

does not conceive: (S:) or this is done when she has been leaped by a stallion of low race; or when the sperma is bad, and she has not conceived in consequence of it. (M.) And *He extracted from her* (i. e. a she-camel, TA) *the foetus, dead*: (M, TA:) and سَطَّ signifies "he extracted the sperma of the stallion:" thus Az distinguishes between the two verbs. (TA.) Accord. to IAqr, one says, سَطَّ عَلَى الْحَامِلِ, and سَطَّ, which is formed by transposition, meaning *He extracted the foetus, or young one, of the pregnant female.* (TA.) And A'Obeid mentions السُّطُو as used in relation to a woman: it is said in a trad. of El-Hasan, لَا بَأْسَ أَنْ يَسْطُو الرَّجُلُ عَلَى الْمَرْأَةِ [There is, or will be, no harm in the man's extracting the foetus of the woman]; (M, TA;) which Lth explains, by saying, when her child sticks fast in her belly, dead, it may be extracted [by him] when fear is entertained for her and a woman is not found to do this. (TA.) — سَطَّ said of a horse, (M, K,) inf. n. سَطُو, (M,) *He went at random, heedlessly, or in a headlong manner, not obeying guidance.* (M, K.) — Also, said of a horse, *He went with wide step*: (S, M, K:) or *raised his tail in running*; the doing of which is approved. (M.) — Also † *It was, or became, abundant, or copious*; said of water. (S, M, Mṣb, K, TA.) — And † *He tasted food*; (K, TA;) and *took it with the hand, or with the extended hand.* (TA.) — And i. q. عَاقَبَ [app. as meaning *He punished*: see سَطُوَة, below]. (M, TA.) — And سَطَّاهَا *He compressed her*; [and so سَطَّاهَا and سَطَّاهَا;] on the authority of Aboo-Sa'eed. (TA.)

3. سَطَّاهُ (K,) inf. n. سَطَّاهَةٌ, (TA,) *He treated him with hardness, severity, or rigour*: (K, TA:) so says Az, on the authority of IAqr. (TA.) — And *He treated him with gentleness, or tenderness.* (IAqr, T, TA.) Thus it has two contr. significations. (TA.)

سَطُوَة [as a simple subst., or] as an inf. n. un., has for its pl. سَطُوَات. (S.) It signifies [A spring, or rush; or an assault, or attack: &c.: (see 1, first sentence:) *impetuosity in war or battle*:] a reviling: a beating: and punishment, or chastisement; as in the saying, اِتَّقِ سَطُوَتَهُ [Guard thyself against his punishment, or chastisement; or it may mean in this phrase, his violence, or impetuosity]. (TA.)

سَطَّ [act. part. n. of 1, *Springing, or rushing; making an assault, or attack*: &c. — Hence,] applied to a horse, *That springs, or rushes, upon other horses, and stands upon his hind legs and attacks with his fore legs*: (T, TA: [in the Ham p. 383, and raises his fore legs:]) or a horse *wide in step*: (Aṣ, S, M, K:) or *that attacks other horses*: (S:) or *that raises his tail in his running*; (S, M, K:) the doing of which is approved. (M.) — And A stallion-camel *excited by lust, and going forth from camels to other camels* (S, K) *in consequence thereof*. (S.) — And *What is tall, or long*, (K, TA,) of camels &c. (TA.) — الأَيْدِي السَّوَاتِي The hands that reach, or take, or take hold of, a thing. (TA.)

سعب

5. تَسْعَبُ It (a thing, TA, [such as saliva, and any thick liquid,]) *roped*; i. e. *drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts*; or *was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy*; syn. تَبَخَّطُ. (K.)

7. انْسَعَبُ It (water [&c.]) *flowed*; (K;) [or *flowed in a continuous stream*;] like انْتَعَبُ (TA) [and انْدَعَبُ].

سَعْبُ Any kind of wine, or beverage, &c., that *ropes*; i. e. *that draws out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts*; or *that is viscous, glutinous, &c.* (K.)

سُعْبُوبَةٌ and سَعْبُوبٌ: see the next paragraph.

سَعَابِيْبُ What extend like threads, or strings, from honey (A, K) and marsh-mallows, (K,) and the like: (A, K:) pl. of سَعْبُوبٌ. (TA.) You say, سَأَلَ فِيهِ سَعَابِيْبٌ His slaver extended, or stretched out, like threads, or strings. (A, K.) And فُوهٌ يَجْرِي سَعَابِيْبٌ His mouth runs with clear water, having an extended [or a ropy] flow; like يَجْرِي ثَعَابِيْبٌ. (S.) — And What follow the hand in milking, [stretching out] like phlegm: pl. of سَعْبُوبَةٌ. (Ish, TA.)

هُوَ مُسْعَبٌ لَهُ كَذَا وَكَذَا To him are allowed, or permitted, such and such things: (K:) like مُرْعَبٌ and مُسْعَبٌ. (TA.)

