

carrying-on is pointed to such a thing]. (TA.) And **سَوَّقَهُ عَلَى الْحَدِيثِ** عَلَى سَوِّهِ † [I uttered to thee the narrative, or discourse, after the proper manner of the carrying-on thereof]. (TA.) [In like manner also one says,] **سَاقَ الْأُمُورَ أَحْسَنَ** † [He carried on, or prosecuted, affairs, or the affairs, in the best manner of doing so]. (A in art. حوِّد.) — **سَوَّقَ الْمَعْلُومَ مَسَاقَ غَيْرِهِ** [from سَاقَ الْحَدِيثِ expl. above] means † *The asking respecting that which one knows in the manner of one's asking respecting that which he knows not: a mode of speech implying hyperbole: as when one says, أَوْجُهَكَ هَذَا أَمْرٌ بَدْرٌ [Is this thy face or a full moon?]. (Kull p. 211.) — **سَاقَ** said of a sick man, (K,) and **سَاقَ نَفْسَهُ**, [app. thus originally,] (Ks, Mṣb, TA,) and **سَاقَ بِنَفْسِهِ**, (TA,) aor. **يَسُوقُ**, (Ks, S, O, Mṣb, TA,) inf. n. **سَيَاقٌ**, (S, O, Mṣb, K,) originally **سَوَاقٌ**, (TA,) and **سَوَّقَ** (O, K) and **سَوَّوَقَ**, (TA,) † *He cast forth, or vomited, his soul; (Ks, TA;) he gave up his spirit; or was at the point of death, in the agony of death, or at the point of having his soul drawn forth; (S, O, Mṣb, TA;) or he began to give up his spirit, or to have his soul drawn forth.* (K.) You say, **رَأَيْتَ فَلَانًا يَسُوقُ** † *I saw such a one giving up his spirit at death.* (S, O, TA.) And **رَأَيْتَ فَلَانًا بِالسُّوقِ** [or **فِي السِّيَاقِ**, as in the Mṣb,] † *I saw such a one in the act [or agony] of death; and يَسَاقٌ [having his soul expelled], inf. n. سَوَّقَ: and سَوَّقَ لِنَفْسِهِ: and سَوَّقَ لِنَفْسِهِ [Verily his soul is being expelled]. (Ish, TA.) = **سَاقَهُ**, (K,) first pers. **سَقَّتُهُ**, (S,) aor. as above, inf. n. **سَوَّقَ**, (TA,) also signifies *He hit, or hurt, his (another man's, S) سَاقَ [or shank].* (S, K.)**

2. **سَوَّقَ**, inf. n. **تَسْوِيقٌ**: see 1, first sentence. — **سَوَّقَ فَلَانًا أَمْرَهُ** † *He made such a one to have the ruling, or ordering, of his affair, or case.* (Ibn-'Abbād, K.) — See also 5. = Said of a plant, (TA,) or of a tree, (K,) more properly of the former, (TA,) † *It had a سَاقَ [i. e. stem, stock, or trunk].* (K, TA.)

3. **سَاقَهُ** *He vied, or competed, with him, in driving:* (K: [in the CK, for **السُّوقِ** فِي السُّوقِ, is put **فِي السُّوقِ**]) or *he vied, or competed, with him to decide which of them twain was the stronger; from the phrase قَامَتِ الْحَرْبُ عَلَى سَاقِي. (S.) [Hence,] one says **بَعِيرٌ يَسَاقُ الصَّيْدَ** † [A camel that vies with the animals of the chase in driving on, or in strength]. (JK, Ibn-'Abbād, O, K, TA.) — **مَسَاقَةٌ** is also *syn. with مَتَابَعَةٌ* [app. as meaning † *The making to be consecutive, or successive, for it is added, as though driving on one another, or as though one portion were driving on another.* (TA. [See 6, its quasi-pass.].) — [Freytag also assigns to **سَاقَ** the meaning of *He, or it, followed (secutus fuit), as on the authority of the Ḥamāseh; but without pointing out the page; and it is not in his index of words explained therein.*]*

4: see 1, in two places. — **أَسَقَّتُهُ إِبِلًا** *I made him to drive camels:* (K:) or *I gave to him*

camels, to drive them: (S, TA:) or † *I made him to possess camels.* (TA.)

5. **تَسَوَّقَ الْقَوْمَ** *The people, or party, [trafficked in the سوق, or market; or] sold and bought:* (S, TA:) the vulgar say **سَوَّقُوا**. (TA.)

6. **تَسَاقَتِ الْإِبِلُ** † *The camels followed one another; (Az, O, Mṣb, K, TA;) and in like manner one says تَتَّاعَدَتِ; (O, K,* TA;) as though, by reason of their weakness and leanness, some of them held back from others.* (TA.) And **تَسَاقَتِ الْغَنَمُ** † *The sheep, or goats, pressed, one upon another, (K,) or followed one another, (O,) in going along, (O, K,) as though driving on one another.* (O.) [See also 7.] — The lawyers say, **تَسَاقَتِ الْخَطْبَتَانِ**, meaning † [The two demandings of a woman in marriage] were simultaneous: but [Fei says] I have not found it in the books of lexicology in this sense. (Mṣb.)

