

meat upon the *سَفُود*, to roast: (K:) Z [app.] makes it tropical, by his derivation of *سَفُود* [q. v.] (TA.)

3: see 1: — and see also 6.

4. *اسفده* *He made him to leap* [the female]. (S, *K, *PS, TK.) — *أَسْفَدْنِي تَيْسَكَ*, mentioned by Lh, means *Lend me thy he-goat in order that he may leap my she-goat*: and Umeiyeh Ibn-Abi-ṣ-Ṣalt uses its pass. part. n. metaphorically in relation to the *زَنْد* [or piece of stick used for producing fire]; saying,

• وَالْأَرْضُ صَيْرَهَا إِلَهُهُ طُرُوقَةً
• لَهَا حَتَّى كُلُّ زَنْدٍ مُسْفَدٌ

[And the land, God made it to be soaked by the water, so that every *زند* was lent; no man being able to go far enough to cut one for himself]. (M, TA.)

5. *تسقد فرسه* *He mounted his mare from behind*; (M;) as also *استسقدها*: (AAF, M:) or *بعيره* *he came to his camel from behind, and mounted him*: (IAṅ, K:) and [in like manner] *تسقده* i. q. *تعرقبه*, (K,) i. e. *he mounted him from behind*. (TA.)

6. *تسافت السباع* (S) and *الطيور*, (A,) or *تسافت السباع*, (K) and *الطيور*, (TA,) and *تسافت الشياه* (Mṣb, [perhaps a mistranscription for *تسافت*]) *The beasts of prey [and the birds and the sheep or goats] leaped one another*. (TK.)

10: see 5, in two places.

سَفْدُ اللِّجَاجِ *A certain game, in which boys arrange themselves one behind another, every one laying hold upon the حَجْرَةَ [or uppermost part of the waist-wrapper] of his fellow, from behind him*. (T in art. *جعرجع*, and TA.)

سَفُود *A mare that is not allowed to be leaped [by the stallion] until she has completed her مَنِيَّة*, which is a period of twenty days. (Kr, M.)

سَفُود (S, M, Mṣb, K) and *سَفُود* (M, TA) *† An iron instrument, (S, M, K,) with curved prongs, (M, TA,) with which flesh-meat is roasted*: (S, K:) Z makes it to be tropical, saying [in the A] that it is so called because of its adhering to that which is roasted upon it: (TA:) pl. *سَفَائِدُ*. (Mṣb, TA.) [For instances of subst. similar to *سَفُود* and *سَفُود*, see *سَبُوح*.]

إِسْفَنْد and *إِسْفَنْد* *Wine*: (K:) the etymologists assert that its *د* is a substitute for the *ط* in *إِسْفَنْط*, which is one of the names of wine. (TA.)

سَفْدٌ pass. part. n. of 4, q. v.

سفر

1. *سَفَرَ*, (S, M, A, K,) aor. *سَفَرٌ*, (M, K,) *He swept a house, or chamber, (S, M, A, K,) &c. (M.)* — And *He, or it, [swept away; or took away, or carried off, in every direction; and] dispersed*: (M, K:) and *removed, took off, or stripped off, a thing from a thing which it covered*. (M * A, * K.) You say, *سَفَرَتِ الرِّيحُ*

