

dry herbage. (K.) Hence the saying of 'Amr Ibn-Kulthoom,

\* تَسَفُّ الْجِلَّةُ الْخُورُ الدَّرِينَا \*

The she-camels advanced in age, abounding with milk, eating the [dry and] old and wasted herbage. (Mgh. [See EM p. 208: and the same, p. 224.]) Hence also the phrase, لَأَنْ أَصْفَ التَّرَابَ, Assuredly that I should eat the dust. (Mgh.)

— And أَصْفَتُ الْمَاءَ, (M, K,) aor. أَصَفَّ, inf. n. صَفٌّ, (TA,) I drank much of the water without satisfying my thirst: (M, K:) and so صَفَّتُهُ, aor. صَفَّتْ, inf. n. صَفَّت. (TA.) — صَفُّ الرَّمَادِ فِي وَجْهِهِ: see 4.

4. أَصَفَّ: see 1, first sentence. — [Hence,] أَصْفَتُ الشَّيْءَ, inf. n. إِصْفَافٌ, I stuck one part of the thing to another. (Yz, TA.) — [And from the same signification, as is indicated in the O and TA,] أَصَفَّ النَّظَرَ † He looked sharply, (S, M, A, O, K,) and hardly, (S, O,) and minutely, (A,) towards, or at, (إِلَى,) a person, (S, A, O,) and an affair, (A,) and AAF adds, and inclined towards the ground. (M.) = Also He fed a camel with dry herbage. (K.) — [Hence,] أَصَفَّ الْفَرَسَ الْبِجَامَ † He put the bit into the mouth of the horse. (Mohebt, L, K.) — And أَصَفَّ الدَّوَاءَ † He stuffed the wound with the medicament: (M:) or أَصَفَّ الْجُرْحَ دَوَاءً † he put a medicament into the wound; (K, TA;) as though he put صَفُوفٌ to it. (TA.) — And أَصَفَّ الْوَشْمَ نَوُورًا † He filled in the tattoo with نَوُورٌ [i. e. smoke-black of fat]. (M.) — And أَصَفَّ وَجْهَهُ التَّوُورَ † His face was sprinkled with تَوُورٌ. (S.) It is said in a trad., فَكَأَنَّمَا أَصَفَّ وَجْهَهُ, meaning † His face was altered, (S, K,) as though something that altered it had been sprinkled upon it. (S.) You say also, كَانَ وَجْهَهُ أَصْفَ رَمَادًا, meaning † His face became of a blackish, or an ashy, hue, altered, as though ashes had been sprinkled upon it: and صَفٌّ † [Ashes were sprinkled upon his face], meaning his face became altered. (Har p. 626.) = Also It approached the earth, or ground; (S, M, K;) said of a bird in its flight; (S, K;) or of a bird &c.: (M:) or it (a bird) flew over the ground so near that its feet almost reached it. (A.) And أَصَفَّتِ السَّحَابَةُ The cloud approached the earth. (S, K.) — Said of a stallion, He stooped his head to bite. (M, K.) And one says of a man, أَصَفَّ مِنَ الْأَرْضِ [and إلى الأرض] He stooped towards the ground. (O in art. شَب.) — And, said of a man, (S,) † He pursued small, or little, things: (S, K:) and † he followed after low, or mean, things: (K:) [† he stooped to such things:] or أَصَفَّ إِلَى مَدَائِقِ الْأُمُورِ وَالْأَلْيَمِيَا † He approached [or pursued] small, or little, things, and the meanest, or most ignoble, thereof; or became mean, or ignoble: (M, TA:) and أَصَفَّ لِلْأُمْرِ الدَّنِيِّ, [or correctly الدَّنِيِّ], † He approached [the thing that was near, or that was low, or mean]; from أَصَفَّ said of a bird in its flight, meaning It approached the ground so that its feet almost touched it. (Har p. 206.) [Hence

the saying,] تَحَفَّظْ مِنَ الْعَمَلِ الشَّفَافِ وَلَا تُسَفِّ لَهُ † Guard thyself from the bad action, and approach it not with any degree of approaching. (TA.) — You say also, مَا أَصَفَّ taken [into the mouth], (S, M, K,) or eaten, (Mgh,) not moistened, (S, M, K,) or not kneaded [with water &c.]; (S;) and صَفَّةٌ signifies the same; (M, K;) each a subst. from صَفَّتُ the same; (M, K;) and الدَّوَاءُ &c. (M.) = Also Blackness of the gum. (M, TA.)

8: see 1.

R. Q. 1. صَفَّفَ, (K,) inf. n. صَفْفَةٌ, (S, M,) He cleared, or sifted, (اِنتَحَلَ,) flour, (S, M, K,) and the like, (S, K,) with the مُنْخَل [or sieve], and the like. (L, TA.) One says, صَفَّفَتِ سَفْفَةُ النَّخْلِ [I heard the sifting of the sieve]. (TA.) — And صَفَّفَ عَمَلَهُ † He did his deed imperfectly, or not soundly. (IDrd, M, K, TA.) — And صَفَّفَتِ الرِّيحُ The wind raised the fine dust, blowing a little above the surface of the earth. (TA.)

R. Q. 2. لَا تَزَالْ تَصَفِّفُ فِي هَذَا الْأَمْرِ a phrase mentioned by Ibn-'Abbād as meaning Thou wilt not cease to destroy, or bring to nought, this thing, or affair. (O, TA.)

صَفٌّ, with the ف quiescent, i. q. صَوْفٌ; as in the phrase صَفٌّ تَفْعَلُ [Thou wilt do such a thing]: mentioned by Th. (M. [See art. صَوْفٌ; and see also the letter س.])

