

carrying-on is pointed to such a thing]. (TA.) And جَشْتُكَ بِالْحَدِيثِ عَلَى سَوْقِهِ † [I uttered to thee the narrative, or discourse, after the proper manner of the carrying-on thereof]. (TA.) [In like manner also one says,] سَأَلَ الْأُمُورَ أَحْسَنَ سَأَلٍ † [He carried on, or prosecuted, affairs, or the affairs, in the best manner of doing so]. (A in art. حَوْدُ.) — سَوْقُ الْمَعْلُومِ مَسَاقٍ غَيْرِهِ — (حَوْدُ.) [from سَأَلَ سَأَلًا 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, أَوْجَهَكَ هَذَا أَمْرٌ بَدْرٌ [Is this thy face or a full moon?]. (Kull p. 211.) — سَأَلَ سَأَلًا said of a sick man, (K,) and سَأَلَ نَفْسَهُ, [app. thus originally,] (Ks, Mṣb, TA,) and سَأَلَ بِنَفْسِهِ, (TA,) aor. يَسْأَلُ, (Ks, S, O, Mṣb, TA,) inf. n. سِئَالٌ, (S, O, Mṣb, K,) originally سَوَاقٌ, (TA,) and سَوْقٌ (O, K) and سَوُوقٌ, (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, رَأَيْتُ فُلَانًا يَسْأَلُ † I saw such a one giving up his spirit at death. (S, O, TA.) And رَأَيْتُ فُلَانًا بِالسَّوْقِ [or فِى السَّيَاقِ, as in the Mṣb,] † I saw such a one in the act [or agony] of death; and يَسْأَلُ [having his soul expelled], inf. n. سَوْقٌ: and إِنَّ نَفْسَهُ لَتَسَاقُ † [Verily his soul is being expelled]. (ISh, TA.) — سَأَلَهُ, (K,) first pers. سَعَتَهُ, (S,) aor. as above, inf. n. سَوْقٌ, (TA,) also signifies He hit, or hurt, his (another man's, S) سَاقَ [or shank]. (S, K.)

2. سَوْقٌ, inf. n. تَسْوِيقٌ: see 1, first sentence. — سَوَّقَ فُلَانًا 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. سَاوَقَهُ He vied, or competed, with him, in driving: (K: [in the CḲ, for فِى السَّوْقِ, is put (في السَّوْقِ)] or he vied, or competed, with him to decide which of them twain was the stronger; from the phrase قَامَتِ الْحَرْبُ عَلَى سَاقٍ. (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.) — سَاوَقَهُ is also syn. with مُتَابَعَهُ [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.]) — [Freitag also assigns to سَاوَقَ 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. — أَسَقْتُهُ 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 الْقَوْمُ The people, or party, [trafficked in the سوق, or market; or] sold and bought: (S, TA:) the vulgar say سَوَّقُوا. (TA.)

6. تَسَاوَقَتِ الْإِبِلُ † The camels followed one another; (Az, O, Mṣb, K, TA;) and in like manner one says تَقَاوَدَتِ; (O, K, TA;) as though, by reason of their weakness and leanness, some of them held back from others. (TA.) And تَسَاوَقَتِ 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, تَسَاوَقَتِ الْخُطْبَتَانِ, meaning † [The two demands 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 الْبَاشِيَةُ The cattle went, or went along, being driven; [or as though driven; or drove along;] quasi-pass. سَاقًا. (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 وَطِيف of the horse and mule and ass and camel, and the part above the كُرَاع 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 ذِرَاعٌ 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 سِيقَانٌ and [of pauc.] أَسْوَاقٌ, (S, O, K,) the و in this last being with ء 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 IAmḡ: 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 يَوْمٌ يُكْشَفُ عَنْ سَاقِي (S, K, TA,) in the Kḡr [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 سَاقٍ, (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 شَمَرَتْ عَنْ سَاقِي,] i. e. † The war, or battle, became vehement. (Jel in lxviii. 42.) And in like manner, وَاتَّفَتِ السَّاقُ بِالسَّاقِ, (K, TA,) in the Kḡr [lxxv. 20], (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 سَاقٍ † 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. تَشَبَّرَ: (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. شَمَرَهُ [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] كَذْتُ أَوْهَتْ بِسَاقِي means 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]: Kḡrḡ 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, الرَّمِيَّةُ, 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 بِرُؤُسِكُمْ. (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 أَصْل [here meaning root, or foot, (though it is also syn. with سَاق 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 جَذْع; (S, K;) of a tree, or shrub: (S, Mṣb, K, TA:) pl. [of mult.] سَوَاقٌ (Mṣb, TA) and سَوُوقٌ and سَوُوقٌ