

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

سَفَنُ : see مِسْفَنُ.

سَفَنُ and مِسْفَنُ.

سَفَنُ and مِسْفَنُ : see arts. سَفَنُ and مِسْفَنُ.

سفه

1. سَفَهُ, (S, MA, Mṣb,) aor. ʔ; (Mṣb;) and سَفَاهَ, [aor. ʔ;] (S, Mṣb;) inf. n. سَفَاهَةٌ and سَفَاهَةٌ (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 سَفِيهٌ*; (S, TA;) [i. e.] *he was*, or *became, unwise, witless, or destitute of wisdom or understanding, or [rather] lightwitted.* (MA.) — The phrase سَفَهُ نَفْسَهُ, [of which an instance occurs in the Kur ii. 124, and] to which وَفَى أَمْرَهُ and بَطِرَ عَيْشَهُ and أَلِمَ بَطْنَهُ and رَأَيْتُ رَأْيَهُ and رَشِدَ أَمْرَهُ 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 سَفَهُ نَفْسَهُ [he made himself, or his mind, lightwitted, &c.]: so say the Baṣrees and Ks; and it is allowable with them to make this accus. to precede [the verb]; like as it is allowable to say, غَلَامَةٌ ضَرَبَ زَيْدٌ, (S, TA:) accord. to the K, the verb thus used has three forms; (TA;) you say سَفَهُ نَفْسَهُ and رَأَيْتُ, (K, TA,) and حَمَلَهُ, (TA,) and سَفَهُ, and سَفَهُ, meaning حَمَلَهُ عَلَى السَّفَهِ [which is virtually the same as سَفَهُ 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 سَفَهُ* [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 سَفَهُ نَفْسَهُ by AO: (TA:) or this means *he held himself in mean, or light, estimation*; (MA, and Ksh and Bḍ in ii. 124;) and *rendered himself low, base, or contemptible*: (Bḍ ibid. :) but Lh says that سَفَهُ نَفْسَهُ, with kesr [to the ف], inf. n. سَفَهُ and سَفَاهَةٌ and سَفَاهَةٌ, means حَمَلَهُ عَلَى السَّفَهِ [or حَمَلَهَا], and is the approved form, and that some say سَفَهُ, which is rare: and accord. to J and others, (TA,) when they say سَفَهُ نَفْسَهُ, and رَأَيْتُ, 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 سَفَهُ نَفْسَهُ became transferred from the

نفس to the possessor thereof, what followed the verb became an explicative, to indicate that the سَفَهُ [or lightwittedness, &c.,] was therein; and by rule it should be سَفَهُ 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 طَبِيتُ بِهِ نَفْسًا, and ضَعُفْتُ بِهِ ذَرْعًا, meaning طَبِيتُ نَفْسِي بِهِ and ضَاعَ ذَرْعِي بِهِ (S, TA:) 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 مِنْ سَفَهُ نَفْسَهُ in the Kur [ii. 124] means إِلَّا مِنْ سَفَهُ فِي نَفْسِهِ [but *he who is lightwitted, &c., in his mind*], i. e., who becomes سَفِيهٌ; [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 مِنْ جَهْلٍ نَفْسَهُ, i. e., *but he who is [ignorant or silly or foolish or] unreflecting in his mind*: and in like manner, سَفَهُ رَأْيَهُ means جَهْلَهُ [i. e. *he was ignorant, &c., in his judgment, or opinion*]; and *his judgment, or opinion, was unsound, without rectitude*: and سَفَهُ نَفْسَهُ signifies also *he lost himself, or his own soul.* (TA.) سَفَهُ الْحَقُّ is likewise expl. as meaning سَفَهُ الْحَقُّ [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, سَفِهْتُ جَهْلَ الْحَقِّ زَيْدًا meaning زَيْدًا سَفِهْتُ [I pronounced Zeyd lightwitted, &c.]: or the meaning is جَهْلَ 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. غَمِط.) See also 2. — سَفَهُ عَلَيْهِ signifies جَهْلٌ [i. e., when thus trans. by means of عَلَى, *He feigned ignorance to him*]; as also سَفَهُ, (K, TA,) and سَفَاهَهُ. (K.) — And سَفِهْتُ نَصِيْبِي [and it is implied in the K that one says سَفِهْتُ نَصِيْبِي also, but only the former is authorized by the TA,] *I forgot my share, or portion.* (Th, K, TA.) — And سَفَهُ صَاحِبَهُ, aor. ʔ, *He overcame his companion in what is termed سَفَاهَةٌ* [inf. n. of S, q. v.]. (K.) You say, سَفَاهَهُ. (TA.) — سَفِهْتُ الطَّعْنَ, (JK, K, TA,) inf. n. سَفَهُ, (TA,) † *The spear-wound, or the like, emitted blood which came from it quickly* (JK, K, TA) and *dried up* [وَجَفَّ [in the TK وَخَفَّ]]: (K, TA:) so in the A. (TA.) — سَفَهُ الشَّرَابَ, (S, K,) inf. n. سَفَهُ, (TA,) *He drank much of the beverage, or wine, without having his thirst satisfied thereby.* (S, K, TA.) See also 3. And سَفَهُ الْمَاءَ † *He drank the water immoderately.*

