

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.)

سَدَج

سَدَج and **سَادَج**, mentioned under this head in the O and K: see art. **سَادَج**.

سَر

[1. **سَرَّة**, accord. to the TA, has two contr. significations: for it is there stated that "one says **سَرَرْتُهُ** meaning **كَمَمْتُهُ** and **سَرَرْتُهُ** meaning **أَعْلَنْتُهُ**:" 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 **أَسْرَرْتُهُ**, first pers. of **أَسْرَرْتُ**, *q. v.*] = **سَرَرْتُ**, (S, O, Mḡb, K, &c.,) aor. **سَرَرْتُ**, (MS,) inf. n. **سَرَرْتُ** (S, O, K) and **سَرَرْتُ** [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 **سَرَرْتُ**] and **سَرَرْتُ** [which is also syn. with **سَرَرْتُ** in the senses assigned to the latter below] and **سَرَرْتُ** and **سَرَرْتُ** [which last may be also an inf. n. of **سَرَرْتُ** expl. by Freytag as syn. with **سَرَرْتُ** 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. أَفْرَحَهُ*: (Mḡb, K:) [or *made him to experience a pleasure, or delight, and dilatation of the heart, of which there was no external sign: see سَرَرْتُ*, below.] And **سَرَرْتُ**, [inf. n. **سَرَرْتُ**, (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 سَرَرْتُ*:] you say, **سَرَرْتُ** and **سَرَرْتُ** [*He rejoiced, was joyful or glad, or was happy, by reason of him, or it*]. (A.) — **سَرَرْتُ**, (K,) aor. as above, (TA.) also signifies *He saluted him with [the offering of what are termed] السَّرَرَّة*, *i. e. the extremities of sweet-smelling plants*. (K.) =

Also **سَرَرْتُ**, (S, M,) aor. as above, inf. n. **سَرَرْتُ**, (S,) or **سَرَرْتُ**, (so in a copy of the M,) *He cut his (a child's) سَرَرْتُ*, or **سَرَرْتُ**, *i. e. navel-string*. (S, M.) And **سَرَرْتُ** *He (a child) had his navel-string cut*. (K.)

— And **سَرَرْتُ**, aor. as above, *He pierced him, or thrust him, [with a spear or the like,] in his سَرَرْتُ* [or navel]: a poet says,

* نَسْرَهُرْ 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.) =

سَرَرْتُ, aor. as above, inf. n. **سَرَرْتُ**, *He put a piece of wood, (M, K,) or a little piece of wood, (S,) in the interior of the زَنْد* [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, سَرَرْتُ زَنْدَكَ فَإِنَّهُ أَسْرَرْتُ Fill up the interior of thy زَنْد, that it may produce fire, (AHn, M,) for it is [worn] hollow. (S, K.) = سَرَرْتُ, [sec. pers. سَرَرْتُ,] aor. **سَرَرْتُ**, (IAar, Sgh, L, K,) inf. n. **سَرَرْتُ**, 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 سَرَرْتُ* [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 سَرَرْتُ* [q. v.]. (IAar, M.)*

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

3. **سَرَرْتُ**, inf. n. **سَرَرْتُ** and **سَرَرْتُ**, (S, M,) [*He spoke, or discoursed, secretly to him or with him;] he acquainted him with a secret. (M.) You say, سَرَرْتُ سَرَرْتُ He spoke secretly to him in his ear. (S, *K, *TK.) And سَرَرْتُ كَأَخِي السَّرَرْتُ* 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.) — سَرَرْتُ 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. **سَرَرْتُ**, (S, M, A, Mgh, Mḡb, K,) inf. n. **سَرَرْتُ**; (Mḡb;) [and accord. to the TA **سَرَرْتُ**; but see the first sentence of this art.]; *He concealed it; suppressed it; kept it secret; (S, M, A, Mgh, Mḡb, K;) namely, a story, or the like: (A, Mgh, Mḡb;) and, contr., he manifested it; revealed it; published it; made it known. (S, M, Mḡb, K.) Both of these significations have been assigned to the verb in the phrase وَأَسْرَرُوا التَّدَامَةَ*, 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,] **سَرَرْتُ مَقْتَلِي**, **لَوْ يُسَرُّونَ**, which Aṣ used to quote with **ش**, thus, **سَرَرْتُ** **لَوْ يُسَرُّونَ***

مَقْتَلِي, meaning *that they might publish, or make known, my slaughter. (S.) You say also, سَرَرْتُ أَسْرَرْتُ إِيَّاهُ حَدِيثًا He revealed unto him a story (S, K) secretly. (TA.) An ex. occurs in the Kur lxvi. 3. (TA.) And سَرَرْتُ إِيَّاهُ المَوَدَّةَ*, and **سَرَرْتُ**, *I showed, or manifested, to him love, or affection. (S.) It is said in the Kur [lx. 1], سَرَرْتُ إِيَّاهُمُ بِالمَوَدَّةِ*, 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 المَوَدَّةَ may be an objective complement, the ب being a redundant corroborative, as in أَخَذَ الخَطَامَ and أَخَذَ بِهِ (Mḡb:) and this interpretation is correct; for سَرَرْتُ to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) — وَأَسْرَرُهُ 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 سَرَرْتُ, in art. رَغُو.] — سَرَرْتُ الفَاتِحَةَ*, and **سَرَرْتُ**, *He recited the Fātiḥah [or First Chapter of the Kur-ān] secretly, or inaudibly: (Mḡb:) or the latter form of expression is a mistake. (Mgh.) — سَرَرْتُ also signifies سَرَرْتُ 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*]. (Mḡb.)

5. **سَرَرْتُ** and **سَرَرْتُ**, (M, K,) and **سَرَرْتُ**, (K,) *He took to himself a concubine-slave. (M, *K, *TA.) And سَرَرْتُ جَارِيَةً*, and **سَرَرْتُهَا**, (S,) and **سَرَرْتُهَا**, (TA,) *I took to myself a girl, or young woman, as a concubine-slave. (S, *TA.) سَرَرْتُهَا is [said to be] thus changed to سَرَرْتُهَا (T, S, Mḡb,) for alleviation of the pronunciation, (Mḡb,) on account of the three **س** following one another, (T,) being like تَطَلَّتْ and تَطَلَّتْ. (T, *S.) Lth says that سَرَرْتُ is a mistake; but Az says that it is correct. (TA.) سَرَرْتُ occurs in a trad., as signifying *He took me to himself as a concubine-slave; but by rule one should say سَرَرْتُي, or سَرَرْتُي: as to سَرَرْتُي, it [more properly] signifies "He revealed to me his secret."* (TA.) — **سَرَرْتُ فُلَانٍ 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. **سَرَرْتُ** **تَسَرَرُوا** *They spoke, or discoursed, secretly together; acquainted one another with secrets. (S, K.) [See also 3.] = تَسَرَرْتُ 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 سَرَرْتُ.]*

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