

does not alight upon a tree without eating all the leaves thereof. (K.)

سَفَن: see مِسْفَن.

سَفَنُ and سَفَنَد.

سَفَط and سَفِط: see arts. سَفَد and سَفِط.

### سفه

1. سَفَه, (S, MA, Mṣb,) aor. ʔ; (Mṣb;) and سَفَاهَ, [aor. ʔ;] (S, Mṣb;) inf. n. سَفَه and سَفَاهَة (S, MA, Mṣb, K\*) and سَفَاهَ, (S, MA, K,\*) [all mentioned in the MA as of the former verb, and so in the TA when that verb is trans., but properly] the first is of the former verb, and the second is of the latter verb, (S, Mṣb,) and so is the third; (S;) He (a man, S) was, or became, such as is termed سَفِه; (S, TA;) [i. e.] he was, or became, unwise, witless, or destitute of wisdom or understanding, or [rather] lightwitted. (MA.) — The phrase سَفَه نَفْسَهُ, [of which an instance occurs in the Kur ii. 124, and] to which وَفَقَ أَمْرَهُ and أَلْبَرَبْتَنَهُ and بَطِرَ عَيْشَهُ and غِبِنَ رَأْيَهُ and سَفِهَتْ are similar, was originally سَفِهَتْ نَفْسَ زَيْدٍ [or rather سَفِهَتْ نَفْسَهُ i. e. Himself, or his mind, was, or became, lightwitted, &c.]; but when [the dependence of] the verb became transferred [from the نفس] to the man, what followed the verb was put in the accus. case by being its objective complement, for the phrase became identical in meaning with سَفَه ۖ نَفْسَهُ [he made himself, or his mind, lightwitted, &c.]: so say the Bagrees and Ks; and it is allowable with them to make this accus. to precede [the verb]; like as it is allowable to say, غَلَامَهُ ضَرَبَ زَيْدٌ, (S, TA:) accord. to the K, the verb thus used has three forms; (TA;) you say رَأْيَهُ and سَفَه نَفْسَهُ, (K, TA,) and حَمَلَهُ, (TA,) and سَفَه, and سَفَه, meaning حَمَلَهُ عَلَى السَّفَه [which is virtually the same as سَفِه i. e. he made himself, or his mind, lightwitted, or unwise, &c., and in like manner his judgment, or opinion, and he made his gravity, or forbearance, or the like, to become levity, or hastiness, &c.]: or he attributed سَفَه [i. e. lightwittedness, &c., to himself, or his mind, and to his judgment, or opinion]: or he destroyed it; (K, TA;) agreeably with the meaning assigned to سَفَه نَفْسَهُ by AO: (TA:) or this means he held himself in mean, or light, estimation; (MA, and Ksh and Bq in ii. 124;) and rendered himself low, base, or contemptible: (Bq ibid.:) but Lh says that سَفَه نَفْسَهُ, with kesr [to the ف], inf. n. سَفَه and سَفَاهَة and سَفَاهَ, means حَمَلَهُ عَلَى السَّفَه [or حَمَلَهَا], and is the approved form, and that some say سَفَه, which is rare: and accord. to J and others, (TA,) when they say سَفَه نَفْسَهُ, and رَأْيَهُ, they do not say it otherwise than with kesr [to the ف], because فَعَلَ is not trans.: (S, TA:) so that the three forms of the verb mentioned in the K require consideration: (TA:) accord. to Fr, when [the dependence of] the verb in the phrase سَفَه نَفْسَهُ became transferred from the

نفس to the possessor thereof, what followed the verb became an explicative, to indicate that the سَفَه [or lightwittedness, &c.,] was therein; and by rule it should be سَفَه زَيْدٌ نَفْسًا, for the explicative should not be otherwise than indeterminate; but it was left in its state of a prefixed noun, and put in the accus. case in the manner of an indeterminate noun as being likened thereto; [the meaning, therefore, accord. to him, is he was, or became, lightwitted, &c., as to his mind;] it is not allowable, however, in his opinion, to make this accus. to precede [the verb], because the explicative may not precede; and similar to this is the phrase طَبِثَ بِهِ نَفْسًا, and ضَمَّتْ بِهِ ذُرْعًا, meaning: (S, TA:) طَبِثَ نَفْسِي بِهِ and ضَاقَ ذُرْعِي بِهِ but this saying [of Fr] is disallowed by the grammarians; for they say that explicatives are indeterminate, and that determinate nouns may not be used as indeterminate: some of the grammarians say that إِلَّا مَنْ سَفَه نَفْسَهُ in the Kur [ii. 124] means إِلَّا مَنْ سَفَهَ فِي نَفْسِهِ [but he who is lightwitted, &c., in his mind], i. e., who becomes سَفِه; [the prep.] فِي being suppressed [and the noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means إِلَّا مَنْ جَبَلَ نَفْسَهُ, i. e., but he who is [ignorant or silly or foolish or] unreflecting in his mind: and in like manner, جَبَلَهُ سَفَه رَأْيَهُ means جَبَلَهُ [i. e. he was ignorant, &c., in his judgment, or opinion]; and his judgment, or opinion, was unsound, without rectitude: and سَفَه نَفْسَهُ signifies also he lost himself, or his own soul. (TA.) سَفَه الْحَقِّ is likewise expl. as meaning سَفَه ۖ الْحَقِّ [He made the truth, or right, to be foolishness, or the like]; and Yoo held the one to be a dial. var. of the other, and the measure of the former verb to denote intensiveness; and accord. to this explanation one may say, سَفِهَتْ جَبَلَ الْحَقِّ زَيْدًا meaning زَيْدًا ۖ سَفِهَتْ [I pronounced Zeyd lightwitted, &c.]: or the meaning is جَبَلَ الْحَقِّ [he ignored the truth, or right], and he did not see it to be the truth, or right: (TA:) or he regarded the truth, or right, as foolishness, or ignorance. (S and TA in art. غِط.) See also 2. — سَفِهَ signifies جَبَلَ [i. e., when thus trans. by means of عَلَى, He feigned ignorance to him]; as also سَفَه, (K, TA,) and ۖ تَسَاهَ. (K.) — And سَفِهَتْ نَصِيْبِي [and it is implied in the K that one says سَفِهَتْ نَصِيْبِي also, but only the former is authorized by the TA,] I forgot my share, or portion. (Th, K, TA.) — And سَفَه صَاحِبَهُ, aor. ʔ, He overcame his companion in what is termed سَافَهَة [inf. n. of 3, q. v.]. (K.) You say, ۖ سَافَهَة. (TA.) — سَفِهَتْ الطَّعْنَةُ, (JK, K, TA,) inf. n. سَفَه, (TA,) ۖ The spear-wound, or the like, emitted blood which came from it quickly (JK, K, TA) and dried up (وَجَفَ [in the TK وَجَفَ]): (K, TA:) so in the A. (TA.) — سَفَه الشَّرَابِ, (S, K,) inf. n. سَفَه, (TA,) He drank much of the beverage, or wine, without having his thirst satisfied thereby. (S, K, TA.) See also 3. And سَفِهَ الْهَاءَ ۖ He drank the water immoderately.

