fixed to the verb, not to the particle: (M:) or the phrase is elliptical, for لَأَنْتَ سَوْفَ يُعْطِيكَ. (Bḍ.) And it is distinct from سَ 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 أَدْرِى وَسَوْفَ إِخَالُ أَدْرِى *
* أَقَوْمٌ آلُ حِصْنٍ أَمْ نِسَاءُ *

[*And I know not, but I shall, I think, know, whether the family of Ḥiṣn 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, Ḳ.) IDrd cites as an ex.,

* إِنَّ سَوْفًا وَإِنَّ لَيْتًا عَنَاءُ *

[*Verily* سَوْفَ *and verily* لَيْتَ *are a weariness*]: but one reading is إِنَّ لَوًّا; and another, إِنَّ لَيْتًا وإِنَّ لَوًّا; and there is no such reading as إِنَّ سَوْفًا. (O, TA.) One says also, فُلَانٌ يَقْتَاتُ السَّوْفَ [lit. *Such a one feeds upon the word* سَوْفَ]; meaning ‡ *Such a one lives by means of things hoped for:* (Ṣ, Ḳ, TA:) and in like manner, مَا قُوتُهُ إِلَّا السَّوْفُ [lit. *His food is not anything but, or other than, the word* سَوْفَ]. (A, TA.) — In the following verse of Ibn-Muḳbil, cited by Sb,

* لَوْ سَاوَفَتْنَا ▼ بِسَوْفٍ مِنْ تَحِيَّتِهَا *
* سَوْفَ العُيُوفِ لَرَاحَ الرَّكْبُ قَدْ قَنِعَا *

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

سِيفَةٌ: see مَسَافَةٌ, in two places.

سَوَافٌ The [*cucumber commonly called*] قِثَّاء [q. v.]: (M, Ḳ, TA:) so says AḤn, (M, TA,) on the authority of Eṭ-Ṭoosee. (TA.) — See also what next follows.

سُوَافٌ and ▼ سَوَافٌ; with ḍamm accord. to Aṣ, and so, he says, all the names of diseases, as نُحَازٌ and دُكَاعٌ and قُلَابٌ and حُمَالٌ [&c.]; accord. to AA, not so, but with fet-ḥ, and in like manner said 'Omárah Ibn-'Aḳeel; (Ṣ;) or none relates it with fet-ḥ except AA, and his relation is nought; (IB;) *Disease of cattle*, and *death thereof:* (Ṣ:) 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:* (Ḳ:) and the former, *disease of camels;* (AḤn, M, Ḳ;) and so the latter. (Ḳ.) One says, وَقَعَ فِى المَالِ سُوَافٌ [or سَوَافٌ] *Death* [or *a murrain*] *happened among the cattle.* (Ṣ.)

مَسَافٌ The *nose:* because one smells (يُسَافُ, Ḳ, i. e. يُشَمُّ, TA) with it: (Ḳ:) so in the Moḥeeṭ. (TA.) — See also مَسَافَةٌ, in two places.

مُسَافٌ A child *taken from his parents by death:* see 4. (Ibn-'Abbád, Ḳ.)

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

مَسَافَةٌ [properly *A place of smelling:* — and hence,] ‡ *Distance;* (Ṣ, Ḳ, TA;) and ▼ مَسَافٌ and ▼ سِيفَةٌ signify the same in this sense [or in others here following]: (Ḳ:) [*a space*, or *tract*, or *an extent, over which one journeys:*] *a far-extending tract that one traverses:* 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*] مَفَازَة: (M:) said to be from سَافَ الشَّىْءَ 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: (Mṣb:) or because the guide, when he is in a desert, (Ṣ, M, Ḳ,) and has lost his way therein, (M,) smells its dust, (Ṣ, M, Ḳ,) in order that he may know, (Ṣ, Ḳ,) or and thus knows, (M,) whether he be in the right way, (Ṣ, M, Ḳ,) or not: (Ṣ, Ḳ:) 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:" (Ṣ, Ḳ:) pl. مَسَافٍ (A, TA) and مَسَافَاتٌ. (Mṣb.) One says, كَمْ مَسَافَةُ هٰذِهِ الأَرْضِ and ▼ مَسَافُهَا and ▼ سِيفَتُهَا ‡ [*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*]. (Mṣb.) And بَيْنَنَا مَسَافَةُ عِشْرِينَ يَوْمًا ‡ [*Between us is the distance*, or *space, of twenty days*]. (TA.) — In the following saying of Dhu-r-Rummeh, it is doubly tropical:

* وَأَبْعَدُهُمْ مَسَافَةَ غَوْرِ عَقْلٍ *
* إِذَا مَا الأَمْرُ ذُو الشُّبُهَاتِ عَالَا *

‡ ‡ [*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.)

