سَوَادٌ *Blackness; contr. of* بَيَاضٌ; (M, Mgh;) *a certain colour,* (Ṣ, Mṣb,) *well known.* (Mṣb.) One says, لَقِيَهُ فِى سَوَادِ اللَّيْلِ [*He met him in the blackness of night*]. (TA.) And الشَّاةُ تَمْشِى فِى سَوَادٍ وَتَأْكُلُ فِى سَوَادٍ وَتَنْظُرُ فِى سَوَادٍ [*The sheep,* or *goat, walks in blackness, and eats in blackness, and looks in blackness*]; meaning the blackness of its legs and of its mouth and of what is around its eyes. (Mgh,* Mṣb.) And إِذَا كَثُرَ البَيَاضُ قَلَّ السَّوَادُ [*When whiteness becomes much, blackness becomes little*]; by whiteness meaning *milk;* and by blackness, *dates.* (TA.) — *Black clothing.* (Mgh in art. بيض. [See its contr. بَيَاضٌ.]) — [Hence,] سَوَادُ القَلْبِ (Ṣ, M, A, Ḳ) and ✝ سَوَادَتُهُ (M) and ✝ أَسْوَدُهُ and ✝ سَوْدَاؤُهُ (Ṣ, M, Ḳ) and ✝ سُوَيْدَاؤُهُ, (Ṣ, M, A, Ḳ,) the last a dim., (TA,) *The heart's core; the black,* or *inner, part of the heart:* or *a black thing in the heart:* or *the black clot of blood that is within the heart* [*resembling a piece of liver* (Zj in his "Khalḳ el-Insán")]: or *the heart's blood: i. q.* حَبَّتُهُ: (Ṣ, M, Ḳ, TA:) or, as some say, دَمُهُ. (M, TA.) One says, اِجْعَلْهُمْ فِى سَوَادِ قَلْبِكَ (A, TA) and ✝ سُوَيْدَائِهِ (A) ‡ [*Place them in the inmost part of thy heart;* i. e. *give them the best,* or *most intimate, place in thy affections*]. (A, TA.) — سَوَادُ البَطْنِ signifies *The liver.* (L, TA.) — سَوَادٌ is also *syn. with* شَخْصٌ ‡ [as meaning *A person;* and also, in a more general sense, *a bodily,* or *corporeal, form* or *figure* or *substance*]; (A'Obeyd, Ṣ, M, A, Mṣb, Ḳ;) of a man, and of other things; (Mṣb;) expressly said by A'Obeyd to be of any article of household goods or utensils and furniture and the like, and of other things: (M:) because appearing black when seen from a distance: (TA:) pl. أَسْوِدَةٌ and أَسَاوِدُ, (Ṣ, M, A,) the latter a pl. pl. (Ṣ, M.) El-Aṣhà says,

