

الحَمِيرَةُ [in the CK (erroneously) الحَمِيرَةُ] means + [The she-camel] that is somewhat above such as is termed صَبَاءٌ [in respect of redness]. (O, K, TA.)

مَسْفَرٌ: see مَسْفَرَةٌ. — Also A man (TA) that journeys, or travels, much; (K;) and so مَسْفَارٌ: (A:) or that journeys, or travels, much, and is strong for journeying: (M:) and, applied to a camel, (S, M, A,) strong for journeying; (S, M, A, K;) fem. with ة, (S, M, K,) applied to a she-camel, (S, M,) as also مَسْفَارٌ, thus applied. (M.)

مَسْفَرَةٌ A broom; a thing with which one sweeps; (S, M, K;) as also مَسْفَرٌ, and مَسْفِرَةٌ, of which last, (expl. by مَا يَسْفِرُ بِهِ,) the pl. is مَسْفِرَاتٌ. (TA.)

مَسْفَرٌ i. q. مُجَلِّدٌ [i. e. One who binds books (أَسْفَارٌ, pl. of مَسْفَرٌ), or covers them with leather]. (A, TA.)

مَسْفَرٌ: see مَسْفَرٌ, in two places.

مَسْفُورٌ Distressed, or fatigued, by journeying or travel. (TA.)

مَسْفَرٌ A man journeying, or travelling; a traveller; a wayfarer; (S, M, K;) as also مَسْفِرٌ; (M, K;) which latter is [said to be] not a part. n., but [a possessive epithet] meaning ذُو مَسْفَرٍ, (M,) having no verb belonging to it (M, K) that we have seen; (M;) or it is from مَسْفَرٌ, and signifies going forth on a journey: (S, Mgh, K;) pl. of the former مَسْفَارُونَ, (S,) and of the latter مَسْفَارٌ (S, M, A, Mgh, K) and مَسْفَرٌ (M, K) and مَسْفَرٌ; (TA;) and you also say قَوْمٌ مَسْفَرَةٌ [fem. of مَسْفَرٌ], (S, M, A, Mgh, K,) and قَوْمٌ مَسْفَرٌ, (S, M, A, Mgh, K,) [مَسْفَرٌ being a quasi-pl. n.,] like صَحْبٌ in relation to صَاحِبٌ: (S, Mgh, Mghb;) and مَسْفَرٌ is also used as a sing., (M, K,) being originally an inf. n. (TA.) — مَسْفَرَةٌ is used by Zuheyr as a name for A [wild] cow. (M, TA.)

سفرجل

سَفْرَجَلٌ [The quince; *pyrus cydonia* of Linn.;] a certain fruit, (K,) well known; (S, K;) abundant in the land of the Arabs: (AHn, TA:) it is astringent, or constipating; strengthening; diuretic; excites the appetite (K, TA) for food and venery; (TA;) allays thirst; and when eaten upon [other] food, loosens [the bowels]; and the most beneficial thereof is that which has been scooped out, and had its pips extracted, and honey put in the place thereof, and been plastered over with clay, and baked (K, TA) in the oven: (TA:) [a coll. gen. n.:] n. un. with ة: (K:) and pl. سَفْرَجَلٌ: (S, K:) the dim. is سَفْرَجَلٌ and سَفْرَجَلٌ, mentioned by Az. (TA.) — سَفْرَجَلٌ هِنْدِيٌّ *Annona glabra*; a species of custard-apple; mentioned by Forskål, Flora Aegypt. Arab., p. cxiv.] — The saying of Sb, that there is not in the language the like of سفرجل does not mean that this word is applied to anything: and in like

manner his saying that there is not in the language the like of اسفرجلت does not mean that this word is used. (TA.)

سَفَطٌ

1. سَفَطٌ, aor. ٤, (M, K,) inf. n. سَفَاطَةٌ, (M, TA,) He was, or became, cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (M, K, TA.)

4. مَا أَسْفَطَ نَفْسَهُ عَنْكَ How pleased, or content, is his mind to give thee up, or relinquish thee! syn. مَا أَطْيَبَهَا. (IAar, K.)

5. تَسْفَطَ الخَمْرُ It (a jar) drank up, or absorbed, the greater part of the wine. (K.)

8. اسْتَفَاطَ The drinking up entirely [what is in a vessel]; syn. اسْتَفَافَ. (K.)

سَفَاطٌ A thing (M, Mgh, Mghb, K) like a جَوَالِقٌ [or sack], (M, K,) or like a قَفَّةٌ [or basket woven of palm-leaves], (K,) in which are stoned perfume and similar things, (Mgh, Mghb, TA,) of the apparatus of women: (Mgh, TA:) an Arabic word, well known: (TA:) pl. أَسْفَاطٌ. (S, M, Mgh, Mghb, K.) — And hence, †A casket, or small chest. (Mgh.) It is related that an Arab of the desert, passing by at the burial of Mo-hammad, asked why they had not placed the Apostle of God in a سَفَاطٌ of brown aloes-wood encased with gold. (TA.)