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

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

3. سَافَهُ, (S, MA, K,) inf. n. مُسَافَةٌ, (S, KL,) *He acted [in a lightwitted manner,] foolishly, or ignorantly, with him*; (MA, KL;) *showed lightness, levity, weakness of mind, and lack of حِمْلٌ [or gravity, &c.], with him.* (KL.) You say, سَافَهُ فُسْفَهُ: see 1, near the end of the paragraph. [سَافَهُ 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. سَافَهُ: whence the prov., سَفِيهٌ لَمْ يَجِدْ مُسَافِيًا [A lightwitted person found not a reviler, or mutual reviler]; (K, TA;) mentioned in the S. (TA.) [See also 5. — سَافَهُ الدَّنَّ, (S, K,) or الوَطْبُ, (S,) + *He sat with (فَاعَدَ) the دَنُّ [or wine-jar], (S, K,) or the وَطْبُ [or milk-skin], (S,) and drank from it while after while.* (S, K.) And سَافَهُ الشَّرَابَ † *He exceeded the due bounds in respect of the beverage, or wine, drinking it without measure*; (K, TA;) as also سَفِيهَهُ. (K.) And سَافَهُ الْمَاءَ † *I drank the water immoderately, (Lh, TA,) or without measure.* (A, TA.) [See also 1, near the end of the paragraph.] — And سَافَتِ النَّاقَةُ 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. أَسْفَهْتُهُ *I found him to be سَفِيهٌ* [i. e. *lightwitted, &c.*]. (TA. [There said to be tropical; but I see not why.]) — أَسْفَهَكَ اللَّهُ الشَّرَابَ + *May God make thee to drink of the beverage, or wine, without having thy thirst satisfied thereby*: or اللَّهُ أَسْفَهَهُ اللَّهُ *God made him, or may God make him, to drink without having his thirst satisfied*: (S, accord. to different copies:) or اللَّهُ فَلَانًا *God made, or may God make, such a one to drink much water.* (TA.)

5. تَسْفِهَتِ الرِّيَّاحُ *The winds became in a state of commotion.* (TA.) — تَسْفِهَتِ الرِّيْحُ الشَّجَرَ — تَسْفِهَتِ الرِّيْحُ الشَّجَرَ, (S,) or الغُصُونَ, (K, TA,) and تَسْفِهَتِ الرِّيْحُ الغُصُونَ, (Ham p. 359,) *The wind made the trees, (S,) or the branches, (K,) to bend, or incline*: (S, K:) and *put the branches in motion*: (K,