

and **صَفْنَةٌ** and **صَفْنَةٌ**: (M:) pl. **أَصْفَانٌ** (S, M, Mṣb) and **صَفْنَانٌ**. (Mṣb.) — 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.)

صَفْنَةٌ: see **صَفْنٌ**, in two places: — and **صَفْنٌ**, in three places: — and **صَفْنٌ**: — and see also 3.

صَفْنَةٌ: see **صَفْنٌ**, latter part: — and **صَفْنٌ**.

صَافِنٌ 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 1, first sentence:]) pl. **صَوَافِنٌ** (M, TA) and **صَوَافِنٌ** and [the pl. of **صَافِنَةٌ** is] **صَافِنَاتٌ**. (TA.) **صَافِنَاتٌ** occurs in the Kur xxxviii. 30. (M, TA.) And in the same, xxii. 37, I'Ab and Ibn-Mes'ood used to read **صَوَافِنٌ** [instead of **صَوَافٍ**]: 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 **صَافٍ قَدَمَيْهِ** [Setting his feet evenly, side by side], (A'Obeyd, M, TA, and the like is said in the S and Mṣb,) standing. (A'Obeyd, Mṣb, TA.) It is said in a trad., (S, M, Mṣb, TA,) referring to the Prophet mentioned as praying, (S, M,) **قَبْنَا خَلْفَهُ صَوَافِنًا** [app. meaning *We stood behind him setting our feet evenly, side by side; for so the context seems to indicate.*] (S, M, Mṣb, K.) [But] in another trad., **صَلَاةُ الصَّافِنِ** 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 **سَاقِ**: (S: [see **أَبْرَهُ**, and see also **التَّسَا**]) or a vein lying deep in the arm (الدَّرَاعِ) [and] amid the sinews of the [fore] shank of a beast: or the **صَافِنَانِ** 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 **صَافِنِ** is [strangely said to be] a vein in the interior of the back bone, extending lengthwise, uniting with the **نِيَابِطِ** [q. v.] of the heart, also called the **أَكْحَلِ**. (M.)

صفو

1. **صَفَا**, (S, M, Mṣb,) aor. **يَصْفُو**, (S, Mṣb,) inf. n. **صَفَاةٌ** (S, M, Mṣb, K*) and **صَفُو** (M, Mṣb, K*) and **صَفُو** (K, * TK) and **صَفُوَّةٌ** and **صَفُوَّةٌ** (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 **كِدِرٌ**; (S, M,*

K;*) or free from **الكَدْرُ** [i. e. turbidness, thickness, or muddiness]; (Mṣb;) or free from admixture. (Er-Rāghib, 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.] — **صَفَّتْ**, (AA, S, M, K,) aor. **تَصْفُو**; (AA, S;) and **صَفَوْتُ**; (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.) — **صَفَا الشَّيْءُ** *He took the clear, or pure, part, or portion, of the thing;* (M, TA;) as also **صَفُوهُ** † **استصْفَى**; (M;) and † **استصفاه** [alone] signifies the same; (K, TA;) as also † **اصطفاه**; (Er-Rāghib, TA;) or *he took the best, or choice, part, or portion, of it.* (TA.) You say, **صَفَوْتُ الْقِدْرَ** *I took the clear, or pure, part, or portion, [of the contents] of the cooking-pot.* (S.)

2. **صَفَّاهُ**, inf. n. **تَصْفِيَةٌ**, *He cleared, or clarified, it, namely, wine, or beverage, (S, TA,) by means of the floating particles, or motes, or the like, that had fallen into it;* (TA;) or so **صَفَّاهُ** *صَفَّاهُ* **مِنَ الْقَدَى**. (Mṣb.) — And **صَفَّى عَرْمَتَهُ**, inf. n. as above, *He winnowed his heap of trodden-out corn, or grain.* (TA.)

