[Neither on or عدل shall be accepted from him], (S, M, O, Mab, ) by صُرف is meant repentance; (S, M, O, Msb, K;) and by عدل, ransom: (M, Msb, K:) or by the former, art, or artifice, or cunning; (Yoo, S, M, O, K;) and by the latter, ransom: (M:) or by the former, acquisition of gain; and by the latter, ransom: (K:) or by the former, a supererogatory act; (A'Obeyd, M, O, K;) and by the latter, an obligatory act: (A'Obeyd, M, K:) or vice versa: (K:) or by the former, weight; and by the latter, measure: (M, O, K:) or by the former, deviation; and by the latter, a right, or direct, course: (IAar, M :) or by the former, مَا يُتَصَرَّفُ فِيهِ [app. meaning an evasive artifice]; and by the latter, a like: (Th, M:) or by the former, value, or price; and by the latter, a like; the saying originally relating to the bloodwit (الدّية): one says, أَمْرُ يَقْبَلُوا مِنْهُمْ صَوْفًا وَلَا عَدْلًا, i. e. They did not accept from them a bloodwit, nor did they slay one man for him, of their people, who had been slain; but they required from them more than that; for the Arabs used [often] to slay two men, and three, for one man; when they slew a man for a man, that was العدل with them; and when they took a bloodwit, having turned from the blood to another thing, that was صُرُف, i. e. then the saying : صُرُف then the saying was applied in relation to anything, so as to be proverbially used in the case of him who was to render more than was incumbent on him: it has also been said that by صَرْف is meant [in the saying cited above] something additional, or in excess; but this is nought. (M.)

: see its dual in the next preceding paragraph, near the middle. = Also Pure, unmixed, or free from admixture; (S, M, Mgh, O, Msb, K;) applied to wine, (S, M, O, Msb, K,) or beverage, as meaning unmixed, (S, M, O, Msh,) and so v مُصْرُوفٌ (O, K,) and to other things, (K,) to blood, and to phlegm, (TA,) and to anything (M, Msb) as meaning free from turbid foulnesses : (Mgh, M ,b :) and أَسْرِيفُ likewise signifies anything having in it no admixture. (TA.) And A certain dye, (Msb.,) a red dye, (S, O, K,) with which the thongs, or straps, of sandals are dyed, (S, O,) or with which the hide is dyed: (Msb:) or a certain red thing with which the hide is tanned (يَدْبَعُ [perhaps a mistranscription for [يُصْبُغُ]). (So in a copy of the M.)

One of the Mansions of the Moon; [the Twelfth Mansion; ] a single very bright star, [\$ of Leo,] (S, O, K, and Kzw in his Descr. of the Mansions of the Moon,) by which are some small evanescent stars; (Kzw;) over against, , so in my copies of the S,) or following, (O, K and Kzw ubi supra,) الزبرة; (S, O, K, Kzw ;) [i. e.] it is a single star behind the of the Lion; (M;) it is on the hinder part of the tail (دُنْب) of the Lion; [wherefore it is called by our astronomers Deneb; ] and is also called the , which means the sheath of the penis, of the Lion: (Kzw in his Descr. of Leo: [in the S and O, erroneously, "the كُلُب of the Lion:"]) [it (O, K:) or it is the [sort of dates called]

rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 8th of Sept., O. S.; and set aurorally on the 9th of March: Ibn-Kunáseh says, (M,) it is because of the turning away of the cold (S, M, O, K) from the heat, (M,) and the coming of the heat, (S, O,) accord. to the [O and] K at its rising, but [as] IB says, correctly because of the turning away of the heat [at its rising], and the coming of the cold: (TA:) [i. e., correctly, ] it is thus called because of the turning away of the cold at its setting in the early mornings, and the turning away of the heat at its rising from beneath the rays of the sun in the early mornings: (Kzw in his Descr. of Leo:) when it rises before the dawn, that is the beginning of autumn; and when it sets with the rising of the dawn, that is the beginning of spring. نَابُ الدَّهْرِ الَّذِي [called] الصَّرْفَةُ (M.) [Hence, نَابُ الدَّهْرِ الَّذَى يَفْتَرُّ (Ibn-'Abbád, O, K,) or رَفْتَرُّ [The dog-tooth of time, or fortune, which it shows smiling]: for when الصرفة rises, [a mistake for "sets, aurorally,"] the blossoms come forth and the herbage attains its full height: (M and K in art. فر:) in the T it is said that الصَّرْفَة is called by the Arabs نَابُ الدَّهْرِ [the dog-tooth of لِأَنَّهُ يَفْتَرُّ عَنِ البَرْدِ وَعَنِ الحَرَّ فِي [time, or fortune, i. e. because it smiles revealing (the advent of) the cold and (that of) the heat, in its two states (of auroral rising and setting)]. (TA.) also signifies A certain hind of bead (خرزة); (Lh, S, M, O, K;) mentioned among those by means of which men are captivated, or fascinated, or restrained by women from other women; (S, O, K;\*) or by means of which men are conciliated, so as to be turned thereby from their ways of acting or conduct or the like. (Lh, M.) And A bow having upon it a black mark or spot (اثَامَةُ سُودَاً), the arrows of which, when they are shot, will not hit the object of aim. (O, K.) And one says, حَلَبْتُ النَّاقَةَ صَوْقَةً , meaning I milked the she-camel in the early morning, between dawn and sunrise, and then left her until the like time of the morrow. (O, K...)

