

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

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

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

سَوطٌ [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 supr:) pl. [of pauc.] أَسَاطُ and [of mult.] سِيَاظُ: (S, M, Msb, K:) the latter originally سَواظُ. (TA.) The saying ضَرَبْتُ زَيْدًا بِسَوطٍ means ضَرَبْتُ زَيْدًا سَوطًا [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 سَوطًا [I struck him a stroke, or lash, of a whip], meaning ضَرْبَةً سَوطًا [a stroke, or lash, with a whip]: (M:) or ضَرْبَةً وَاحِدَةً سَوطًا [one stroke, or lash, with a whip]. (Mgh.) One says also, ضَرْبُهُ مِائَةٌ سَوطًا [He struck him a hundred strokes, or lashes, of the whip]. (S and K in art. سَحَل.) — In the Kūr [lxxxix. 12], where it is said, قَصَبَ عَلَيْهِمْ رَبُّكَ سَوطًا 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 سَوطٌ; (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 Kūr 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 يَتَعَاطَيَانِ هُمَا 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 meas- ure of a whip, i. e. a whip's length, is an astro- nomical measure, which seems, from several in- stances that I have noted, in the work of Kz̄w &c., to be the same as رَمْحٌ 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. سِيَاظُ 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 سِيَاظُ with which one strikes. (M.) — And سَوطٌ 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 the الغَدِيرُ is erroneously put for الغَدِيرُ,]) extended like the سَوطٌ [with which one strikes]: (A:) pl. سِيَاظُ. (TA.) — And † A place where water collects and stagnates: (K:) pl. أَسَاطُ. (TA.) — And † A road, or track, of little width, between two eleva- tions: pl. أَسَاطُ [or سِيَاظُ?] and أَسَاطُ: so in the A: but some say شَوَاطُ, q. v. (TA.) — Also † A kind of tent, of [goats'] hair. (Ibn-El-Kelbee, TA voce بَيْتٌ, q. v.) — And سَوطٌ بَاطِلٌ † Light entering from an aperture in a wall, in sunshine; (K, TA;) also termed خَيْطٌ بَاطِلٌ: but as some say, with ش. (TA: and it is mentioned with ش in art. شَوَاطُ in the S, and again in the K.)

مَسُوطٌ; fem. with ة: see سَوطٌ.

سَواظُ The شُرَاطِيُّ [or officer of the prefect of police] who has with him the سَوطُ [or whip]. (TA.)

مَسُوطٌ Mixed. (TA.) So in a trad. of 'Alee with Fāṭimeh, [in which the former expresses the intimacy of her union with him, as though they two were one person,] مَسُوطٌ لَحْمَهَا بِدَمِي وَلَحْمِي † 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. مَسُوطَةٌ. (M.)

مَسُوطٌ: see what next follows.

مَسَاوِظُ 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-'Abbād 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.)

مَسُوطٌ; fem. with ة: see سَوطٌ.

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 سَاعَتْ with تَسِيعٌ for its aor. and سِيعٌ for its inf. n. (Sh.)

3. عَامَلَهُ مُسَاوَعَةً [He bargained with him for work by, or for, the hour,] is from السَّاعَةُ, like السَّاعَةُ from البَوْمُ. (S, K.) [See also the last sen- tence of the second paragraph of art. سَعَى.] [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. سِوَاعٌ, 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-Rāghib 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, رَبُّنَا أَسَعَتْ الْإِبِلَ I left the camels to themselves, left them alone, or neglected them. (S.) And رَبُّنَا نَاقَةٌ تَسِيعٌ 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. سِيعٌ.] = اسُوعٌ He (a man, Zj) passed from سَاعَةٌ to سَاعَةٌ [i. e. time to time, or hour to hour]; (Zj, K;) as also اسَاعٌ, inf. n. اسَاعَةٌ: (Zj, TA:) or he remained behind, or held back, or delayed, for a سَاعَةٌ [i. e. a time, or an hour]. (Ibn-'Abbād, K.)

سَاعٌ: see سَاعَةٌ, in two places.

سَوْعٌ and سِوَاعٌ i. q. هَدَّةٌ, 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 divi- sions; each of them, when they are of equal length, consisting of twelve such divisions; (TA;) [also termed سَاعَةٌ فَلَكِيَّةٌ (an astronomical hour; fifteen دَرَجَاتُ of time; sixty minutes of time;) because سَاعَةٌ alone is often used in a vague sense, as meaning what is termed 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-