

fixed to the verb, not to the participle: (M:) or the phrase is elliptical, for **لَأَنْتَ سَوْفَ يُعْطِيكَ**. (Bd.)

And it is distinct from **س** 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 أُدْرِي وَسَوْفَ إِخَالُ أُدْرِي**
* **أَقَوْمُ آلِ حِصْنِ أَمْرٍ نِسَاءً**

[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 تَيْتًا عَنَاءً**

[Verily **سَوْف** and verily **تَيْت** are a nearness]: but one reading is **إِنَّ لَوًّا**; and another, **إِنَّ تَيْتًا**; and there is no such reading as **سَوْفًا**. (O, TA.) One says also, **فَلَانٌ يَقْتَاتُ السَّوْفَ** [lit. Such a one feeds upon the word **سَوْف**]; 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 **سَوْف**]. (A, TA.) — In the following verse of Ibn-Muḥbil, cited by Sb,

- * **لَوْ سَاوَفْتَنَا بِسَوْفٍ مِنْ تَحِيَّتِهَا**
* **سَوْفَ الْعَيُوفِ لِرَاحِ الرِّكْبِ قَدْ قَبَعَا**

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

سَيْفَةٌ: see **مَسَافَةٌ**, in two places.

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

سَوَافٍ and **سَوَافٍ**; with damm accord. to Aḡ, and so, he says, all the names of diseases, as **نَحَازٌ** and **دُكَاعٌ** and **قَلَابٌ** and **خَمَالٌ** [&c.]; accord. to AA, not so, but with fet-ḥ, and in like manner said 'Omárah Ibn-'Aḳeel; (S;) or none relates it with fet-ḥ 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 الْبَالِ سَوَافٍ** [or **سَوَافٍ**] *Death [or a murrain] happened among the cattle.* (S.)

مَسَافٍ The nose: because one smells (**يَسَافٍ**, K, i. e. **يُشَمُّ**, TA) with it: (K:) so in the Moḥeet. (TA.) — See also **مَسَافَةٌ**, in two places.

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

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

مَسَافَةٌ [properly *A place of smelling*: — and hence,] † *Distance*: (S, K, TA;) and † **مَسَافٍ** and † **سَيْفَةٌ** signify the same in this sense [or in others here following]: (K:) [*a space, or tract, or an extent, over which one journeys*: 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*] **مَعَاذَةٌ**: (M:) said to be from **سَافٍ** 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: (Mḡb:) 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. **مَسَاوِفٌ** (A, TA) and **مَسَافَاتٌ**. (Mḡb.) One says, **كَمْ سَيْفَتِهَا** † [*How long is the distance, or how much is the extent, of this land?*]. (TA.) And **بَيْنَهُمْ مَسَافَةٌ بَعِيدَةٌ** † [*Between them is a far-extending distance or space*]. (Mḡb.) And **بَيْنَنَا مَسَافَةٌ عِشْرِينَ يَوْمًا** † [*Between us is the distance, or space, of twenty days*]. (TA.) — In the following saying of Dhur-Rummeh, it is doubly tropical:

- * **وَأَبْعَدُهُمْ مَسَافَةَ غَوْرِ عَقْلٍ**
* **إِذَا مَا الْأَمْرُ ذُو الشُّبُهَاتِ 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.)

مُسَوِّقٌ 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 **س**, 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 **س**, A well (**رَكِيَّةٌ**) of which one says, *Water will be found* (**سَوْفَ يُوْجَدُ**) in it: or of which the water is smelt (**يَسَافُ**), and disliked, and loathed. (Ibn-'Abbád, Z, K.) — And, without **س**, *Very patient or enduring*. (TA.)

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

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

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

سوق

1. **سَاقٌ** **الْمَاشِيَةِ** (S, K,) or **النَّعَمِ**, (Mgh,) or **الدَّابَّةِ**, (Mḡb,) aor. **يُسَوِّقُ**, (S, Mgh, Mḡb,) inf. n. **سَوَّقٌ** (S, Mgh, Mḡb, K) and **سَيَّاقٌ**, (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 **سَحَابٌ**, (TA, [but this I have not found elsewhere, and I doubt its correctness,]) and **سَيَّاقَةٌ** and **مَسَاقٌ**, (O, K, TA,) *He drove the cattle [or the beast]; he urged the cattle [or the beast] to go*; (Mgh;) and † **اسْتَأْفَا** signifies the same, (S, K,) as also † **اسَاقَهَا**, and † **سَوَّقَهَا**; (TA;) or **تَسَوَّقِي**, the inf. n. [of this last], signifies the *driving well*: (KL:) [and accord. to Freytag, † **استساق**, followed by an accus., signifies the same as **سَاقٌ** 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** **يُسَوِّقُ النَّاسَ بَعْصَاهُ** [properly rendered *The resurrection, or the hour thereof, shall not come to pass until a man come forth from the tribe of Kahtán 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 الْقَدْرُ إِنِّي مَا قَدَّرَ 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 **إِنِّي سَاقٌ** **الْمَرْأَةَ مَهْرَهَا**, (K,) or **صَدَاقَهَا**, (S, Mḡb,) inf. n. **سَيَّاقٌ**; (TA;) and † **اسَاقَهَا**; (Mḡb, K;) † *He sent to the woman her dowry*; (K, TA;) or *conveyed it, or caused it to be conveyed, to her*; (Mḡb;) though consisting of dirhems or deenárs; because the dowry, with the Arabs, originally consisted of camels, which are driven. (TA.) And hence, **مَا سَعَتِ إِتْيَاهَا**, meaning † *What didst thou give her as her dowry?* occurring in a trad.; or, as some related it, **مَا سَعَتِ 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,] **سَاقَتِ الرِّيحُ السَّحَابَ** † [*The wind drove along the clouds*]. (S,* TA.) — [And **سَاقَ الْحَدِيثَ**, inf. n. **سَيَّاقٌ** and **سَوَّقٌ** and **مَسَاقٌ**, † *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 **إِنِّكَ يَسَاقُ الْحَدِيثَ** † [*To thee as its object the narrative, or discourse, is carried on*]. (TA.) And **كَلَامٌ مَسَافَةٌ إِلَى كَذَا** † [*Speech whereof the*