

heard a man of Benoo-Temeem say **سَوْغُهُ**, and another of the same tribe say **سَوْغَتُهُ**, meaning *he who followed him*: (TA:) [the pl. of **سَوْغ** is **أَسْوَاغ**; and it is said that] **أَسْوَاغُ الرَّجُلِ** means *those who were born with the man in one case of childbirth, after him, no other childbirth having occurred between him and them*: (TA:) or *those born next after him*: (JK:) and **أَسْوَاغ** is a dial. var. thereof: but IF says that **هَذَا سَوْغٌ هَذَا** means *This is of the cast, mould, form, or fashion, of this*; and that the **س** may be a substitute for **ص**; as though the one were cast, moulded, formed, or fashioned, like the other: (TA:) and [in like manner] one says, **هَذَا سَيِّغٌ هَذَا** *this is proportionate to this, or of the proportion of this*. (TA in art. **سَيِّغ**.)

سَوْغَةٌ: see the next preceding paragraph in four places.

سَوْغٌ *A thing whereby one makes to enter easily into his fauces [and to pass down his throat] that which is choking him*. (S, M, K, TA.) One says, **الماء سَوْغٌ الغصص** [*Water is that whereby one makes easy of entrance into the fauces and of passage down the throat the things that are choking him*]. (S.)

سَائِغٌ, applied to beverage, or wine, (JK, K, TA,) and food, (TA,) *Descending easily [and agreeably] down the throat*; (JK, M, K, TA, and Bq and Jel in xvi. 68 and Bq in xxxv. 13;) [or *easy and agreeable to swallow*]; *not choking*; (Jel in xvi. 68;) and **سَائِغٌ** signifies the same; (IDrd, K, TA;) and so **سَيِّغٌ**, applied to food [&c.]; (TA;) [and **مُسْتَسَائِغٌ**, accord. to Freytag, as from the K, in which I do not find it.]

سَيِّغٌ: see the next preceding paragraph.

أَسْوَاغٌ: see **سَائِغٌ**. [Freytag assigns to it also another signification, which belongs not to it, but to **سَوْغٌ**.]

تَسْوِغَاتُ السَّلَاطِينِ is a post-classical term, (O, K,) from **سَوْغَتُهُ لَهُ**, inf. n. **تَسْوِغٌ**, meaning "I made it allowable, lawful, or free, to him:" (O:) and what is meant by [the sing. of **تَسْوِغَاتُ** i. e.] **تَسْوِغٌ** is *The permission [of the Sultán] for the taking of that which is one's right, or due, on a particular account, with facilitation thereof to the taker*. (MF.)

مَسَاغٌ [*A place of easy entrance or passage for beverage, or food, into the fauces or throat*. — And hence,] **مَسَاغٌ** *A place of entrance into a land* [&c.]; as in a saying cited in the first paragraph of this art., q. v. (TA.) — And [hence] one says, **هَذَا لَا أَجِدُ لَهُ مَسَاغًا**; *This, I do not find to it a passage, or an [easy] entrance; or a way, or place, of entrance*. (TA.)

مُسْتَسَائِغٌ: see **سَائِغٌ**.

سوف

1. **سَافَ الشَّيْءُ**, aor. **يَسُوفُ** (S, M, M, K) and **يَسَافُ**, (M,) inf. n. **سَوْفٌ**; (S, M, K;) and so

ساوفه; (M, TA;) and **استافه**, (M, M, K, TA) inf. n. **استياف**; (S;) [and, accord. to Freytag, **سَوْفُهُ**; but he has not named his authority; if correct, probably having an intensive signification;] *He smelled the thing*. (S, M, M, K.) A poet says, (M, K,) namely, Ru-beh, (S, M, K.)

• **إِذَا الدَّلِيلُ اسْتَأْفَ أَخْلَاقَ الطَّرِيقِ** •
[When the guide smells the natures of the roads to know whether he be pursuing the right course or deviating therefrom]. (S, M, M, K.) — [And hence, *He hunted*. (Freytag, from the Deewán el-Hudhaleeyeen.)] — **سَوْفٌ** is also *Syn. with صَبْرٌ*. (IAar, K.) You say, of a man, **سَافَ عَلَيْهِ**, inf. n. **سَوْفٌ**, *He endured it with patience*. (TK.) — **سَافٌ**, (S, M, O, K,) aor. **يَسُوفُ** (S, O, K) and **يَسَافُ**, (O, K,) inf. n. **سَوْفٌ**, (M,) said of a man, (M,) and of cattle, (M, O, K,) *He, or they, perished, or died*: (S, M, O, K;) or, said of cattle, *they had a murrain occurring among them*. (K.) — [سَافٌ expl. by Freytag in this art., as though having for its aor. **يَسُوفُ**, and meaning *He smote a person with a sword*, is a mistake, caused by a mistranscription (of **سَفْتُهُ** for **سَفْتُهُ**) in art. **سَيْفٌ** in some copies of the K.]

