

tioned above, is arabicized;] but in some of the books on plants it is written with the unpointed د; (TA.); i. q. **فَيْجَن**, (K,) which is an ancient Greek word, (TA.) [i. e. *πύργον*, meaning *Rue*;] a well-known **بَقْل** [or kind of herb], (K,) having properties described in the medical books. (TA.)

سَدَابِي A seller of **سَدَاب** [or rue]. (K, *TA.)

سذج

سَذَج and **سَذَج**, mentioned under this head in the O and K: see art. **ساذج**.

سـ

[1. **سَوَّه**, accord. to the TA, has two contr. significations: for it is there stated that "one says **سَوَّه** meaning **كَمَّه** and **سَوَّه** meaning **أَعْلَنَه**:" and it is added that "it will occur again soon:" but it does not again occur in that work, nor have I found it in any other lexicon: I therefore think that it is a mistranscription, for **أَسْرَه**, first pers. of **أَسَرَه**, q. v.] = **سَوَّه**, (S, O, Mṣb, K, &c.,) aor. **سَوَّه**, (MS), inf. n. **سَوَّه** (S, O, K) and **سَوَّوَر** [which latter, from the explanations of it which will be found below, seems to be generally, if not only, as an inf. n., that of **سَوَّه**] and **سَوَّر** [which is also syn. with **سَوَّوَر** in the senses assigned to the latter below] and **سَوَّرِي** and **تَسَوَّرَه** [which last may be also an inf. n. of **سَوَّه** expl. by Freytag as syn. with **سَوَّه** in the sense here following, but without an indication of any authority], (O, K,) *He, or it, rejoiced him; gladdened him; or made him happy; syn. أَفْرَحَه*: (Mṣb, K:) [or made him to experience a pleasure, or delight, and dilatation of the heart, of which there was no external sign: see **سَوَّوَر**, below.] And **سَوَّر**, [inf. n. **سَوَّوَر**, (see above,)] *He rejoiced; was joyful, or glad; or was happy*: (S, *A, *K:) [or he experienced a pleasure, or delight, and dilatation of the heart, of which there was no external sign; accord. to an explanation of **سَوَّوَر**:] you say, **سَوَّرَه** and **أَسْتَسَرَه** [*He rejoiced, was joyful or glad, or was happy, by reason of him, or it*]. (A.) — **سَوَّه**, (K,) aor. as above, (TA.) also signifies *He saluted him with [the offering of what are termed] **السَّوَّه**, i. e. the extremities of sweet-smelling plants.* (K.) =

Also **سَوَّه**, (S, M,) aor. as above, inf. n. **سَوَّه**, (S,) or **سَوَّر**, (so in a copy of the M,) *He cut his (a child's) **سَوَّر**, or **سَوَّر**, i. e. navel-string.* (S, M.) And **سَوَّر** *He (a child) had his navel-string cut.* (K.) — And **سَوَّه**, aor. as above, *He pierced him, or thrust him, [with a spear or the like,] in his **سَوَّه** [or navel]: a poet says,*

نَسْرَهْرَانِ هَمْرًا قَبْلُوا * وَإِنْ أَدْبَرُوا فَهَمْرٌ مِّنْ يُّسَبِّ *
[*We pierce them in the navel if they advance; and if they retreat, they are those who are pierced in the podex; **يُسَبِّ** being for **يُسَبِّ**]. (S.) =*

سَرَّزَنَد, aor. as above, inf. n. **سَرَّز**, *He put a piece of wood, (M, K,) or a little piece of wood, (S,) in the interior of the **زَنَد** [or piece of stick, or*

*wood, for producing fire], (M,) or in its extremity, (S, K,) inserting it in its interior, (S,) in order that he might produce fire with it. (S, M, K.) One says, **سَرَّزَنَدَكَ فَائِهَ أَسْرَه** *Fill up the interior of thy **زَنَد**, that it may produce fire,* (AHn, M,) *for it is [worn] hollow. (S, K.) = سَرَّز*, [sec. pers. **سَرَّزَت**,] aor. **سَرَّزَه**, (IAar, Sgh, L, K,) inf. n. **سَرَّز**, remarked upon by MF as extr., [though it is agreeable with a general rule,] said of a man, (TA,) *He had a complaint of the **سَوَّه** [or navel]. (IAar, Sgh, L, K.) — Also, aor. and inf. n. as in the next preceding case, said of a camel, He had the pain, or disorder, termed **سَرَّز** [q. v.]. (IAar, M.)**

2: see 1, second sentence. = **سَرَّزَه** in the phrase **سَرَّزَه سَرَّزَه** *I gave him, or caused him to take, a concubine slave, doubly trans., is [said to be] changed to **سَرَّزَه** for alleviation of the pronunciation. (Mṣb.) = **سَرَّزَه**, inf. n. **تَسَرَّزَه**, said of water, *It reached his **سَوَّه** [or navel]. (K.)**

3. **سَوَّرَه**, inf. n. **سَوَّرَه** and **سَوَّرَه**, (S, M,) [*He spoke, or discoursed, secretly to him or with him;] he acquainted him with a secret. (M.) You say, **سَوَّرَه سَوَّرَه فِي أُذُنِه** *He spoke secretly to him in his ear. (S, *K, *TK.) And **كَانَ يُحَدِّثُه كَأَخِي السَّوَّرَه** occurs in a trad., meaning *He (Moḥammad) used to talk to him ('Omar) in a low voice, like him who is telling a secret. (TA.) — **بَيْعُ السَّوَّرَه** is *The selling in which one says, "I will put forth my hand and thou shalt put forth thy hand, and if I produce my signet-ring before thee, it is a sale for such a price; and if thou produce thy signet-ring before me, for such a price:" if they produce together, or do not both produce, they do thus again. (Mgh.)****

