

الظُّعْنُ تَسْبِخٌ † [As though his eye were a fathomless sea]: i. e., intensely black. (L.) — الطُّعْنُ تَسْبِخٌ † 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 أَدْمَرُنَجٌ † A deep black, or intensely black, camel. (K.) — نُجَّةٌ † 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.)

نَجَّةٌ: see نَجُوحٌ.

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

نَجِيٌّ: see لَجِيٌّ.

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نَجُوحَةٌ (in which the ة is added to give [double] intensiveness to the signification, S) and نَجَجَةٌ (S, K) and مَلَجَاجٌ (L, A,) [intensive] epithets from نَجَّ "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.)

نَجُوحَةٌ: see نَجُوحٌ.

النَّحْقُ أَتَبَّحٌ وَابْطَلُ نَجَلٌ (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.)

نَجَلٌ 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

مَلَجَاجٌ: see نَجُوحٌ.

عَيْنٌ مُنْتَجَةٌ † An eye intensely black. (K.) — أَرْضٌ مُنْتَجَةٌ † 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 بَقَلْهَا مُنْتَجٌ † Land of which the leguminous plants are compact, or dense. (TA.)

النَّجَجُ and يَنْجَجُ and يَنْجُوحٌ (S, L,) or أُنْتَجَجُ and يَنْتَجِجُ and يَنْتَجُوحٌ [all three imperfectly declinable, as being generic proper names and of foreign origin, borrowed from the Persian language,] and أُنْتَجُوحٌ and يَنْتَجُوحٌ [which last is omitted in the CK] and أُنْتَجِجُ and يَنْتَجِجُ (K) and يَنْتَجُوحِي (K) Aloys-wood; syn. عَوْدُ الطَّيِّبِ (L,) or عَوْدُ البَحُورِ (K:) or the wood of another tree with which one fumigates: (L:) a certain wood with which one fumigates. (S.) The ن and ي in النَّجَجُ and يَنْجَجُ [&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.) لَجُوحٌ and يَلْجُوحُ as epithets, writing عَوْدُ النَّجُوحِ and النَّجِيجِ as epithets, writing عَوْدُ النَّجُوحِ &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.)

لجأ

لَجَأَ إِلَيْهِ (S, K,) inf. n. لَجُوءٌ (TA) or لَجَأٌ (S) and لَجُوءٌ (TA) and مَلَجَأٌ (S;) and لَجِئْتُ (S, K;) (K,) inf. n. لَجَأٌ; (TA;) and لَجَأْتُ; (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. — لَجَأَ إِلَيْهِ, and لَجَأْتُ, and لَجَأْتُ, He relied upon, and sought aid from, him. (TA.) — لَجَأَ عَنْهُ, and لَجَأْتُ, and لَجَأْتُ, He declined, or turned away, from him, إِلَى غَيْرِهِ to another, [and had recourse to the latter.] (TA.)

لَجَأَ, inf. n. تَلَجَّأْتُ, 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.) — تَلَجَّأْتُ 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. لَجَأَ He so left his property. (ISh.) — See 4.

لَجَأَ 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 لَجَأَ إِلَيْهِ. (Mgh, Msh.) — لَجَأَ إِلَى اللَّهِ †, لَجَأَ أَمْرَهُ إِلَى اللَّهِ †, and لَجَأَ، and لَجَأْتُ، (TA,) He referred, or committed, his affair to God. (S, K.) — لَجَأَ إِلَى اللَّهِ † He protected him, defended him. (K.) Also said of a place, [It protected him; afforded him refuge.] (K, art. حرز.) — لَجَأَ إِلَى شَيْءٍ † 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: }

مَلَجَأٌ (S, K) and مَلَجَأٌ (K, art. لحد; &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 مَنْجَأٌ, when it is used therewith; like as مَنْجَأٌ is written with hemzeh to assimilate it in the like case to مَنْجَأٌ. — مَنْجَأٌ is often applied to a man: and you say also, فَلَانٌ حَسَنٌ الْمَنْجَأِ [Such a one is a good person to whom to have recourse for protection or concealment]. The pl. of مَنْجَأٌ is الْمَنْجَاءُ. (TA.) — لَجَأَ † 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 اللَّجَاءَةُ الْبَحْرِيَّةُ (الَلَّجَاءَةُ الْبَحْرِيَّةُ) is asserted to have a tongue in its breast, and to kill the animal that it strikes. (Dmr.)

لَجَأَ: see مَلَجَأٌ and مَنْجَأٌ.

لجب

لَجَبٌ, aor. لَجَبْتُ, inf. n. لَجَبٌ, It [a number of men] cried out, or vociferated; raised a clamour, or confused noise. (S, K.) See also art. لَجِبٌ. — لَجَبٌ, inf. n. لَجَبٌ, It (a clamour, or confused noise,) rose. (TA.) — لَجِبٌ, inf. n. لَجِبٌ, It (the sea) was agitated, or in commotion; its waves conflicting, or dashing together. (K.) — لَجِبْتُ, aor. لَجِبْتُ, (inf. n. لَجُوبَةٌ, TA;) and لَجِبْتُ, inf. n. تَلَجَّيْتُ; 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