

صَفْرِيَّةٌ, accord. to the K, *A kind of نبات* [i. e. plant]: but in the Tekmileh, *a kind of ثياب* [i. e. garments, or cloths]; pl. of ثوب; and it bears the mark of correctness. (TA.)

صَفْرٌ: see صَافِرٌ. — Also *A fabricator of صَفْر* [or brass]. (M, K.)

صَفْرٌ, with damm, *The entire quill of a feather.* (AA, O.)

صَفْرَةٌ [A whistle: so in the present day: and also a fife:] *a hollow thing* (M, K) of copper, (K,) in which a boy whistles (M, K) to pigeons, (K,) or to an ass, that he may drink. (TS, L, K.) — [Hence,] الصَّفْرَةُ *The anus; syn. الإِسْتُ*; (M, K;) in the dial. of the Sawád. (TA.)

صَافِرٌ *Whistling; or a whistler.* (TA.) — And hence, (TA,) *A thief*; (K;) as also صَفَارٌ: [or this signifies a frequent, or habitual, whistler:] the thief being so called because he whistles in fear of his being suspected: whence, as some explain it, the saying أَجْبَنُ مِنْ صَافِرٍ [More cowardly than a thief]: (TA:) a prov.: accord. to AO, it means in this instance *one who whistles to a woman for the purpose of fornication or adultery*; because he fears lest he should be seen: or — accord. to A'Obeyd, *Any bird that whistles*; for birds of prey do not whistle, but only ignoble birds, that are preyed upon: (Meyd:) [or] *any bird that does not prey*: (M, K:) and *any bird having a cry*: and *a certain cowardly bird*: (K:) [accord. to Dmr, as stated by Freytag, it is a bird of the passerine kind; also called صَافِرِيَّةٌ:] accord. to Moḥammad Ibn-Ḥabeeb, (Meyd,) *a certain bird that suspends itself from trees, hanging down its head, whistling all the night in fear lest it should sleep and be taken*; and so in the prov. above mentioned: (Meyd, A:*) or, accord. to IAar, it means *به مَصْفُورٌ* [whistled to]: i. e., when he is whistled to, he flees: and by *به المَصْفُورُ* is meant the bird called التَّنُوطُ [i. e. التَّنُوطُ or التَّنُوطُ &c.], the cowardice of which induces it to weave for itself a nest like a purse, suspended from a tree, narrow in the mouth and wide in the lower part, in which it protects itself, fearing lest a bird of prey should light upon it: (Meyd: [see also art. نوط:]) or any coward. (TA.) — مَا بِهَا صَافِرٌ *There is not in it* (i. e. the house, الدَّار, TA) *any one*: (S, K:) [lit.] *any one who whistles*: (M:) or *any one to be called by whistling*; صَافِرٌ being here an instance of the measure فاعل in the sense of the measure مفعول followed by به. (T, TA.)

صَافِرِيَّةٌ: see the next preceding paragraph.

أَصْفَرٌ [a comparative and superlative epithet from صَفْرٌ]. One says أَصْفَرُ مِنْ بَلْبَلٍ [A greater whistler, or warbler, than the بلبل]. (S.) — See also صَفْرٌ. — [Also More, and most, empty, void, or vacant.] It is said in a trad., أَصْفَرُ الْبَيْوتِ مِنْ أَصْفَرِ الْبَيْتِ الصَّفْرُ مِنْ كِتَابِ اللَّهِ [That one of houses which is the most void of good is the house

that is destitute of the Book of God]. (S.) — Also [Yellow:] of the colour termed صَفْرَةٌ: (S, M, K:) fem. صَفْرَاءُ: (Msb, &c.): pl. صَفْرٌ. (TA.) And Black (A'Obeyd, S, K) is sometimes thus termed: (S:) applied to a camel, as in the Kur lxxvii. 33, because a black camel always has an intermixture of yellow: (TA:) or, applied to a camel, of a colour whereof the ground is black, with some yellow hairs coming through. (M.) Applied to a horse, *Of the colour termed in Pers. زُرْدَةٌ* [a kind of sorrel], (S,) but not unless having a yellow [or sorrel] tail and mane. (As, S.) — The Greeks (الرُّومُ): (S, A:) or their kings: because the sons of El-Aṣfar the son of Room the son of 'Eesoo (or 'Eysoon, TA, [i. e. Esau,]) the son of Is-ḥāk [or Isaac] (K) the son of Ibráheem [or Abraham]: (TA:) or El-Aṣfar was a surname of Room: (TA:) or they were so called because their first ancestor, (A, IAth,) Room the son of 'Eysoon, (IAth,) was of a yellow complexion: (A, IAth:) or because they were conquered by an army of Abyssinians by whom their women had yellow children: (K:) [or] they are the modern Muscovites. (TA.) — Gold and saffron: (S, M, K;) which are said to destroy women: (TA:) or the plant called وَرْسٌ and saffron: (S, K:) or the plant called وَرْسٌ and gold: (M:) or saffron and raisins. (ISk, Sgh, K.) — And الصَّفْرَاءُ *Gold*. (M, K.) [See also صَفْرٌ.] Hence the saying of 'Alee, يَا صَفْرَاءَ أَصْفَرِي وَيَا بَيْضَاءَ أَبِيصِي وَغَرِي غَيْرِي [be yellow,] and O silver, [be white, and beguile other than me:] and one says also, مَا لِفَلَانٍ صَفْرَاءٌ وَلَا بَيْضَاءٌ [There is not belonging to such a one gold nor silver]. (TA.) — Also *A kind of bile*, (M, K,) well-known; (K;) [the yellow bile; one of the four humours of the body; of which the others are the black bile (السُّودَاءُ), the blood (الدَّمُ), and the phlegm (البَلغمُ):] so called because of its colour. (M.) — And *The bow that is made of [the tree called] نَبْعٌ*. (S, *K, *TA.) — And *The female locust that is devoid of eggs*. (M, K.) — And *A certain plant*, (S, M, K,) of the plain or soft tracts, and of the sands, (M, K,) and sometimes growing in hard level ground: (M:) or a certain herb, that spreads upon the ground, (AHn, M,) the leaves of which are like those of the خَسَنُ [or lettuce], (AHn, M, K,) and which the camels eat vehemently: (AHn, M:) it is of the kind called ذُكُورٌ. (Aboo-Naṣr, M.)