4. **إِسْوَرَه**, (S, M, A, Mgh, Mṣb, K,) inf. n. **إِسْوَرَه**; (Mṣb;) [and accord. to the TA **سَوَّه**; but see the first sentence of this art.]; *He concealed it; suppressed it; kept it secret; (S, M, A, Mgh, Mṣb, K;) namely, a story, or the like: (A, Mgh, Mṣb;) and, contr., he manifested it; revealed it; published it; made it known. (S, M, Mṣb, K.) Both of these significations have been assigned to the verb in the phrase **وَأَسْرُوا التَّدَامَه**, in the Kur [x. 55 and xxxiv. 32]: (S:) some say, that the meaning is *They will manifest repentance: Th says, they will conceal it from their chiefs: the former [says IṢd] is the more correct: (M:) the former meaning is also given on the authority of AO; but Sh says, I have not heard it on the authority of any other; and Az says that the lexicologists most strongly disapprove of the saying of AO; and it is said that the meaning is, they, the chiefs of the polytheists, will conceal repentance from the lower class of their people, whom they shall have caused to err; and in like manner say Zj and the [other] expositors. (TA.) In like manner also the two contr. significations are assigned to the verb in the saying of Imra-el-Keys, [in his Mo'allakah,] **لَوْ يُسْرُونَ مَقْتَلِي**, which Aṣ used to quote with **ش**, thus, **لَوْ يُسْرُونَ****

مَقْتَلِي, meaning that they might publish, or make known, my slaughter. (S.) You say also, **أَسْرَ إِلَيْهِ حَدِيثًا** *He revealed unto him a story (S, K) secretly. (TA.) An ex. occurs in the Kur lxvi. 3. (TA.) And **أَسْرَتْ إِلَيْهِ الْمَوَدَّةُ**, and **بِالْمَوَدَّةِ**, *I showed, or manifested, to him love, or affection. (S.) It is said in the Kur [lx. 1], **تُسْرُونَ إِلَيْهِم بِالْمَوَدَّةِ**, meaning, *Ye reveal to them the news of the Prophet by reason of the love that is between you and them; the objective complement of the verb being suppressed: or **المَوَدَّة** may be an objective complement, the **ب** being a redundant corroborative, as in **أَخَذَ الْخَطَامَ** and **أَخَذَ بِهِ**: (Mṣb:) and this interpretation is correct; for **إِسْرَارٌ** to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) — **وَأَسْرُوهُ بَضَاعَةً**, in the Kur xii. 19, signifies *And they concealed, or kept secret, his case, making him as an article of merchandise: (Jel:) or they conjectured in their minds that they should obtain, by selling him, merchandise. (TA.) [See also an ex. voce **بِالْفَاتِحَةِ**, in art. **رَغُو**.] — **أَسْرَ الْفَاتِحَةَ**, and **بِالْفَاتِحَةِ**, *He recited the Fátihah [or First Chapter of the Kur-án] secretly, or inaudibly: (Mṣb:) or the latter form of expression is a mistake. (Mgh.) — **أَسْرَتْهُ** also signifies **نَسَبَتْهُ إِلَى السِّرِّ** [which may mean either *I attributed it to secrecy, or, like many phrases of this kind, by inversion, I attributed to him secrecy, or mystery]. (Mṣb.)******

5. **تَسَوَّرَه** and **تَسَوَّرِي**, (M, K,) and **أَسْتَسَرَه**, (K,) *He took to himself a concubine-slave. (M, *K, *TA.) And **تَسَوَّرَتْ جَارِيَةً**, and **تَسَوَّرَتْهَا**, (S,) and **أَسْتَسَرْتُهَا**, (TA,) *I took to myself a girl, or young woman, as a concubine-slave. (S, *TA.) **تَسَوَّرْتُهَا** is [said to be] thus changed to **تَسَوَّرْتُهَا**, (T, S, Mṣb,) for alleviation of the pronunciation, (Mṣb,) on account of the three **س** following one another, (T,) being like **تَطَلَّعَتْ** and **تَطَلَّعَتْ**. (T, *S.) Lth says that **تَسَوَّرَتْ** is a mistake; but Az says that it is correct. (TA.) **أَسْتَسَرْتَنِي** occurs in a trad., as signifying *He took me to himself as a concubine-slave; but by rule one should say **تَسَوَّرْتَنِي**, or **تَسَوَّرَانِي**: as to **أَسْتَسَرْتَنِي**, it [more properly] signifies "He revealed to me his secret." (TA.) — **تَسَوَّرَ فُلَانٌ بِنْتَ فُلَانٍ** [as though signifying *Such a one took to himself the daughter of such a one as a concubine-slave] is said when a man of low birth takes as his wife a woman or girl of high birth because of the abundance of his property and the littleness of hers. (M.)****

6. **تَسَوَّرُوا** *They spoke, or discoursed, secretly together; acquainted one another with secrets. (S, K.) [See also 3.] = **تَسَوَّرَ إِلَى ذَلِكَ** † *He experienced pleasure, or delight, at that: as, for instance, at his scratching a part of his body, or pressing, or kneading, it; and at a thing disliked by another person. (A, TA.) [But I am in some doubt as to the correctness of this, and incline to think that it is a mistake for **أَسْتَسَرُوا**.]**

10. **أَسْتَسَرَه** *He, or it, became concealed; or he,*