

كُلُّ ذَاتِ صَدَارٍ خَالَةٌ، (أ.ت.ب.) It is said in a prov., *كُلُّ ذَاتِ صَدَارٍ خَالَةٌ*, [Every female having a *صدر* is as a maternal aunt]: i. e., it is incumbent on a man to be jealous for every woman like as he is jealous for his women under covert, or the females of his family whom he is under an obligation to respect and protect. (S. [See also Freytag's Arab. Prov. ii. 310.]) — Also *A certain mark made with a hot iron upon the breast of a camel.* (S.)

صَدَارَةٌ † *Precedence, or priority.* (TA.) — See also *صَدْرٌ*, near the middle of the paragraph.

صَدَارَةٌ : } see *صَدْرٌ*, near the middle of the
صَدِيرَةٌ : } paragraph.

صَدِيرَةٌ dim. of *صَدْرَةٌ*, q. v. (TA.)

صَادِرٌ *Returning* [from water, &c.]; *going, or turning, back, or away*: (TA:) quasi-pl. n. *مَا لَهُ*. (M, K.) — [Hence the saying,] *مَا لَهُ صَادِرٌ وَلَا وَارِدٌ* † *He has not anything: (M, K:) or he has not a thing nor a people.* (Lh, M.) — And *طَرِيقٌ صَادِرٌ* † *A road, or way, by which people return from water*: (S, M, A, K:) opposed to *طَرِيقٌ وَارِدٌ*. (M, A.)

صَادِرَةٌ: see *صَدْرٌ*, near the middle of the paragraph.

أَصْدَرُ *A man (M) having a large breast, or chest*; (M, K, TA;) i. e. *having the breast, or chest, or the upper part thereof, prominent*; as also *مُصَدِّرٌ*. (TA.) = *الأصْدْرَانِ* *Two veins (M, K) that beat, or pulse, (M,) beneath the temples*: (M, K:) or *the two sides of a man*: or *the two shoulder-joints*: (TA:) the word has no singular. (M.) [Hence the saying,] *جَاءَ يَضْرِبُ أَصْدَرِيهِ*; (M, Meyd, K, TA;) and some say *أَسْدَرِيهِ* [q. v.], (Meyd, TA,) and this is the original; (Meyd;) and some, *أَزْدَرِيهِ*; (Meyd, TA;) a prov.; (M, Meyd, TA;) meaning *He came beating [with his hand] his two sides, (TA,) or his two shoulder-joints*: (Meyd, TA:) i. e. *he came empty [-handed]*; (M, Meyd, K, TA;) *not having accomplished the object of his desire*: (Meyd:) or *he came exulting, or behaving insolently*, (Meyd, and Har p. 603,) *not knowing where were his أَصْدْرَانِ*: so accord. to Yoo: and some say, *بِأَصْدَرِيهِ*. (Har.)

تَصْدِيرٌ [a subst. like *تَدْرِيعٌ* and *تَنْبِيْثٌ*] *The [fore-girth, i. e. breast-girth, or] girth that is upon the breast of the camel*: (S, A:*) [the hind girth, or belly-girth,] that which is next the *ثِيْل*, is called the *حَقَب*: (S:) or the *girth of the camel's saddle (الرَّحْل)*, and of the [camel-vehicle called] *هَوْدَج*. (M.)

مُصَدِّرٌ *A place of returning or going back, (S, TA,) or of going, or turning, away [from water, and from a country or place, and † from an affair or thing].* (TA. [See I, first sentence.]) — [Hence, *مُصَدِّرٌ أَمْرٌ* † *The way of return from, or of completing, a thing or an affair*: opposed to *مَوْرِدَةٌ*.] One says, *هَوَّعَرِفَ مَوَارِدَ الْأُمُورِ وَمَصَادِرَهَا*.

