and مُفْنَةً (M:) pl. أَصْفَانُ (S, M, | Msb) and مُفْنَانُ (Msb.) \_ And ; The envelope of the ear of corn: (K,TA:) so called by way of comparison [to the scrotum]. (TA.) \_\_ And The habitation that is compacted (M,\* K, TA) by a bird, or flying thing, (M,) or by the hornet and the like, (K, TA,) of dry herbage and of leaves, (M, TA,) for its young ones, (M, K, TA,) or for itself. (K, TA.)

مُفْنُ see صَفْنَ , in two places : \_ and in three places : \_ and : \_ and see also 3.

. see صُفَنْ, latter part: \_ and صُفَنْ

A horse standing upon three legs and the extremity of the hoof of the fourth leg: (A'Obeyd,\* S, TA:) or standing upon three legs, and turning back the extremity of the fore part of the fourth hoof, that of his fore leg: (M, TA:) or standing upon three legs, and otherwise: thus, says Fr, I have found the Arabs use the word: (TA: [see مُواَفِنُ M, TA) and صُوُونُ 1, first sentence :]) pl. صُوُونُ صَافِنَاتُ (TA.) . صَافِنَاتُ [is] and [the pl. of occurs in the Kur xxxviii. 30. (M, TA.) And in the same, xxii. 37, I'Ab and Ibn-Mes-'ood used to read صُوَافِنَ [instead of صَوَافِنَ]: the former explaining it as meaning Having the shank of one fore leg tied up to the arm; for thus is done with the camel when he is slaughtered: the latter, as meaning standing, or standing still. (TA.) \_ And applied to a man, it means صَافَ قَدَمَيْه [Setting his feet evenly, side by side], (A'Obeyd, M, TA, and the like is said in the S and Msb,) standing. (A'Obeyd, Msb, TA.) It is said in a trad., (S, M, Msb, TA,) referring to the Prophet mentioned as praying, (S, M,) قُهُنَا خَلْقَهُ صُفُونًا [app. meaning We stood behind him setting our feet evenly, side by side; for so the context seems to indicate]. (S, M, Mab, K.) [But] in another is said to be forbidden; meaning [The praying] of him who puts his feet close together: or, as some say, of him who turns back his foot [i. e. one of his feet] like as the horse turns his hoof [i. e. one of his hoofs, when standing upon three legs]. (TA.) == الصَّافِنُ signifies [The saphena, or crural vein; so in the present day; i. e.] the vein of the قاند: (S: [see , and see also النَّسَا or a vein lying deep in the arm (الدّراع) [and] amid the sinews of the [fore] shank of a beast : or the خافنان are two veins penetrating into the interior of the two shanks: or two veins in the legs: or two branches [of veins] in the two thighs : and the صافن is [strangely said to be] a vein in the interior of the back bone, extending lengthwise, uniting with the نياط [q. v.] of the heart, also called the أُخُمَل (M.)

1. مُفُوّ, (Ṣ, M, Mṣb,) aor. مُفُوّ, (Ṣ, Mṣb,) inf. n. مُفُوَّ (Ṣ, M, Mṣb, Ͱ) and مُفُوَّ (M, Mṣb, K°) and صَفُوة (K,° TK) and صَفُوة and مُفَوِّة (MA,) said of wine, or beverage, (S,) or of water, (TK,) or of a thing, (M,) It was, or became, clear, limpid, or pure; contr. of عُدر; (S, M,

K; \*) or free from الكدر [i. e. turbidness, thickness, or muddiness]; (Msb;) or free from admixture. (Er-Rághib, TA.) And, said of the air, or atmosphere, It was, or became, cloudless; free from any particle of cloud. (M, K.) [And it is also said, tropically, of life; and of the mind, or heart; and of love, or affection; &c.] \_\_\_\_, (AA, S, M, K,) aor. تَصْفُو ; (AA, S;) and (M, K;) said of a she-camel, (AA, S, M, K,) and of a ewe, or she-goat, (AA, S,) She abounded with milk. (AA, S, M, K.) منفا الشَّيْء Ite took the clear, or pure, part, or portion, of the thing; (M, TA;) as also استصفى الله أصفوة (M;) and (K, TA;) as استصفاه العصفاه also اصطغاه (Er-Rághib, TA ;) or he took the best, or choice, part, or portion, of it. (TA.) You say, صُفُوتُ القدر I took the clear, or pure, part, or portion, [of the contents] of the cooking-pot.

2. صفاه , inf. n. مفاه , He cleared, or clarified, it, namely, wine, or beverage, (S, TA,) by means of the رَاوُوق [or مَصْفَاة of [And He removed] from it the floating particles, or motes, or the like, that had fallen into it; (TA;) or so olio inf. n. as ,صفّى عَرَمْتُهُ And \_\_\_ (Mṣb.) .منَ القَذَى above, He winnowed his heap of trodden-out corn, or grain. (TA.)

