

and [of pauc.] أُسُوُق and أُسُوُق. (TA.) It is related in a trad. of Mo'awiyeh, that a man said, I applied to him to decide in a litigation with the son of my brother, and began to overcome him therein; whereupon he said, Thou art like as Aboo-Duwád says,

\* أَنَّى أُتِيحَ لَهُ حِرْبَاءَ تَنْضِبَةٍ \*  
\* لَا يُرْسِلُ السَّاقَ إِلَّا مُمَسِّكًا سَاقًا \*

[Whencesoever, or however, a preparation is made for him, to catch him, he is like a chameleon of a tree of the kind called تَنْضِبُ, he will not loose the stem thereof unless grasping a stem]: he meant that no plea of his came to nought but he clung to another; likening him to the chameleon, which places itself facing the sun, and ascends half-way up the tree, or shrub, then climbs to the branches when the sun becomes hot, then climbs to a higher branch, and will not loose the former until it grasps the other. (O, TA.)\*—[Hence, perhaps, as it seems to be indicated in the O,] one says, وَوَدَّتْ فُلَانَةٌ ثَلَاثَةَ بَنِينَ عَلَى سَاقِي (K, [in the copies of which, however, I find ثَلَاثُ put for ثَلَاثَةٌ,]) or عَلَى سَاقِي وَاحِدَةٍ (O, i. e. † Such a woman brought forth three sons, one after another, without any girl between them: (S, O, K, TA:) so says ISk: and وَوَدَّتْ فُلَانَةٌ ثَلَاثَةَ بَنِينَ عَلَى سَاقِي, i. e. † Three children were born to such a one, one after another. (TA.) And وَوَدَّتْ فُلَانَةٌ ثَلَاثَةَ بَنِينَ عَلَى سَاقِي وَاحِدَةٍ [The people, or party, built their houses, or constructed their tents, in one row or series]. (TA.)—سَاقٍ also signifies † The soul, or self; syn. نَفْسُ: hence the saying of 'Alee (in the war of the [schismatics called] شُرَاةُ), لَا بُدَّ لِي مِنْ قِتَالِهِمْ وَلَوْ تَلَفْتُ سَاقِي, † [There is not for me any way of avoiding combating them, though my soul, or self, should perish by my doing so]. (Abu-l-'Abbás, O, TA.) So too in the saying, قَدَحَ فِي سَاقِهِ [as though meaning † He cankered his very soul]: (IAar, TA in art. قَدَحَ:) [or] he deceived him, and did that which was displeasing to him: (L in that art.): or † he impugned his honour, or reputation; from the action of canker-worms (قَوَادِحُ) cankering the stem, or trunk, of a shrub, or tree. (A in that art.)—سَاقِي حَرِيٍّ [is said to signify] The male of the قَمَارِي [or species of collared turtle-doves of which the female is called قَمَرِيَّةُ (see قَمَرِي)]; (S, Mgh, K;) i. e. the وَرْشَانُ: (S, Mgh, K;) the former appellation being given to it as imitative of its cry: (As, K;) it has neither fem. nor pl.: (AHát, TA:) or السَّاقِي is the pigeon; and الحَرِيُّ, its young one: (Sh, K:) the poet Ibn-Harmeh uses the phrase كَسَاقِي أَبْنِ حَرِيٍّ. (O, TA.) [See more in art. حَرِيٍّ.]

سَاقِي: see سَاقِي.

سُوُق [A market, mart, or fair;] a place in which commerce is carried on; (ISd, Mgh, TA;) a place of articles of merchandise: (Mgh, TA:) so called because people drive their commodities thither: (TA:) [in the S unexplained, and in the K only said to be well-known:] of the fem. gender, and masc., (S, Mgh, Mgh, K,\*) the former in the

dial. of the people of El-Hijáz, and the latter in that of Temeem, (S and Mgh voce زُقَاتٌ, q. v.,) the former the more chaste, or the making it masc. is a mistake: (Mgh:) pl. أُسُوُق: (TA:) the dim. is سُوُقِيَّةُ [with ة, confirming the opinion of those who hold سُوُق to be only fem.]: also signifying merchandise, syn. تِجَارَةٌ; as in the phrase, جَاءَتْ سُوُقِيَّةٌ [Merchandise came]. (TA.)—[Hence,] سُوُقُ الْحَرْبِ † The thickest, or most vehement part (حَوْمَةٌ) of the fight; (S, K, TA;) and so سُوُقَةُ الْحَرْبِ; i. e. the midst thereof. (TA.)

سُوُق Length of the shanks: (S, K:) or beauty thereof: (K:) or it signifies also beauty of the shank. (S.)

سَاقَةٌ † The rear, or hinder part, of an army: (S, Mgh, K, TA:) pl. of سَاقِي; being those who drive on the army from behind them, and who guard them: (TA:) or as though pl. of سَاقِي, like as قَادَةٌ is of قَائِدٌ. (Mgh.) And hence, سَاقَةٌ السَّاجِدِ † [The rear of the company of pilgrims]. (TA.)

