

tion: (M:) or the meaning is, *before ye be married, and become masters of houses, or tents, and be diverted by the marriage-state from [the acquisition of] knowledge, or science.* (Sh, O.) [See also 5.] — **سود** also signifies *He slew*: (Az, TA:) or [the inf. n.] **تَسْوِدُ** signifies *the slaying of سَادَة* [i. e. chiefs, lords, &c., pl. of **سَيْد**]. (K.) — [And accord. to the K, **تَسْوِدُ** is also *syn. with جُرَاة* The being bold, daring, brave, or courageous: but accord. to the O, **سود** signifies **خَبْرِي** *He voided his excrement, or ordure*; as though from what next follows: which of these two explanations is right (for it seems improbable that both are right) I find no ex. to indicate.] — **سودته** (S, M, TA,) or **بالسواد**, inf. n. **تَسْوِدُ** (Msb,) *I blackened it; made it, or rendered it, اسود [i. e. black]; (S, M, Msb,*) *I changed its بياض [or whiteness] to سواد [or blackness].* (TA.) — [Hence, **سود وجهه** lit. *He, or it, blackened his face*: meaning † *rendered his face expressive of sorrow, or displeasure*; or *grieved, or displeased, him*: and also, *disgraced him*: see the contr. **بَيَض**: and see also 9. — Hence also **سود** meaning *He wrote anything in a rough manner, as one writes the first draught, or original copy, of a book or the like*; contr. of **بَيَض** in this sense also: probably post-classical.] — And **سود الإبل** (S, M, O,) inf. n. **تَسْوِدُ** (S, K,) † *He beat, or pounded, old worn-out hair-cloth, and applied it as a remedy to the galls, or sores, on the backs of the camels.* (Fr, A'Obeyd, S, M, O, K,*) — And **سودوا ضيفكم** † *Feed ye your guest with something to allay the craving of his stomach before the morning-meal (الغداء).* (El-Umawee, TA in art. لُحج.)*

3. **ساودني فسدته** (S, A, K, &c.) *He vied with me, or contended with me for superiority, in the rank, or quality, or qualities, of a سَيْد [or chief, lord, &c.], and I overcame, or surpassed, him therein*: (S, A, L, K,*) — and also *He vied with me in blackness, and I surpassed him therein.* (S, L, K,*) — And **ساوده**, inf. n. **سواد**, *He met him in the blackness of the night.* (M, L.) — And **ساودته** (S, A, O,) inf. n. **سواد** (S, O, K,*) and **مساوده** (S,) † *I spoke secretly with him*; (S, A, O, K,*) because you bring near your **سواد** [or person] to his [when you so speak with another]; or [because] originally meaning *I brought near my سواد, i. e. person, to his*: (S:) or **ساوده**, inf. n. **سواد**, signifies *he spoke secretly with him, and so brought near his سواد to his* [the other's]; as also † **ساده**, inf. n. **سود**. (M.) It was said to the daughter of El-Khuss, Wherefore didst thou commit fornication? (S, O, L,) or What caused thee to commit fornication? or Wherefore didst thou become pregnant? (M, L,) thou being the mistress of thy people? (S, O, L:) and she answered, **قرب الوساد وطول السواد** (S, M, O, L, [in my two copies of the S **قرب** and **طول**, as though a verb were understood,]) i. e. [The nearness of the pillow, and the long continuance of] *secret speaking with another*: (Lh, M, L:) or, as some say, **السواد** here means the

enticing to **جماع**: or, as others say, **الجماع** itself [if the question put to her were the last mentioned above]. (M, L.) — **ساوده** also signifies † *He acted deceitfully, or guilefully, with him*: (K:) or *he endeavoured to turn him [to a thing] by blandishment, or by deceitful arts; or to entice him*; as shown above. (TA.) — And † *He drove him away*; namely, a lion. (O, K.) — And **ساودت الإبل التبات** † *The camels laboured at the herbage with their lips, and could not master it, because of its shortness* (O, K) and its scantiness. (K.)

4. **أسود** and **أساد** *He begat a boy that was a سَيْد [or chief, lord, &c.]*: (S, O, K:) or they signify, (O, K,) or signify also, (S,) *he begat a black boy*: (S, O, K,) or *he had a black child born to him*: (M:) and **اسودت** *she brought forth black children.* (A.)

5. **تسود** *He became married*: (K:) or *he became married, and master of a house, or tent.* (Sh, O.) See 2, second sentence.

8: see 1. — **استادوا بني فلان** *They slew the سَيْد [or chief, lord, &c.], of the sons of such a one*: (AZ, S, M, O, K:) or (so in the K, but in the S and O “and in like manner”) *they took him captive*: (S, O, K:) or *they asked, or demanded, of him a woman in marriage.* (IAqr, S, M, O, K.) And **استاد القوم**, and **في القوم**, and **منهم**, *He asked, or demanded, in marriage, a سَيْدَة [or woman of rank or quality], among the people*: (M:) or **استاد في بني فلان**, and **منهم**, *he married one of the chief, or noble, women of the sons of such a one.* (IAqr, O.) And **استاد** *He married among سَادَة [or chiefs, lords, &c.].* (L.)

