

mixed with my blood]. (TA.) And **هُوَ يَسُوطُ الْأَمْرَ** + *He turns over the affair [in his mind].* (TA.) And **فُلَانٌ يَسُوطُ الْحَرْبَ** and **يَسُوطُهَا** + *Such a one superintends, manages, or conducts, in person, the war.* (A, TA.) And **فُلَانٌ أَمْرُهُ** + **سُوطٌ**, inf. n. as above, (S, TA.) † *Such a one rendered his affairs confused, or disordered, or perplexed:* (TA:) and in like manner, **رَأْيُهُ** [his opinion]. (M.) And **أَمْرُهُ** + **سُوطٌ** † *He created confusion, or disorder, in his affair, or case.* (K, TA.) = **سَاطَهُ**, (M,) aor. **يَسُوطُ**, (S,) inf. n. **سُوطٌ**, (M, K,) *He whipped him; struck him with a سوط; (S, M, K;) namely, a beast, and a man.* (TA.) — **سَاطَنِي فَسَطَنَهُ**: see 3.

2: see 1, in six places. = **سُوطُ الْكِرَاثِ**, (M, K,) inf. n. **تَسْوِيطٌ**, (K,) † *The leeks put forth their سِيَاط [or seed-stalks: see سُوطٌ].* (M, K, TA.)

3. **أُسُوطُهُ**, aor. of the latter **سَاطَنِي فَسَطَنَهُ**: thus mentioned by Lh, without any addition: app. meaning *He acted roughly with me with his whip, or he contended with me therewith, and I overcame him [with my whip]: a mode of expression which is rare in relation to substances; rather relating to accidents, or attributes.* (M.)

8. **اسْتُوطَ**, which is extr., [for by rule it should be **اسْتَطَا**], *It (a thing) was, or became, mixed.* (M.) — [Hence,] **أَسُوطَ عَلَيْهِ أَمْرُهُ** † *His affair, or case, was, or became, confused, or disordered, to him.* (M, K, TA.)

**سُوطٌ** [A whip;] a certain thing, (S, M,) namely, *plaited skin*, (Bd in lxxxix. 12,) [or a lash,] with which one beats, or strikes, (S, M,) well known; (Msb;) i. q. **مَقْرَعَةٌ**: (K:) so called because it mixes the flesh with the blood (IDrd, M, K) when a man or a beast is struck with it; (IDrd, TA;) or because its several component parts are mixed together: (Bd, ubi suprà:) pl. [of pauc.] **أَسُوطٌ** and [of mult.] **سِيَاطٌ**: (S, M, Msb, K:) the latter originally **سُوطٌ**. (TA.) The saying **ضَرَبْتُ زَيْدًا سُوطًا** means **ضَرَبْتُ زَيْدًا بِسُوطٍ** [I struck Zeyd with a whip]: (M, Msb:\*) or it is one of those rare instances in which a prefixed n. is suppressed; being originally **ضَرَبْتُهُ ضَرْبَةً سُوطًا** [I struck him a stroke, or lash, of a whip], meaning **ضَرْبَةً بِسُوطٍ** [a stroke, or lash, with a whip]: (M:) or **ضَرْبَةً وَاحِدَةً بِسُوطٍ** [one stroke, or lash, with a whip]. (Mgh.) One says also, **ضَرْبُهُ مَائَةٌ** [He struck him a hundred strokes, or lashes, of the whip]. (S and K in art. سَحَل.) — In the Kur [lxxxix. 12], where it is said, **نَصَبَ عَلَيْهِمْ رُبُّكَ سُوطَ عَذَابٍ**, (S, Msb,) it signifies † *A portion, or share:* (S, K:) or (S, Msb, but in the K, “and”) † *vehemence, or severity:* (S, Msb, K;) as being likened to the paining of a whip; (Msb;) because punishment is sometimes with the **سُوط**; (S;) and this word is used by the Arabs to denote every kind of punishment when it is extreme, though there be in it no beating: (Fr:) [therefore,] the above-cited saying in the Kur means, † [And thy Lord poured upon them a portion, or a share, or vehemence, or severity, of punish-

ment: or it means,] a mixture, prepared for them, of various punishments: or it is designed to show that what befell them in the present world was, in comparison with what is prepared for them in the final state, like the whip in comparison with the sword: (Bd:) or the meaning is † a kind of punishment. (Jel.) [Agreeably with this last explanation, it is said that] the phrase **هُمَا يَتَعَاطِيَانِ** **هُمَا سُوطًا وَاحِدًا** means † *They two are agreed upon one mode:* (A:) or the meaning is † [they two enter, or plunge, into; or venture boldly upon, and do;] one thing, or affair; (S, and K; but wanting in one copy of the former; and in the latter, in the place of **هُمَا** is put **مَا**; i. e., one sort [of thing or affair].) (S.) — [The measure of a whip, i. e. a whip's length, is an astronomical measure, which seems, from several instances that I have noted, in the work of Kz &c., to be the same as **زَمْخٌ** is in modern usage; i. e. four degrees and a half, by rule; but, like the latter, not precise nor uniform in every instance.] — [The pl.] **سِيَاطٌ** also signifies † *The seed-stalks of leeks; (TK;) the stalks, of leeks, upon which are the زَمَالِقُ thereof:* (M, K:) so called as being likened to the **سِيَاط** with which one strikes. (M.) — And † **سُوطٌ** signifies also † *A remaining portion* (A, K) of water, (A,) or of a pool of water left by a torrent, (K, [in some copies of which **الغدير** is erroneously put for **الغدير**,]) *extended like the سُوط [with which one strikes]:* (A:) pl. **سِيَاطٌ**. (TA.) — And † *A place where water collects and stagnates:* (K:) pl. **أَسُوطٌ**. (TA.) — And † *A road, or track, of little width, between two elevations:* pl. **أَسِيَاطٌ** [or **سِيَاطٌ**?] and **أَسُوطٌ**: so in the A: but some say **سُوطٌ**, q. v. (TA.) — Also † *A kind of tent, of [goats'] hair.* (Ibn-El-Kelbee, TA voce **بَيْتٌ**, q. v.) — And **سُوطٌ بِأُطْلٍ** † *Light entering from an aperture in a wall, in sunshine;* (K, TA;) also termed **خَبِيطٌ بِأُطْلٍ**: but as some say, with **ش**. (TA: and it is mentioned with **ش** in art. شوط in the S, and again in the K.)

