

fixed to the verb, not to the particle: (M:) or the phrase is elliptical, for **لَأَنْتَ سَوْفَ يُعْطِيكَ**. (Bd.) And it is distinct from **سَوْفَ** in this, that it is sometimes separated [from its verb] by a verb divested of government both as to the letter and the meaning; as in the saying,

- وَمَا أَذْرِي وَسَوْفَ إِخَالُ أَذْرِي
- أَقْوَمُ آلَ حِصْنٍ أَمْ نِسَاءَ

[And I know not, but I shall, I think, know, whether the family of *Hishn* be a company of men or women]. (Mughnee.)—When you desire to make it a subst., [i. e. to use it as a subst.,] you make it to have tenween [when it is indeterminate]. (IDrd, K.) IDrd cites as an ex.,

- إِنَّ سَوْفًا وَإِنَّ لَيْتًا عَنَّا

[Verily **سَوْفَ** and verily **لَيْتَ** are a weariness]: but one reading is **لَوْ**; and another, **لَيْتًا** **وَإِنَّ لَوْ**; and there is no such reading as **سَوْفًا**. (O, TA.) One says also, **فُلَانٌ يَقْنُتُ السَّوْفَ** [lit. Such a one feeds upon the word **سَوْفَ**]; meaning: Such a one lives by means of things hoped for: (S, K, TA:) and in like manner, **مَا قُوْتُهُ إِلَّا السَّوْفَ** [lit. His food is not anything but, or other than, the word **سَوْفَ**]. (A, TA.)—In the following verse of Ibn-Mukbil, cited by Sb,

- لَوْ سَاوَفْنَا بِسَوْفٍ مِنْ تَحِيَّتِهَا
- سَوْفَ الْعَيُوفِ لَرَأَحَ الرُّكْبُ قَدْ قَبِئَا

[Had she put us off with a **سَوْفَ** as part of her greeting, with the putting off even of such as is affected with dislike, the riders had gone contented], **سَوْفَ** is put in the accus. case [for **مُساوَفَة**, i. e.] as an inf. n. with the augmentation [meaning the augmentative letters] rejected. (M.)

**سَيْفَة**: see **مَسَافَة**, in two places.

**سَوَانِي** The [cucumber commonly called] **قَتْنَة**. [q. v.]: (M, K, TA:) so says AHn, (M, TA,) on the authority of Et-Toosee. (TA.)—See also what next follows.

**سَوَانِي** and **سَوَانِي**; with damm accord. to Aq, and so, he says, all the names of diseases, as **نَحَاز** and **خَمَال** and **فَلَاب** and **زُكَاع**; accord. to AA, not so, but with fet-h, and in like manner said 'Omárah Ibn-'Akeel; (S;) or none relates it with fet-h except AA, and his relation is nought; (IB;) Disease of cattle, and death thereof: (S:) or each signifies death among mankind and cattle: (M:) or the latter, a mortality, or murrain, among camels; or so the former: or the latter, a mortality among mankind and cattle: (K:) and the former, disease of camels; (AHn, M, K;) and so the latter. (K.) One says, **وَقَعَ فِي الْمَالِ سَوَانِي** [or **سَوَانِي**] Death [or a murrain] happened among the cattle. (S.)

**مَسَاف** The nose: because one smells (**يَسَاف**, K, i. e. **يُسْمَر**, TA) with it: (K:) so in the Moheef. (TA.)—See also **مَسَافَة**, in two places.

**مَسَاف** A child taken from his parents by death: see 4. (Ibn-'Abbád, K.)

**مُسَيْف** A man whose cattle have died. (TA.)—And A father having lost his child by death: see 4. (Ibn-'Abbád, K.)

**مَسَافَة** [properly A place of smelling:—and hence,] † Distance; (S, K, TA;) and **مَسَاف** and **سَيْفَة** signify the same in this sense [or in others here following]: (K:) [a space, or tract, or an extent, over which one journeys:] a far-extending tract that one traverses: originally a place of smelling of the guides, in order that they may know whether it be far or near, out of the way or in the right way: (A, TA:) or a [desert, or such as is termed] **مَغَازَة**: (M:) said to be from **سَاف** meaning “he smelled the thing;” for the guide smells the dust of the place wherein he is; and if he smell the odour of urine and dung of camels, he knows that he [or some other] has traversed it; but otherwise, not: (Mgh:) or because the guide, when he is in a desert, (S, M, K,) and has lost his way therein, (M,) smells its dust, (S, M, K,) in order that he may know, (S, K,) or and thus knows, (M,) whether he be in the right way, (S, M, K,) or not: (S, K:) then, by reason of frequency of usage of this word [as meaning “a place of smelling of the guides”] it became a term for “distance:” (S, K:) pl. **مَسَافَات** (A, TA) and **مَسَافَات**. (Mgh.) One says, **كَمْ سَيْفَتِهَا** and **مَسَافَتِهَا** and **مَسَافَة هَذِهِ الْأَرْضِ** [How long is the distance, or how much is the extent, of this land?]. (TA.) And **بَيْنَهُمَا مَسَافَة بَعِيدَة** † [Between them is a far-extending distance or space]. (Mgh.) And **بَيْنَنَا مَسَافَة عَشْرِينَ يَوْمًا** [Between us is the distance, or space, of twenty days]. (TA.)—In the following saying of Dhu-Rummeh, it is doubly tropical:

- وَأَبْعَدُهُمْ مَسَافَة غَوْرٍ عَقْلِي
- إِذَا مَا الْأَمْرُ ذُو الشَّبَاهَاتِ عَلَا

†† [And the furthest of them in the extent of the depth of intelligence when the affair, or case, in which are dubiousnesses overcomes and is onerous]. (A, TA.)