9. **اسوداد** (S, M, Msb, K,) inf. n. **اسوداد**; (S, K;) and **اسويداد** (S, M, K,) inf. n. **اسويداد**; (S, K;) and in poetry it is allowable to say **اسواداد**, to avoid the concurrence of two quiescent letters; imperative [of † the second] **اسوادد**, and the last two letters in this may be incorporated together [so that you may say **اسواداد**]; (S;) said of a thing; (S, Msb;) and **سود** (S, M, Msb,) said of a man, (S, TA,) and of a thing, (TA,) aor. **يسود**; (Msb;) and **ساد** (M,) first pers. **سدت**, a form used by some; (S;) *It, and he, became اسود* [i. e. black]: (S, M, Msb, K:) and **اسواد** *it, or he, became intensely so.* (TA.) Nuṣeyb says,

سودت فلما ملك سوادى وتحتة
 قميص من القويبي بيض بنائفة

[*I am black, (for Nuṣeyb was a slave,) and am not master of my person; but beneath it, or within it, is a shirt like the cloth of Koohistán, the gores of which are white*: by this قميص he means his heart; القميص, or القلوب, tropically meaning “the pericardium;” and, by a synecdoche, “the heart itself, with its appertences”]. (S, TA.) — [Hence,] **اسود وجهه** [lit. *His face became black*: meaning] † *his face became expressive of grief, or sorrow, or dis-*

pleasure, occasioned by fear [&c.]: (Bd in iii. 102:) *he became grieved, sorrowful, or displeased; and confounded, or perplexed, and unable to see his right course, by reason of shame, or in consequence of a deed that he had done* (Bd in xvi. 60) [&c.: and often meaning *he became disgraced*]: opposed to **ابيض**. (Bd in iii. 102.)

11: see 9, in three places.
 Q. Q. 4. **اسواد**: see 9, first sentence.

سود **سفح** (M, K, TA) *of a mountain, (M, TA,) [app. meaning, in this case, a low tract at the base, or foot, of a mountain,] forming a narrow strip of ground, (M, TA,) rough and black, (M,) or level, abounding with black stones, (K, TA,) which are rough, and the predominant colour whereof is blackness; seldom found but at a mountain in which is a mine: so says Lth: or a piece of ground in which are black rough stones resembling dry human dung*: (TA:) or *land, or ground, in which blackness predominates, which is seldom anywhere but at a mountain in which is a mine*: (Msb:) pl. **اسواد**: (M, TA:) and **سودة** signifies *a portion thereof*; (M, Msb, K, TA;) and the pl. of this is **سودات**, and the pl. of **سودات** is **اسودات**, which occurs in a trad. (TA.)

سود: see **سودد**.
سود
 a contraction of **سيد**, q. v.
سيد: see art. **سيد**.
سودة: see **سود**. — Also † *Land in which are palm-trees*: opposed to **بيضة**. (TA in art. **بيض**. [See also **السوداء**, voce **اسود**, near the end.]

سودد a subst. from **ساد**, inf. n. **سيادة**; signifying [The rank, station, or condition, or the quality or qualities, of a سَيْد; i. e. chiefdom, lordship, mastery, &c.; or] *glory, honour, dignity, (Msb,) or eminence, exalted or elevated state, or nobility*: (M, Msb:) or this word, (S, M, K,) and its vars. **سودد** and **سودد** (M, TA) and **سودد** (M, K,) of the dial. of Teiyi, (M,) and **سودد** (M, K,) are syn. with **سيادة** (S, M, K) and **سيودة** as inf. ns. of **ساد** [q. v.]. (S, M.)

سوداء fem. of **اسود** [q. v.]. (Msb.)
سودانة or **سودانة**: see **سودانية**.
سيدانة: see **سيد**, in art. **سيد**.

سودانية (M, A, TA,) or **سودانية** (Mgh, O,) and **سودانة** (M, O,) or **سودانة**, with damm, like the first, (TA,) and **سوادية** (A, K) and **اسود** (K) all signify the same; (TA;) *A certain bird, that eats grapes: or i. q. عصفور [i. e. the sparrow; or a bird of the passerine kind]: (K:) or a certain small bird, (A, Mgh, O, TA,) having a long tail, (Mgh,) resembling the عصفور, (TA,) sometimes (Mgh) called also **العصفور الاسود** (Mgh, O,) of such a size that it may be grasped in the hand, that eats grapes (A, Mgh, O, TA) and dates (A, TA) and locusts. (Mgh, O, TA.)*