Death; (M, K;) a name of death. (IAar, O.) = And صَرْفَان signifies Lead; syn. رَصَاصُ : (Ṣ, Mṣb, Ķ:) or رَصَاصُ [q. v.]: (M:) and (Ķ) accord. to Ibn-'Abbád, (O,) copper; syn. نُحَاسُ. (O, K.) = And A sort of dates; (S, M, O, Msb;) a heavy sort of dates: (K:) n. un. with 5: (M:) AHn says, (M, O,) on the authority of certain of the Arabs, (O,) that the صَوْفَانَة is a red date, like the صَوْفَانَة (M, O, Msb,) but (M, O) hard to be chewed, (M, O, K,) tough, (M, O,) and the heaviest of all dates: (M, O, Mab:) persons having households and slaves and hired men provide it, because of its satisfying in the O, referring لجراتها quality, (O, K, [but for الجراتها to the n. un., and لَجْزَاتَها in copies of the K, and in the CK, I read الجزائها, which is evidently the right reading, and agrees with what here follows,]) and its standing in great stead:

[q. v.]: (K:) AHn says, En-Nowshajánee told me that the صَرْفَانَة [called] in El-Hijáz, and in like manner its palm-tree. (O.) مَرْفَانَةٌ رِبْعِيَّهُ تُصْرَمُ بِالصَّيْفِ وَتُؤْكَلُ بِالشَّتِيَّةُ of their proverbs [expl. in art. ربع]. (AHn,

A camel of a certain excellent sort; (M, O, K;) a rel. n.: (O, K:) or it is correctly with s; (O, • Ķ;) i. e. صَدَفِيًّ [q. v.]: (O:) some say that it is with ; and this is the right. (M.)

A she-camel that makes a grating, or creaking, sound with her tushes, or canine teeth. (S, O, K.)

inf. n. of 1 in the senses expl. in the last sentence but one of the first paragraph [q. v.]. (Ṣ, M, &c.) = See also صرف. \_ Applied to milk, (Ṣ, M, O, Ķ,) Just milked; (Ķ;) brought away from the udder while hot, (S, M, O,) when milhed. (S, O.) \_ Also Dry \_\_\_ for palmbranches]: n. un. with 5: (AHn, M:) [i. e.] signifies a dry سُعِفَة (K.) And AHn says, (M, O,) in one place, (M,) الصريف signifies, (M, O, K,) as some assert, (O,) What has become dry, of trees; (M, O, K;) like الضَّريعُ; (M;) called in Pers. حُدُخُوش, (so in copies of the K, in the CK, خُدُخُوش, and in the O [all app. mistranscriptions, for I find nothing like them in Pers. except partially, i. e. meaning "dry," like خُوش and also called [in Arabic] القَفْلَة [the tree that has become dry]. (O.) [See also صُرِيع, with the unpointed ص.] = Also Silver: so in a verse cited voce (page 107, third col.): (ISk, S, O:) or pure silver. (K.) = See also the next paragraph.

see the next preceding paragraph. Also A thin, round cake of bread; syn. زقاقة : pl. and [coll. gen. n.] \* صَرِيفٌ \* and صَرَافٌ and صَرَافٌ

a , (Ş, O, K,) a صَرِيفُونُ Wine of حَمْرٌ صَرِيفِيَّةُ place, (S, O,) i. c. a town, (O,) in El-'Irák, (S, O,) in the Sawad of El-'Irak near 'Okbara; (O, TA;) not, as it is implied in the K, from another of the same name in Wasit: (TA:) or, as some say, wine just taken from the دُنّ [or jar]; like [as one says] لَبُنْ صَرِيفٌ (O, K.)

. صَارِفٌ see : صَرَّافٌ : = and see also : صَرَّافٌ

: see the next paragraph.

[act. part. n. of 1: as such having, among other meanings, the meaning of Grating, or creaking; or making a grating, or creaking, sound: and so أصّراف , but properly in an intensive sense; for] the dual of صُرَافُ is used by the poet Aboo-Khirásh as meaning two thougs of a sandal that make a creaking sound: (M:) [and likewise means making a creaking sound صرّيفُ ا with the teeth: so accord to Freytag, from Jereer.] One says, مَا فِي فَمِهِ صَارِفَةٌ, meaning He has not in his mouth a canine tooth [lit. a