

trad. to be a remedy for every disease except death, (TA,) i. q. الشونيز [q. v.], (K,) as also السوداء, (TA,) [i. e.] this latter signifies حبة الشونيز, (M,) or properly الشينيز, for thus the Arabs called it accord. to IAar: or, as some say, i. q. الحبة الخضراء [q. v. in art. حب], because the Arabs [often] call black أخضر, and green أسود. (TA.) — It is also used as an epithet denoting excess; but as such is anomalous, being formed from a verb whence the simple epithet is of the measure أفعل: so in the saying, أسود من حلك أفراب [Blacker than the blackness, or intense blackness, of the crow, or raven: see حلك]. (IAar p. 237. [See also its contr. أبيض, voce بياض; and see Har p. 286.])

أسودة fem. of أسود, q. v., used as a subst. (S, M.)

أسود and سواد: see سود: and أسودات أسودى: see أسود, fourth sentence.

أسيدى, rel. n. of أسيد with the movent ي rejected, Of, or relating to, [a blackish colour, or] a colour approaching to black. (S.)

أسيد and أسود: see أسود, fourth sentence.

مأد, A skin for clarified butter, or for honey. (TA in this art. [See also art. مد; and see مأد, in art. ساد.])

مؤد One over whom rule, or dominion, is exercised; or of whom another is سيد [or chief, lord, master, &c.]. (TA.)

مؤدة [act. part. n. of أسود, q. v.:] with ة, i. e. مؤدة, A woman who brings forth black children: the contr. is termed مبيضة, (Fr, K in art. بياض) or, more commonly, موضحة. (O and TA in that art.)

مؤدة ماء Water that is a cause of [the disease called] سواد (M, K, TA) to such as drink it. (TA.)

مؤدة, ظل وجهه مؤدة, in the Kur [xvi. 60 and xliii. 16], means † [His face becomes, or continues, or continues all the day,] expressive of sorrow, or displeasure. (Mgh. [See the verb, 9.]) And أيام مؤدة means † [Days of] evil state or condition, and hardness, or difficulty, of living. (Har p. 304.) — مؤدة The first draught, or original copy, of a book, or the like: (not called مؤدة:) opposed to مبيضة, q. v.: probably post-classical.]

مؤدة Guts (مضران) containing blood drawn by venesection from a she-camel, bound at the head, roasted and eaten. (IAar and K as expl. by MF.)

المؤدة The partisans of the dynasty of the 'Abbāsees; [so called because they made their clothes black;] opposed to the مبيضة. (S and K in art. بياض.)

مؤدة part. n. of سئد. (K. [See 1, last signification.])

## سور

1. سار, aor. يسور, (S, M, K,) inf. سؤور, (S,) or سؤور, (M,) or both, (K,) or سورة, (Mgh,) [but this last is an inf. n. of un-] He leaped or sprang, (S, M, A, Mgh, K,) إلى to, or towards, him, (S, M, K,) and عليه upon him. (A.) — He leaped, or sprang, [or committed an assault, upon another,] like as he does who behaves in an annoying manner towards his cup-companion in his intoxication. (TA. [See also 3.]) — [Hence,]

سار الشراب في رأسه, (S, M, A, K,) inf. n. سؤور and سؤور (M, K) and سؤور, agreeably with the root, (M,) and سؤور, (TA,) † [The wine assaulted, or rushed into, his head]: (A:) [or] the wine circulated in his head, and rose into it: (M, K:) or سار الشراب, inf. n. سؤور and سورة, the wine had an overpowering influence upon the head: (Mgh:) and سارت فيه حميا الكأس the force or overpowering influence, (سورة,) [or fumes,] of the cup of wine mounted, or rose, to his head, or into his head. (TA in art. حمى.) — And سار, aor. as above, † He was angry. (Mgh.) — سار, aor. as above, inf. n. سؤور, also signifies He (a man) rose, or became elevated. (M.)

## سرت إليه في أعلى السور

means I rose to him [upon the upper, or uppermost, parts of the wall of the city or town &c.]. (TA.) — And one says to a man, سرت [Rise thou, rise thou, to eminence,] in enjoining aspiration to the means of acquiring eminence, or nobility: (IAar, K, TA:) from السائط, meaning I ascended, or mounted, upon the wall. (TA.) — See also 5, in two places. — سور به: see 2 in art. سير.

