

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 *مَسَطَ* signifies "he extracted the sperma of the stallion:" thus Az distinguishes between the two verbs. (TA.) Accord. to IAqr, one says, *سَطَا عَلَى الْحَامِلِ*, and *سَاطَ*, which is formed by transposition, meaning *He extracted the foetus, or young one, of the pregnant female*. (TA.) And A'Obeid mentions *السَّطْوُ* 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.) — *سَطَا* said of a horse, (M, K,) inf. n. *سَطْوٌ*, (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, Msh, 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. meaning *He punished*: see *سَطَوَةٌ*, below]. (M, TA.) — And *سَطَاهَا* *He compressed her*; [and so *سَطَاهَا* and *سَطَّاهَا*]; on the authority of Abou-Su'ced. (TA.)

3. *سَاطَاهُ*, (K,) inf. n. *مُطَاطَةٌ*, (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.)

سَطْوَةٌ [as a simple subst., or] as an inf. n. un., has for its pl. *سَطَوَاتٌ*. (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, *اتَّقِ سَطَوَتَهُ* [Guard thyself against his punishment, or chastisement; or it may mean in this phrase, his violence, or impetuosity]. (TA.)

سَاطَ [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*: (Aq, 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.) — *الْأَيْدِي السَّوَاتِي* *The hands that reach, or take, or take hold of, a thing*. (TA.)

سعب

5. *تَسَعَبَ* 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. *تَمَطَّطَ*. (K.)

7. *انْسَعَبَ* It (water [&c.]) *flowed*; (K;) [or *flowed in a continuous stream*;] like *انْشَعَبَ* (TA) [and *انْزَعَبَ*].

سَعَبٌ 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.)

سَعْبُوبٌ and *سَعْبُوبَةٌ*: see the next paragraph.

سَعَائِبٌ 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, *سَالَ فِيهِ سَعَائِبٌ* *His slaver extended, or stretched out, like threads, or strings*. (A, K.) And *فُوهَ يَجْرِي سَعَائِبٌ* *His mouth runs with clear water, having an extended [or a ropy] flow*; like *يَجْرِي ثَعَائِبٌ*. (S.) — And *What follow the hand in milking, [stretching out] like phlegm*: pl. of *سَعْبُوبَةٌ*. (ISh, TA.)

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

سعر

سَعْتَرٌ A certain plant, (S, Msh, K,) of the kind called *بُقُول*, (Mgh,) well known; (Msh, 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. axedrea*:" 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 *شَعِيرٌ* (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 pronounce it only with *ص*: (Msh:) accord. to Abu-l-'Alā, 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*.]

سَعْتَرِي i. q. *سَاطَرِي* [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. *سَعَدَ*, (S, A, Msh, K,) aor. *عَدَ*; (Msh, K;) and *سَعِدَ*; (S, A, Msh, K;) inf. n. of the former,

(Msh,) or of the latter, (MA,) or of both, (TA,) *سَعَدَ*, (MA, Msh, TA,) and of the former, (MA,) or of both, (TA,) *سَعَادَةٌ*, (MA, TA,) or this latter is a simple subst.; (Msh;) *He* (a man, S, A, Msh) *was, or became, prosperous, fortunate, happy, or in a state of felicity*; (S, MA, Msh, TA;) *contr. of شَقِيَ*; (S, Msh, K;) with respect to religion and with respect to worldly things. (Msh.) 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 *سَعَدَ يَوْمُنَا*, aor. *عَدَ*, inf. n. *سَعُودٌ* (S, K) and *سَعْدٌ*, (K,) *Our day was, or became, prosperous, fortunate, auspicious, or lucky*; (S, K;) [contr. of *نَحَسَ*; and in like manner the verb is used in relation to a star or an asterism &c.; and] *سَعِدَ*, inf. n. *سَعْدٌ*, signifies [likewise] the *contr. of نَحَسَ*. (Mgh.) [See also *سَعُودَةٌ*, 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, Msh,) inf. n. *مُسَاعَدَةٌ* (S, L, Msh) and *سَعَادَ*; (L;) and *أَسَاعَدَهُ*, (K,) inf. n. *إِسْعَادٌ*; (S;) *He aided, assisted, or helped, him*; syn. of the former *عَاوَنَهُ*, (S, L, Msh,) and of the latter *أَعَانَهُ*; (S, K:) [like as is said of *عَاوَنَهُ* and *أَعَانَهُ*,] both signify the same: or *مُسَاعَدَةٌ* 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 *إِسْعَادٌ* signifies specially a woman's *aiding, assisting, or helping, another to wail for a dead person*: so says El-Khattābī: and this is what is meant in a trad. in which *سَاعَدَهُ* is forbidden. (L.) One says, *سَاعَدَهُ عَلَيْهِ*, [He aided, assisted, or helped him against him, or it, or to do it]: and *أَسْعَدَتِ الْوَالِدَةُ الْيَتِيمَ* *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 *مُسَاعَدَةٌ* and *إِسْعَادٌ* is *A man's performing diligently the command and good pleasure of God*. (L.)

4. *أَسْعَدَهُ اللَّهُ*, [inf. n. *إِسْعَادٌ*], *God rendered him prosperous, fortunate, happy, or in a state of felicity*; (S, Msh, K;) as also *سَعَدَهُ*, aor. *عَدَ*; (T, Msh, TA;) but the former is the more common. (Msh.) And *أَسْعَدَ اللَّهُ جَدَّهُ*, (A, L,) *God made his good fortune to increase*; as also *سَعَدَ جَدَّهُ*. (L.) And accord. to Az, *أَسْعَدَهُ اللَّهُ* and *سَعَدَهُ* 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.