

(Az, K.) = And *استفت* said of a she-camel, † *She became lean, or emaciated, (K,) so that she was like the سفا [or prickles of barley-grass]. (TA.)* = See also 1, last sentence. = *اسفاه* *It (an affair, or event, M) incited him (a man, K) to unsteadiness, and levity. (M, K.)* — And hence, perhaps, (M,) *اسفى به* *He did evil or ill, or acted ill, to him, or with him, (M, K,) i. e., his companion. (M.)*

8. *استفى وجهه* i. q. *اصطرفه*, (Sgh, K,) i. e. *He turned away his face. (TK.)*

سفا *Lightness, thinness, or scantiness, in the hair of the forelock, (S, M, Mgh, K,) of the horse, in which it is discommended, (S,* Z, Mgh,) and of the mule and ass, in both of which it is commended: (Z, Mgh:) or shortness, and scantiness, of the forelock: accord. to Th, it is سفا, with medd: which is metaphorically used by a poet as meaning scantiness in milk. (M.) [Accord. to the TK, the former is an inf. n., of which the verb is سفى, said of a horse, as meaning He was, or became, light, thin, or scanty, in the forelock.] — And, accord. to IAqr, A whiteness [or a tinge thereof] in the hair [of a horse]: particularly said by him in one place to be such as is termed ادهر, and such as is اشقر. (M, in art. سفو.) = Also, [but more properly written سفى, the last radical in this case being ي] *Dust, or earth; (S, M, K;) and so ساف: (TA:) or this is applied to earth, or dust, [as meaning pouring down,] from سقى التراب [expl. above]: (Ham p. 454:) the former signifies dust, or earth, though not raised and carried away, or dispersed, by the wind: or, accord. to the T, whatever is raised and carried away, or dispersed, by the wind: (TA:) accord. to IAqr, dust, or earth, taken forth from a grave or a well: (M:) سفا is a more special term, (S,) the n. un., (M,) سفا من تراب signifying a collection (كبة) of dust, or earth. (Ham p. 810.) = Also Any kind of tree having prickles, or thorns: (K:) [but this seems to have been erroneously taken from what here follows:] the prickles [or awn or beard] of بهى [or barley-grass], (S, M,) and of the ears of corn, [of wheat or barley, (TA in art. خدش,)] and of anything having prickles: accord. to Th, the extremities of بهى: n. un. سفا, as above. (M.) = Also Leanness, or emaciation, (K, TA,) in consequence of disease. (TA.) = It is also an inf. n. of سفى as syn. with سفه, expl. above. (M, K.)**

سفا: see the first sentence of the next preceding paragraph: it is expl. in the K [and also in the M] as signifying *A stopping, stopping short, or ceasing, of the she-camel's milk: and ISd cites [in the M, after Th], from a poet, the phrase فى الابن سفا, [ending a verse,] referring to [she-camels such as are termed] قلائص: but Az relates it differently, فى الابن, with ب [in the place of ن]; saying that سفا means lightness, or levity, in anything; and ignorance; and that the phrase, as he cites it, means in whose faculties of*

understanding is lightness. (TA.) [See 1, last sentence: and] see also what next follows.

سفا, accord. to the K, signifies *A medicine, or remedy: [see 3, last signification:] but this requires consideration; for it is said in the M, [سفا signifies unsteadiness, and levity; and IAqr says,] سفا from السقى is like الشقا from الشقى. (TA.)*

سفى *Dust raised, or made to fly, and carried away, or dispersed, by the wind; (S, K;) and (K) so ساف, (M, K,) i. q. سفى; a possessive epithet, or of the measure فاعل in the sense of the measure مفعول. (M.) [See another explanation of ساف voce سفا, from the Hamaseh. Freytag explains both سفى and ساف, as on the authority of the K, as epithets applied to the wind, not to the dust.] — Also Clouds; [app. as being driven by the wind;] syn. سحاب. (S.) = And i. q. سفيه [Lightmitted, &c.: see 1, last sentence]. (M, K.) [And it seems to be indicated in the S that ساف is syn. with سافه, which is syn. with سفيه.]*

سفا: see مسف.

ساف: fem. سافية, pl. سواف: see this last in the next paragraph: — and for the first, see سفا: and سفى, first sentence. = See also سفى again, last sentence.