مُسَوِّفٌ One *who does what he will*, [*as though he said time after time* سَوْفَ أَفْعَلُ,] *whom no one will make to turn back.* (Ḳ.) — And, with ō, 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 ō, A well (رَكِيَّةٌ) *of which one says, Water will be found* (سَوْفَ يُوجَدُ) *in it:* or *of which the water is smelt* (يُسَافُ), *and disliked, and loathed.* (Ibn-'Abbád, Z, Ḳ.) — And, without ō, *Very patient* or *enduring.* (TA.)

مُسْتَافٌ *A place of smelling*, or *that is smelt.* (O, Ḳ.)

مِسْيَافٌ A mother *having lost her child by death:* see 4. (Ibn-'Abbád, Ḳ.)

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

سوق

١. سَاقَ المَاشِيَةَ, (Ṣ, Ḳ,) or النَّعَمَ, (Mgh,) or الدَّابَّةَ, (Mṣb,) aor. يَسُوقُ, (Ṣ, Mgh, Mṣb,) inf. n. سَوْقٌ (Ṣ, Mgh, Mṣb, Ḳ) and سِيَاقٌ, (Ṣ, [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 سَيَاقٌ, like سَحَابٌ, (TA, [but this I have not found elsewhere, and I doubt its correctness,]) and سِيَاقَةٌ and مَسَاقٌ, (O, Ḳ, TA,) *He drove the cattle* [or *the beast*]; *he urged the cattle* [or *the beast*] *to go;* (Mgh;) and ▼ استاقها signifies the same, (Ṣ, Ḳ,) as also ▼ اساقها, and ▼ سوّقها; (TA;) or تَسْوِيقٌ, the inf. n. [of this last], signifies the *driving well:* (KL:) [and accord. to Freytag, ▼ استساق, followed by an accus., signifies the same as سَاقَ as expl. above; but for this he names no authority.] Hence, in the Ḳur [lxxv. 30], إِلَى رَبِّكَ يَوْمَئِذٍ المَسَاقُ (TA) i. e. *To thy Lord*, and his judgment, *on that day, shall be the driving.* (Bḍ, Jel.) And the saying, in a trad., لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ [properly rendered *The resurrection*, or *the hour thereof, shall not come to pass until a man come forth from* the tribe of *Ḳaḥṭán 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 عَلَىَّ فُلَانًا † *He urged such a one to intercede for him with me.*] — [Hence also,] سَاقَهُ القَدَرُ إِلَى مَا قُدِّرَ 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 سَاقَ إِلَى المَرْأَةِ مَهْرَهَا, (Ḳ,) or صَدَاقَهَا, (Ṣ, Mṣb,) inf. n. سِيَاقٌ; (TA;) and ▼ اساقهُ; (Mṣb, Ḳ;) ‡ *He sent to the woman her dowry;* (Ḳ, TA;) or *conveyed it*, or *caused it to be conveyed, to her;* (Mṣb;) though consisting of dirhems or deenárs; because the dowry, with the Arabs, originally consisted of camels, which are driven. (TA.) And hence, مَا سُقْتَ إِلَيْهَا, meaning ‡ *What didst thou give her as her dowry?* occurring in a trad.; or, as some related it, مَا سُقْتَ مِنْهَا, i. e. *What didst thou give for her*, or *in exchange for her?* (TA.) And سَاقَ إِلَيْهِ الشَّىْءَ † [*He made*, or *caused, the thing to go, pass*, or *be conveyed* or *transmitted, to him; he sent to him the thing*]. (M and Ḳ in art. اتى.) And سَاقَ إِلَيْهِ خَيْرًا ‡ [*He caused good*, or *good fortune, to betide him*]. (TA.) And سَاقَ لِأَرْضِهِ أَتِيًّا † [*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*]. (Ṣ,* TA.) — [And سَاقَ الحَدِيثَ, inf. n. سِيَاقٌ and سَوْقٌ and مَسَاقٌ, ‡ *He carried on the narrative*, or *discourse.*] You say, فُلَانٌ يَسُوقُ الحَدِيثَ أَحْسَنَ سِيَاقٍ ‡ [*Such a one carries on the narrative*, or *discourse, in the best manner of doing so*]. (Mgh, TA.) And إِلَيْكَ يُسَاقُ الحَدِيثُ ‡ [*To thee* as its object *the narrative*, or *discourse, is carried on*]. (TA.) And كَلَامٌ مَسَاقُهُ إِلَى كَذَا ‡ [*Speech whereof the*