

† An eye of which the white is intermixed with redness: (S, A, K:) an eye in which is what is termed سَجْر [q. v.]. (TA.) — قَطْرَةٌ سَجْرَاءُ † A turbid drop: (A, TA:) and in like manner نَطْفَةٌ. (TA.)

سَجْرٌ: see سَجُورٌ: and also what here follows.

مَسْجَرٌ: see سَجُورٌ. — Also [and app. مَسْجَرٌ] A piece of wood, or stick, with which the fuel in an oven (تَنْوَرٌ) is stirred. (A, L, TA.)

مَسْجُورٌ Filled: (AZ:) applied to the sea in this sense: (S:) or the sea [itself]: (K:) [in the TA, by the omission of اللَّيْلُ after البَحْرُ, it is made to signify “a sea of which the water is more than it is itself;” a meaning which, as there remarked, is not found in other lexicons:] and مَسْجُورٌ بِالنَّارِ filled with fire: (Alee:) and عَيْنٌ مَسْجُورَةٌ, and مَسْجُورَةٌ, a full eye or source; syn. مَفْعِيَةٌ. (A, TA.) — Milk of which the water is more than it is itself. (Fr, S, K.) — Made to flow forth. (TA.) — Empty. (AZ, Abou-Alee.) Thus it bears two contr. significations. (TA.) — Kindled. (K.) — Still, or quiet; (K;) as also سَاجِرٌ: (TA:) or still, or quiet, and full at the same time. (A'Obeyd, TA.) —

لُؤْلُؤٌ مَسْجُورٌ Pearls strung and hanging down: (A'Obeyd, S, K:) or that have fallen and become scattered from their string: and لُؤْلُؤَةٌ مَسْجُورَةٌ is said to signify a pearl of much brilliancy. (TA.) — شَعْرٌ مَسْجُورٌ, (TA,) and مَسْجَرٌ, and مَسْجُورٌ, (K,) and مَسْجِرٌ, (S, K,) Hair made to hang down; (K;) hanging down. (S, K.) — كَلْبٌ مَسْجُورٌ, (AZ, A,) and مَسْجِرٌ, (A,) and مَسْجُورٌ, (S, A,) A dog having a سَاجِرٌ (q. v.) upon his neck. (AZ, S, A.)

مَسْجَرٌ: see مَسْجُورٌ, in three places. — Also, Dried up; of which the water has sunk into the ground. (TA.)

مَسْجُورٌ: see مَسْجُورٌ, in two places.

مَسْجِرٌ: see مَسْجُورٌ.

سَجِس

1. سَجِسٌ, (S, A, K,) aor. سَجَسَ, (K,) inf. n. سَجَسٌ, (TA,) It (water) became altered, changed in odour, or stinking; syn. تَغَيَّرَ: (IAar, A'Obeyd, S, A, K:) it became turbid, thick, or muddy: (ISk, A, K:) or it became corrupted, and stirred up. (TA.)

2. سَجَسَهُ, inf. n. تَسْجِيسٌ, He made it (namely, water,) turbid, thick, or muddy. (K, TA.)

سَجَسٌ } see the next paragraph, in five places.
سَجَسٌ }
سَجَسٌ }

مَاءٌ سَجِسٌ Water that is altered, changed in odour, or stinking; syn. مَتَغَيَّرَ: turbid, thick, or muddy: as also سَجِسٌ, (K, TA,) and سَجَسٌ: (TA:) or corrupted, and stirred up; as also مَسْجِسٌ: or the last signifies made turbid, thick,

or muddy, and stirred up: the [only] form mentioned in the S is سَجَسٌ: but Abou-Sahl says that سَجِسٌ is the form learned by him in reading under Abou-Usameh in the Musannaf; and as to سَجَسٌ, it is only an inf. n. (TA, from a note in the handwriting of Abou-Zekereyà.) — Hence the saying, (TA,) لَا آتِيكَ سَجِسٌ اللَّيْلِيّ I will not come to thee to the end of nights: (TA:) or ever; (S, K;) as also سَجِسٌ اللَّيْلِيّ (TA,) and سَجِسٌ الْأَوْجِسِ, (S, K,) and سَجِسٌ الْأَوْجِسِ, (K,) and سَجِسٌ عَجِيسٌ: (S, K:) or while time lasts; as also سَجِسٌ الدَّهْرِ, and سَجِسٌ الْأَوْجِسِ: (A:) it is from سَجِسٌ meaning “turbid,” because water thus termed is the last that remains: سَجِيسٌ is a corroborative; and سَجِيسٌ عَجِيسٌ signifies “the last part of the night:” (TA:) or سَجِسٌ اللَّيْلِيّ means while the nights glide along continuously. (Ham p. 243.)

سَاجِسٌ A ram having much wool: fem. with ة: (A:) or a ram having white wool, good for tugging, or covering, and of excellent breed. (K, TA.) And Certain sheep [i. e. a breed of sheep] belonging to the Benoo-Teghlîb, (K, TA,) in El-Jezeerah. (TA.)

سَجِسٌ: see سَجِيسٌ.

