

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 حَمِيَّتْ [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.)

مَسُوودٌ: see art. سَوَدٌ.

سَادَجٌ

سَادَجٌ (O, K, TA) and سَادِجٌ (TA) arabicized from [the Pers.] سَادَةٌ (O, K: [in some copies of the K سَادَةٌ:]): 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 خَفَّانِ أُسُودَانِ سَادَجَانِ or سَادِجَانِ, 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 سَادِجَةٌ, 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 سَادَةٌ]: (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.)

سَارٌ

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. سَارٌ He left a remainder, or somewhat remaining; (IAgr, M, K;) as also سَارٌ, (IAgr, K,)

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

5. تَسَارٌ (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, تَسَاوَرٌ;) He drank the remains: (A:) or the remainder of the نَبِيذٌ; (K;) or so تَسَارَ النَّبِيذُ. (Lh, M.)

6: see what next precedes.

سَوَّرٌ *A remainder, or residue*; (T, M, Msb, K;) of a thing, (M,) or of anything; (TA;) as also سَوَّرَةٌ: (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 سَوَّرَةٌ signifies likewise † a remainder of food: (A:) pl. of the former سَوَّرٌ, (S, M, Mgh, Msb,) and, by transposition, سَوَّرٌ, like سَوَّرٌ and سَوَّرٌ, pls. of سَوَّرٌ and سَوَّرٌ. (M.) [See also سَائِرٌ, below.] — سَوَّرَةُ الصَّقْرِ means † *What remains of the portion of the flesh of the game that is given to the hawk which has captured it*. (A.) — And سَوَّرَةٌ also signifies † *A remainder of youthful vigour in a man*, (M, K,) or in a woman who has passed the prime of youth, (Lh,) or in a woman who has passed the period of youth but not been rendered decrepit by old age. (A.) [See also سَوْدَةٌ.] — And † *What is good, or excellent, of property, or of camels or the like*: pl. سَوَّرٌ. (L.) [App. because such is left when one has parted with the bad.] — سَوَّرَةٌ † [means *A chapter of the Kur-án*]; 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 سَوَّرَةٌ: (K:) pl. سَوَّرٌ. (A, TA.) — سَوَّرٌ سَوَّرٌ means *Such a one is very evil or mischievous*. (A.)

سَوَّرَةٌ: 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 † of food in a dish; &c.]: deviating from rule, (S, M,) like سَارٌ from سَارٌ: (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 سَائِرٌ. (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 سَوَّرٌ the "wall which surrounds a town or city," as others hold, is disputed: (TA:) and سَائِرٌ is a dial. var. of سَائِرٌ. (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 عَطَّرِي. (TA in art. عَطَّرٌ.) 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. عَطَّرٌ.) — 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 بَعْدُ, (S, K, TA, in a copy of the S and in one of the K and in the CK مَا بَعْدُ,) 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.)

[سَائِرٌ 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 سَائِرٌ.

سَائِرٌ

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

سَالٌ

1. سَالَةٌ (S, M, K) with كَذَا following it, and سَائِلٌ, (S,* K,) aor. سَائِلٌ, (M,)