سَفِيْطٌ Cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (S, M, K.) You say, هُوَ سَفِيْطٌ النَّفْسِ He is cheerful, happy, or free from straitness, and liberal, in mind: (TA:) or cheerful, or brisk, to do what is kind or beneficent. (As.) And نَفْسُهُ سَفِيْطَةٌ بِكَذَا نَفْسُهُ سَفِيْطَةٌ بِكَذَا [His mind is pleased, or content, with such a thing]. (TA.) = Vile, or mean, and despised in all his circumstances: (M, K:) a man, (IAar, M, K,) or thing, (IAar, M,) of no estimation. (IAar, M, K.) Thus it has two contr. significations. (K.) — What drop from the tree, of green unripe dates. (M, L, K.) [المَسْفَاطُ in the CK is a mistake for المَسْفَاطُ.] = أَمْوَالُهُمْ سَفِيْطَةٌ Their possessions are mixed among them. (AZ, S.)

سَفَاطَةٌ The goods, or utensils and furniture, of a house or tent. (IDrd, S, [but wanting in one copy,] M, K.)

سَفَاطٌ A maker of what is called سَفَاطٌ. (TA.)

إِسْفَنْطٌ, (S, M, K,) so in the handwriting of J, (TA,) and إِسْفَنْطٌ, (M, K,) also written with ص, (As, and K in art. صَفَطٌ,) Perfumed juice of grapes: (M, L, K:) or wine in which are aromatics: (TA:) or the upper part of wine; (AO, M, K;) the clear part thereof; (AO, TA;) so called because the jars (دِنَانٌ) have drunk up, or absorbed, the greater portion of it, (K, TA,) the clear part remaining; (TA;) or from سَفِيْطٌ in the first of the senses assigned to it above: (IAar, K:) or various wines mixed together: (TA:) or it signifies a certain sort of beverage or wine:

and is a Persian word, [originally إِسْفَنْدُ] arabicized: (S, K:) or, accord. to As, a Greek word, (S, M,) signifying wine: (TA:) if not Arabic, all its letters are radicals: and Sb says that it is a quinqueliteral-radical word, like إِصْطَبَلٌ. (TA.)

مَسْفَطُ الرَّاسِ A man having a head like a سَفَاطٌ. (IAar, K.)

سَفَعٌ

1. سَفَعَتِ السَّمُومُ وَجْهَهُ, (S,) or سَفَعَتِ السَّمُومُ, (K,) and التَّارُ, (S,) and التَّمْسُ, (TA,) aor. ٤, (K,) inf. n. سَفَعٌ, (TK,) The hot wind, (S, K,) and the fire, (S,) and the sun, (TA,) smote, or burned, (S, K,) him, (S,) or his face, (K,) slightly, (S, K,) so that it altered the colour of the external skin, (S,) and, as some add, blackened it; (TA;) as also سَفَعَهُ, (K,) inf. n. تَسْفِيعٌ. (TA.) [It is app. from سَفَعَةٌ signifying "blackness tinged with redness."] — [And hence,] سَفَعَهُ, aor. as above, (K,) and so the inf. n., (TA,) He made a mark upon it: and he made a mark upon it with a hot iron, or with fire. (K, TA.) — Also, aor. as above, (I, K,) and so the inf. n., (L,) †He slapped (L, K) it, a man's face, (L,) or him, a man, (K,) with his hand. (L.) And †He struck it (a man's neck) with his expanded hand: in which sense it is also written with ص. (TA.) And †He struck him, or beat him, (K,) with a staff, or stick. (TA.) And †He (a bird) slapped it, (S, [in which only the inf. n. is mentioned,] and K,) namely, the object struck by him, (K,) with his wing, (S,) or with his wings. (K: and so [as is implied in the TA] in some copies of the S.) — سَفَعَ بِنَاصِيَتِهِ, (Lth, S, K,) aor. and inf. n. as above, (TA,) He laid hold upon, or seized, (Lth, S, K,) and dragged, (Lth, K,) his نَاصِيَةٌ, (Lth, S, K,) i. e. the fore part of his head (TA) [or his forelock or the hair over his forehead]: or سَفَعٌ signifies the laying hold upon, or seizing, the سَفَعَةُ of the head, i. e. the black part of its نَاصِيَةٌ. (El-Mufradát, TA.) You say, سَفَعَ بِنَاصِيَةِ الْفَرَسِ لِيُرْكَبَهُ [He laid hold upon, or seized, the forelock of the horse, to mount him]. (TA.) And سَفَعَ بِرِجْلِهِ He laid hold upon, or seized, and dragged, his foot. (TA.) And سَفَعَ بِيَدِهِ He laid hold upon his hand: (IAar:) or he laid hold upon his hand and raised him: often used in this sense by 'Obeyd-Allah Ibn-Al-Hasan, Kádeef of El-Bag-rah. (Sgh.) It is said in the Kur [xcvi. 15], تَسْفَعَا بِالنَّاصِيَةِ; (S, K, &c.) [or تَسْفَعَا; (see سَفَعَةُ in art. ١;)] the Arabs [sometimes] substituting ١ for the quiescent ن [in a case of this kind]; (Sgh;) i. e. We will assuredly take by the نَاصِيَةٌ (Az, S, TA) to the fire [of hell]: (Az, TA:) or we will assuredly lay hold upon his نَاصِيَةٌ and drag him thereby with violence to the fire: (Bd:) or we will assuredly drag him thereby to the fire: (O, K:) or we will assuredly blacken his face; the نَاصِيَةٌ being put for the face because it is the fore part thereof: (Fr, Az, K:) or we will assuredly mark him with the mark of the people of the fire, (O, K,) making his face black, and his eyes blue: (O:) or we will assuredly abase him: or, render him despicable: