

[Neither *صَرَفٌ* nor *عَدْلٌ* shall be accepted from him], (S, M, O, Mṣb,\*) by *صَرَفٌ* is meant *repentance*; (S, M, O, Mṣb, K;) and by *عَدْلٌ*, *ransom*: (M, Mṣb, K;) or by the former, *art*, or *artifice*, or *cunning*; (Yoo, S, M, O, K;) and by the latter, *ransom*: (M:) or by the former, *acquisition of gain*; and by the latter, *ransom*: (K;) or by the former, *a supererogatory act*; (A'Obeid, M, O, K;) and by the latter, *an obligatory act*: (A'Obeid, M, K;) or vice versa: (K;) or by the former, *weight*; and by the latter, *measure*: (M, O, K;) or by the former, *deviation*; and by the latter, *a right*, or *direct*, *course*: (IAḡr, M:) or by the former, *مَا يَنْصَرِفُ فِيهِ* [app. meaning *an evasive artifice*]; and by the latter, *a like*: (Th, M:) or by the former, *value*, or *price*; and by the latter, *a like*; the saying originally relating to the bloodwit (*الدِّية*): one says, *لَمْ يَقْبَلُوا مِنْهُمْ صَرْفًا وَلَا عَدْلًا*, i. e. *They did not accept from them a bloodwit, nor did they slay one man for him, of their people, who had been slain; but they required from them more than that; for the Arabs used [often] to slay two men, and three, for one man; when they slew a man for a man, that was العَدْلُ with them; and when they took a bloodwit, having turned from the blood to another thing, that was صَرْفٌ, i. e. the value, or price, was صَرْفٌ: then the saying was applied in relation to anything, so as to be proverbially used in the case of him who was to render more than was incumbent on him: it has also been said that by صَرْفٌ is meant [in the saying cited above] something additional, or in excess; but this is nought. (M.)*

*صَرَفٌ*: see its dual in the next preceding paragraph, near the middle. — Also *Pure*, *unmixed*, or *free from admixture*; (S, M, Mḡh, O, Mṣb, K;) applied to wine, (S, M, O, Mṣb, K;) or beverage, as meaning *unmixed*, (S, M, O, Mṣb,) and so *صَرُوفٌ*, (O, K,) and to other things, (K,) to blood, and to phlegm, (TA,) and to anything (M, Mṣb) as meaning *free from turbid foulnesses*: (Mḡh, Mṣb:) and *صَرِيفٌ* likewise signifies anything *having in it no admixture*. (TA.) — And *A certain dye*, (Mṣb,) *a red dye*, (S, O, K,) *with which the thongs, or straps, of sandals are dyed*, (S, O,) or *with which the hide is dyed*: (Mṣb:) or *a certain red thing with which the hide is tanned* (*يُدْبَعُ* [perhaps a mis-transcription for *يُضْبَعُ*]). (So in a copy of the M.)

*الصَّرْفَةُ* *One of the Mansions of the Moon*; [the *Twelfth Mansion*]; *a single very bright star*, [β of *Leo*], (S, O, K, and Kzww in his *Descr.* of the Mansions of the Moon,) *by which are some small evanescent stars*; (Kzww;) *over against*, (*بِتَلْقَاءَ*, so in my copies of the S,) or *following*, (O, K, and Kzww ubi suprà,) *الزُّهْرَةُ*; (S, O, K, Kzww;) [i. e.] *it is a single star behind the خُرَاتَانِ of the Lion*; (M;) *it is on the hinder part of the tail (ذَنَبُ) of the Lion*; [wherefore it is called by our astronomers *Deneb*]; *and is also called the قَنْبُ, which means the sheath of the penis, of the Lion*: (Kzww in his *Descr.* of *Leo*: [in the S and O, erroneously, "the قَلْبُ of the Lion:"]) [it

*rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 8th of Sept., O. S.; and set aurorally on the 9th of March:*] Ibn-Kunáseh says, (M,) it is called *الصَّرْفَةُ* because of the turning away of the cold (S, M, O, K) from the heat, (M,) and the coming of the heat, (S, O,) accord. to the [O and] K at its rising, but [as] IB says, correctly because of the turning away of the heat [at its rising], and the coming of the cold: (TA:) [i. e., correctly,] it is thus called because of the turning away of the cold at its setting in the early mornings, and the turning away of the heat at its rising from beneath the rays of the sun in the early mornings: (Kzww in his *Descr.* of *Leo*:) when it rises before the dawn, that is the beginning of autumn; and when it sets with the rising of the dawn, that is the beginning of spring. (M.) [Hence,] *الصَّرْفَةُ* is [called] *نَابُ الدَّهْرِ الَّذِي* *نَابُ الدَّهْرِ الَّذِي يَفْتَرُّ*, (Ibn-'Abbád, O, K,) or *نَابُ الدَّهْرِ الَّذِي يَفْتَرُّ عَنْهُ* [The dog-tooth of time, or fortune, which it shows smiling]: for when *الصَّرْفَةُ* rises, [a mistake for "sets, aurorally,"] the blossoms come forth and the herbage attains its full height: (M and K in art. *فر*:) in the T it is said that *الصَّرْفَةُ* is called by the Arabs *نَابُ الدَّهْرِ* [the dog-tooth of time, or fortune,] *لِأَنَّهُ يَفْتَرُّ عَنِ الْبَرْدِ وَعَنِ الْحَرِّ فِي الْحَالَتَيْنِ* [i. e. because it smiles revealing (the advent of) the cold and (that of) the heat, in its two states (of auroral rising and setting)]. (TA.) — *صَرْفَةٌ* also signifies *A certain kind of bead (خُرُزَّةٌ)*; (Lh, S, M, O, K;) *mentioned among those by means of which men are captivated, or fascinated, or restrained by women from other women*; (S, O, K;\*) or *by means of which men are conciliated, so as to be turned thereby from their ways of acting or conduct or the like*. (Lh, M.) — And *A bow having upon it a black mark or spot (شَامَةٌ سَوْدَاءٌ), the arrows of which, when they are shot, will not hit the object of aim*. (O, K.) — And one says, *حَلَبْتُ الشَّاقَةَ صَرْفَةً*, meaning *I milked the she-camel in the early morning, between dawn and sunrise, and then left her until the like time of the morrow*. (O, K;\*)

*الصَّرْفَانُ* *Death*; (M, K;) *a name of death*. (IAḡr, O.) — And *صَرْفَانٌ* signifies *Lead*; syn. *رِصَاصٌ*: (S, Mṣb, K;) or *رِصَاصٌ قَلْبِيُّ* [q. v.]: (M:) and (K) accord. to Ibn-'Abbád, (O,) *copper*; syn. *نُحَاسٌ*. (O, K.) — And *A sort of dates*; (S, M, O, Mṣb;) *a heavy sort of dates*: (K;) n. un. with *ḍ*: (M:) AHn says, (M, O,) on the authority of certain of the Arabs, (O,) that the *صَرْفَانَةُ* is *a red date, like the بُرْنِيَّةُ*, (M, O, Mṣb,) but (M, O) *hard to be chewed*, (M, O, K,) *tough*, (M, O,) and *the heaviest of all dates*: (M, O, Mṣb:) *persons having households and slaves and hired men provide it, because of its satisfying quality*, (O, K, [but for *لِجَزَائِبِهَا* in the O, referring to the n. un., and *لِجَزَائِبِهَا* in copies of the K, and *لِجَزَائِبِهَا* in the CK, I read *لِجَزَائِبِهَا*, which is evidently the right reading, and agrees with what here follows,]) *and its standing in great stead*: (O, K;) or it is the [sort of dates called] *صِيْحَانِي*

[q. v.]: (K;) AHn says, En-Nowshajánee told me that the *صَرْفَانَةُ* is [called] *الصِّيْحَانِيَّةُ* in El-Hijáz, and in like manner its palm-tree. (O.) *صَرْفَانَةُ رُبْعِيَّةٌ تُصَرَّمُ بِالصَّيْفِ وَتُؤَكَّلُ بِالشَّيْبَةِ* is one of their proverbs [expl. in art. *ربع*]. (AHn, O, K.)