2. **سَوْفُهُ**, (S, M, K,) or **سَوْفُ بِهِ**, (M, K,) inf. n. **تَسْوِيفٌ**, (S, M, M, K,) *He said to him time after time* **سَوْفُ أَفْعَلُ** [*I will do such a thing*]; (S, M, K, TA;) derived from the particle **سَوْفٌ**: (IJ, M;) and hence, (M, K,) *he delayed, or deferred, with him; or put him off with promises*; *syn. with مَطْلَةٌ*; (S, M, K, TA;) *saying أَفْعَلُ سَوْفٌ*; (TA;) or *promising to be faithful to his engagement*; (M, K;) mostly used in relation to a promise that is not to be fulfilled; as is said by Ibn-Abi-Hadeed: (MF, TA;) and **ساوفه** signifies [the same, as is implied in the M, being *syn. with*] **مَاطَلَةٌ**: see an ex. in a verse cited voce **سَوْفٌ**, last sentence. (TA.) **التَّسْوِيفُ** is [also expl. as] *Syn. with التَّأخِيرُ* [app. as meaning *the postponing, putting off, delaying, or deferring, anything*]. (TA.) [And it is implied in art. **عَظْبٌ** of the TA that it is *Syn. with التَّصْبِيرُ* and **التَّصْبِيرُ**: so that you say, **سَوْفُهُ عَلَيْهِ**, meaning *He inured, or accustomed, him to it; and made him to endure it with patience*: see **سَافَ عَلَيْهِ**, above.] — You say also, **سَوَّقْتُهُ أَمْرِي**, meaning *I made him (a man) to have the ordering and deciding of my affair, or case*, (S, K,) *to do what he would*: (S;) and so **سَوَّقْتُهُ**. (TA.) — See also 1, first sentence.

3. **سَافَهُ**: see 1: — and 2: — Also i. q. **سَافَهُ** [*He spoke, or discoursed, secretly to him or with him; or acquainted him with a secret*]. (K.) — And **سَافَ الْمَرْأَةَ** i. q. **ضَاجَعَهَا** [*He slept with the woman in, or on, one bed*]. (K.)

4. **اسَافَ**, (S, M, K,) inf. n. **إِسَافَةٌ**, (TA,) said of a man, (S, M,) *His cattle perished, or died*: (S, K;) or *he had murrain occurring among his cattle*: so in a verse of Tufeyl, cited voce **أَسْرَخِي**, in art. **رَخُو**. (M.) [Hence,] one says, **أَسَافَ حَتَّى السَّوَّافِ**, (AA, S, Meyd, K,) or **السَّوَّافِ**, (As, Meyd,) [*He had murrain among his cattle*

until he did not complain of the murrain:] a prov., (Meyd,) applied to him who has become accustomed to casualties; (S, K;) or to him who has become inured to calamities, (A'Obeyd, Meyd, A,) so that he is not impatient of the vicissitudes of fortune. (A'Obeyd, Meyd.) — **اسَافَ الْوَالِدَانِ** *The two parents lost their child by his death*: in which case, the child is said to be **مَسَافٌ**; and his father, **مُسَيِّفٌ**; and his mother, **مُسَيِّفَةٌ**. (Ibn-'Abbád, K.) — **اسَافَهُ اللَّهُ** *God destroyed him, or took away his life*. (M.) — **اسَافَ الْخَرَزُ** i. q. **خَرَمَهُ** [i. e. *He spoiled the sewing of the skin, or hide; as when one uses a thick instrument for sewing or perforating, and a thin thong; or as when one rends two stitch-holes into one*]. (M.) And **اسَافَ الْخَارِزُ** *The sewer of a skin, or hide, perforated, or sewed, in such a manner that the two stitch-holes became rent [into one]*. (A'Obeyd, K.)

8: see 1, first and second sentences.

سَافٌ *Any row, or course*, (S, M, L, K, TA,) [i. e.] *a single row, or course*, (Mgh,) *of bricks*, (S, M, Mgh, L, K, TA,) or (so in the Mgh, but in the TA "and") *of clay*, (Mgh, TA,) *of a wall*, (S, Mgh, K, TA,) or in a wall, (TA,) or in a building; (M, L, TA;) as also **مَدْمَاكٌ**: (TA:) pl. of pauc. **أَسْفٌ** [formed by transposition, like **أَدْرٌ** pl. of **دَارٌ**], (L,) and **سَافَاتٌ**: (Mgh:) Lth explains **سَافَاتُ** as signifying *what is between the سَافَاتُ of the building*: its **ا** is originally **و**. (TA.) [سَافَةٌ mentioned by Freytag as signifying "a single series of stones in a wall," on the authority of the K, I do not find there, nor in any other lexicon.] — Also *A certain bird, that preys*. (M.)

سَوْفٌ, for which one also says **سَفٌ**, (M, Mughnee, K,) rejecting the medial radical letter, (M, Mughnee,) and **سَوٌ**, (M, Mughnee, K,) rejecting the final radical, (M, Mughnee,) and **سِيٌ**, (M, Mughnee, K,) rejecting the final radical and changing the medial into **ي** for the purpose of alleviation [of the utterance], (M, Mughnee,) and accord. to the **لِ سَا**, (TA,) is a particle, (IJ, M, K,) denoting inception; (K;) or a word denoting **تَنْفِيسٌ**, (Sb, S, M, K,) i. e. amplification, because it changes the aor. from the strait time, which is the present, to the ample time, which is the future; (Mughnee voce **سَس** [q. v.];) i. e., denoting **تَنْفِيسٌ** with respect to that which has not yet happened; (Sb, S, K;) and postponement; (M;) and is used in terrifying and threatening and promising; (IDrd, K;) or it is a word denoting promising or threatening: (M, K;) it is *syn. with سَس* accord. to some, or has a larger meaning than this latter accord. to others. (Mughnee.) You say, **سَوْفُ أَفْعَلُ** [*I will do such a thing*]. (Sb, S.) And one may not introduce a separating word between it and its verb, [except in a case mentioned in what follows,] because it occupies the place of the **س** in **سَيَفْعَلُ** [&c.]. (Sb, S.) [But] it is distinct from **سَس** by its [sometimes] having **ل** prefixed to it; as in [the phrase in the Kur xciii. 5], **وَلَسَوْفَ يُعْطِيكَ**, **رَبُّكَ قَتَرَضَى** [*And thy Lord will give thee, and thou wilt be well pleased*]: (Mughnee:) in this phrase, [however,] the **ل** is [considered as] pre-