

6. **تَسَامَحُوا** They acted in an easy, or a gentle, manner, one with another. (S, A, K.) — [Hence] **تَسَامُحٌ** [as a conventional term in lexicology, or in relation to language,] is [A careless, or defective, manner of expression,] when the meaning of a sentence is not known, and, in order to its being understood, requires another word or phrase to be supplied: (KT:) [or the using a careless mode of expression, relying upon the understanding of the reader or hearer; as also **تَسْمُحٌ**: or] a deficiency in what a speaker says, relying upon [the knowledge of] the person addressed. (Marginal note in a copy of the KT, subsigned **سَمِع** [app. to denote that the authority is Isma'eel Haḳḳee].) [See also **تَسَاهُلٌ**, which is often used as though it were syn. with **تَسَامُحٌ**.] — The primary meaning of **تَسَامُحٌ** and **تَسْمُحٌ** is [said to be] The being wide, or ample: whence the phrase **سَمِعَ فِي الْحَقِّ مَسْمُوحٌ** [expl. below]. (Mṣb.)

7. **انْسَجَ** [app. syn. with **انْسَجَ**, or perhaps a mistranscription for the latter word]: see **انْسَجَ**.

**سَجَّ** (T, S, A, Mgh, Mṣb, K) and **سَجَّجَ**, of which the former is a contraction, (Mṣb,) [but which is seldom used,] as also **سَجَّجَ** and [in an intensive sense] **سَجَّجَجَ** (T, M, TA) and **سَجَّجَجَجَ** (T, S, M, A, K, TA) [and **سَجَّجَجَجَجَ**, occurring in the K voce **نَعُوسٌ**, the last three fem. as well as masc.], Liberal, bountiful, munificent, or generous: (T, S, M, A, Mgh, Mṣb, K, TA:) fem. **سَجَّجَةٌ**: (T, S, M, A, K:) pl. **سَجَّجَاتٌ**, (Th, T, S, M, A, Mṣb, K,) applied to women (Th, S, Mṣb, K) only, (Th, S, K,) or to men and to women, (T, M, TA,) and **سَجَّجَاتٌ**, (T, S, M, A, Mṣb, K,) applied to a party of people, (S, A,) [i. e.] to men and to women, (T, M, TA,) as though pl. of **سَجَّجَةٌ**, (S, K,) and **سَجَّجَاتٌ**, (T, S, M, A, K,) applied to men and to women, (T, M, A,\*) pl. of **سَجَّجَاتٌ**, (A,) or as though pl. of **سَجَّجَةٌ**. (S, K.) The dim. of **سَجَّجٌ** is **سَجَّجَاتٌ** and **سَجَّجَاتٌ**; (K;) but the latter is by some disallowed. (TA.) You say also, **فُلَانٌ سَجَّجٌ لَتَجَّ** and **لَتَجَّجٌ** [app. meaning *Such a one is very liberal, &c.*; for in each case the latter epithet is probably an imitative sequent, and therefore a corroborative]. (L.) — **دَابَّةٌ سَجَّجَةٌ** [A beast that is submissive, or easy, or gentle: and probably also quick: see 1]. (A, voce **جَمَّةٌ**, q. v.) — [Hence, app.,] **سَجَّجَةٌ** is the name of A mare of Jaafar the son of Aboo-Ṭālib. (K. [See also **سَجَّجَةٌ**.]) — And **أُمُّ سَجَّجَةٍ** The she-goat. (T in art. **أَمْرٌ**.) — And **قَوْسٌ سَجَّجَةٌ** † A pliant bow. (K, TA.) — And **عُودٌ سَجَّجٌ** † A branch, or rod, that is even and smooth, (A, Mṣb, TA,) without any knot: (A, K, TA:) or of even growth, so that what is between its two extremities is not more slender than its two extremities or than one of them. (AHn, TA.) One says also **سَاجَةٌ سَجَّجَةٌ** † [An oblong squared piece, or a board or tablet, of the wood of the **سَاجٌ** (q. v.), that is even and smooth]. (TA.) — And **مَلَّةٌ سَجَّجَةٌ** † A reli-

gion in which is no straitness (K, TA) nor difficulty. (TA.) — The saying of 'Omar Ibn-'Abd-El-'Azeez **أَرَانَا سَجَّجًا** means † [Recite thou a call to prayer] without a prolonging of the voice, and trilling, and without modulation. (Mgh.)

**سَجَّجَ**: see the next preceding paragraph.

**سَجَّجَاتٌ** Tents (نِيَوَاتٌ) made of skins. (Ibn-El-Faraj, K.)

**سَجَّجَ**: see **سَجَّجَ**, first sentence.

**سَجَّجَ**: see **سَجَّجَ**, in two places.

**سَجَّجَ** and **سَجَّجَ** dims of **سَجَّجَ**, q. v. (K.)

**أَسَجَّجَ** [More, and most, liberal, bountiful, munificent, or generous]. See an ex. voce **لَفِظًا**.

**عَلَيْكَ بِالْحَقِّ فَإِنَّ فِيهِ لَمَسْمُوحًا**, (A, Mṣb, K,\*) Keep thou to the truth, for verily in it is ample scope for avoiding falsity; expl. by **مَسْمُوحًا**, (A, Mṣb, K,) and **مَنْدُوحَةٌ عَنِ الْبَاطِلِ**. (A, Mṣb.)