مَصْفُورٌ: see its fem., with ة, voce مَصْفُورٌ.

مَصْفُورٌ *A poor man*. (S.)

مَصْفُورٌ; and its fem., with ة: see مَصْفُورٌ.

هُوَ مَصْفُورٌ أَسْتِهِ is from الصَّفِيرُ, [see صَفْرٌ] not from الصَّفْرَةُ, (S,) and means *He is a صَرَّاطٌ*; (S, K;) as though denoting cowardice: (TA:) or it is from صَفْرٌ “he dyed yellow;” (M;) and was applied to Aboo-Jahl; (M, TA;) meaning that he dyed his إِسْتِ with saffron, and was addicted to [the enormity termed] أُنْبَةٌ: this, accord. to Sgh, is the correct explanation; and he adds that it is said of a luxurious man, whom experience and afflictions have not rendered firm, or sound, in

judgment. (TA.) — المَصْفُورَةُ is an appellation applied to *Those whose sign [meaning the colour of their ensign] is صَفْرَةٌ*; (M, K;) [i. e. whose ensign is yellow;] and is similar to المَحْمُورَةُ and المَبْيُضَةُ. (M.)

مَصْفُورٌ: see صَافِرٌ, in two places. — Also Hungry; and so مَصْفَرٌ. (K.) — Of the مَصْفُورَةُ, (TA,) and مَصْفَرَةٌ, (Mgh, TA,) or مَصْفَرَةٌ, (Mgh,) which one is forbidden to offer in sacrifice, (Mgh, TA,) it is said that the first is *Such as has the ear entirely cut off*; because its ear-hole is destitute of the ear: and the second, *the lean, or emaciated*; because devoid of fatness; or, accord. to Kt, the first and second have the latter meaning, as though destitute of fat and flesh: (TA:) or the second and third have the latter meaning; or the former meaning: (Mgh:) but accord. to the relation of Sh, what is thus forbidden is termed المَصْفُورَةُ, with غ, having the former of the meanings expl. above; which IAth disapproves: (TA in art. صغر:) or المَصْفَرَةُ. (Mgh in that art.) — Also *Having the disease termed صَفَارٌ*: (A, TA:) or one from whose belly comes forth yellow water. (TA.)

صفر

صَفْرِدٌ *A certain bird*, (S, M, K,) of a cowardly nature, (K,) larger than the sparrow, (M,) that frequents houses, and is the most cowardly of birds; (Lth;) it is afraid of the [little bird called] صَعْوَةٌ; (IAar;) and is by the vulgar (S) called أَبُو المَلِيحِ. (S, K.) [Accord. to Golius, the nightingale: but this I think a mistake.] أَجْبَنُ مِنْ صَفْرِدٍ [More cowardly than a sifrid] is a prov., (S, Meyd,) asserted by AO to be post-classical. (Meyd. [See Freytag's Arab. Prov. i. 372.]

صفت

إِصْفِنْتُ a dial. var. of إِصْفِنْتُ, q. v. (As, K.)

صغ

1. صَفَعَهُ, aor. ٤, (O, Msb, K,) inf. n. صَفْعٌ, (S, *O, Msb, TA,) accord. to Lth, (O, TA,) *He struck him with his fist, not vehemently, on the back of his neck*: (O, K, TA:) or, (O, K,) accord. to Az (O, Msb, TA) and others, (Msb,) *he struck him [i. e. slapped him] with his expanded hand (O, Msb, K, TA) on the back of his neck, or on his body; not with the fist*: (O, Msb, TA:) or it is post-classical: (S, K:) [but Fei says,] the assertion that it is post-classical is not to be regarded: (Msb:) Az adds, IDrd says that it is from صَوْعَةٌ, (O, TA,) which signifies the top, or uppermost part, of the [cap called] كَمِيَّةٌ, and of the turban: (O, K, TA:) or this is a mis-transcription, and is correctly with ق: (K, TA:) [Sgh says,] this which Az mentions, [as] on the authority of IDrd, I have not found in the Jm; and it is correctly with ق. (O.)

صَفَعَةٌ *A single act of striking [or slapping] with the expanded hand upon the back of the neck, or upon the body.* (Msb.)