِيَان** and **عَنْكَب**, except that it is taller; the **سَحْمَة** [i. e. the single plant of this species] being sometimes as tall as a man,

and larger. (TA.) = Also Iron: (IAqr, K:) n. un. with **ة**; meaning a lump, or piece, of iron. (IAqr, TA.)

سَحَر [a pl. of which the sing. is not mentioned,] The blacksmith's hammers. (IAqr, K.)

سَحْمَة Blackness; (S, Msb, K;) as also **سَحَر**, [mentioned above as inf. n. of **سَحَر**,] and **سَحَام**; (K;) like **سَحْمَة** and **سَحَر**: (TA in art. **سَحَر**;) a blackness like the colour of the crow to which the epithet **سَحَر** is applied. (Lth, TA.)

سَحَام: see the next preceding paragraph.

سَحِيم: see the next following paragraph.

أَسْحَر Black; (S, Msb, K;) like **أَسْحَر**; (TA in art. **سَحَر**;) applied to the crow; see **سَحْمَة**: (Lth, TA:) fem. **سَحْمَاء**; (Msb, TA;) applied to a plant of that colour; (ISk, TA;) and particularly to the **نَصِي** when it is of that colour, and thus applied as an intensive epithet; and to a woman in the same sense: (TA:) and **إِسْحَان** signifies anything black (ISd, K) accord. to some; but this is a mistake, for it is only **أَسْحَر**. (ISd, TA.) — [Hence,] **الْأَسْحَر** is the name of A certain idol, (K, TA,) which was black. (TA.) — And The night. (TA.) — [Hence likewise,] **أَسْحَر** signifies also Clouds (**سَحَاب**): (S, K:) or, as some say, black clouds: and **سَحْمَاء** signifies a black cloud. (TA.) — Also Blood into which are dipped the hands of persons swearing, one to another; (K;) or blood into which the hand is dipped on the occasion of swearing with another or others: said to have this meaning in the saying of *El-Aashá*,

• **رَضِيَعي لِبَانِ نَدِي أُمِّ تَحَالَفَا**
 • **بِأَسْحَرِ دَاجِ عَوْضٍ لَا تَفَرَّقُوا**

[Two foster-brothers by the sucking of the breast of one mother swore together, by dark blood into which they dipped their hands, that you, or they, i. e. a tribe (**قَبِيلَة**) or a company of men (**جَمَاعَة**), for, without the context, the meaning is doubtful, should not ever become separated]: or it has here one, or another, of three meanings here following. (S.) — The womb. (S.) — The nipple of a woman's breast: (K:) or the blackness of the nipple of a woman's breast. (S.) — A skin such as is termed **زَق**, for wine: (S, K:) because of its blackness: and **سَحِيم** also signifies a **زَق**. (TA.) — Also A horn: (S, K:) thus in the saying of Zuheyr,

• **وَتَذِيْبِيهَا عَنْهُ بِأَسْحَرِ مَذُودٍ**

[And the frequent repelling of her, or them, from him with a horn; so that **مَذُود** is merely an explicative adjunct, for it also means a horn, or it may be rendered here an instrument for repelling]: (S,* TA:) or [as **سَحَر** is here an epithet, and] the meaning is, with a black horn. (TA.) Another poet uses the phrase **تَذِيْبُ بِسَحْمَاوَيْنِ**, [so in the TA, app. a mistranscription for **تَذِيْبُ**,] i. e., [reading **تَذِيْبُ**, She repels] with a pair of horns; using the fem. as meaning **بِصَيْصِيَيْنِ**;