*صَرْفِيٌّ* *A camel of a certain excellent sort*; (M, O, K;) a rel. n.: (O, K;) or it is correctly with *د*; (O, K;) i. e. *صَدْفِيٌّ* [q. v.]: (O:) some say that it is with *د*; and this is the right. (M.)

*صُرُوفٌ* *A she-camel that makes a grating, or creaking, sound with her tushes, or canine teeth*. (S, O, K.)

*صَرِيفٌ* inf. n. of 1 in the senses expl. in the last sentence but one of the first paragraph [q. v.]. (S, M, &c.) — See also *صَرِفٌ*. — Applied to milk, (S, M, O, K,) *Just milked*; (K;) *brought away from the udder while hot*, (S, M, O,) *when milked*. (S, O.) — Also *سَعَفٌ* [or *palm-branches*]: n. un. with *ḍ*: (AHn, M:) [i. e.] *صَرِيفَةٌ* signifies *a dry سَعَفَةٌ*. (K.) And AHn says, (M, O,) in one place, (M,) *الصَّرِيفُ* signifies, (M, O, K,) as some assert, (O,) *What has become dry, of trees*; (M, O, K;) like *الصَّرِيعُ*; (M;) called in Pers. *خُذْخُوش*, (so in copies of the K, in the CK *خُذْخُوش*, and in the O *الخُذْخُوش*, [all app. mistranscriptions, for I find nothing like them in Pers. except partially, i. e. *خُوش* meaning "dry," like *خُشْكُ*,]) and also called [in Arabic] *الْقَفْلَةُ* [the tree that has become dry]. (O.) [See also *صَرِيعٌ*, with the unpointed *ص*.] — Also *Silver*: so in a verse cited voce *إِنْ* (page 107, third col.): (ISk, S, O:) or *pure silver*. (K.) — See also the next paragraph.

*صَرِيفَةٌ*: see the next preceding paragraph. — Also *A thin, round cake of bread*; syn. *رِقَاقَةٌ*: pl. *صَرِيفٌ* and *صِرَافٌ* and [coll. gen. n.] *صَرِيفٌ*. (K.)

*صَرِيفِيَّةٌ* *Wine of صَرِيفُونٌ*, (S, O, K,) a place, (S, O,) i. e. a town, (O,) in El-'Irák, (S, O,) in the Sawád of El-'Irák near 'Okbarà; (O, TA;) not, as it is implied in the K, from another of the same name in Wásit: (TA:) or, as some say, *wine just taken from the دَنْ [or jar]*; like [as one says] *لَبِنٌ صَرِيفٌ*. (O, K.)

*صَرَاَفٌ*: see *صَيْرِفِيٌّ*: — and see also *صَارِفٌ*.

*صَرِيفٌ*: see the next paragraph.

*صَارِفٌ* [act. part. n. of 1: as such having, among other meanings, the meaning of *Grating*, or *creaking*; or *making a grating*, or *creaking*, *sound*: and so *صَرَاَفٌ*, but properly in an intensive sense; for] the dual of *صَرَاَفٌ* is used by the poet Aboo-Khirásh as meaning *two thongs of a sandal that make a creaking sound*: (M:) [and *صَرِيفٌ* likewise means *making a creaking sound with the teeth*: so accord. to Freytag, from Je-reer.] One says, *مَا فِي فِيهِ صَارِفَةٌ*, meaning *He has not in his mouth a canine tooth* [lit. a