3. **صَافَاهُ**, (S, M, K, TA,) inf. n. **مُصَافَاةٌ**, (TA,) † *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. خَالَصَهُ; (S in art. خَلَصَ;) he rendered him true, or sincere, brotherly affection; (M, K, TA;) as also † **اصفاه**; (K;) or **الْوَدَّ** † **اصفاه**, (S, Mṣb,) or **الْوَدَّةَ**, (TA,) *he rendered him pure, or sincere, love or affection; (S, Mṣb, TA;) and [in like manner] one says also **صَافَاهُ الْإِحْيَاءَ**.* (TA.)*

4. **اصفاه الشَّيْءُ** *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, Mṣb, K, TA) **بِالشَّيْءِ** (S) or **بِكَذَا** (K, TA) † *He chose him in preference to others (S, Mṣb, 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 thing.* (TA.) — And **اصفى عياله بشئٍ قليلٍ** † *He contented, or satisfied, his family, or household, with something little, or scanty.* (TA.) — **اصفى الأمير دار فلانٍ** means † *The prince, or governor, took what was in the house of such a one: (S, * TA:) and **اصفى ماله** † *He took all his property.* (S, K, TA.) — **اصفى**, intrans., † *He was, or became, destitute, or devoid, من المال [of property], and من الأدب [of good 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.* (IK†, TA.) — And **اصفت** 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*

poet, † *He ceased to utter poetry, or to poetize.* (S, M, A, K, * TA.) — **اصفى القوم** *The people had abundance of milk in their camels, and in their sheep or goats.* (TA.) — **اصفى** said of a digger, *He reached stone (صفا, M, TA, i. e. حَجَرًا, TA), so that he was repelled [thereby], (M, TA,) or prevented from digging [further].* (TA.)

5. **تصفى** [It became cleared, or clarified]. (K in art. نطب.)

6. **تصافينا** *We regarded one another, or acted reciprocally, with purity, or sincerity, [of mind, or] of love, or affection; syn. تخالصنا.* (S. [See also 3.]

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*, 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 † اصطفاه only.* (TA.) — And *He chose, made choice of, selected, elected, or preferred, it, (S, M, K,) namely, a thing; (M;) as also † استصفاه.* (M, K.) And **اصطفيت كذا على كذا** *I chose such a thing in preference to such a thing.* (TA.) But **اصطفاه الله عبادَهُ** [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.* (TA.)

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

صفا Stones: or smooth stones: and one thereof is termed **صفاة**: [i. e. the former word is a coll. gen. n., and the latter is its n. un.:] the two words being like **حصى** and **حصاة**: (Mṣb:) or **صفاة** 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 **صفا** [improperly thus termed a pl.] (S, M, K) and **صفاوات**, (M, K,) and (S, M, K) that of **صفا**, (M, K, *) not of **صفاة**, (M,) **أصفاة** and **صفى** (S, M, K) and **صفى**: (M, K:) or **صفا** signifies stones that are broad and smooth: (ISk, TA:) and [accord. to F,] † **صفاوة** signifies the same as **صفاة**, as also **صفاونة** [in the CK erroneously written **صفاوة**, of which the pl. is † **صفاون** and † **صفاون**, (K,) which last is said by El-Háfídh to be a mistaken pronunciation of **صفاون**; (TA;) [but correctly,] † **صفاوة** [which is a quasi-pl. n.] and † **صفاون** [a coll. gen. n.] (Aṣ, T, S, M, TA) of which the sing. or n. un. is **صفاونة** (S, M, TA) signify the same as **صفا**, (Aṣ, T, M, TA,) or stones, (S,) or soft, smooth stones; (TA;) or † **صفاون** is used as a pl. and as a sing.; as a pl. meaning smooth stones, one of which is termed **صفاونة**; and as a sing., stone, or a stone: (Mṣb:) the dual of **صفا** is **صفاون**. (ISk, TA.) **صفاة صفاة** is a prov., (S,) applied to the niggardly, like **ما يبيض حجرة**, (S, in art. بوض,) meaning † *No good is obtained from him.* (TA in that art.) And one says also, **قرع صفاة**, meaning † *He im-*