**مُسَوِّف** One who does what he will, [as though he said time after time **سَوْفَ أَفْعَلُ**] whom no one will make to turn back. (K.)—And, with **ة**, A woman who will not comply with the desire of her husband when he calls her to his bed, and strives with him to repel him in respect of that which he desires of her, and says **سَوْفَ أَفْعَلُ**: such is said, in a trad., to be cursed. (TA.)—Also, with **ة**, A well (**وَكِيَة**) of which one says, Water will be found (**سَوْفَ يَوْجَدُ**) in it: or of which the water is smelt (**يُسَاف**), and disliked, and loathed. (Ibn-'Abbád, Z, K.)—And, without **ة**, Very patient or enduring. (TA.)

**مُسْتَأَف** A place of smelling, or that is smelt. (O, K.)

**مُسَيَّاف** A mother having lost her child by death: see 4. (Ibn-'Abbád, K.)

**مُسَوِّفَة** [app. referring to a she-camel] Verily she is one that has ability for journeying. (M.)

## سوق

1. **سَاقِ النَّاسِيَةِ** (S, K,) or **النَّعَمَر**, (Mgh,) or **الدَّابَّة**, (Mgh,) aor. **يُسَوِّقُ**, (S, Mgh, Mgh,) inf. n. **سَوَّقَ** (S, Mgh, Mgh, K) and **سَيَّاقَ**, (S, [so in both of my copies, but it is said in the JK that this latter is used in relation to death, and such is generally the case,]) or **سَيَّاقَ**, like **سَحَابَ**, (TA, [but this I have not found elsewhere, and I doubt its correctness,]) and **سَيَّاقَ** and **مَسَاقَ**, (O, K, TA,) He drove the cattle [or the beast]; he urged the cattle [or the beast] to go; (Mgh;) and **سَاقَهَا** signifies the same, (S, K,) as also **سَاقَهَا**, and **سَوَّقَهَا**; (TA;) or **تَسْوِيقَ**, the inf. n. [of this last], signifies the driving well: (KL:) [and accord. to Freytag, **سَاقَ**, followed by an accus., signifies the same as **سَاقَ** as expl. above; but for this he names no authority.] Hence, in the Kur [lxxv. 30], **إِنِّي رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ** (TA) i. e. To thy Lord, and his judgment, on that day, shall be the driving. (Bd, Jel.) And the saying, in a trad., **لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ**, [properly rendered The resurrection, or the hour thereof, shall not come to pass until a man come forth from the tribe of *Qahṭān* driving the people with his staff], allusive to his having the mastery over them, and their obeying him; the staff being mentioned only to indicate his tyrannical and rough treatment of them. (TA.) [And hence the saying, **سَاقَ عَلَيَّ فُلَانًا**, † He urged such a one to intercede for him with me. — [Hence also,] **سَاقَهُ الْقَدَرُ إِلَى مَا قُدِّرَ لَهُ**, † [Destiny drove him, or impelled him, to that which was destined for him]. (TA.) [And in like manner one says of desire, &c.]—And **سَاقَ إِلَى** **الْمَرْأَةِ مَهْرَهَا**, (K,) or **صَدَاقَهَا**, (S, Mgh,) inf. n. **سَيَّاقَ**; (TA;) and **سَاقَهَا**; (Mgh, K;) † He sent to the woman her dowry; (K, TA;) or conveyed it, or caused it to be conveyed, to her; (Mgh;) though consisting of dirhems or deenārs; because the dowry, with the Arabs, originally consisted of camels, which are driven. (TA.) And hence, **مَا سَقَتْ لَهَا**, meaning † What didst thou give her as her dowry? occurring in a trad.; or, as some related it, **مَا سَقَتْ مِنْهَا**, i. e. What didst thou give for her, or in exchange for her? (TA.) And **سَاقَ إِلَيْهِ الشَّيْءَ** † [He made, or caused, the thing to go, pass, or be conveyed or transmitted, to him; he sent to him the thing]. (M and K in art. اتى.) And **سَاقَ إِلَيْهِ خَيْرًا** † [He caused good, or good fortune, to betide him]. (TA.) And **سَاقَ لِأَرْضِهِ أَيْتًا** † [He made a rivulet, or a channel for water, to run to his land]. (M in art. اتى.) — [Hence likewise,] **سَاقَتْ الرِّيحُ السَّحَابَ** † [The wind drove along the clouds]. (S, TA.) — [And **سَوَّقَ** and **سَيَّاقَ** and **سَاقَ**, inf. n. **سَيَّاقَ** and **مَسَاقَ**, † He carried on the narrative, or discourse.] You say, **فُلَانٌ يَسَوِّقُ الْحَدِيثَ أَحْسَنَ سَيَّاقٍ** [Such a one carries on the narrative, or discourse, in the best manner of doing so]. (Mgh, TA.) And **إِلَيْكَ يَسَاقُ الْحَدِيثُ** † [To thee as its object the narrative, or discourse, is carried on]. (TA.) And **كَلَامٌ مَسَافُهُ إِلَى كَذَا** † [Speech whereof the