6. عليه عليه : see 1, in the last quarter of the paragraph. — [And تسافهوا They behaved in a lightwitted, foolish, or ignorant, manner, one with another. See also 3, which has a similar meaning. — And They reviled one another: as seems to be indicated in the TA. See also Har p. 522: and see, again, 3.] — تسافه الشافة الثانة الثانة المنافة التالية El-Bahránee, [describing swift camels,] means Their sides of the mouth casting forth their foam, one at another: like the saying of El-Jarmee,

## تَسَافَهُ أَشْدَاقُهَا بِاللُّغَامِر

[Their sides of the mouth casting forth the foam, one at another]. (TA. [مسافه], there written without any syll. signs, is app. thus, (for رُتَسَافُهُ)

not مُنْسَافُهُ

(TA,) مَنْفَاهُ \* and سُفَاهُة \* (TA,) as also , سُفَاهُ full mentioned as inf. ns. in the first paragraph of this art.,] primarily signifies at [in its proper sense of Lightness], and motion, commotion, or agitation. (S, TA.) - And hence (S, TA) the first, (S, K, TA,) like each of the others, (K, TA,) signifies [generally Lightwittedness, or the like;] the contr. of , (S, K, TA;) [i. e.] [as meaning lightness or levity, inconstancy, unsteadiness, irresoluteness; or lightness or levity, &c., and hastiness; for, as is said in the TA in art. رجح, the contr. of is described by the terms and آجد, like as is described by the term ثَقُلُ ; and slenderness, shallowness, or meakness, of judgment; qualities which deficiency of intellect, or understanding, necessarily involves: خِفَةُ حِلْمِ or نَعْهُ (Bd in ii. 12, in explanation of [i. e. slightness of gravity or staidness or sedateness or calmness &c.]: or i.e. ignorance, or silliness or foolishness]: (K, TA:) all of which explanations are nearly alike: (TA:) or aim is a deficiency in intellect or understanding: (Msb:) or a lightness, or levity, accidental to a man, arising from joy or anger, inducing him to act unreasonably and unlawfully. (KT.)

: see the next preceding paragraph.

[Having the quality termed i, i. e., accord to the explanation of the primary signification of the latter, above, Light; and in a state (TA.)

of motion, commotion, or agitation:] applied to a camel's nose-rein, (S, K,) light: (S:) or quivering; (K, TA;) because of the she-camel's shaking it, and contending in pulling it. (TA: but there said to be, when thus applied, tropical.) Dhu-r-Rummeh says,

## عَلَى ظَهْرِ مِقْلَاتِ سَفِيهِ جَدِيلُهَا

i. e. [Upon the back of a she-camel that had brought forth but once and not conceived after,] whose nose-rein was light. (S. In the TA, is here put in the place of رَمَاميًا) And one says also اَنَّقَةُ سَفِيهَ الزَّمَامِ (K, TA,) meaning [ A she-camel whose nose-rein is light, or quivering : or] light, or agile, in pace or going. (TA: in which this, also, is said to be tropical.) - Also Lightwitted; light of intellect or understanding; (TA;) deficient in intellect or understanding; (Msb;) ignorant; (Mujáhid, K, TA;) weak; foolish, stupid, unsound in intellect or understanding, dull therein, or having little, or no, intellect, or understanding; (Mujáhid, TA;) and also, [which is syn. with سفيه in all the senses mentioned above,] is expl. by IAar as having this last meaning of foolish, stupid, &c. : (TA:) the fem. is سفيهة : (Msb, K:) and the pl. of the masc., (K,) or of the masc. and fem., (Msb, TA,) is سُفَهَا، (Msb, K, TA,) and of both, and and of the fem., سُفَائدُ also and سُفَائدُ and means, سفيها , (K, TA.) In the Kur ii. 282 accord. to Ibn-'Arafeh, Ignorant of the ordinances, or statutes; one who does not dictate well. and knows not what dictation is; for he who is ignorant in all his circumstances may not deal with another upon credit: accord. to ISd, ignorant or مغير [meaning under the age of puberty]; not ignorant of dictating, as Lh asserts it to mean, because it is added, " or not able to dictate, himself:" this, says Er-Raghib, denotes in respect of worldly matters: in the Kur lxxii. 4, in religion. (TA.) In the Kur iv. 4, the pl. السَّفيَّاء is said to mean Women, and young children; because they are ignorant of the proper object of expense: and I'Ab is related to have said that women are termed and السَّفَهَا: (Lh, TA:) Az, also, says that a because of the weakness سَفْيَة of her intellect, and because she does not manage well her property; and in like manner are termed children as long as they are not known to be characterized by maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) \_\_ ثوب سفيه \_\_ (TA.) ثوب سفيه \_\_ cloth, badly woven; thin, flimsy, unsubstantial, or scanty in the yarn. (K, TA.)