صَفٌّ, accord. to the K, or صَفٌّ, with kesr, accord. to Sgh, [in the O,] (TA,) A spadix, or a spathe, (طَلْعَةُ) of a male palm-tree. (AA, O, K.) — See also صَفٌّ.

صَفٌّ: see what next follows.

صَفٌّ and صَفٌّ, (O, K,) or the former and صَفٌّ, (so in a copy of the M,) The serpent called أَرْقَمٌ: (AA, O, K:) or the serpent that flies (M, O, K) in the air: (M, O:) and sometimes peculiarly applied to the أَرْقَمُ: (M:) or the male serpent. (O.) And the Hudhalee poet Ed-Dākhil Ibn-Harām uses the first of these words as meaning † A man like a صَفٌّ. (M.) — See also صَفٌّ.

صَفَّةٌ [an inf. n. un.]: see 1.

صَفَّةٌ A plait of palm-leaves, (M, K, TA,) i. e. a صَفِيفَةٌ, (TA,) made according to the measure of the زَبِيل or the جِلَّة [of which it is to form a part]. (K, TA.) — And A thing of the kind termed قَرَامِلٌ [pl. of قَرْمَلٌ], (K, TA,) [i. e. a plait] of [goat's] hair, or of wool, (TA,) which a woman attaches to her [plaits of] hair: it was not disapproved by Ibrāhīm En-Nakha'ee; (K, TA;) though he disapproved of other things attached to the hair: IATH explains it as a thing that a woman puts upon her head, and attaches to her hair in order that it may be lengthened [thereby]. (TA.) = A small portico, (حَبَّةٌ,) and (S) a handful, (S, K,) of meal of parched barley or wheat, (S,) or of wheat, and the like. (K.) — See also what next follows.

صَفُوفٌ Medicine, (S, M, Mgh, K,) and meal of parched barley or wheat, (S, M,) and the like of either of these, (M,) or anything dry, (Mgh,) taken [into the mouth], (S, M, K,) or eaten, (Mgh,) not moistened, (S, M, K,) or not kneaded [with water &c.]; (S;) and صَفَّةٌ signifies the same; (M, K;) each a subst. from صَفَّتُ the same; (M, K;) and الدَّوَاءُ &c. (M.) = Also Blackness of the gum. (M, TA.)

صَفِيفٌ Woven [with the fingers, or plaited,] of palm-leaves. (KL.) — [And hence,] The girth of the رَحْل [or camel's saddle], (S, M, K,) and of the [women's vehicle called] هَوْدَج: (M:) the fore-girth of the رَحْل; because made broad, like the صَفِيف of palm-leaves. (T, TA.) [See also the next paragraph.] = A certain plant. (IDrd, K.) = The sharpness of the ears of the wolf. (M, TA.) = And الصَّفِيفُ is A name of Iblees: (O, K:) so says AA: (O:) in one or more of the copies of the "Nawādir," † الصَّفِيفُ. (TA.)

صَفِيفَةٌ A thing woven [with the fingers, or plaited,] of palm-leaves: (S, O:) a piece of woven [or plaited] work of palm-leaves (K voce عَرَقٌ) &c.: (TA ibid.) pl. صَفَائِفٌ. (TA.) See صَفَّةٌ, first sentence. — A wide belly-girth with which a رَحْل [or camel's saddle] is bound, or fastened. (M.) [See also صَفِيفٌ.] — The appertenance [or suspensory] of a water-skin (قِرْبَةٌ), which the carrier of the قِرْبَة puts over his chest [when carrying the قِرْبَة on his back]. (K voce عَرَقٌ.) — See also جَبَانٌ. — A [receptacle for dates, such as is called] دَوْخَلَةٌ, [made of palm-leaves,] before it is woven. (M, TA.) — And [the pl.] صَفَائِفٌ signifies Wide ribs: or, as some say, all the ribs. (M.)

صَفْفٌ A certain plant; (M, TA;) said by IDrd to be of the dial. of El-Yemen; that which the people of Nejd call the عَنَقَز, which is the مَرْزَنْجَوِش [or marjoram]. (TA.) = See also صَفِيفٌ.

صَفَافٌ The dust of flour, that rises, (K,) or flies and rises, (TA,) at the sifting. (K, TA.) — The fine particles of dust: (S, Mgh, K:) or such as rises, or spreads, of dust. (M.) — Hence, (Mgh,) صَفَافُ الشَّعْرِ (Mgh, K) † What is bad of poetry, (K, TA,) imperfectly, or unsoundly, done. (TA. [In the CK, الشَّعْرُ is erroneously put for الشَّعْرُ; and Freytag appears to have read الشَّعْرُ.]) صَفَافٌ signifies † Bad poetry: and † anything imperfectly, or unsoundly, done. (M.) Anything bad. (S, K.) [Compare the Hebr. פְּסוּפָה, occurring with the article, and with the quiescent, in Numbers xi. 4.] † Such as is bad of natural dispositions. (M.) And † A contemptible, or despicable, thing or affair. (S, K.) It is said in a trad., إِنَّ اللَّهَ يُحِبُّ مَعَالِيَ الْأُمُورِ وَيُبْغِضُ سَفَافَهَا, (S, M, Mgh, TA,) or يَكْرَهُ سَفَافَهَا, (S, TA,) i. e. † [Verily God loves lofty things, or things whereby one acquires eminence or nobility, and] hates paltry, and mean, things. (Mgh, Sgh, TA.)