

† [Man, or the man, is the impelled of destiny]; i. e. destiny drives him to that which is destined for him, and will not pass him by. (TA.) — سَيْقَةٌ signifies also *An animal by means of which* [in the O بها, for which فيها is erroneously put in the K,] *the sportsman conceals himself, and then shoots, or casts, at the wild animals:* (O, K:) like قَيْدَةٌ: (A in art. قود:) said by Th to be a she-camel [used for that purpose]: (TA:) [so called because driven towards the objects of the chase: see دَرِيئَةٌ:] pl. سَيَاتِي. (K.) [See also مَسْوَقٌ.]

أَسْوَقٌ A man (S, TA) long in the shanks: (S, K: [see also سَوَاقٌ:]) or thick in the shanks: (IDrd, TA:) or it signifies, (K,) or signifies also, (S,) *beautiful in the shank or shanks,* (S, K,) applied to a man: and so سَوَاقٌ applied to a woman: (S:) Lth explains the latter as meaning a woman *having plump shanks, with hair.* (TA.)

إِسَاقَةٌ (Lth, O, K, in the CK إسَاقَةٌ) The strap of the horse's stirrup. (Lth, O, K.)

بَعِيرٌ مَسْوَقٌ (JK, O, and TA as from the Tekmileh,) or مَسْوَقٌ, like مَحْسِنٌ, (K, [but this I think to be a mistake,]) means *الذئب يساوق الصيّد* [i. e. † A camel that vies with the animals of the chase in driving on, or in strength]; (JK, O, K:) so says Ibn-'Abbád: (O:) accord. to the L, a camel by means of which one conceals himself from the animals of the chase, to circumvent them. (TA. [See also سَيْقَةٌ, last signification.])

مَسْوَقَةٌ A staff, or stick, with which cattle are driven: pl. مَسَاوِقٌ: perhaps post-classical.]

مُنْسَاقٌ i. q. تَابِعٌ [app. as meaning † A follower, or servant; as though driven]. (Ibn-'Abbád, O, K.) — And † A relation; syn. قَرِيبٌ. (Ibn-'Abbád, O, K.) — And عَلَمٌ مُنْسَاقٌ † A mountain extending along the surface of the earth. (Ibn-'Abbád, O, K.)\*

## سوك

1. سَاكَ الشَّيْءِ, (IDrd, O, Mṣb, K,) aor. سَوَكَ, inf. n. سَوَكٌ, (IDrd, O, Mṣb,) *He rubbed the thing, or rubbed it well.* (IDrd, O, Mṣb, K.) — See also 2. = And see 6.

2. سَوَكَ فَمَهُ بِالْعُودِ, (S, O, Mṣb,) or سَوَكَ فَاهُ, (K,) inf. n. تَسْوِيكٌ; (S, O, Mṣb, K;) and سَاكُهُ, (O, K,) aor. and inf. n. as in the first paragraph, (O,) or inf. n. سَوَاكٌ; (M:) [there said to be an inf. n., as well as a subst. syn. with مَسْوَاكٌ, but without the mention of its verb;] and سَوَاكٌ and تَسْوِيكٌ, these two used without the mention of the mouth (S, O, Mṣb, K) or the stick; (K;) [He rubbed and cleaned his teeth with the سَوَاكِ, or مَسْوَاكِ.]

5: see the next preceding paragraph.

6. سَوَاكٌ and تَسَاوَكٌ [each an inf. n., the verb of the latter, if it have one, being app. سَاكَ,] *A weak manner of going: or a bad manner of going, resulting from slowness or emaciation:*

(K, TA:) so says ISk. (TA.) One says, جَاءَتْ الإِبِلُ تَسَاوَكٌ, [for تَسَاوَكٌ] i. e. *The camels came inclining from side to side, in consequence of weakness, in their going along.* (S, O.) [Or] جَاءَتْ تَسَاوَكٌ الإِبِلُ means *The camels had an agitation of their necks in consequence of leanness.* (IF, Mṣb.) In the M it is said that جَاءَتْ الغنم تَسَاوَكٌ means *The sheep, or goats, came, not moving their heads, in consequence of weakness.* (TA.)

8: see 2.

سَوَاكٌ and مَسْوَاكٌ signify the same; (S, Mṣb, O, Mṣb, K;) i. e. *A tooth-stick; a piece of stick with which the teeth are rubbed [and cleaned, the end being made like a brush by beating or chewing it so as to separate the fibres];* (K, TA;) [commonly] *a piece of stick of the [kind of tree called] أَرَاك:* (Mṣb:) accord. to IDrd, derived from سَكْتُ الشَّيْءُ meaning "I rubbed, or rubbed well, the thing;" (O, Mṣb;) accord. to IF, from الإِبِلُ تَسَاوَكٌ [expl. above]: (Mṣb:) accord. to Lth, (T, TA,) سَوَاكٌ is masc. and fem., (IDrd, T, M, O, K,) though it is the more approvable way to make it masc.; (O;) but Az holds this to be a mistake, and the word to be masc. [only]; and Hr says that this assertion of Lth is one of his foul mistakes: (TA:) its pl. is سَوَاكٌ (S, O, Mṣb, K) and سَوَاكٌ (Az, TA) and سَوَاكٌ (AHn, TA,) and [of pauc.] أَسْوَاكَةٌ; and the pl. of مَسْوَاكٌ is مَسَاوِيكٌ. (TA.) In the saying, in a trad., خَيْرٌ مَسَاوِيكٌ, a prefixed n. is [said to be] suppressed [so that the meaning is *The best of the habits, or customs, of the fuster is the use of the tooth-stick:* but see 2, where سَوَاكٌ is said, on the authority of the Mṣb, to be also an inf. n.].