سعتو

سَعْتُو A certain plant, (S, Mṣb, K,) of the kind called بَقُول, (Mgh,) well known; (Mṣb, K;) and applied also to the grain, or seed, thereof: (Mgh:) [a species of origanum, or majoram: so in the present day; and so says Golius, as on the authority of Ibn-Beytār, "origani species, sc. consonante voce, satureia, Hisp. azedrea:" accord. to Forskål, (Flora Aeg. Arab. p. cxiv.) "thymus serpyllum:"] some write the word in books of medicine with ص, in order that [when written without the diacritical points] it may not be confounded with شَعْبُرٌ: (S, Mgh:) in the T, it is with ص, on the authority of AA, only; and thus in the book of Lth: in the Jāmi' of El-Ghooree, with س and ص: (Mgh:) or the س is changed into ص in the dial. of Bel'ambar [or Benu-l-'Ambar]; and some pronounced it only with ص: (Mṣb:) accord. to Abu-l-'Alà, the vulgar pronounce it with س, and the approved word is with ص. (Ham p. 462.) [In the present day, it is also written with ج.]

سَعْتُو i. q. شَاطِرٌ [q. v.], (K,) in the dial. of the people of El-'Irāq. (TA.) — And *Generous, noble, or high-born, and courageous, brave, or strong-hearted.* (K.) The pronunciation with ص is of higher authority. (K.) [This remark is probably there meant to relate to both of the words of this art.]

سعد

1. سَعَدٌ (S, A, Mṣb, K,) aor. ٔ; (Mṣb, K;) and سَعِدٌ; (S, A, Mṣb, K;) inf. n. of the former,

(Mṣb,) or of the latter, (MA,) or of both, (TA,) سَعَدٌ, (MA, Mṣb, TA,) and of the former, (MA,) or of both, (TA,) سَعَادَةٌ, (MA, TA,) or this latter is a simple subst.; (Mṣb;) *He* (a man, S, A, Mṣb) *was, or became, prosperous, fortunate, happy, or in a state of felicity*; (S, MA, Mṣb, TA;) *contr. of شَقِيٌّ*; (S, * Mṣb, K, *) with respect to religion and with respect to worldly things. (Mṣb.) You say, سَعِدْتُ بِهِ and سَعِدْتُ [I was, or became, prosperous, &c., by means of him, or it]. (A.) In the Kur xi. 110, Ks read سَعِدُوا [instead of the common reading سَعِدُوا]. (S.) [See also سَعَادَةٌ, below.] — And سَعِدَ يَوْمَنَا, aor. ٔ, inf. n. سَعُوذٌ (S, K) and سَعِدٌ, (K,) *Our day was, or became, prosperous, fortunate, auspicious, or lucky*; (S, K;) [contr. of نَحْسٌ; and in like manner the verb is used in relation to a star or an asterism &c.; and] سَعِدٌ, inf. n. سَعْدٌ, signifies [likewise] the *contr. of نَحْسٌ*. (Mgh.) [See also سَعُوذَةٌ, below.] — سَعَدَ الْمَاءُ فِي الْأَرْضِ means *The water came upon the land unsought*; i. e., *came flowing [naturally] upon the surface of the land, not requiring a machine to raise it for the purpose of irrigation.* (TA, from a trad.) — See also 4, in three places.

3. سَاعَدَهُ (A, L, Mṣb,) inf. n. مَسَاعَدَةٌ (S, L, Mṣb) and سَعَادٌ; (L;) and اسْعَدَهُ (K,) inf. n. اسْعَادٌ; (S;) *He aided, assisted, or helped, him*; syn. of the former عَاوَنَهُ (S, * L, Mṣb,) and of the latter أَعَانَهُ (S, * K:) [like as is said of عَاوَنَهُ and أَعَانَهُ,] both signify the same: or مَسَاعَدَةٌ signifies the *aiding, or assisting, or helping, in any manner or case*; and is said to be from a man's putting his arm, or hand, upon the سَاعِد [or fore arm] of his companion when they walk together to accomplish some object of want, and aid each other to do a thing: [so that سَاعَدَهُ more properly signifies *he aided him, being aided by him*: but see سَاعَدَ:] whereas اسْعَادٌ signifies specially a woman's *aiding, assisting, or helping, another to wail for a dead person*: so says El-Khattābee: and this is what is meant in a trad. in which سَاعَدَهُ عَلَيْهِ is forbidden. (L.) One says, سَاعَدَهُ عَلَيْهِ [He aided, assisted, or helped him against him, or it, or to do it]: and أَسْعَدَتِ النَّالِحَةُ التَّنَكِّي The wailing-woman assisted the woman bereft of her child to weep and wail. (A.) Accord. to Fr, [but this is questionable,] the primary signification of مَسَاعَدَةٌ and اسْعَادٌ is A man's *performing diligently the command and good pleasure of God.* (L.)

4. اسْعَدَهُ اللَّهُ, [inf. n. اسْعَادٌ] God rendered him *prosperous, fortunate, happy, or in a state of felicity*; (S, Mṣb, K;) as also سَعِدَهُ, aor. ٔ; (T, Mṣb, TA;) but the former is the more common. (Mṣb.) And اسْعَدَ اللَّهُ جَدَّهُ (A, L,) *God made his good fortune to increase*; as also سَعِدَ جَدَّهُ. (L.) And accord. to Az, اسْعَدَهُ اللَّهُ and سَعِدَهُ signify *God aided, assisted, or helped, him; and accommodated, adapted, or disposed, him to the right course.* (L, TA.) See also 3, in four places.