7. **انْسَاقَتِ الْهَاشِيَةُ** *The cattle went, or went along, being driven; [or as though driven; or drove along;] quasi-pass. of سَاقَهَا. (S, TA.) And **انْسَاقَتِ الْإِبِلُ** [has the like signification: or means] † *The camels became consecutive.* (TA. [See also 6.]*

8: } see 1, first sentence.
10: }

سَاقٌ *The shank; i. e. the part between the knee and the foot of a human being; (Mṣb;) or the part between the ankle and the knee (K, TA) of a human being; (TA;) the سَاقُ of the human foot: (S, TA:) and [the part properly corresponding thereto, i. e. the thigh commonly so called, and also the arm, of a beast;] the part above the وِطْفِ of the horse and mule and ass and camel, and the part above the كُرَاعِ of the ox-kind and sheep or goat and antelope: (TA:) [it is also sometimes applied to the shank commonly so called, of the hind leg, and, less properly, of the fore leg, of a beast: and to the bone of any of the parts above mentioned: and sometimes, by synecdoche, to the hind leg, and, less properly, to the fore leg also, of a beast: it generally corresponds to ذِرَاعَ: of a bird, it is the thigh commonly so called: and sometimes the shank commonly so called: and, by synecdoche, the leg:] it is of the fem. gender: (Mṣb, TA:) and for this reason, (TA,) the dim. is **سَوَيْقَةٌ**: (Mṣb, TA:) the pl. [of mult.] is **سَوَاقٌ** (S, Mgh, O, Mṣb, K) and **سَيَاقَانِ** and [of pauc.] **أَسَوَاقٌ**, (S, O, K,) the و in this last being with , in order that it may bear the ḍammeh. (O, K.) A poet says,*

* لِلْفَتَى عَقْلٌ يَعْيشُ بِهِ
* حَيْثُ تَهْدِي سَاقَهُ قَدَمُهُ

meaning *The young man has intelligence whereby he lives when his foot directs aright his shank.* (IAḡr, TA.) And one says of a man when difficulty, or calamity, befalls him, **كَشَفَ عَنْ سَاقِهِ** [lit. *He uncovered his shank; meaning † he prepared himself for difficulty*]: so says IAmb: and hence, he says, (TA, [in which a similar explanation is cited from ISd also,]) they mention the سَاقَ when they mean to express the difficulty of

a case or an event, and to tell of the terror occasioned thereby. (K, TA.) Thus, the saying **يَوْمَ يُكْشَفُ عَنْ سَاقِي** (S, K, TA,) in the Kur [lxviii. 42], (S, TA,) [lit. *On a day when a shank shall be uncovered,*] means † *on a day when difficulty, or calamity, shall be disclosed.* (I'Ab, Mujāhid, S, K, TA.) It is like the saying, **قَامَتِ الْحَرْبُ عَلَى سَاقِي** (S, TA,) which means † *The war, or battle, became vehement,* (Mṣb in this art. and in art. حَرْب,) so that safety from destruction was difficult of attainment: (Id. in art. حَرْب:) and **كَشَفَتِ الْحَرْبُ عَنْ سَاقِي**, [as also **شَجَّرَتْ عَنْ سَاقِي**,] i. e. † *The war, or battle, became vehement.* (Jel in lxviii. 42.) And in like manner, **وَأَلْتَفَتِ أَلْسَانِي بِالسَّاقِي** (K, TA,) in the Kur [lxxv. 29], (TA,) means † *And the affliction of the present state of existence shall be combined with that of the final state:* (K, TA:) or it means when the [one] leg shall be inwrapped with the other leg by means of the grave-clothes. (TA.) One says also, **قَامَ الْقَوْمُ عَلَى سَاقِي** † *The people or party, became in a state of toil, and trouble, or distress.* (TA.) And **قَرَعَ لِلْأَمْرِ سَاقَهُ**, [originating from one's striking the shin of his camel in order to make him lie down to be mounted; lit. *He struck his shank for the affair;*] meaning † *he prepared himself for the thing, or affair; syn. تَشَمَّرَ: (JK:) or he was, or became, light, or active, and he rose, or hastened, to do the thing; or † he applied himself vigorously, or diligently, or with energy, to the thing, or affair; i. q. تَجَرَّدَ لَهُ [q. v.]; (TA;) or **تَجَرَّدَ لَهُ**. (A and TA in art. قَرَعَ [q. v.: see also ظَنَّبُوبَ, in several places].) [It is also said that] **أَوْهَتْ بِسَاقِي** means **كَدْتُ أَفْعَلُ** [i. e. *I nearly, or almost, did what I purposed: but this explanation seems to have been derived only from what here, as in the TA, immediately follows*]: Kūrṭ says, describing the wolf,*

* وَلِكِنِّي رَمَيْتُكَ مِنْ بَعِيدٍ
* فَلَمْ أَفْعَلْ وَقَدْ أَوْهَتْ بِسَاقِي

[i. e., app., *But I shot at thee from afar, and I did not what I purposed, though it (the shot, الرُمِيَّةُ, I suppose, being meant to be understood,) maimed a shank: which virtually means, though I nearly did what I purposed: the poet, I assume, says **أَوْهَتْ بِسَاقِي** for the sake of the measure and rhyme, for **أَوْهَتْ سَاقًا**: see what is said, in the explanations of the preposition بِ, respecting the phrase **وَأَمْسَحُوا بِرُؤْسِكُمْ**. (TA.) — By a secondary application, سَاقٌ signifies † [A greave; i. e.] a thing that is worn on the سَاقَ [or shank] of the leg, made of iron or other material. (Mgh.) — Also † [The stem, stock, or trunk, i. e.] the part between the أَصْلَ [here meaning root, or foot, (though it is also syn. with سَاقَ in the sense in which the latter is here explained,)] and the place where the branches shoot out; (TA;) or the support; (Mṣb;) or the جَذَعُ; (S, K;) of a tree, or shrub: (S, Mṣb, K, TA:) pl. [of mult.] **سَوَاقٌ** (Mṣb, TA) and **سَوُوقٌ** and **سَوُوقٌ** and **سَوُوقٌ***