سفا *Dust, syn. غبار: (M, K:) or dust (تراب) and dry herbage or the like: (Ham p. 445:) or dust (تراب) with the wind: (M:) or wind that bears, or carries, or carries away, dust, (M, K, TA,) much, upon the surface of the earth, impelling it against men: (TA, and in like manner in the Ham ubi supra:) and رياح سواف, (TA,) pl. of سافية, (Ham ubi supra,) winds that raise the dust, or make it to fly, and carry it away, or disperse it: you say, لعبت به السوافى [The winds raising the dust, &c., made sport with him, or it]. (TA.) — [Also Tracks, or streaks, upon a pool put in motion by the wind: so says Freytag; but he names not any authority for this.]*

سفى applied to a horse, (As, S, M, Mgh,) *Light, thin, or scanty, in the hair of the forelock: (As, S, M, Mgh, K:) or short and scanty therein: fem. سفا: (M:) [and accord. to some, it seems to be in like manner applied to a mule and an ass: (see سفا:)] one says فرس سفى and بغلة سفا: (Mgh:) [or,] accord. to As, سفى in the sense first expl. above is not applied to anything but a horse: applied to a mule, it means † quick, or swift: (S:) or بغلة سفا signifies † a she-mule that is quick, or swift, (S, M, A, K, TA,) like the wind, (A, TA,) active, or light, (S,) of middling make, compact and strong in the back; (M, TA;) and in like manner سفا is applied to a wild she-ass. (M.) — Accord. to IAqr, الاسفى applied to the horse signifies شعرة بيضاء [app. meaning Distinguished by some white hairs,*

though I find no authority for thus rendering the verb here used] whether he be bay or of some other colour: or having that whiteness of the hair which is termed سفا [expl. above], which is particularly said by him in one place to be in such as is termed ادهر, and such as is اشقر: and the fem. in this sense also is as above. (M.) — One says also ربح سفا, meaning † A swift wind; like as one says ربح هوجاء. (TA.)

مسف [and, accord. to Golius, سفا, mentioned by him as on the authority of the K, in which, however, I do not find it, nor did Freytag,] *A calumniator, or slanderer. (K.)*

سفى: see مسفى.

سَقَب

1. *سقب*, aor. س, inf. n. سقب, *He, or it, was, or became, near. (Msb.) سقب is syn. with قرب. (S, A, K.) You say, سقت دارة, (S, and so in the K accord. to the TA,) with kesr [to the ق], (S,) [inf. n. as above;] or سقت, (so in the CK and in my MS. copy of the K and in my copy of the Mgh,) inf. n. سقب, (so in my copy of the Mgh,) or سقوب; (K;) [but I believe the verb to be correctly سقت, like its syn. صقت, and the inf. n. to be correctly سقب, and perhaps سقوب also;] *His house was near; (S, Mgh, K;) as also الجار احق. (S, K.) It is said in a trad., اسقت بسقيه, meaning [The neighbour has a better, or the best, claim to pre-emption] by reason of his being near: (S,* A, Msb:) or the ب is a connective of احق with its complement, (Mgh, Msb,) not to denote a cause, (Mgh,) and بسقيه is expl. as meaning بالشفعة; (Mgh, Msb;) i. e. the neighbour has a better, or the best, claim to the شفعة [or pre-emption], when his house is contiguous: (Mgh:) IAth says that it is adduced as an evidence that الشفعة belongs to the neighbour though not a sharer; i. e., that he has a better claim thereto than one who is not a neighbour: but some explain الجار as meaning the partner, or sharer: or the meaning of the trad. may be, the neighbour has a better, or the best, claim to kindness and assistance because of his being near. (L, TA.) [See also another reading (بصقيه), and explanations thereof, in art. صقب.]**

4. *اسقبه* *He made him, or it, to be near: (K:) or اسقب دارة he made his house to be near. (S.) [And so with ص.] = See also the paragraph above. = اسقت is also said of a she-camel, meaning She brought forth mostly males. (A,* TA.) [And اسقب He got, or got mostly, male offspring.] In the following saying, (S, TA,) of Ru-beh, describing the two parents of a man eulogized [by him], (TA,)*

* وَكَانَتِ الْعَرْسُ الَّتِي تَنَحَّبَا
* غَرَاءَ مَسْقَابًا لِفَحْلٍ اَسْقَبَا

[And the wife whom he chose was generous, or noble, or fair, one that brought forth, or brought