

مَسَادٌ *A skin for clarified butter*, (S, K, [see **بَدْرَةٌ**],) or *for honey*; as also **مَسَادٌ**, without **ء**; the former of the measure **مَفْعَلٌ**, and the latter of the measure **فَعَالٌ**: or a [skin of the kind called] **زِقٌّ**, smaller than the **حَمِيَّت** [which is similarly described as a skin, or small skin, of the kind called **زِقٌّ**]: (El-Ahmar, L:) but Sh says, what we have heard is **مَسَابٌ**, meaning a large [skin of the kind called] **زِقٌّ**. (L.)

مَسُودٌ: see art. **سود**.

ساذج

سَادَجٌ (O, K, TA) and **سَادِجٌ** (TA) arabicized from [the Pers.] **سَادَه**: (O, K: [in some copies of the K **سَادَه**]:) this is the only explanation in some of the copies of the K: (TA:) *Plain*; i. e. *without variegation, decoration, embellishment, or engraved or sculptured work*: (O, TA:) or *without any hair upon it*: or of *one unmixed colour*: this last is [said to be] the correct meaning [in many instances]; but the sheykh Welee-ed-Deen El-'Irāqee says, in the Expos. of the "Sunan" of Aboo-Dáwood, respecting a pair of boots of the Prophet, described as **حُفَّانِ أُسُودَانِ سَادَجَانِ** or **سَادَجَانِ**, that this phrase seems to mean *A pair of black boots of one unmixed colour*; the last word being used in this sense in the common conventional language; though he had not found it with this meaning in the lexicons, nor in the books of authors on the strange words occurring in traditions. (TA.) — Also *Free from self-constraint*: and one *who knows not badness, wickedness, deceit, or guile; in whom is no latent rancour, malevolence, malice, or spite, nor cunning*: (O:) or *free in intellect*; and *easy [or simple or artless] in nature or disposition*. (TA in art. **سَدَجٌ**.) — **حُجَّةٌ سَادَجَةٌ**, also written **سَادِجَةٌ**, is used by authors on the scholastic theology of the Muslims as meaning *An argument, a plea, an allegation, an evidence, or a testimony, that is undecisive*: and sometimes the same epithet is used [in like manner] in other cases. (L.) — In some copies of the K, it is said to be [the name of] *Certain roots and shoots, that grow in waters, useful for such and such things*; arabicized from **سَادَه** [or **سَادَه**]: (TA:) or *certain leaves and shoots*, (O, CK,) *used as a medicine, having a flower*; one sort thereof called **رُومِيٌّ**; and another, **هِنْدِيٌّ**; [the latter name, i. e. **سَادِجٌ هِنْدِيٌّ**, as well as **سَادِجٌ** alone, applied in the present day to *malabathrum*, or *Indian spikenard*;] *growing in waters that collect and stagnate in black muddy lands*, (O,) *standing up on the surface of the water*, (O, CK,) *like the plant called **عَدَسُ الْمَاءِ***, (O,) *without attachment to a root*; (O, CK;) *beneficial for swellings of the eye*. (CK.)

سار

1. **سَارٌ**: see 4, in two places. — **سَيْرٌ**, aor. **سَارَ**, (Msb, K,) inf. n. **سَوَّرَ**, (Msb,) *It remained; became left, as a residue*. (Msb, K.)

4. **اسَارَ** *He left a remainder, or somewhat remaining*; (IAar, M, K;) as also **سَارَ**, (IAar, K,) or

or **سَارَ سُوْرًا**, (A,) inf. n. **سَارَ**: (TK:) or *he left somewhat of the beverage in the bottom of the vessel from which he had drunk*; (S, TA;) as also **اسَارَ فِي الْإِنَاءِ سُوْرًا**: (A:) the doing of which is prescribed in a trad. (TA.) You say also **اسَارَهُ** *He left it remaining*. (Msb.) And **اسَارَ سُوْرًا** and **سُوْرَةٌ** *He left a remainder, or residue*. (T, TA.) And **اسَارَ مِنْهُ شَيْئًا** *He left somewhat of it remaining*. (M.) And **اسَارَتْ فِي الْحَوْضِ سُوْرًا**; **سَارَتْ**; **سَارَتْ سُوْرًا**; *The camels left some water remaining in the trough, or tank*. (A.) Also **اسَارَ مِنَ الطَّعَامِ سُوْرَةٌ**; **اسَارَ مِنْ حِسَابِهِ**; *He left somewhat of his calculation unreckoned*. (M, TA.)

5. **تَسَارَ** (so in the Tekmileh and M and CK, and in a MS. copy of the K; but in some copies of the K, and in a copy of the A, **تَسَارَ**;) *He drank the remains*: (A:) or *the remainder of the نَبِيذ*; (K;) or so **تَسَارَ النَّبِيذَ**. (Lh, M.)

6: see what next precedes.