شَفُهُ 800 : سَفَاهُةً

شافه: see سُفيه. \_\_ Also, applied to a man, + Vehemently thirsty: and so سَاهَفْ. (Az, TA.)

A valley filled [with water]: (K, TA:) as though it exceeded the due bounds, and became such as is termed عنف : imagined to be from أسفية signifying "I found him to be أسفية (TA.)

مُعَامُ مَسْفَهُ , (K, TA, in the CK [erroneously] , طُعَامُ مَسْفَهُ ,) as also مُسْبَقَةُ , (TA,) + Food that incites [in the CK مُسْفَةُ is erroneously put for يُتُعِبُ ] to the drinking of much water. (IAar, K, TA.)

act. part. n. of 3, q. v.

## سغی and سغو

1. أَسُفُو , (Ṣ, M,) aor. يَسْفُو , inf. n. سُفًا , (Ṣ, TA,) like عُلُو , (TA,) or سُفُو , (so accord. to a copy of the M,) He was quick, or swift, in walking, or going, and in flying. (S, M.) = التُرابُ التُرابُ (Ṣ, M, Mgh, Ķ,) aor. تَسْفِي, (Ṣ, Ķ,) inf. n. رَسْفِي, (S, M,) The wind raised the dust, or made it to fly, and carried it away, or dispersed it; (S, Mgh, K;) and cast it : (Mgh:) or bore it, carried it, or carried it away ; (M, K;) as also أَسْفَتُهُ أَ (K,) a dial. var. of weak authority, mentioned by Sgh on the authority of Fr; (TA;) [or it may be thus expl. by a mistake originating from the fact that] IAar mentions سُفَتِ الرِّيحُ and أَسْفَتُ and أَسْفَتُ syn.,] but [in a sense to be expl. hereafter,] not making either of them trans. : (M :) [and أفّت \* [: سنف .occurs in the M and L in art الرِّيحُ التُّرَابُ and تَسْفِي به, relating to the wind and the dust, also occurs; the - being redundant, or added because the verb implies the meaning of [which is trans. by means of ...]. (Mgh.) ... And سَفَتِ الرِّيعُ The wind blew; as also \* سَفَتِ الرِّيعُ (IAar, TA.) And عَلَيْهِ الرِّيَاحُ The winds blew upon him, or it]. (Z, TA.) \_ And \_\_\_ , [The dust, or earth, poured ريَسْفِي, [The dust, or down,] the verb being intrans, as well as trans. (Ham p. 454. [It is there indicated that the meaning is سَغِی = ([.اِنْهَالَ see أَسْفَى = (below. = His hand became much cracked, or chapped, (K, TA,) in consequence of work. (TA.) = And سَفًا , [aor. رَيْسُقَى, inf. n. سُفِي and He was, or became, lightwitted; or unwise, witless, or destitute of wisdom or understanding; i. q. ai, inf. n. ai and and ; (M, K;) as also (Az, K.) اُسفی ا

3. سافاه عند التراب (S, K,) inf. n. مافاه عند التراب التراب (S, K,) inf. n. مافاه and أنه بن بن الفه [He acted in a lightwitted manner, foolishly, or ignorantly, with him]. (S, K.) = And He treated him medically, or curatively: (K:) from أسفاة (TA. [But see في below.])

4. اسفى IIc took for himself a mule such as is termed اسفى, i. e. quick [&c.]. (K.) = الفقا. said of the wind, intrans. and trans.: see 1, in two places. = اسفى said of corn, It hecame rough, or coarse, in the extremities [or arn] of its ears. (S, K.) = اسفى said of a man, let fall its important [or prichles, or arn, or extremities]. (M, K.) = And اسفى and of a man, He took the prichles [or arn or extremities] of the بهنى [or barley-grass]. (TA.) = Also, said of a man, He removed dust, or earth, (important line).