مَسْوَاكٌ: see سَوَاكٌ, in two places.

## سول

1. سَالَ, aor. يَسَالُ, (Akh, and S, M, Mṣb, K, all in art. سَال,) like حَافٌ, aor. يَحَافُ, (Mṣb and K ibid.,) first pers. pret. سَلْتُ, [like خَفْتُ,] (Sb, M in the present art., [in the K in this art., erroneously, سَلْتُ,]) and aor. أَسَالُ, (Sb, M and K in this art.,) imperative سَلْ, (S, Mṣb, K, TA, all in art. سَال,) dual سَلَا, and pl. سَلُوا, these two being irregular, (Mṣb in that art.,) inf. n. سَوَالٌ, (M and K in the present art.,) mentioned by Sb and by Th, (M ibid.,) and سَوَالٌ, (M and K ibid.,) mentioned by Th, (M ibid.,) i. q. سَأَلَ [He asked, &c.], (Akh, and S, M, Mṣb, K, all in art. سَأَلَ,) and سَأَلْتُ; a dial. var. of the verb with ل, (Sb, M and K in the present art.,) the medial radical being originally و, (M and K ibid.,) not a substitute for ل, (M ibid.) as is shown by the phrase هُمَا يَسَاوَلَانِ, (M and K ibid.,) mentioned by AZ: (M ibid.:) it is of the dial. of Hudheyli. (TA in art. سَأَلَ.) [For the pass. (سِيلَ &c.), see سَأَلَ.] A certain elegant scholar says,

\* سَأَلْتُ هَذَيْلَ رَسُولِ اللَّهِ فَاحْتَسَتْ \*

i. e. [Hudheyli] *asked of the Apostle of God as a thing wished for [something beyond measure evil]:* it is not from سَأَلَ, [i. e. it is originally سَوَلَ, not formed from سَأَلَ by the substitution of ل for ل,] as many of the elegant scholars say. (Er-Rághib, TA.) = سَوَلَ, (M, K,) [aor. يَسْوَلُ,] inf. n. سَوَالٌ, (M,) *He, or it, was, or became, lax, flaccid, or uncompact; or it hung down loosely; was, or became, pendent, or pendulous:* (M, K:) [or, said of a man, *he was, or became, flaccid, or pendulous, in the belly, or in the part of the belly below the navel; as appears from an explanation of سَوَلَ and from what here follows:] سَوَلَ, (S, TA,) in the K, erroneously, سَوَلَةٌ, (TA,) signifies *flaccidity, or uncompactness, or pendulousness,* (S, K, TA,) of the belly, (K,) and so تَسْوَلٌ and تَسْوَلٌ, (TA,) or of the part of the belly below the navel; (S, TA;) and of other things, (K, TA,) as, for instance, (TA,) of a cloud also. (S, TA.)*

2. سَوَلْتُ لَهُ نَفْسُهُ أَمْرًا, (S,) or كَذَا, (M, K,) or الشَّيْءِ, (Mṣb,) inf. n. تَسْوِيلٌ, (TA,) *His soul embellished [or commended] to him* (S, M, Mṣb, K) *a thing, or an affair,* (S,) or *such a thing,* (M, K,) or *the thing:* (Mṣb:) or *made it [to appear] easy to him, and a light matter in his eyes;* from سَوَلَ signifying "laxness" or the like: (Bd in xii. 18:) the inf. n. signifies the *embellishing, a thing, and making it to be loved or approved, in order that one may do it or say it:* (TA:) or the soul's *embellishing a thing that is eagerly desired, and picturing what is foul thereof as goodly:* (Er-Rághib, TA:) and it is said to be from سَوَلَ signifying "an object of a man's desire, which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world." (TA.) — You say also, سَوَلْتُ لِي كَذَا *Such a thing is imaged in the mind to me; is an object of fancy to me; or seems to me.* (L in art. هَد.) — And سَوَلَ لَهُ said of the Devil, *He led him into error; or made him to err:* (M, K:) or *facilitated to him the commission of great sins; from سَوَلَ meaning as expl. above in this paragraph: or incited him to indulgence in appetences, or lusts; from السُّوَلُ meaning [by implication] التَّيَمُّنِي:* (Bd in xlvi. 27:) or [as though meaning] *let down his rope [to him to aid in the accomplishment of his desire].* (Ham p. 748.)

5: see 5 in art. سَال: = and 1, last sentence, in the present art.

6. هُمَا يَسَاوَلَانِ [They two ask, or beg, each other; i. q. يَسْأَلَانِ, q. v.]: (M, K:) a phrase mentioned by AZ. (M.)

سَوَالٌ i. q. مَسْأَلَةٌ [as signifying *A petition; or a request; meaning a thing that is, or has been, asked, or begged;* see سَوَلَ]; (TA;) as also سَوَلَةٌ; (K, TA;) each, (TA,) a dial. var. of the word with ء: (K, TA:) [but it is also said in the latter that سَوَلَ is the original of سَوَلَ because the readers of the Kur-án read the word with ء in chap. xx. verse 36:] or *an object of desire or wish (أُسْبِيَّةٌ), which one asks:* (TA:) or *an object*