

الظُّعْنُ تَسْبَحُ † [As though his eye were a fathomless sea]: i. e., intensely black. (L.) — الطُّعْنُ تَسْبَحُ † The women in the camel-litters swim in the great expanse of mirage. (TA.) — نُجَّةُ الظُّلَمِ † The depth of the darkness. (TA.) — نُجَّةُ اللَّيْلِ † The depth of night; its intense darkness and blackness. (TA.) — حَمَلٌ أَدْمُرُنَجٌّ † A deep black, or intensely black, camel. (K.) — نُجَّةٌ and نُجٌّ † A numerous assembly, company, troop, or congregated body: (K:) from نُجَّةٌ with reference to the sea. (TA.) — نُجَّةٌ أَمْرٌ † The main part of an affair. (TA.)

نُجَّةٌ: see نُجُّوجٌ.

بَحْرٌ نُجِّيٌّ (S, K,) and بَحْرٌ نُجِّيٌّ (K,) and نُجَّاجٌ (L,) A vast and deep sea. (S, L, K.) In نُجِّيٌّ, the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.)

نُجِّيٌّ: see نُجِّيٌّ.

نُجِّيٌّ: see نُجِّيٌّ.

نُجُوجَةٌ and نُجُوجَةٌ (in which the ة is added to give [double] intensiveness to the signification, S) and نُجَّجَةٌ (S, K) and مُنَجَّجٌ (L, A,) [intensive] epithets from نَجَّحَ "he persisted, &c." [One who persists in an affair much: or who does so refusing to turn from it: or who does so even if it have become manifest that it is wrong: or who perseveres, or continues, much, in opposition, in contention, or the like: or who persists much, or is very pertinacious, in contention, or the like: or very contentious or litigious, or a great wrangler]. (S, M, K, &c.) The first is a masc. and fem. epithet: and is applied to a human being and to a horse. (TA.)

نُجُوجَةٌ: see نُجُوجَةٌ.

النَّجْوُ أَيْبَجٌ وَالْبَاطِلُ نَجَجٌ (AZ, S) [Truth is apparent, manifest, or evident, or clear, and falsity is a cause of embarrassment, or hesitation, to the speaker]: i. e., the latter is agitated to and fro, without having utterance: (S:) or truth is lucid and direct, and falsity is confused and indirect. (TA.)

نَجَجَةٌ A mixture, or confusion, of voices or sounds. (L.)

نَجَجٌ One who speaks with an indistinct utterance: (TA:) or who has naturally a heavy tongue and a defective speech, (T,) so that he does not utter one part of what he says immediately after another, who has a natural hesitation in his speech: or who reiterates, or stammers, or stutters, (يَتَرَدَّدُ) in his speech: or, as some say, whose tongue rolls about between the sides of his mouth. (TA.)

لج - لَج

لَجُوجٌ: see مِلْجَاجٌ.

عَيْنٌ مُلْتَجَّةٌ † An eye intensely black. (K.) — أَرْضٌ مُلْتَجَّةٌ † Land intensely green, (K,) whether its herbage be tangled or not: or land of which the herbage is compact and tall and abundant. (TA.) — أَرْضٌ بَقَلُهَا مُلْتَجَّةٌ † Land of which the leguminous plants are compact, or dense. (TA.)

الْمُلْتَجِّجُ and الْمُلْتَجِّجُ and الْمُلْتَجِّجُ (S, L,) or الْمُلْتَجِّجُ and الْمُلْتَجِّجُ and الْمُلْتَجِّجُ, [all three imperfectly declinable, as being generic proper names and of foreign origin, borrowed from the Persian language,] and الْمُلْتَجِّجُ and الْمُلْتَجِّجُ and الْمُلْتَجِّجُ [which last is omitted in the CK] and الْمُلْتَجِّجُ (K) and الْمُلْتَجِّجُ (TA,) Aloys-wood; syn. عَوْدُ الطَّيِّبِ (L,) or عَوْدُ الْبُخُورِ (K:) or the wood of another tree with which one fumigates: (L:) a certain wood with which one fumigates. (S.) The ل and ي in الْمُلْتَجِّجُ and الْمُلْتَجِّجُ [&c.] are augmentative letters added to make these words quasi-coordinate to the class of quinqueliteral-radical words: an augmentative letter is not used for such a purpose at the beginning of a word unless there is also with it another augmentative letter: and such, here, is the ن. (IJ.) لَجُوجٌ and لَجُوجٌ as epithets, writing عَوْدُ النُّجُوجِ and النُّجُوجِ &c. (TA.) The wood thus called has a very beneficial effect upon a relaxed stomach, (K,) when eaten; and of the beneficial effects for which it is most celebrated are those which it produces upon the brain and the heart, when used for fumigation and when eaten. (TA.)