3. مُصَافَاة , (Ş, M, K, TA,) inf. n. مُصَافَاة , (TA,) 1 He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity; or with reciprocal purity, or sincerity, of love, or affection ; syn. خالصة ; (S in art. مخالصة ;) he rendered him true, or sincere, brotherly affection; (M, K, TA;) as also الوُد (K;) or اصفاه الود TA;) على المعاه الود الود المعاه الود المعاه ال Msb,) or المُودّة, (TA,) he rendered him pure, or sincere, love or affection; (S, Msb, TA;) and [in like manner] one says also صافاه الإخاء (TA.)

4. اصفاهُ الشَّيْء He made the thing to be his, or he assigned, or appropriated, to him the thing, purely, absolutely, or exclusively. (TA.) - See also 3 in two places. \_\_ And اصفاه (S, Msb, K, TA) بِكُذُا (Ş) or بِكُذُا (K, TA) † He chose him in preference to others (S, Msb, K, TA) for, or to give him, the thing or such a thing; (S, K, TA;) and he distinguished him particularly, peculiarly, or specially, i. e. above, or from, or exclusively of, others, by the thing or by such a اصغى عِيَّالُهُ بِشَيْءٍ قَلِيلٍ And المَّهِ، وَاللهِ + He contented, or satisfied, his family, or household, with something little, or scanty. (TA.) means + The prince, or اصفى الأمير دار فلان governor, took what was in the house of such a one: (Ṣ, TA:) and عاله † He took all his property. (Ṣ, K, TA.) استصفى ألله intrans., He was, or became, destitute, or devoid, of property], and من الأدب [of good] المال education, good breeding, or polite accomplishments, &c.]: (S, K, TA:) as though clear thereof. (TA.) - And | He (a man, TA) became exhausted of his sperma by women: (Az, K, TA:) or he ceased from sexual intercourse. (IKtt, TA.) And said of a hen, + She ceased to lay eggs: (S, M, K, TA:) as though she became clear. (TA.) \_ Hence, (TA,) اصفى said of a And one says also, مُزَعُ صَفَاتَهُ, meaning + He im-

poet, ! He ceased to utter poetry, or to poetize. (S, M, A, K, TA.) اصفى القُومُ اللهُومُ The people had abundance of milk in their camels, and in said of a اصفى == (TA.) اصفى digger, He reached stone (i.e., M, TA, i. e. 1, --, TA), so that he was repelled [thereby], (M, TA,) or prevented from digging [further]. (TA.)

5. تصفّی [It became cleared, or clarified]. (K in art. , id.)

6. تَصَافَيْنَا We regarded one another, or acted reciprocally, with purity, or sincerity, [of mind, or] of love, or affection; syn. لَخَالُصناً. (S. [See

8. اصطفاه: see 1, last sentence but one. \_ Also He took it clear, limpid, or pure; (M, TA;) and so [accord. to SM, which, however, I think doubtful,] استصفاه المناه به which is expl. in the K as signifying he reckoned it clear, limpid, or pure; though the former meaning is assigned in the M to oddle only. (TA.) \_ And He chose, made choice of, selected, elected, or preferred, it, (S, M, K,) namely, a thing; (M;) as also اِصْطَغَيْتُ كُذَا عَلَى كَذَا And الستصفاهُ أ I chose such a thing in preference to such a thing. (TA.) But أصطفاء الله عباده [sometimes means God's creating his servants pure; for it] is sometimes by his bringing them into existence clear from the admixture that is found in others: and sometimes it is by his choice and judgment.

10: see 1, last sentence but one, in two places: see also 8, in two places : \_\_ and see 4.

Stones: or smooth stones: and one thereof is termed عَفَات : [i. e. the former word is a coll. gen. n., and the latter is its n. un.:] the two words being like حَصَّى and عَصَّا: (Mab:) or signifies a smooth rock : (S:) or a hard and smooth stone, large, and such as does not give growth to anything: (M, K:) and the pl. of this is is [improperly thus termed a pl.] (S, M, K) and صُفُوات, (M, K,) and (S, M, K) that of رصُفُوات (8, صفى and أَصْفَادُ (M,), صَفَاةُ and صُفَاةً M, K) and صفّا : (M, K :) or صفى signifies stones that are broad and smooth: (ISk, TA:) and [accord. to F,] مفاة signifies the same as صفواء با as also مُعُوانَة [in the CK erroneously written , of which the pl. is \* صَفُوانٌ \* and مَغُوانٌ , of which the pl. is (K,) which last is said by El-Hafidh to be a mistaken pronunciation of صُفُوان ; (TA ;) [but correctly,] Vijao [which is a quasi-pl. n.] and [a coll. gen. n.] (As, T, S, M, TA) of which the sing. or n. un. is صُفُوانَةُ (Ş, M, TA) signify the same as Lo, (As, T, M, TA,) or stones, (S,) or soft, smooth stones; (TA;) or أَوَانَ الْ is used as a pl. and as a sing.; as a pl. meaning smooth stones, one of which is termed ; and as a sing., stone, or a stone: (Msb:) the مًا تَنْدُى صَفَاتُهُ (ISk, TA.) .صَفَوَانِ is صَفَاتُهُ is a prov., (S,) applied to the niggardly, like أَمْ يَبِثُ مُجَرِّهُ, (Ş, in art بض,) meaning + No good is obtained from him. (TA in that art.)