and *الْوَرَقُ*, *† The wind swept away the dust, and the leaves: or took them away, or carried them off, in every direction. (M.)* And *سَفَرَتِ الرِّيحُ الغَيْمَ* *† The wind dispersed the clouds*: (M, TA:) or *† removed the clouds from the face of the sky. (A, * TA.)* And you say of a woman, *سَفَرَتْ*, (S, M, A, Mgh, K,) aor. *سَفَرٌ*, (M,) inf. n. *سَفُورٌ*, (M, Mgh,) meaning *She removed her veil (M, A, Mgh) عَنْ وَجْهِهَا* *from her face*: (A, M:) and [elliptically] (M) *she uncovered her face*: (S, M, K:) [for] *سَفَرْتُ الشَّيْءَ*, [being for *سَفَرْتُ عَنِ الشَّيْءِ*], aor. *سَفَرٌ*, inf. n. *سَفُورٌ* [or *سَفُورٌ*?], signifies *I uncovered the thing; made it apparent, or manifest*: (Mgh:) [but accord. to Mṣb,] the phrase *تَسْفِرُ وَجْهَهَا* [meaning *she uncovers her face*] is of weak authority. (Mgh.) — Hence, i. e. from *سَفَرْتُ* meaning “she uncovered her face,” (M,) *سَفَرْتُ بَيْنَ الْقَوْمِ*, (S, M, Mgh, * Mṣb, K,) aor. *سَفَرٌ*, (S, Mṣb, K) and *سَفَرٌ*, (K,) inf. n. *سَفَارَةٌ*, (S, Mgh, Mṣb, K) and *سَفَارَةٌ* and *سَفَرٌ*, (K,) *† I made peace, effected a reconciliation, or adjusted a difference, between the people*; (S, Mgh, Mṣb, K;) because he who does so exposes what is in the mind of each party: (TA:) or *I exposed what was in the mind of this and the mind of this in order to make peace, &c., between the people. (M.)* [See also *سَفَارَةٌ*, below.] — [And likewise, perhaps, from *سَفَرْتُ* meaning “she uncovered her face,”] *سَفَرَتِ الشَّمْسُ*, aor. *سَفَرٌ*, inf. n. *سَفَرٌ*, *† The sun rose. (Mṣb.)* — See also 4, in two places. — *سَفَرٌ*, (S, Mṣb,) aor. *سَفَرٌ*, (S,) or *سَفَرٌ*, (Mṣb,) inf. n. *سَفُورٌ*, (S,) or *سَفَرٌ*, (Mṣb,) [the former of which inf. ns. perhaps indicates a radical relation to *سَفَرْتُ* said of a woman, and of the sun, expl. above,] *He went forth to journey*: (S, Mṣb:) this verb, however, in this sense, [which appears to have been unknown, or not acknowledged, by the authors of the M and K, (see *مَسَافِرٌ*),] is obsolete; but its inf. n. *سَفَرٌ* is used as a simple subst. (Mṣb. [See 3, the verb commonly used in this sense.]) — [Hence, app.,] *سَفَرُ شَحْمِهِ* *† His fat went away. (A, TA.)* — and *سَفَرَتِ الْحَرْبُ* *† The war declined*; syn. *وَلَّتْ*. (A, K.) = *سَفَرُ الْكِتَابِ*, (S, A,) aor. *سَفَرٌ*, inf. n. *سَفَرٌ*, (S,) *He wrote the book, or writing. (A.)* [See *سَفَرٌ*.] = *سَفَرُ البَعِيرِ*, (S, K,) or *سَفَرٌ بِالسِّفَارِ*, (M,) aor. *سَفَرٌ*, (M, K,) inf. n. *سَفَرٌ*; (M;) and *اسفروه*, (AZ, M, K,) inf. n. *إِسْفَارٌ*; (TA;) and *سَفَرَهُ*, (Kr, M, K,) inf. n. *تَسْفِيرٌ*; (TA;) *He put the سَفَار [q. v.] upon the nose of the camel. (S, M, K.)* = *سَفَرُ الغَنَمِ* *He sold the best of the sheep, or goats. (K.)*

2. *سَفَرَهُ*, inf. n. *تَسْفِيرٌ*, *He sent him to go a journey. (K, TA.)* — *سَفَرُ الإِبِلِ*, (K,) inf. n. as above, (TA.) *He pastured the camels between sunset and nightfall, and in the سَفِيرِ*, (K, TA,) i. e., the *whiteness [of the sky] before night*: (TA:) or *he fed the camels with سَفِير [q. v.]*: (so in the O:) and *سَفَرُ قَرَسِهِ*, inf. n. *تَسْفِيرٌ*, *He fed his horse with سَفِير*: or *he kept him continually*

going, and trained him, in order that he might become strong to journey. (JM.) — *سَفَرُ النَّارِ*, (K,) inf. n. as above, (TA.) *He made the fire to flame, or blaze*; (K, TA;) *kindled it; or made it to burn, burn up, or burn brightly or fiercely*, (TA.) = See also 1, last sentence but one.