2. سور, inf. n. تسوير, He walled a city or town &c. (See 2 in art. خفر.) — See also 5. — And سورته, [inf. n. as above, (see an ex. voce دهقن,)] I put upon him [or decked him with] the سوار [or bracelets; or I decked him with bracelets]. (S.)

3. مسورة signifies The leaping, or springing, of two antagonists, each upon the other, or their assaulting, or assailing, each other, in mutual fight. (Har p. 320.) — And ساوره, (S, M, K,) inf. n. مسورة and سوار, (M, K,) He leaped, or sprang, upon him; he assaulted, or assailed, him; syn. وأثبه. (S, M, K.) You say, الحية تأسر الركب [The serpent springs upon, or assaults, the rider]. (A.) And it is said in a trad. of 'Omar, فكدت أساوره في الصلاة, meaning And I was near to leaping upon him, or assaulting him, and fighting him, during prayer. (TA.) [See also 1.] You say also, ساورتني الهومر [Anxieties assaulted, or assailed, me]. (A.) — Also i. q. أخذ برأيه [which, as it is mentioned immediately after سوار in the last of the senses assigned to that word below, is app. said of speech, or language, meaning † It had an overpowering influence upon his head]. (M, K.)

5. تسورة He ascended, or mounted, upon it; (namely, a wall;) as also ساره, inf. n. سور:

(TA:) he climbed, ascended, or scaled, it, (namely, a wall,) like a thief; (IAar, S, M, A, K, TA;) as also تسور عليه; (M;) and ساره, inf. n. as above: (K:) and he climbed, or ascended, and took, it; as also تسور عليه, and سورة: (TA: [this last from a trad., in which, however, the verb is, in my opinion, probably mistranscribed:]) he climbed, or ascended, its سور [or wall]. (Bd in xxxviii. 20.) — And تسور He put on himself [or decked himself with] the سوار [or bracelet; or he decked himself with bracelets]. (S.)

6. تأسر signifies The leaping, or springing, one with [or upon] another. (KL. [See also 3.]) — And رفعت لها تأسرت لها means [I raised, or elevated, my person to her, or it, or them; or stretched myself up &c.; like تأسرت لها]. (TA.)

8. استار: see استرى in art. سرو, from which it is formed by transposition.

سور The wall of a city [or town &c.]: (S, M, A, Mgh, K:) [properly] masc.; but Ibn-Jurmoos, in a verse, makes it fem., because it is a part of the مدينة: (M:) pl. أسوار (S, M, Mgh, K) and سيران. (S, K.) — And The upper, or uppermost, part of the head; occurring in a trad., as some relate it; or, accord. to others, it is سورة; or سُور, which is said by some of the later authors to be the reading commonly known. (TA.) — See also سورة, in three places. — And see سوار. — Also An entertainment of a guest or guests; (K;) a repast to which people are invited: (Abu-l-'Abbās, TA:) a Pers. word, honoured by the Prophet; (K;) i. e. by his saying to his companions, as is related in a trad., قوموا فقد صنع جابر سوراً [Arise ye, for Jābir has made an entertainment, or a repast]. Abu-l-'Abbās, TA.) — [It is also the name of A species of fig, called by Forskāl (Flora Aegypt. Arab., pp. cxxiv. and 180,) ficus sur, (not "mimosa sur," as in Freytag's Lex.,) observed by him at Jubleh, in El-Yemen.]

سورة A leap, or spring. (TA.) — † The assault of wine upon the head; or its rush into the head: and in like manner, the assault, or rush, of venom, such as that of the scorpion: (S:) or the force, or strength, of wine &c.; (M, K, Mgh, and MF voce حد; as also سوار; (M, K;) and in like manner, of hunger: (Mgh:) the overpowering influence of wine upon the head: (Mgh:) or سوار signifies the creeping of wine in the head: and سورة is said to signify the assault, or force, or intoxicating operation, or overpowering influence upon the head, (حمى,) produced by the creeping of wine, in, or through, the drinker: and in like manner, فرج سوار means † a motion of joy like the creeping of wine in the head. (TA.) — † A paroxysm of fever. — † An ebullition, a fierceness, or an impetuosity, of anger; as when] one says إن غضبه سورة [Verily his anger has an ebullition, a fierceness, or an impetuosity]: (S:) † an outburst, or outbreak, of anger: and] † anger itself: [or † a