† [He knows the ways of betaking himself to things or affairs, and the ways of withdrawing himself from them; or of commencing them and of completing them]. (A.) [See also another ex. in art. *رَحَب*, conj. 6.] — And hence [also], the *مَصَادِر* [pl. of *مُصَدِّرٌ*] of verbs: (S, TA:) *مُصَدِّرٌ* signifies † *The root of a word, from which proceed the derivatives of verbs*: (Lth, TA:) [in this sense it is a conventional term of grammar and lexicology, not belonging to the classical language; but on account of the importance of understanding its true application in lexicology, it is necessary to give here a full explanation of it: it is, agreeably with its etymology, the *source* (lit. place) of *derivation*, accord. to the grammarians of El-Baṣrah; and is what I term an *infinitive noun*: it is defined as] *a noun signifying, by its original application, an accident as subsisting in, or proceeding from, an agent* (as *الْفَرْحُ* [“the being joyful”], *الضَّرْبُ* [“the act of beating”], and *الْقُعُودُ* [“the act of sitting”]), or *affecting an object of action*, (as *الْجِنُونُ* [“the being possessed by a jinnee”]), *conformable to its verb, so as to comprise all the letters in that verb, either literally (as in the instances above) or virtually (as in *الْقِتَالُ* [“the act of fighting”]), which wants the *ل* that is before the *ت* in the verb, yet wants it as to the letter only, and not virtually, wherefore it is sometimes pronounced as if with the said letter, as in *قَاتَلَ قَيْتَالًا*, but the *ل* is changed into *ي* on account of the *kesr* of the letter before it), or *substituting another letter for any of those letters that it wants* (as in *الْعِدَّةُ* [“the act of promising”], which wants the *و* that is in its verb as to the letter and virtually, but has *ة* substituted for it [by way of compensation]): (from a comparison of definitions &c. in the Expos. of the “*Kitāb Ḥodood en-Naḥw*” by the author of the work thus entitled, arts. *مصدر* and *اسم مصدر*; the Expos. of the “*Shudhoor edh-Dhahab*” by the author of the work thus entitled, section on the nouns that govern as verbs; I’Aḳ; &c.) but the grammarians of El-Koofeh hold that the verb is the root, and that the *مصدر* is derived from it: (I’Aḳ p. 148:) some *مصادر*, moreover, are derived from real (as opposed to ideal) substantives, as *التَّحَجُّرُ* [“the becoming stone”] from *الحَجَرُ* [“stone”]. (Kull p. 327.) The *مصدر* has the same government as its own verb: it is often, and may be at pleasure, used as an ideal subst. or abstract noun: and it is often employed in the place of an act. or a pass. part. n.: (Kull, &c.): [when thus used as an epithet, it is employed alike as sing. and pl. and masc. and fem.:] accord. to Zj, every *مصدر* used as an epithet is for *ذُو* [or *ذَات* &c.] followed by the *مصدر*, and therefore it has no dual nor pl. [nor fem.] form. (TA voce *حَرَضٌ*.) [It has also other uses, which are expl. in the grammars. Used as a *مصدر*, it is sometimes made fem.; as it is also when used in the sense of a noun that is properly fem.: see *صَرَفٌ*, third sentence.] — *اسْمٌ مُصَدِّرٌ*, called by some *اسْمٌ لِلْمُصَدِّرِ*, is a term applied to [† *A quasi-infinitive noun*; i. e.] *a noun which is not a مصدر, but which is occasionally used in the place of a مصدر*; like as a *مصدر* is used in the*

place of an act. part. n., and in that of a pass. part. n.: such as *التَّوَضُّؤُ* for *الْوَضُؤُ* [“the performing of the ablution preparatory to prayer”], and *الغُسْلُ* for *الإِغْتِسَالُ* [“the washing of oneself”]; each of which wants somewhat that is in its verb without substituting anything for that which is wanting. (Expos. of the “*Kitāb el-Ḥodood*,” cited above.) This kind of noun the grammarians of El-Koofeh and Baghdād allow to govern as a *مصدر*; but the grammarians of El-Baṣrah hold that the noun governed in the accus. case in each of the exs. adduced by the former as confirmatory of their opinion is so governed by a verb understood. (Expos. of the “*Shudhoor*,” ubi suprā.) It is also applied to *A proper name signifying an accident [or attribute]*; as *قَجَارٌ* and *حَمَادٌ*, proper names, by original application, for *الفَجْرَةُ* and *المَحْمَدَةُ* [“vice” and “praise”]; and the like: and this kind does not govern as a *مصدر*. (Expos. of the “*Kitāb Ḥodood en-Naḥw*,” ubi suprā; and Expos. of the “*Shudhoor*,” ubi suprā.) It is also applied to [what is more properly termed *الْحَاصِلُ بِالْمُصَدِّرِ*], or *اسْمٌ لِلْمَعْنَى الْحَاصِلِ بِالْمُصَدِّرِ*, i. e. *An ideal substantive, or abstract noun*;] *a noun applied to signify an accident [or attribute] considered abstractedly* [such as *صَدْرٌ* signifying “return;” and this kind is commonly termed in the lexicons simply an *اسْمٌ* as distinguished from a *مصدر*]. (Kull p. 327.) Some apply it also to what is [properly] termed *مُصَدِّرٌ مَبِيئٌ* [i. e. *A مصدر commencing with an augmentative*], if not of the measure *مُفَاعَلَةٌ*: but such is really a *مُصَدِّرٌ*. (Expos. of the “*Shudhoor*,” ubi suprā.) And some of the grammarians [and of the lexicographers likewise] apply it to *A noun that signifies the instrument [or means] with [or by] which the action signified by a مصدر is performed*: as *الأَكْلُ* [“food,” as being “that by means of which the act of eating (*الأَكَلَ*) is performed”]. (Kull, ubi suprā.) — See also *صَدْرٌ*, last sentence but two.

مُصَدِّرٌ [act. part. n. of 4, q. v. —] † *A man who completes things or affairs.* (A.) = And *One of the names of the month جُمَادَى الْأُولَى*: (M, K:) [ISd says,] I think it to be of the dial. of [the tribe of] ‘Ad. (M.)

مُصَدِّرَةُ الْقَوْمِ † *Those who are made to have the precedence, or priority, of the people, or party.* (A, TA.)

مُصَدِّرِيٌّ, as a grammatical term, *Of, or relating to, the مصدر*. See the particles *أَنَّ* and *كَيْ* &c.]

مُصَدِّرٌ *A man (M) strong in the chest*; (S, M, K;) and in like manner a lion, (M, A,) and a wolf: (M:) and the lion; (S, K;) and the wolf; (K;) because they are strong in the chest. (TA.) — See also *أَصْدَرٌ*. — *A horse to whose breast the sweat has reached.* (M, K.) — *A horse, and a sheep or goat, white in the upper part (بَيْتَةٌ) of the breast*: (M, K:) or (with *ة*, A)