

and Ham ubi supra:) or ruffled, and put in motion, the branches. (TA. [There said to be tropical: but see what is said of the primary signification of سَفَه, below.]) — [Hence,] it is said in a prov., فَرَارَةٌ تَسْفَتْ قَرَارَةً A lamb, or kid, made a sheep, or goat, to incline [to silly behaviour]: applied to the old whom the young incites to lightwittedness (السَفَه) and levity. (Meyd. [See also a similar prov. in Freytag's Arab. Prov., ii. 253.]) — تسفه عن ماله He deluded him, or beguiled him, of his property. (S, K.) — تسفه عليه He acted with سَفَاهَةٌ [i. e. lightwittedness, &c.], or foolishly, towards him. (MA.) — And تسفهت عليه signifies أسفته [as meaning I reviled him]. (S.) [See also 3.]

6. تسافه عليه: see 1, in the last quarter of the paragraph. — [And تسافوا 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 أشداقها, in a verse of Khalaf Ibn-Is-hāk El-Bahrānee, [describing swift camels,] means Their sides of the mouth casting forth their foam, one at another: like the saying of El-Jarmee,

تَسَافَهُ أَشْدَاقُهَا بِاللِّغَامِ

[Their sides of the mouth casting forth the foam, one at another]. (TA. [تسافه, there written without any syll. signs, is app. thus, (for تَسَافَهُ) not تَسَافَهُ.])

سَفَهَ, (S, TA,) as also سَفَاهَةٌ and سَفَاهٌ, (TA,) [all mentioned as inf. ns. in the first paragraph of this art.,] primarily signifies خَفَّةٌ [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 حَمَلٌ; (S, K, TA;) [i. e.] خَفَّةٌ [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 حَمَلٌ is described by the terms خَفَّةٌ and عَجَلٌ, like as حَمَلٌ is described by the term ثَقَلٌ]; and slenderness, shallowness, or weakness, of judgment; qualities which deficiency of intellect, or understanding, necessarily involves: (Bd in ii. 12, in explanation of سَفَهَ:) or خَفَّةٌ حَمَلٌ [i. e. slightness of gravity or staidness or sedateness or calmness &c.]: or جهلٌ [i. e. ignorance, or silliness or foolishness]: (K, TA:) all of which explanations are nearly alike: (TA:) or سَفَهَ 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.)

سَفَاهٌ: see the next preceding paragraph.

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

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.) Dhur-Rummeh says,

عَلَى ظَهْرِ مَقْلَابٍ سَفِيهِهِ 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, جَدِيلُهَا is here put in the place of سَفِيهِهِ.) And one says also نَاقَةٌ سَفِيهَةٌ الزَّيْمَارِ (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; (Mujāhid, K, TA;) weak; foolish, stupid, unsound in intellect or understanding, dull therein, or having little, or no, intellect, or understanding; (Mujāhid, TA;) and سَفَاهٌ, also, [which is syn. with سَفِيهٌ in all the senses mentioned above,] is expl. by IAqr as having this last meaning of foolish, stupid, &c.: (TA:) the fem. is سَفِيهَةٌ: (Msb, K:) and the pl. of the masc., (K,) or of the masc. and fem., (Msb, TA,) is سَفَاهَاتٌ, (Msb, K, TA,) and of both, سَفَاهَاتٌ, and of the fem., سَفَاهَاتٌ also and سَفَاهَاتٌ and سَفَاهَاتٌ. (K, TA.) In the Kur ii. 282, سَفِيهًا means, accord. to Ibn-'Arafah, 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 صَغِيرٌ [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-Rāghib, denotes سَفَهَ in respect of worldly matters: in the Kur lxxii. 4, سَفِيهًا denotes سَفَهَ in religion. (TA.) In the Kur iv. 4, the pl. السَفَاهَاتِ 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 السَفَاهَاتِ: (Lh, TA:) Az, also, says that a woman is termed سَفِيهَةٌ because of the weakness 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.) — ثَوْبٌ سَفِيهٌ † A garment, or piece of cloth, badly woven; thin, flimsy, unsubstantial, or scanty in the yarn. (K, TA.)

سَفَاهَةٌ: see سَفَهَ.

سَفَاهٌ: see سَفِيهٌ. — Also, applied to a man, † Vehemently thirsty: and so سَاهِفٌ. (Az, TA.)

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

طَعَامٌ مَسْفَهَةٌ, (K, TA, in the CK [erroneously] مَسْفَهَةٌ,) as also مَسْفَهَةٌ, (TA,) † Food that incites [in the CK يَتَعَبُ is erroneously put for يَبْعَثُ to the drinking of much water. (IAqr, K, TA.)

مَسْفَهَةٌ act. part. n. of 3, q. v.

سفي and سفو

1. سَفَا, (S, M,) aor. يَسْفُو, inf. n. سَفْوٌ, (S, TA,) like عَفُو, (TA,) or سَفُو, (so accord. to a copy of the M,) He was quick, or swift, in walking, or going, and in flying. (S, M.) — سَفَتِ الرِّيحُ التُّرَابَ, (S, M, Mgh, K,) aor. تَسْفِي, (S, K,) inf. n. سَفْيٌ, (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 † أَسْفَتْ, (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] IAqr mentions سَفَتِ الرِّيحُ and أَسْفَتْ, [as syn.,] but [in a sense to be expl. hereafter,] not making either of them trans.: (M:) [and † سَأَفَتْ سَفَاتِ الرِّيحِ occurs in the M and L in art. سَف: and تَسْفِي بِهِ, relating to the wind and the dust, also occurs; the ب being redundant, or added because the verb implies the meaning of رَمَتْ [which is trans. by means of ب]. (Mgh.) — And سَفَتِ الرِّيحُ The wind blew; as also † أَسْفَتْ. (IAqr, TA.) And سَفَتَ عَلَيْهِ الرِّيحُ [The winds blew upon him, or it]. (Z, TA.) — And سَفَى التُّرَابَ, aor. يَسْفِي, [The dust, or earth, poured down,] the verb being intrans. as well as trans. (Ham p. 454. [It is there indicated that the meaning is إِنْهَالٌ.]) — سَفَى: see سَفَا, below. — سَفِيَتْ يَدُهُ His hand became much cracked, or chapped, (K, TA,) in consequence of work. (TA.) — And سَفَى, [aor. يَسْفِي,] inf. n. سَفَا and سَفَاهٌ, He was, or became, lightwitted; or unwise, witless, or destitute of wisdom or understanding; i. q. سَفَهَ, inf. n. سَفَهٌ and سَفَاهٌ; (M, K;) as also † أسفى. (Az, K.)

3. سَأَفَاهُ, (S, K,) inf. n. مَسَافَاهٌ and سَأَفَاهٌ, i. q. سَأَفَاهٌ [He acted in a lightwitted manner, foolishly, or ignorantly, with him]. (S, K.) — And He treated him medically, or curatively: (K:) from سَفَاهٌ. (TA. [But see سَفَاهٌ, below.]

4. أسفى He took for himself a mule such as is termed سَفْوَاهٌ, i. e. quick [&c.]. (K.) — أَسْفَتْ said of the wind, intrans. and trans.: see 1, in two places. — أسفى said of corn, It became rough, or coarse, in the extremities [or ann] of its ears. (S, K.) — أَسْفَتْ said of بهي [or barley-grass], It let fall its سَفَا [or prickles, or awn, or extremities]. (M, K.) — And أسفى said of a man, He took the prickles [or awn or extremities] of the بهي [or barley-grass]. (TA.) — Also, said of a man, He removed dust, or earth, (سَفَا, TA) from one place to another.