

مَادَّ *A skin for clarified butter*, (S, K, [see **بَذَرَة**]) or for honey; as also **مَادَّ**, without ء; the former of the measure **مَفْعَل**, and the latter of the measure **فَعَال**: or a [skin of the kind called] **زَق**, smaller than the **حَمِيَة** [which is similarly described as a skin, or small skin, of the kind called **زَق**]: (El-Ahmar, L:) but Sh says, what we have heard is **مَنَاب**, meaning a large [skin of the kind called] **زَق**. (L.)

مَسْوُود: see art. **سود**.

ساذج

ساذج (O, K, TA) and **ساذج** (TA) arabicized from [the Pers.] **ساده**: (O, K: [in some copies of the K **ساذج**]) 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-'Irakee says, in the Expos. of the "Sunan" of Abou-Dawood, respecting a pair of boots of the Prophet, described as **خُفَّانِ اسْوَدَانِ ساذجَانِ** or **ساذجَانِ**, 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. **سذج**). — **ساذجة**, also written **ساذجة**, 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 **ساده** [or **ساذج**]: (TA:) or *certain leaves and shoots*, (O, CK,) used as a medicine, having a flower; one sort thereof called **زُومِي**; and another, **هِنْدِي**; [the latter name, i. e. **ساذج هِنْدِي**, as well as **ساذج** 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 الْهَاءِ**, (O,) without attachment to a root; (O, CK;) beneficial for swellings of the eye. (CK.)

سار

1. **سار**: see 4, in two places. = **سائر**, aor. ٢, (Msb, K,) inf. n. **سَوَّر**, (Msb,) *It remained; became left, as a residue*. (Msb, K.)

4. **سار** *He left a remainder, or somewhat remaining*; (IAgr, M, K;) as also **سَار**, (IAgr, K,) by rule it should be **مُسَرَّر**; (S, K;) which is

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

5. **سَار** (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, **سَارَتْ**;) *He drank the remains*: (A:) or the remainder of the **نَبِيذ**; (K;) or so **سَار النَّبِيذ**. (Lh, M.)

6: see what next precedes.

سَوَّر *A remainder, or residue*; (T, M, Msb, K;) of a thing, (M,) or of anything; (TA;) as also **سَوَّرَة**: (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 *a remainder of food*, &c.: (Mgh;) and **سَوَّرَة** signifies likewise *a remainder of food*: (A:) pl. of the former **سَوَّرَات**, (S, M, Mgh, Msb,) and, by transposition, **سَارَات**, like **أَبَارَات** and **أَرَامَات**, pls. of **بَثَر** and **رَثَر**. (M.) [See also **سَائِر**, below.] **سَوَّرَة الصَّقَر** means *What remains of the portion of the flesh of the game that is given to the hawk which has captured it*. (A.) — And **سَوَّرَة** also signifies *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 **سَوَّدَة**.] — And **سَار** *What is good, or excellent, of property, or of camels or the like*: pl. **سَوَّر**. (L.) [App. because such is left when one has parted with the bad.] — **سَوَّرَة** *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 **سَوَّرَة**: (K:) pl. **سَوَّرَات**. (A, TA.) — **سَوَّرَة** means *Such a one is very evil or mischievous*. (A.)

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

سَار 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 **سَار** of food in a dish; &c.:] deviating from rule, (S, M,) like **جَبَّار** from **أَجْبَر**: (S:) [see **دَرَّاك**, which is said to be the only other instance of the kind:] by rule it should be **مُسَرَّر**; (S, K;) which is

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

سَائِر *The rest, or remainder*, (T, and M in art. **سِير**, 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-Jawaleekie and IB, the last of whom confirms this signification by many examples and evident proofs: but whether, in this sense, it is derived from **السَّيْر**, as AAF and J and others hold, or from **سَوَّر** the "wall which surrounds a town or city," as others hold, is disputed: (TA:) and **سَارِ الشَّيْءِ** is a dial. var. of **سَائِرُهُ**. (S in art. **سِير**.)

— An Arab of the desert became the guest of a party, and they ordered the female slave to perfume him; whereupon he said, **بَطْنِي عَطِرِي وَسَائِرِي ذَرِي** [*My belly perfume thou, and the rest of me leave thou*]: (K:) but in other lexicons than the K, we find **أَعَطِرِي**. (TA in art. **عطر**.) 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. **عطر**.) — 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. **سِير**, 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.)

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

سَار: see **مُسَرَّر**.

سائر

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

سال

1. **سَالَهُ** (S, M, K) with **كَذَا** following it, and **كَذَا سَالَهُ** and **يَسْأَلُ**, (S, K,) aor. **يَسْأَلُ**, (M,) by rule it should be **مُسَائِلُ**; (S, K;) which is