**مَسُوطٌ**; fem. with **ة**: see **سُوطٌ**.

**سُوطٌ** The **شُرْطِيُّ** [or officer of the prefect of police] who has with him the **سُوط** [or whip]. (TA.)

**مَسُوطٌ** Mixed. (TA.) So in a trad. of 'Alee with Fátimih, [in which the former expresses the intimacy of her union with him, as though they two were one person,] **مَسُوطٌ لَحْمِيَا بَدْمِي وَنَحْبِي** † *Her flesh is blended and mixed with my blood and my flesh.* (TA.) You say also, **أَمْوَالُهُمْ مَسُوطَةٌ** † *Their possessions are mixed among them;* (AZ, S, K;) i. q. **مَسْتُوطَةٌ**. (M.)

**مَسُوطٌ**: see what next follows.

**مَسُوطٌ** A thing with which one mixes a thing, (S, M, K,) and stirs it about; (M;) i. e., a stick, or the like, used for that purpose; as also **مَسُوطٌ**. (K.) = A horse that will not put forth his power of running unless by means of the whip; (Ibn-'Abbád and K; and so in a copy of the S, on the authority of AO, but omitted in another

copy;) as though (TA) keeping it in store. (S, TA.)

**مَسْتُوطٌ**; fem. with **ة**: see **سُوطٌ**.

سوع

1. **سَاعَتِ الْإِبِلِ**, aor. **تَسُوعٌ**, (S, K,) inf. n. **سَوْعٌ**, (S,) *The camels were left to themselves,* (S, K,) without a pastor; (K;) as also **سَاعَتِ** with **تَسِيْعٌ** for its aor. and **سِيْعٌ** for its inf. n. (Sh.)

3. **عَامَلَهُ مَسَاوَعَةً** [He bargained with him for work by, or for, the hour,] is from **السَّاعَةُ**, like **السَّاعَةُ** from **مَيَاوَمَةٌ**. (S, K. [See also the last sentence of the second paragraph of art. سعى.]) [It is added in the S, that neither of them is used otherwise than thus: but accord. to SM one says also,] **سَاوَعَهُ**, inf. n. **سَوَاعٌ**, *He hired him, or took him as a hireling, for the hour.* (TA.)

4. **اسَاعَهُ** *He left to himself, or itself, left alone, or neglected, and lost, or destroyed, him, or it.* (K.) Er-Rághib says, [but why, I do not well see,] that the meaning of neglecting, or the like, is imagined as derived from **السَّاعَةُ**. (TA.) You say, **أَسَعْتُ الْإِبِلَ** *I left the camels to themselves, left them alone, or neglected them.* (S.) And **رُبٌّ نَاقَةٌ تَسِيْعٌ وَلَدَهَا حَتَّى تَأْكُلَهُ السَّبَاعُ** [Scarce, or many, a she-camel] *leaves to itself, or leaves alone, or neglects, her young one [so that the beasts of prey devour it].* (TA.) [See also 4 in art. سيع.] = **أَسُوعٌ** *He (a man, Zj) passed from سَاعَةٌ to سَاعَةٌ [i. e. time to time, or hour to hour];* (Zj, K;) as also **اسَاعَ**, inf. n. **إِسَاعَةٌ**: (Zj, TA:) or *he remained behind, or held back, or delayed, for a سَاعَةٌ [i. e. a time, or an hour].* (Ibn-'Abbád, K.)

**سَاعٌ**: see **سَاعَةٌ**, in two places.

**سَوْعٌ** and **سَوَاعٌ** i. q. **هَذِهِ**, as used in the phrase, **جَاءَنَا بَعْدَ سَوْعٍ مِنَ اللَّيْلِ** [He came to us after a period, or portion, of the night; or after about a third or fourth part of the night had elapsed, when men were asleep, or at rest, and the night, and the foot of the passenger, were still; or after a third part of the night]: (S, K:\*) or this phrase means *he come to us after a سَاعَةٌ [i. e. a short period, or an hour,] of the night.* (TA.)

**سَاعَةٌ** [An hour;] one of the divisions of the night and the day; (Lth, K, TA;) both of which together consist of four and twenty of those divisions; each of them, when they are of equal length, consisting of twelve such divisions; (TA;) [also termed **سَاعَةٌ فَلَكِيَّةٌ** (an astronomical hour; fifteen **دَرَجَاتٍ** of time; sixty minutes of time;) because **سَاعَةٌ** alone is often used in a vague sense, as meaning what is termed **سَاعَةٌ زَمَانِيَّةٌ**; i. e.] a time of night or of day: but used absolutely by the Arabs as meaning a time; a while; a space, or period; an indefinite [short] time; and a little while; (Msb;) a [short or] little portion, or division, [or space, or period,] of the night and of the day: (TA:) and **السَّاعَةُ** signifies the pre-