3. [سافر is trans. and intrans.] You say, *الرِّيحُ يَسَافِرُ بَعْضُهَا بَعْضًا* [The winds vie, one with another, in sweeping the ground, effacing one another's traces]: for the east wind removes and disperses the longitudinal traces made by the west wind, and the south wind makes traces across them. (S, *K, *TA.) = And *سافر*, inf. n. *مُسَافَرَةٌ* (S, Mṣb, K) and *سِفَارٌ*, (S, K,) *He journeyed, or went, (K,) or went forth to journey, (S, Mṣb,) إِلَى بَلَدٍ كَذَا* [to such a country, or town]. (S, K.) And *سَافِرٌ سَفَرًا بَعِيدًا* [He journeyed, or went, a far journey]. (A, Mgh.) [See also 1.] — [Hence,] *† He died. (K.)* — And *سَافَرَتِ الشَّمْسُ عَنِ كَيْدِ السَّمَاءِ* [The sun declined from the middle of the sky]. (A.) — And *سَافَرَتْ عَنْهُ الْحُمَّى* [The fever departed from him]. (A.)

4. *اسفرت الشجرة* *The tree had its leaves blown off [and swept away] by the wind*; (K, *TA;) *they having become changed in colour, and white. (TA.)* — And *اسفر*, (inf. n. *إِسْفَارٌ*, Mgh, Mṣb,) *It (the dawn, or daybreak,) shone, (T, S, M, A, Mgh, Mṣb, K,) so that there was no doubt respecting it*; (T, TA;) as also *سَفَرٌ*, (M, K,) aor. *سَفَرٌ*, (K,) inf. n. *سَفَرٌ*: (TA:) it has a special relation to colour; meaning *it shone in colour. (B, TA.)* — *It (the moon) caused a shining [in the sky] before its rising. (M.)* — *† It (a man's face) shone (S, M) [with happiness (see مَسْفَرٌ)]*; or with beauty; for you say, *اسفر حُسنًا*; (S;) as also *سَفَرٌ*: (M:) or *became overspread with beauty. (Mṣb.)* — And *He entered upon the time of dawn, or daybreak*; (M;) or *the time when the dawn became white. (K.)* The Prophet said, *أَسْفِرُوا بِالفَجْرِ*, meaning *Perform ye the prayer of daybreak when ye enter upon the time in which the dawn shines, or becomes white*: (S, *Mṣb:) or *when the dawn has become manifest, so that there is no doubt respecting it, every one knowing it to be the true dawn when he sees it*; accord. to Esh-Sháfi'ce and Ibn-Hambal and others: (T, TA:) or *prolong ye the prayer of daybreak until ye enter upon the time when the dawn becomes white*: (S, TA:) some say that it relates especially to nights in [the end of] which the moon shines, because in such the commencement of daybreak is not manifest: (TA:) or *أَسْفَرُ بالصَّلَاةِ* means *he performed prayer in the shining of the dawn*: and the *ب* is for the purpose of making the verb transitive. (Mgh.) — *اسفرت الحرب* *† The war became vehement. (A, K.)* = See also 1, last sentence but one.

5. *أتى يسفر* means *سَفَرٌ*, (O, K,) i. c. *He came in [the time of] the whiteness of day [either before sunrise or after sunset]. (TA.)* — And *تسفرت الإبل* *The camels pastured between sunset and nightfall, (O, K,) and in the سَفِيرِ*, (K, TA,)

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