and [of pauc.] أَسُوقُ and أَسُوقُ (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,

أَتَّى أُتِيحَ لَهُ حِرْبَاءٌ تَنْضُبَةٍ لاَ يُرْسِلُ السَّاقَ إِلَّا مُهْسِكًا 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 . . 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, رَبُرَتُ فُلَائَةُ ثُلَاثَةً بَنِينَ عَلَى سَاقٍ, (K, [in the put for ثلاث put for (,O) ,وَاحِدَةِ or (,\$) ,عَلَى سَاقٍ وَاحِدِ or ([,ثَلَاثُهُ 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 ولد لفلان ثلاثة أُولاً دِ سَاقًا عَلَى سَاقٍ i. e. † Three children were born to such a one, one after another. (TA.) And بننى القُومُ بيُوتَهُمْ عَلَى سَاقٍ وَاحدِ † [The people, or party, built their houses, or constructed their also Lents, in one row or series]. (TA.) significs + The soul, or self; syn. نَفْسُ : hence the saying of 'Alee (in the war of the [schismatics لَا بُدُّ لِي مِنْ قِتَالِبِمْ وَلَوْ تَلِغَتْ سَاقِي ,(شُرَاة [called] + [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, قَدْحَ فِي سَاقه [as though meaning ! He cankered his very soul]: (IAar, TA in art. قدح:) [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 (قوادح) cankering the stem, or trunk, of a shrub, or tree. (A in that art.) عَاقُ حُرِّ [is said to signify] The male of or species of collared turtle-doves of [or species] قماري which the female is called فَهُرِيَّةُ (see إِنَّهُ اللهُ ا (Ṣ, Mṣb, Ķ;) i. e. the وَرَشَان: (Ṣ, Mṣb:) the former appellation being given to it as imitative of its cry: (As, K:) it has neither fem. nor pl.: (AḤát, TA:) or السُّوَّا is the pigeon; and السُّاق, its young one : (Sh, K:) the poet Ibn-Harmeh uses the phrase حُسَاقِ آبُنِ حُرِّ (O, TA.) [See more in art. حَسَاقِ

.سيَاقٌ see : سُوْقٌ

[A market, mart, or fair;] a place in which commerce is carried on; (ISd, Msb, 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, Msb, K,*) the former in the

that of Temeem, (S and Msb voce ; it, q. v.,) the former the more chaste, or the making it masc. is a mistake: (Msb:) pl. أَسُواقُ : (TA:) the dim. is أَسُويْقَةُ [with a, confirming the opinion of those who hold to be only fem.]: also signifying merchandise, syn. تجارة; as in the phrase, [Merchandise came]. (TA.) __ [Hence,] سُوقِ الْحَرْبِ † The thickest, or most vehement part (جَوْمَة) of the fight; (S, K, TA;) and so نُوقَةً لا الْحَرْبِ; i. e. the midst thereof.

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

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

† A subject, and the subjects, of a king; (K, TA;) so called because driven by him; (TA;) contr. of مُلك; (S, Mgh, Msb;) whether practising traffic or not: (Mgh:) not meaning of the people of the أَسُواق [or markets], as the vulgar think ; (Msb;) for such are called سُوقيُّون, sing. : (Ḥam p. 534:) it is used alike as sing. and pl. (S, Mgh, Msb, K) and dual (Mgh, Msb) and masc. and fem .: (S, K:) but sometimes it in سُوقَةُ الطَّرْثُوثِ = for its pl. (Ş, K.) سُوقٌ the CK, erroneously, الترثوث The part of the [plant called] عُعة that is below the طرثوث [or or asci, 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-'Abbad: (O:) AHn says [of the طرثوث], it is like the penis of the ass, and there is no part of it more pleasant, nor sweeter, than its 3; which is in some instances long; and in some, short. (TA.) = See also , last sentence.

[Of, or relating to, the merket]. سُوق means The people of the سُوقيُونَ (Ham p. 534.) __ [Hence,] أدِير سُوقِي A shin, 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.)

Meal of parched barley (شعير), or of [the species thereof, or similar grain, called] likewise parched; and it is also of wheat; but is mostly made of barley (شعير); (MF, TA;) what is made of wheat or of barley; (Msb, TA;) well known: (S, Msb, 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 i;) and is therefore said (in the Msb in art. and in the KT voce أكُنْ, &c.,) to be supped, or sipped, not caten :

dial. of the people of El-Hijáz, and the latter in 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 مُعَاقَى, and غنے:) it is also made of other grains beside those mentioned above; and of several mealy fruits; of the fruit of the Theban palm; (see and of the carob; (see ;) \$c.:] it is also, sometimes, with : 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 5: (AAF, TA in art. أَسُوقَةُ and the pl. is أَسُوقَةُ. (TA.) _ And Wine: (AA, K:) also called سُويِقُ الكُرْم (AA,

> [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 * سُوق (which is likewise originally an inf. n.: sec 1]. (TA.) -[Also, as a subst. properly so termed, + The following part of a discourse &c.; opposed to the preceding بسبَاتَى الكَلَامِ وَسِيَاقُهُ you say : سِبَاتُى and following parts of the discourse; the context, before and after : sec, again 1. And + The drift, thread, tenour, or scope, of a discourse &c.]

> dim. of سَاقٌ, q. v.: (Mşb, TA:) = and of سُويْقَةً, also, q. v. (TA.)

: Bec سَوَّاقُ . = Also A seller, and a maher, of سُويق. (Mgh.)

Long in the سُواقَ [or shank]. (AA, K. [See also سَاق And + Having a سَاق [or stem]; applied to a plant. (Ibn-Abbad, K.) And + The die [or spadie] of a palm-tree, when it has come forth, and become a span in length.

[Driving, or a driver ;] the agent of the سَوَّاقٌ * as also : سَاقُ الْهَاشَيَةُ verb in the phrase (S, K) in an intensive sense [as meaning Driving much or vehemently, or a vehement driver]: (S, مَعْهَا (, q. v. (TA.) مَعْهَا , q. v. (TA.) in the Kur [l. 20], is said to mean سَائِقَ وَشَهِيدُ 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.)

, [originally سَيْقُ + Clouds (سَيْقُ, AZ, As, S, K) driven by the wind, (AZ, As, S,) containing no water, (AZ, S, K,) or whether containing water or not. (As.)

by سَيْقَ a subst. formed from the epithet, سَيْقَةُ the affix 5,] originally سُيُوقَة (TA,) Beasts (رُوَابً driven by the enemy ; (S, K;) like وسيقة so in a verse cited voce : (S:) or a number of camels, of a tribe, driven away together, or attacked by a troop of horsemen and driven away. المَرِدُ سَيِّقَةُ القَدرِ (Hence,] one says, إلمَودُ سَيِّقَةُ القَدرِ