

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

* تَسَفُ الْجِلَّةُ الْخُورَ 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 أُسَفَّ الثَّرَابَ, Assuredly that I should eat the dust. (Mgh.)

— And اسْفَفْتُ الْمَاءَ, (M, K,) aor. اسْفَفْتُ, inf. n. اسْفَفْتُ, (TA,) I drank much of the water without satisfying my thirst: (M, K:) and so اسْفَفْتُه, aor. اسْفَفْتُه, inf. n. اسْفَفْتُه. (TA.) — سَفُّ الرَّمَادِ فِي وَجْهِهِ, (TA.) — see 4.

4. اسْفَفْتُ: see 1, first sentence. — [Hence,] اسْفَفْتُ الشَّيْءَ, inf. n. اسْفَفْتُ, I stuck one part of the thing to another. (Yz, TA.) — [And from the same signification, as is indicated in the O and TA,] اسْفَفْتُ 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,] اسْفَفْتُ الْفَرَسَ الْجَمَامَ † He put the bit into the mouth of the horse. (Moheet, L, K.) — And اسْفَفْتُ الدَّوَاءَ † He stuffed the wound with the medicament: (M:) or اسْفَفْتُ الْجُرْحَ دَوَاءً † he put a medicament into the wound; (K, TA;) as though he put اسْفُوفُ to it. (TA.) — And اسْفَفْتُ الْوَشْمَ نَوُورًا † He filled in the tattoo with نَوُورٌ [i. e. smoke-black of fat]. (M.) — And اسْفَفْتُ وَجْهَهُ التَّوُورَ † His face was sprinkled with نَوُورٌ. (S.) It is said in a trad., فَكَانَتْ اسْفَفُّ 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 اسْفَفَّ رَمَادًا, meaning † His face became of a blackish, or an ashy, hue, altered, as though ashes had been sprinkled upon it: and اسْفَفُّ وَجْهَهُ † [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 اسْفَفْتُ السَّحَابَةَ 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, اسْفَفْتُ 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 اسْفَفْتُ إِلَى مَدَائِقِ الْأُمُورِ وَالْأَنْبِيَاءِ † He approached [or pursued] small, or little, things, and the meanest, or most ignoble, thereof; or became mean, or ignoble: (M, TA:) and اسْفَفْتُ لِلْأَمْرِ الدَّنِيِّ [or correctly الدَّنِيِّ] and إِلَيْهِ, † He approached [the thing that was near, or that was low, or mean]; from اسْفَفْتُ 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,] تَحْفَظُ مِنَ الْعَمَلِ السَّفَافِ وَلَا تُسَفُّ لَهُ [Guard thyself from the bad action, and approach it not with any degree of approaching]. (TA.) — You say also, مَا اسْفَفْتُ مِنْهُ بَتَاهُ He obtained not [from him, or of it, a paltry acquisition], (K, TA,) [or] anything. (TA.) — And اسْفَفْتُ He fled from his companion, (K, TA,) running most vehemently. (TA.)

8: see 1.

R. Q. 1. اسْفَفْتُ, (K,) inf. n. اسْفَفْتُ, (S, M,) He cleared, or sifted, (اسْتَسْفَلَ) flour, (S, M, K,) and the like, (S, K,) with the مَنْخَل [or sieve], and the like. (L, TA.) One says, سَمِعْتُ اسْفَفَةَ الْمَنْخَلِ [I heard the sifting of the sieve]. (TA.) — And اسْفَفْتُ عَمَلَهُ † He did his deed imperfectly, or not soundly. (IDrd, M, K, TA.) — And اسْفَفْتُ الرِّيحَ The wind raised the fine dust, blowing a little above the surface of the earth. (TA.)

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

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

سَفُّ, accord. to the K, or سَفُّ, 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 سَفُّ.

سَفُّ: see what next follows.

سَفُّ and سَفُّ, (O, K,) or the former and سَفُّ, (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-Dákhil Ibn-Harám uses the first of these words as meaning † A man like a سَفُّ. (M.) — See also سَفُّ.

سَفَّةُ [an inf. n. un.]: see 1.

سَفَّةُ A plait of palm-leaves, (M, K, TA,) i. e. a سَفِيْفَةٌ, (TA,) made according to the measure of the زَبِيلُ or the جِلَّةُ [of which it is to form a part]. (K, TA.) — And A thing of the kind termed قَرَامِلُ [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 Ibráheem En-Nakha'ee; (K, TA;) though he disapproved of other things attached to the hair: I'áth 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 portion, (حَبَّةُ) 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,

سَفُوفٌ 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, Mgh, K,) or not kneaded [with water &c.]; (S;) and سَفَّةٌ signifies the same; (M, K;) each a subst. from سَفَفْتُ السَّوِيْقَ and الدَّوَاءَ &c. (M.) — Also Blackness of the gum. (M, TA.)

سَفِيْفٌ Woven [with the fingers, or plaited,] of palm-leaves. (KL.) — [And hence,] The girth of the رَحْلُ [or camel's saddle], (S, M, K,) and of the [women's vehicle called] هَوْدَجٌ: (M:) the fore-girth of the رَحْلُ; because made broad, like the سَفِيْفُ 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 السَفِيْفُ is A name of Iblees: (O, K:) so says AA: (O:) in one or more of the copies of the "Nawádir," السَفَفُ. (TA.)

سَفِيْفَةٌ 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. سَفَائِفٌ. (TA.) See سَفَّةٌ, first sentence. — A wide belly-girth with which a رَحْلُ [or camel's saddle] is bound, or fastened. (M.) [See also سَفِيْفٌ.] — The appertenance [or suspensory] of a water-skin (قِرْبَةٌ), which the carrier of the قِرْبَةَ puts over his chest [when carrying the قِرْبَةَ on his back]. (K voce عَرَقٌ.) — See also جَمَانٌ. — A [receptacle for dates, such as is called] دَوْخَلَةٌ, [made of palm-leaves,] before it is woven. (M, TA.) — And [the pl.] سَفَائِفٌ signifies Wide ribs: or, as some say, all the ribs. (M.)

سَفَسَفٌ A certain plant; (M, TA;) said by IDrd to be of the dial. of El-Yemen; that which the people of Nejd call the عَنَقَزُ, which is the مَرْزَنْجُوشُ [or marjoram]. (TA.) — See also سَفِيْفٌ.

سَفَسَافٌ 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,) سَفَسَافُ الشَّعْرِ (Mgh, K) † What is bad of poetry, (K, TA,) imperfectly, or unsoundly, done. (TA. [In the CK, الشَّعْرِ is erroneously put for الشَّعْرِ; and Freytag appears to have read الشَّعْرِ.]) سَفَسَافٌ signifies † Bad poetry: and † anything imperfectly, or unsoundly, done. (M.) Anything bad. (S, K.) [Compare the Hebr. שָׁפָפוּ, 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 مَعَالِي الْأُمُورِ وَيُبْغِضُ سَفَسَافَهَا, (S, M, Mgh, TA,) or يَكْرَهُ سَفَسَافَهَا, (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.)