لَج

1. لَجَّجْتُ، aor. َ، (S, K,) inf. n. لَجَّجٌ (TA) or لَجَّجٌ (S) and لَجَّجٌ (TA) and لَجَّجٌ (S); and لَجَّجْتُ، aor. َ، (K,) inf. n. لَجَّجٌ (TA); (S, K:) He had recourse to it, or betook himself to it, or repaired to it, (i. e. a thing or a place, TA) for refuge, protection, preservation, concealment, covert, or lodging. (K.) See 4. — لَجَّجْتُ، and لَجَّجْتُ، and لَجَّجْتُ، He relied upon, and sought aid from, him. (TA.) — لَجَّجْتُ، and لَجَّجْتُ، and لَجَّجْتُ، He declined, or turned away, from him, إِلَى غَيْرِهِ to another, [and had recourse to the latter.] (TA.)

2. لَجَّجْتُ، inf. n. لَجَّجَةٌ، He forced a person to do a thing against his will: (S, K:) or, to do a thing which was contrary to what it appeared to be. (AHeyth.) — لَجَّجْتُ is also explained as signifying The leaving one's property to some one or more of his heirs, in preference to, or to the exclusion of, the other or others. لَجَّجْتُ He so left his property. (ISh.) — See 4.

4. لَجَّجْتُ إِلَى شَيْءٍ: He constrained, compelled, forced, drove, or necessitated, him to have recourse to, or to betake himself to, or to repair to, or to do, a thing; he impelled him, or drove him, against his will, to it, or to do it; (S, Mgh, Msh, K, TA); as also لَجَّجْتُ، (Mgh, Msh.) — لَجَّجْتُ، [إِلَى اللَّهِ] (S, K,) and لَجَّجْتُ، and لَجَّجْتُ، and لَجَّجْتُ، (TA,) He referred, or committed, his affair to God. (S, K.) — لَجَّجْتُ، He protected him, defended him. (K.) Also said of a place, [It protected him; afforded him refuge.] (K, art. حَرَزَ) — لَجَّجْتُ، is also said when one has defended another, [as] in a place of refuge; [and app. may be rendered He caused him to have recourse to a thing, as to a place of refuge]. (TA.)

5: } see 1 and 4.  
8: }

مُلْتَجِّجٌ (K, art. S, K) and مُلْتَجِّجٌ (S, K, art. S, K, &c.) A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum; a refuge. (S, K.) The hemzeh of the second is sometimes elided; and this is done to assimilate the word to مُنَجَّجٌ، when it is used therewith; like as مُنَجَّجٌ is written with hemzeh to assimilate it in the like case to مُلْتَجِّجٌ. — مُلْتَجِّجٌ is often applied to a man: and you say also, [فلانٌ حَسَنٌ مُلْتَجِّجٌ] [Such a one is a good person to whom to have recourse for protection or concealment]. The pl. of مُلْتَجِّجٌ is مُلْتَجِّجَاتٌ. (TA.) — لَجَّجْتُ، A wife. (L.) — An heir. (ISh.) [See 2.] — The frog: (K:) or a kind of tortoise, that lives on the land and in the sea: (M:) fem. with ة. (K.) The لَجَّجَةُ of the sea (الَلَجَّجَةُ الْبَحْرِيَّةُ) is asserted to have a tongue in its breast, and to kill the animal that it strikes. (Dmr.)

لَجَّجْتُ: see مُلْتَجِّجٌ and مُلْتَجِّجٌ.

لَجِب

1. لَجَبْتُ، aor. َ، inf. n. لَجَبٌ، It [a number of men] cried out, or vociferated; raised a clamour, or confused noise. (S, K.) See also art. جَلَبَ. — لَجَبْتُ، inf. n. لَجَبٌ، It (a clamour, or confused noise,) rose. (TA.) — لَجَبْتُ، inf. n. لَجَبٌ، It (the sea) was agitated, or in commotion; its waves conflicting, or dashing together. (K.) — لَجَبْتُ، aor. َ، (inf. n. لَجُوبَةٌ، TA;) and لَجَبْتُ، inf. n. لَجَبٌ؛ She (a sheep or goat) had little milk; (S, K:) or her milk dried up, in consequence of her having passed four months since bringing forth. (S.) See لَجَبَةٌ. — In a trad. respecting Moses and the stone, occur the words، فَلَجَبَتْ ثَلَاثَ لَجَبَاتٍ، which I Ath says he cannot