**سَجَّجَ**: see **سَجَّجَ**, first sentence.

سجج

**سَجَّجَ**, applied to a she-ass and to a mare, (S, O, K,) but not to a male, (AO, S, O,) and sometimes to a she-camel, (TA,) Long in the back; (S, O, K;) as also **سَجَّجَاتٌ** (O, K) and **سَجَّجَاتٌ**: (O:) [see an ex. in a verse cited voce **شَعْبٌ**:] pl. of the last but one, or of the last, not of the first as it is asserted to be by A'Obeyd and by Kr, **سَجَّجَاتٌ**: (TA:) and the first, a mare slender in the body, or lean in the belly, but thick in the part between the shoulder and shoulder-blade, (O, K, TA,) having thick and strong flesh: (TA:) applied only to females. (K.) — Also, applied to a bow, Long. (O, K.)

**سَجَّجَةٌ** Length in anything. (T, O, K.)

**سَجَّجَاتٌ**: see **سَجَّجَاتٌ**.

**سَجَّجَاتٌ**: see **سَجَّجَاتٌ**. — Also Tall and hateful or hated; (O, K;) applied in this sense to a man. (O.)

سجق

**سَجَّجَاتٌ** [The pericranium; i. e.] the thin skin, (T, Mgh, Mṣb,) or thin integument, (S, Mgh, K,) above the skull: (T, S, Mgh, Mṣb, K:) and any thin skin resembling that; (Mṣb;) or [the periosteum of any bone; i. e.] the skin that is between the bone and the flesh, above the bone and beneath the flesh; every bone having what is thus termed: (TA:) [pl. **سَجَّجَاتٌ**. — Hence,] one says, **عَلَى عُنُقِ ثَرْبِ الشَّاةِ سَجَّجَاتٌ مِّنْ شَحْمِ** (S, K, TA,) i. e. † [Upon the fat that covers the stomach and bowels of the sheep or goat is or are] a thin integument [or thin integuments of fat]. (TA.) — And **سَجَّجَاتٌ السَّمَاءِ** † The [strata or] thin portions of cloud. (S, K, TA.) — **سَجَّجَاتٌ** also sig-

nifies [The cicatrix which is] the mark of circumcission. (TA.) — And A wound by which the head is broken (**شَجَّةٌ** [q. v.]) reaching to the thin skin, or integument, thus called. (T, S, Mṣb, K.)

**سَجَّجَاتٌ** Tall; applied to a palm-tree; (S, O, K;) as also **سَجَّجَاتٌ**: (S:) or tall and thin: (Lth, TA:) not known to Az on any other authority than that of Lth. (TA.)

[J held the **س** in each of these words, as he says, to be augmentative; and has therefore mentioned them in art. **سَقَى**.]

سجد

1. **سَجَدَ**, (S, M, &c.,) aor. †, (M, L,) inf. n. **سُجُودٌ**, He (a man, IAqr) was, or became, high, or elevated. (IAqr, S, M, L, K. [عَلَاٌ in the CK is a mistake for عَلَاٌ.]) — He raised his head; (L; [and the same is implied in the S; see **سَامَدٌ**];) and so **سَجَدَ**: (M, L:) [and] he raised his head in pride. (S, L, K.) And in the former sense it is said of a camel, in his going along. (Bḍ in liii. 61.) — Also He (a man) stood, raising his head, and with his breast erect; like as the stallion [camel] does when excited by lust: (A:) [for] it is said of a stallion [camel] when thus excited. (L.) — And hence, (A,) † He sang: (M, A, L:) because the singer raises his head and erects his breast: (A:) but Th says that this is rare: (M:) accord. to I'Ab, **سُجُودٌ** signifies the act of singing in the dial. of Himyer. (L.) — Also, (M, K,) aor. as above, (TA,) and so the inf. n., (S, M,) † He diverted himself, sported, or played. (S, M, K, TA. [For **سَجَّجَ** in the CK, I read **سَجَّجَ**, as in the M, and in MS. copies of the K, and in the TA; and agreeably with the S, in which the inf. n. is expl. as syn. with **سَجَّجَ**.]) — He was, or became, negligent, inattentive, inadvertent, inconsiderate, or heedless; and went away from, or relinquished, or left, a thing. (L.) — He was, or became, confounded, perplexed, or amazed, and unable to see his right course; or affected with wonder; or cut short, or silent, being confounded, or perplexed, and unable to see his right course; syn. **سَجَّجَاتٌ**: inf. n. as above: (M:) [or] he stood confounded, or perplexed, and unable to see his right course; syn. **قَامَرٌ مُتَحَيِّرًا**. (K. [After this explanation and **سَجَّجَاتٌ** immediately following it, it is said in the K, **وَالسُّجُودُ يَكُونُ حَزْنًا وَسُورًا**: meaning that it is by reason of grieving, or mourning, as signifying the "standing confounded" &c.; and by reason of rejoicing, or being happy, as signifying the "diverting oneself" &c. See as an ex. of its usage in a case of grief the verses which I have cited at the close of the first paragraph of art. **رَد**, and which are cited in the present art. in the L and TA.]) — Also He kept constantly, or continually, (M, L,) to an affair, (M,) or upon the ground, or in the land. (L.) — He strove laboured, or exerted himself, or he wearied himself, in work, (K, TA,) and in journeying. (TA.) And **سَجَّجَاتٌ** (S, M, K) **سَجَّجَاتٌ** (S,) aor. and inf. n. as above, (M,) The camels strove, laboured, or exerted themselves, in their journeying: (S, K:) or knew not fatigue, or weariness. (M.) [See also **سَجَّجَاتٌ**, (which is likewise, perhaps,