* تَنَاهَيْتُمُ عَنَّا وَقَدْ كَانَ فِيكُمُ *

* أَسَاوِدُ صَرْعَى لَمْ يُوَسَّدْ قَتِيلُهَا *

[*Ye refrained from* retaliating upon *us when there were among you prostrate persons the slain whereof had not been pillowed* in graves]: by the اساود meaning the شُخُوص of the slain. (Ṣ.) And it is said in a trad., إِذَا رَأَى أَحَدُكُمْ سَوَادًا بِلَيْلٍ فَلَا يَكُنْ أَجْبَنَ السَّوَادَيْنِ فَإِنَّهُ يَخَافُكَ كَمَا تَخَافُهُ [*When any one of you sees a bodily form,* or *a person, by night, let him not be the more cowardly of the two bodily forms,* or *persons; for he feareth thee, like as thou fearest him*]: سوادا here meaning شَخْصًا. (L.) The saying لَا يُزَايِلُ سَوَادِى بَيَاضَكَ is expl. by Aṣ as meaning لَا يُزَايِلُ شَخْصِى شَخْصَكَ [i. e. *My person will not separate itself from thy person*]: سَوَادٌ, with the Arabs, meaning شَخْصٌ, and in like manner بَيَاضٌ. (IAạr, L.) [Hence, app.,] قَالَ لِى الشَّرُّ أَقِمْ سَوَادَكَ [as though lit. signifying *Evil said to me, Erect thy person*]; meaning † *be thou patient:* a prov. (TA.) — As its pl. أَسَاوِدُ means the شُخُوص of the vessels of a house, [accord. to the statement of A'Obeyd cited above,] such as the مِطْهَرَة and the إِجَّانَة and the جَفْنَة, these being called أَسَاوِدُ الدَّارِ, it is also used as meaning † *Household goods* or *utensils* or *furniture* and *the like,* absolutely. (Ḥar p. 495.) [And in like manner] the sing. is also used as meaning † The *travelling-apparatus and baggage and train* (ثَقَل) of a commander: (Ṣ:) and † the *tents and apparatus and beasts and other things, collectively,* of an army. (TA.) — Also, the sing., † *Property,* or *cattle, &c.;* syn. مَالٌ: (Aboo-Málik, TA:) or *much thereof;* (A'Obeyd, Ṣ, Ḳ;) as in the saying لِفُلَانٍ سَوَادٌ [*To such a one belongs much property, &c.*]. (A'Obeyd, Ṣ.) — Also ‡ *A collection, company,* or *collective body,* of men; (M, A, L;) as in the saying كَثَّرْتُ سَوَادَ القَوْمِ بِسَوَادِى ‡ [*I increased the number of the collective body of the people,* or *party, by my person*]: (A, TA:) and ✝ أَسْوِدَاتٌ and أَسَاوِدُ are used in the same sense; (M;) or [rather] as pls. of this meaning: (L, TA:) or all these as meaning † *sundry, distinct* or *separate, sorts* of men, or people: (M:) [but] سَوَادُ المُسْلِمِينَ means † *the collective body of the Muslims:* (Mgh, Mṣb:) and so السَّوَادُ الأَعْظَمُ, a tropical phrase [in which مِنَ المُسْلِمِينَ is understood]: (A:) or this means ‡ *the great number of the Muslims agreed in obedience to the Imám.* (TA.) † The *commonalty,* or *generality,* of men or people: (Ṣ, Ḳ:) † the *bulk,* or *main part,* of a people: (M, TA:) or † the *greater number.* (Mṣb.) And † *A great number* (Ṣ, Mṣb, Ḳ) of any kind. (Ṣ.) — † *A collection of palm-trees and of trees in general;* on account of their greenness and blackness, because greenness nearly resembles blackness. (M, L.) — And ‡ The *rural district* of any province; i. e. the *district around the towns* or *villages,* and the رَسَاتِيق [i. e. *districts of sown fields with towns* or *villages*], of any province: (M, TA:) or the *environs, consisting of towns,* or *villages, and of cultivated land,* (A, TA,) [but more properly applied to the latter than to the former,] of a city, (A,) or *of the chief city* of a province: (TA:) or the *towns,* or *villages,* [but properly *with the cultivated lands pertaining to them,*] of a province or city: (Ḳ:) thus [particularly] of El-Koofeh and El-Baṣrah: (Ṣ, O:) hence, (A,) سَوَادُ العِرَاقِ, (A, Mgh, O, Mṣb,) or [simply] السَّوَادُ, (Ḳ,) *the district of towns* or *villages, and cultivated lands, of El-'Iráḳ;* (O, Ḳ;*) or *the district between El-Baṣrah and El-Koofeh, with the towns,* or *villages, around them;* (A;) or *extending in length from Ḥadeethet El-Mowṣil to 'Abbádán, and in breadth from El-'Odheyb to Ḥolwán;* (Mgh;) so called because of the خُضْرَة [which means both greenness and a colour approaching to blackness] of its trees and its seed-produce; (Mgh, Mṣb;) for that which is أَخْضَر the Arabs term أَسْوَد because it appears to be thus at a distance. (Mṣb.)