سُوْرَةٌ *A remainder, or residue*; (T, M, Msb, K;) of a thing, (M,) or of anything; (TA;) as also **سُوْرَةٌ**: (T:) or *a remainder of beverage in the bottom of a vessel after one has drunk*; (S, A;) such as is left by a rat or mouse &c. after drinking: (S:) properly applied to a remainder of water left by the drinker in a vessel or watering-trough: and tropically to **سُوْرَةٌ** a remainder of food, &c.: (Mgh:) and **سُوْرَةٌ** signifies likewise a remainder of food: (A:) pl. of the former **سُوْرَاتٌ**, (S, M, Mgh, Msb,) and, by transposition, **سُوْرَاتٌ**, like **أَبَارٌ** and **أَرَامٌ**, pls. of **بَثْرٌ** and **رُبْرٌ**. (M.) [See also **سَائِرٌ**, below.] — **سُوْرَةٌ الصَّقْرِ** means **سُوْرَةٌ** *What remains of the portion of the flesh of the game that is given to the hawk which has captured it*. (A.) — And **سُوْرَةٌ** also signifies **سُوْرَةٌ** a remainder of youthful vigour in a man, (M, K,) or in a woman who has passed the prime of youth, (Lth,) or in a woman who has passed the period of youth but not been rendered decrepit by old age. (A.) [See also **سُوْدَةٌ**.] — And **سُوْرَةٌ** *What is good, or excellent, of property, or of camels or the like*: pl. **سُوْرَاتٌ**. (L.) [App. because such is left when one has parted with the bad.] — **سُوْرَةٌ** **مِنَ الْقُرْآنِ** **سُوْرَةٌ** [means *A chapter of the Kur-an*]; so called because it is a portion, (A,) or a remainder: (TA:) or it may be from the signification immediately preceding: (L:) or it is a dial. var. of **سُوْرَةٌ**: (K:) pl. **سُوْرَاتٌ**. (A, TA.) — **فَلَانٌ سُوْرَةٌ** means *Such a one is very evil or mischievous*. (A.)

سُوْرَةٌ: see the next preceding paragraph, in five places.

سَارٌ One who leaves a remainder, or residue, (S, M, K,) of beverage in the bottom of the vessel from which he has drunk: (S, M:) [and **سَارٌ** of food in a dish; &c.]: deviating from rule, (S, M,) like **جَبَّارٌ** from **أَجْبَرٌ**: (S:) [see **دَرَاكٌ**, which is said to be the only other instance of the kind:] by rule it should be **سَائِرٌ**; (S, K;) which is

[said to be] also allowable: (K:) but MF denies this; (TA;) or it may be [regular] from **سَارٌ** or [irregular] from **سَارٌ**. (T, TA.)

سَائِرٌ The rest, or remainder, (T, and M in art. **سِيرٌ**, and Msb and K,) of a thing, (Z, M, Msb,) whether little or much; (T, Msb;) and of men, or people: (Sgh, Msb:) not the whole, or all, as many imagine it to mean, (Sgh, Msb, K,) though people use it in this latter sense, (IAth,) which Sgh asserts to be a vulgar error: (Msb:) it occurs repeatedly in trads., and always in the former sense: (IAth:) or it is sometimes used [in chaste Arabic] in the latter sense: (K:) and is correctly so used accord. to AAF and J and IJ and El-Jawáleekee and IB, the last of whom confirms this signification by many examples and evident proofs: but whether, in this sense, it is derived from **السَّيْرُ**, as AAF and J and others hold, or from **سُوْرٌ** the "wall which surrounds a town or city," as others hold, is disputed: (TA:) and **سَارَ الشَّيْءُ** is a dial. var. of **سَائِرُهُ**. (S in art. **سِيرٌ**.)

— An Arab of the desert became the guest of a party, and they ordered the female slave to perfume him; whereupon he said, **بَطْنِي عَطَّرِي** **وَسَائِرِي ذَرِي** [*My belly perfume thou, and the rest of me leave thou*]: (K:) but in other lexicons than the K, we find **أَعَطَّرِي**. (TA in art. **عَطَّرَ**.) This saying is a well-known prov. (TA.) [In the TA it is added that **سَائِرِي** here signifies *the whole of me, or all of me*: but this is an evident mistake.] You say this to a man who gives you what you do not want, and refuses you what you want. (Sgh, TA in art. **عَطَّرَ**.) — It is related, also, that a hostile attack was made upon a people, and they cried out for aid to the sons of their uncle; but these held back from them until they had been made captives and taken away; then they came inquiring respecting them; and the person asked replied, **أَسَائِرُ الْيَوْمِ وَقَدْ زَالَ الظُّهْرُ** [*What, all the day, when the noon has passed?*] (K:) i. e., *Dost thou covet what is remote*, (**مَا بَعْدَ**, S, K, TA, in a copy of the S and in one of the K and in the CK **مَا بَعْدَ**) when [reason for] despair hath become manifest to thee: for when one wants the whole day, and the noon has passed, he must despair like as he despairs of accomplishing his want at sunset. (S in art. **سِيرٌ**, and K.) This saying is a prov.; (S, A;) and is used with reference to a thing which one hopes to attain when its time has passed. (A.)

[**أَسَائِرٌ** expl. by Golius as a pl. meaning "Partes reliquæ" is an evident mistake, app. caused by a misunderstanding of the latter prov. mentioned above.]

سَائِرٌ: see **سَارٌ**.

سائر

سَائِرٌ a dial. var. of **سَائِرٌ** without **ء**; *A certain tree*; [accord. to some,] i. q. **شَيْزِيٌّ**. (TA.) [See art. **سِيرٌ**.]

سال

1. **سَالَهُ** (S, M, K) with **كَذَا** following it, and **بِكَذَا** and **سَالَهُ عَنْ كَذَا**, (S, K,) aor. **يَسَالُ**, (M,)