سُوُقَةٌ † A subject, and the subjects, of a king; (K, TA;) so called because driven by him; (TA;) contr. of مَلِكٌ; (S, Mgh, Mgh;) whether practising traffic or not: (Mgh:) not meaning of the people of the أُسُوُق [or markets], as the vulgar think; (Mgh;) for such are called سُوُقِيُونٌ, sing. سُوُقِيٌّ: (Ham p. 534:) it is used alike as sing. and pl. (S, Mgh, Mgh, K) and dual (Mgh, Mgh) and masc. and fem.: (S, K:) but sometimes it has سُوُق for its pl. (S, K.)—سُوُقَةُ الطَّرِثُوثِ [in the CK, erroneously, التَّرِثُوثِ] The part of the [plant called] طَرِثُوثٌ that is below the نَكْعَةُ [or نَكْعَةٌ, which is the head from the top to the extent of a finger, or the flower at the head thereof]; (O, K;) sweet and pleasant: so says Ibn-'Abbád: (O:) AHn says [of the طَرِثُوثِ], it is like the penis of the ass, and there is no part of it more pleasant, nor sweeter, than its سُوُقَةٌ; which is in some instances long; and in some, short. (TA.)—See also سُوُقٌ, last sentence.

سُوُقِيٌّ [Of, or relating to, the سُوُق, or market]. Its pl., سُوُقِيُونٌ, means The people of the سُوُق (Ham p. 534.)—[Hence,] أُدِيرُ سُوُقِيٌّ A skin, or hide, prepared, or dressed; in a good state: or not prepared or dressed: it is ascribed to the vulgar: and there is a difference of opinion respecting it: the second [explanation, or meaning,] is that which is commonly known. (TA.)

سُوُقِيٌّ Meal of parched barley (شَعِير), or of [the species thereof, or similar grain, called] سَلْتٌ, likewise parched; and it is also of wheat; but is mostly made of barley (شَعِير); (MF, TA;) what is made of wheat or of barley; (Mgh, TA;) well known: (S, Mgh, K, TA:) [it is generally made into a kind of gruel, or thick ptisan, being moistened with water, or clarified butter, or fat of a sheep's tail, &c.; (see لَتٌ); and is therefore said (in the Mgh in art. حَسُو and in the KT voce أَكُلٌ, &c.,) to be supped, or sipped, not eaten:

but it is likewise thus called when dry; and in this state is taken in the palm of the hand and conveyed to the mouth, or licked up: (see حَاتٌّ, and قَبِيحٌ:) it is also made of other grains beside those mentioned above; and of several mealy fruits; of the fruit of the Theban palm; (see حَتِيٌّ;) and of the carob; (see خَرُوبٌ;) &c.:] it is also, sometimes, with ص: so says IDrd in the Jm: and he adds, I think it to be of the dial. of Benoo-Temeem: it is peculiar to that of Benul-'Ambar: (O, TA:) the n. un. [meaning a portion, or mess, thereof] is with ة: (AAF, TA in art. جَش:) and the pl. is أُسُوُقَةٌ. (TA.)—And Wine: (AA, K:) also called سُوُقِيٌّ الْكُرْمِ. (AA, TA.)

سَبَاقٌ [an inf. n. of 1 (q. v.) in several senses.—As a subst., properly so termed,] † A dowry, or nuptial gift; (K, TA;) as also سُوُقٌ [which is likewise originally an inf. n.: see 1]. (TA.)—[Also, as a subst. properly so termed, † The following part of a discourse &c.; opposed to سَبَاقٌ: you say سَبَاقُ الْكَلَامِ وَسَبَاقُهُ † the preceding and following parts of the discourse; the context, before and after: see, again 1. And † The drift, thread, tenour, or scope, of a discourse &c.]

سُوُقِيَّةٌ dim. of سَاقِي, q. v.: (Mgh, TA:)—and of سُوُق, also, q. v. (TA.)

سَوَاقٌ see سَاقِي. — Also A seller, and a maker, of سُوُقِيٌّ. (Mgh.)

سَوَاقٌ Long in the سَاق [or shank]. (AA, K. [See also أُسُوُق.])—And † Having a سَاق [or stem]; applied to a plant. (Ibn-'Abbád, K.)—And † The طَلْع [or spadix] of a palm-tree, when it has come forth, and become a span in length. (K.)

سَاقِي [Driving, or a driver;] the agent of the verb in the phrase سَاقِي الْمَاشِيَةِ: as also سَوَاقِي (S, K) in an intensive sense [as meaning Driving much or vehemently, or a vehement driver]: (S, TA:) pl. of the former سَاقِيَّةُ, q. v. (TA.) مَعْبَأٌ مَعْبَأٌ, in the Kur [l. 20], is said to mean Having with it a driver to the place of congregation [for judgment] and a witness to testify against it of its works: (TA:) i. e. an angel driving it, and another angel testifying of its works: or an angel performing both of these offices: or a writer of evil deeds and a writer of good deeds: or its own person, or its consociate [devil], and its members, or its works. (Bd.)

سَبِيٌّ, [originally سَبِيٌّ,] † Clouds (سَحَابٌ, AZ, As, S, K) driven by the wind, (AZ, S, K,) containing no water, (AZ, S, K,) or whether containing water or not. (As.)

سَبِيَّةٌ, [a subst. formed from the epithet سَبِيٌّ by the affix ة,] originally سَبِيَّةٌ, (TA,) Beasts (دَوَابٌ) driven by the enemy; (S, K;) like وَسَبِيَّةٌ: so in a verse cited voce جَبَا: (S;) or a number of camels, of a tribe, driven away together, or attached by a troop of horsemen and driven away. (Z, TA.)—[Hence,] one says, الْمَرْءُ سَبِيَّةٌ الْقَدْرِ, (Z, TA.)—[Hence,] one says, الْمَرْءُ سَبِيَّةٌ الْقَدْرِ,