(TA.) — And سَفِهَتْ and سَفِهَتْ signify شَغَلَتْ, (so in the CK,) in [some of] the copies of the K شَغَلَتْ, but the right reading is شَغَلَتْ [i. e. I was occupied, or busied, or diverted from a thing]: or, accord. to the copies of the K, تَشَغَلَتْ; but correctly, or شَغَلَتْ [i. e. I occupied, or busied, or diverted from a thing]. (TA.)

2. see 5. — [Hence,] تَسْفِهَة, inf. n. تَسْفِهَة, (S, Mṣb, K,) signifies جَعَلَهُ سَفِيْهًا [i. e. He, or it, made him to be, or he pronounced him to be, lightwitted, &c.]; as also ۖ تَسْفِهَة; (K, TA;) on the authority of Akh and Yoo: (TA:) or he attributed to him what is termed سَفَه [i. e. lightwittedness, &c.]: (S, Mṣb:) or he said to him that he was such as is termed سَفِه. (Mṣb.) And سَفَه الْجَبَلِ حَلْمُهُ Ignorance made him light, inconstant, unsteady, irresolute, or fickle; syn. أَخَفَهُ and أَطَاشَهُ. (TA.) See also 1, in three places.

3. سَافَهَة, (S, MA, K,) inf. n. مَسَافَهَة, (S, KL,) He acted [in a lightwitted manner,] foolishly, or ignorantly, with him; (MA, KL;) showed lightness, levity, weakness of mind, and lack of gravity, &c., with him. (KL.) You say, سَافَهَة فُسْفَهَة: see 1, near the end of the paragraph. [Sَافَه in this instance may mean as above, or may have the meaning here next following.] — He reviled him; or he reviled him, being reviled by him; syn. شَاتَمَهُ: whence the prov., نَرُ سَفِيْهَةً نَرُ يَجِدُ مَسَافَهَةً [A lightwitted person found not a reviler, or mutual reviler]; (K, TA;) mentioned in the S. (TA.) [See also 5.] — سَافَه الدَّنْ, (S, K,) or الوَطْبُ, (S,) ۖ He sat with (قَاعَدَ) the دَن [or wine-jar], (S, K,) or the وَطْب [or milk-skin], (S,) and drank from it while after while. (S, K.) And سَافَه الشَّرَابِ ۖ He exceeded the due bounds in respect of the beverage, or wine, drinking it without measure; (K, TA;) as also ۖ سَفِهَة. (K.) And سَافِهَتِ الْهَاءَ ۖ I drank the water immoderately, (Lh, TA,) or without measure. (A, TA.) [See also 1, near the end of the paragraph.] — And سَافِهَتِ النَّاقَةَ الطَّرِيقَ ۖ The she-camel kept to the road, or way, (A, K, TA,) or took to it, (A, TA,) with a vehement pace: (A, K, TA:) or was light, or agile, in her pace, or going. (TA.)

4. أَسَفِهْتُهُ I found him to be سَفِيْه [i. e. lightwitted, &c.]. (TA.) [There said to be tropical; but I see not why.] — أَسَفِهَكَ اللَّهُ الشَّرَابَ ۖ May God make thee to drink of the beverage, or wine, without having thy thirst satisfied thereby: or أَسَفِهَهُ اللَّهُ God made him, or may God make him, to drink without having his thirst satisfied: (S, accord. to different copies:) or أَسَفِهَ اللَّهُ الْهَاءَ God made, or may God make, such a one to drink much water. (TA.)

5. تَسَفِهَتِ الرِّيحُ The winds became in a state of commotion. (TA.) — تَسَفِهَتِ الرِّيحُ الشَّجَرَ, (S,) or الغُصُونَ, (K, TA,) and تَسَفِهَتِ ۖ الرِّيحُ The wind made the trees, (S,) or the branches, (K,) to bend, or incline: (S, K:) and put the branches in motion: (K,