سَجَع

1. سَجَعٌ, aor. سَجَعْتُ, inf. n. سَجِيعٌ, He pursued an even, uniform course; he pursued an even course, following one order: this is the primary signification. (TA.) [It seems to be properly intrans.; but is sometimes used as a trans. verb, لِي or إِلَى being perhaps understood; as in the following phrase;] سَجَعْتُ ذَلِكَ السَّجِيعَ He pursued, or aimed at, that object of pursuit or aim; (K, TA;) occurring in a trad. (TA.) — And It was even and uniform, one part thereof being like another. (TA.) — [Hence,] سَجَعَتِ الْحَمَامَةُ, (IDrd, S, Mṣb, K,) aor. سَجَعَتْ, (Mṣb, K,) inf. n. سَجِيعٌ, (Mbr, TA,) and quasi-inf. n. سَجِيعٌ, (TA,) The pigeon continued its cry uninterruptedly in one uniform way or manner; or called, and prolonged its voice or cry, modulating it sweetly: (Mbr, in the “Kâmil;” and TA:) or cooed: or reiterated its voice or cry: syn. رَدَّدَتْ: (S, Mṣb:) and صَوَّتَتْ: (Mṣb:) or هَدَّرَتْ: (IDrd, K.) It is said in a prov., لَا صَوْتَهَا. (IDrd, K.) It is said in a prov., لَا آتِيكَ مَا سَجَعَتِ الْحَمَامُ [I will not come to thee as long as the pigeon cooes;] meaning I will never come to thee. (Lh.) — You say also, سَجَعَتِ النَّاقَةُ, (S, TA,) inf. n. سَجِيعٌ, (TA,) The she-camel prolonged her yearning cry in one uniform manner. (S, TA.) — And سَجَعَتِ الْقَوْسُ † The bow prolonged its twang in one uniform manner, monotonously. (TA.) — And hence by way of comparison to the سَجِيعٌ of the pigeon, سَجَعٌ كَلَامُهُ † He (a man) made his speech, or language, [to be rhyming prose, i. e.,] to have فَوَاصِلٌ like the rhymes of verse, without its being measured. (Mṣb.) And سَجَعٌ [alone], (S, K,) aor. سَجَعْتُ, (K,) inf. n. سَجِيعٌ; (S, TA;) and سَجِيعٌ, inf. n. سَجِيعٌ;

(S, TA;) † He (a man, S) spoke, or uttered, [or composed,] (S, K, TA,) rhyming speech or language, (S,) [i. e., rhyming prose, i. e.,] speech, or language, having فَوَاصِلٌ (K, TA) like the فَوَاصِلُ of verse, without measure: as is said in a description of Sijistan, وَمَرْمَرًا * وَلِصْبًا بَطْلًا * وَإِنْ قَلُّوا ضَاعُوا * دَقْلًا * إِنَّ كَثْرَ الْجَيْشِ بِهَا جَاعُوا * وَإِنْ قَلُّوا ضَاعُوا * [Its water is such as scantily distils, in interrupted drops, from mountains or rocks, and its robber is a man of courage, and its dates are of the worst kind: if the army be numerous in it, they hunger; and if they be few, they perish]: so says Lth. (TA.) You say also, سَجَعٌ بِالشَّيْءِ, meaning † He uttered the thing in the manner above described. (TA.) [See also سَجَعٌ, below.]

2: see the preceding paragraph.

سَجَعٌ; [originally inf. n. of سَجِيعٌ, q. v.]; (S, Mṣb, K, &c.) or, as some say, سَجِيعٌ, but the former is that which commonly obtains, the latter being said to be a subst. like ذَبْحٌ meaning “what is slaughtered,” unknown, however, in the lexicons, and probably one of the instances of the elicitions of the foreigners, (MF, TA,) the object of him who says that it is سَجِيعٌ being app. to make a distinction between the simple subst. and the inf. n., as in the case of the simple subst. and the inf. n. of سَجِيعٌ said of the pigeon; [see سَجَعَتِ الْحَمَامَةُ;] (TA;) and سَجِيعَةٌ; (S, K;) † Rhyming speech or language; (S, K, TA;) [i. e. rhyming prose; i. e.] speech, or language, having فَوَاصِلٌ like the rhymes of verse, without being measured; so called as being likened to the سَجِيعٌ of the pigeon; (Mṣb;) or because of its uniformity, (TA,) and the mutual resemblance and agreement of the words which end its clauses: (IJ, TA:) or a consecution [of clauses] of speech or language, with one رَوِيٌّ [which is the principal, or only, rhyme-letter]: (Jm, K:*) or it consists in the agreement of the endings of words [or clauses], in a certain order, like the agreement of the rhymes (قَوَافٍ) [of verses]: (Mbr, in the “Kâmil;” TA:) each clause ends with a quiescent letter; and consists of at least two words: (Kull p. 208:) [see an ex. in the first paragraph of this art.:] you say also سَجِيعٌ كَلَامٌ مُسَجَّعٌ (S) and سَجِيعٌ كَلَامٌ مُسَجَّعٌ, meaning the same as سَجِيعٌ: (TA:) the pl. of سَجِيعٌ is أَسْجَاعٌ (S, K) and, accord. to IJ, سَجِيعٌ, but ISd says, I know not whether he have related this from another or coined it, (TA,) and أَسْجَاعٌ, (S,) or this last is pl. of سَجِيعَةٌ (K) [and is also a pl. pl., i. e. pl. of أَسْجَاعٌ, like as أَزْهَابٌ is pl. of أَزْهَابٌ which is pl. of زَهْرٌ, and many similar instances might be added, such instances being numerous app. because أَفْعَالٌ is properly a measure of a pl. of paucity]. السَّجِيعُ الْمَطْرُفُ is That [rhyming prose] in which the two words [that end two corresponding clauses] agree in the letter of the سَجِيعٌ but not in measure; as الأَمْرُ and التَّمَرُّ: and السَّجِيعُ الْمَتَوَازِيّ is that in which the measure is observed in the two words as well as the letter of the