

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

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

سذج

سَذَجٌ and سَادَجٌ, mentioned under this head in the O and K: see art. ساذج.

سر

[1. سرّ, accord. to the TA, has two contr. significations: for it is there stated that "one says سرّته meaning كَتَمْتَهُ and سرّته meaning أَعْلَنْتَهُ:" 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 سرّته, first pers. of أسره, q. v.] = سرّ (S, O, Mṣb, K, &c.) aor. ʔ, (Mṣ) inf. n. مسرة (S, O, K) and سرور [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 سرّ] and سرّ [which is also syn. with سرور in the senses assigned to the latter below] and سرّى and سرّة [which last may be also an inf. n. of سرّ expl. by Freytag as syn. with سرّ 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. أفرحه: (Mṣb, K:) [or made him to experience a pleasure, or delight, and dilatation of the heart, of which there was no external sign: see سرور, below.] And سرّ, [inf. n. سرور, (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 سرور:] you say, سرّيه and استسرّ [He rejoiced, was joyful or glad, or was happy, by reason of him, or it]. (A.) — سرّ (K,) aor. as above, (TA,) also signifies He saluted him with [the offering of what are termed] المسرة, i. e. the extremities of sweet-smelling plants. (K.) = Also سرّ (S, M,) aor. as above, inf. n. سرّ (S,) or سرّ (so in a copy of the M,) He cut his (a child's) سرور, or سرّ, i. e. navel-string. (S, M.) And سرّ He (a child) had his navel-string cut. (K.) — And سرّ, aor. as above, He pierced him, or thrust him, [with a spear or the like,] in his سرّ [or navel]: a poet says,

* نَسْرَهُمْ إِنْ هُمْ أَقْبَلُوا * وَإِنْ أَدْبَرُوا فَهُمْ مَنْ يُسَبُّ *
[We pierce them in the navel if they advance; and if they retreat, they are those who are pierced in the podex; يُسَبُّ being for يُسَبُّ]. (S.) = سرّ, aor. as above, inf. n. سرّ, He put a piece of wood, (M, K,) or a little piece of wood, (S,) in the interior of the زند [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, سرّ زندك فإنه أسرّ Fill up the interior of thy زند, that it may produce fire, (AHn, M,) for it is [worn] hollow. (S, K.) = سرّ, [sec. pers. سرّت,] aor. يسرّ (IAṣr, Ṣgh, L, K,) inf. n. سرّ, 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 سرّ [or navel]. (IAṣr, Ṣgh, L, K.) — Also, aor. and inf. n. as in the next preceding case, said of a camel, He had the pain, or disorder, termed سرّ [q. v.]. (IAṣr, M.)

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

3. سرّ, inf. n. مسارة and سرار (S, M,) [He spoke, or discoursed, secretly to him or with him;] he acquainted him with a secret. (M.) You say, سرّته He spoke secretly to him in his ear. (S,* K,* TK.) And سرّته كآخى السرار 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.) — سرّ السرار 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. سرّ (S, M, A, Mgh, Mṣb, K,) inf. n. سرّ; (Mṣb;) [and accord. to the TA سرّ; 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 وأسرّوا التدامة, in the Kur [x. 55 and xxiv. 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-cl-Keys, [in his Mo'allakah,] مَقْتَلِي لَوْ يُسْرُونَ مَقْتَلِي لَوْ يُسْرُونَ, which Aṣ used to quote with ش, thus, لَوْ يُسْرُونَ, which Aṣ used to quote with ش, thus, لَوْ يُسْرُونَ, meaning that they might publish, or make known, my slaughter. (S.) You say also, سرّ إليه حديثاً He revealed unto him a story (S, K) secretly. (TA.) An ex. occurs in the Kur lxvi. 3. (TA.) And أُسْرَتْ 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 المودة 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 إسرار to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) — وَأَسْرُوهُ بِضَاعَةً, 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. رغو.] — أَسْرَ الْفَاتِحَةَ, and أَسْرَ الْفَاتِحَةَ, He recited the Fāṭihah [or First Chapter of the Kur-ān] secretly, or inaudibly: (Mṣb:) or the latter form of expression is a mistake. (Mgh.) — سرّته also signifies نَسَبْتُهُ 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. استسرّ (K,) and تسرّ (M, K,) and استسرّ (K,) He took to himself a concubine-slave. (M,* K,* TA.) And تسرّتها, and تسرّتها, (S,) and استسرّتها, (TA,) I took to myself a girl, or young woman, as a concubine-slave. (S,* TA.) تسرّتها is [said to be] thus changed to تسرّتها, (T, S, Mṣb,) for alleviation of the pronunciation, (Mṣb,) on account of the three رs following one another, (T,) being like تَطَنَّنَتْ and تَطَنَّنَتْ. (T,* S.) Lth says that تسرّتها is a mistake; but Az says that it is correct. (TA.) استسرّتي occurs in a trad. as signifying He took me to himself as a concubine-slave; but by rule one should say تسرّتي, or تسرّتي: as to استسرّتي, it [more properly] signifies "He revealed to me his secret." (TA.) — تَسْرَرْتُ فُلَانًا بِنْتِ 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. تساروا They spoke, or discoursed, secretly together; acquainted one another with secrets. (S, K.) [See also 3.] = تسار إلى ذلك 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 استسرّ.]

7. استسرّ He, or it, became concealed; or he,

10. استسرّ He, or it, became concealed; or he,