سُوَادٌ *Secret speech with another;* as also سِوَادٌ: (M, Ḳ, TA:) each a subst. from سَاوَدَهُ, accord. to A'Obeyd: (M, TA:) but [ISd says,] in my opinion the latter is the inf. n. of سَاوَدَ, [and as such it has been mentioned above, (see 3,)] and the former is the simple subst., the two words being like مُزَاحٌ and مِزَاحٌ: (M:) Aṣ disallowed the former, but it is authorized by AO and others. (TA.) — Also *A certain disease incident to sheep* or *goats.* (Ḳ.) — And *A certain disease incident to man;* (Ḳ;) *a pain that attacks the liver, in consequence of eating dates, and that sometimes,* or *often, kills.* (M, TA.) — And *A yellowness in the complexion, and a greenness* (خُضْرَة [app. here meaning *a blackish hue inclining to greenness*]) *in the nail,* (Ḳ, TA,) *incident to people from* [*drinking*] *salt water.* (TA.)

سَيِّدٌ, (Ṣ, M, Ḳ, &c.,) of the measure فَعِيلٌ; [originally سَوِيدٌ, for a reason to be mentioned below; the kesreh upon the و, being deemed difficult of pronunciation, is suppressed, and the quiescent و and ى thus coming thgether, the latter receives the rejected kesreh, and the و is changed into ى and incorporated into the augmentative ى; as in the case of جَيِّدٌ with those who hold it to be originally جَوِيدٌ;] or, accord. to the Baṣrees, it is of the measure فَيْعِلٌ; [originally سَيْوِدٌ;] (Ṣ;) and also ✝ سَيْدٌ; (Mz, 40th نوع, section on the class of هَيِّنٌ and هَيْنٌ;) *A chief, lord,* or *master:* (M, L, Mgh, Mṣb: [accord. to the last of which, this is a secondary signification, as will be seen below:]) *a prince,* or *king:* (Fr, L:) *one who is set before,* or *over, others: a master of a household:* (L:) *a* woman's *husband:* (Fr, M, Mṣb:) *a possessor, an owner,* or *a proprietor:* (L, Mṣb:) *a* slave's *master,* or *owner:* (Fr, M, Mṣb:) *a superior in rank* or *station* or *condition; one possessing pre-eminence* or *excellence; a man of rank* or *quality; a personage; a man of distinction:* (L:) *one who surpasses others in intelligence and property, and in repelling injury, and in beneficence,* or *usefulness, who makes a just use of his property, and aids others by himself:* (ISh, L:) *one possessed of glory, honour, dignity, eminence, exalted* or *elevated state,* or *nobility;* (L, Mṣb; [accord. to the latter of which, this is the primary signification;]) *generous, noble,* or *high-born:* (L:) the *most generous, noble,* or *high-born,* of a people: (Mṣb:) *a liberal, bountiful,* or *munificent, person:* (Fr, L:) *clement; forbearing; one who endures injurious treatment from his people:* (L:) *devout, abstaining from unlawful things, and clement,* or *forbearing:* (Ḳatádeh, L:) *one who is not overcome by his anger:* ('Ikrimeh, L:) accord. to Aṣ, the Arabs say that it signifies *any one who is subdued,* or *repressed, by his principle of clemency,* or *forbearance:* (L:) and ✝ سَائِدٌ signifies the same as سَيِّدٌ: or *one inferior to a* سَيِّدٌ: (Ḳ:) or, accord. to Fr, one says, هٰذَا سَيِّدُ قَوْمِهِ اليَوْمَ [*this is the lord, &c., of his people today*]; but if you announce that he will be their سيّد after a little while, you say هُوَ سَائِدُ قَوْمِهِ عَنْ قَلِيلٍ, and سَيِّدٌ: (Ṣ:) the fem. of سَيِّدٌ [and of سَائِدٌ ✝] is with ة: (M, L, Mṣb:) pl. of سَيِّدٌ, (Ṣ, Mṣb,) or of ✝ سَائِدٌ, (M, Ḳ,) سَادَةٌ (Ṣ, M, Mṣb, Ḳ) and سَيَائِدُ (Ṣ, Ḳ) and [pl. of سَادَةٌ] سَادَاتٌ: (Mṣb:) [J says that] سَادَةٌ is of the measure فَعَلَةٌ, [orinally سَوَدَةٌ,] because سَيِّدٌ is of the measure فَعِيلٌ; [as has been before mentioned;] and it is like سَرَاةٌ as pl. of سَرِىٌّ, the only other instance