

inf. n. صَوْفٌ. (O, Mṣb, \*K.) — And **صاف الفحل** صاف الفحل *The stallion-camel turned away from covering the females that he had covered.* (M.)

2. **صَيْفِي** It (a thing, S, O, K.) *sufficed me for my [season termed] صَيْفِي*, (S, O, K.) or *for my صَيْف*: (Mṣb:) by the "thing" here spoken of is meant food, or a garment, or some other thing. (TA.) — See also 1, in three places.

3. **صَيَافًا** **عَامَلَهُ مُصَافِيَةً** (S, M, O, Mṣb, K.) and **صَيَافًا** (Lh, M) is from **الصَيْف**, (M, O, Mṣb,) like **مُشَاهَرَةً** (S, O, Mṣb, K.) from **الشَّهْر**, (O, Mṣb,) and **مُعَاوَمَةً** (S, O) from **العَامُ**, (O,) i. e. [*He made an engagement, or a contract, with him for work or the like for the days of the صَيْف*. (S.) And in like manner, **صَيَافًا** and **اسْتَأْجَرَهُ مُصَافِيَةً** [*He hired him, or took him as a hired man or hireling, for the period of the صَيْف*]. (M.)

4. **صَيْفٌ** **اصافوا** They entered the [season called] **صَيْفٌ**: (S, M, O, Mṣb, K.) like **أُشْتَوَا** meaning "They entered the [season called] **شَتَاءٌ**." (TA.) — And **اصافت** She (a camel) *brought forth in the صَيْف*. (M.) — [Hence,] **اصاف** said of a man, † *He had offspring born to him [in the summer of his age, i. e.] when he was old, or advanced in age*: (S, M, O, K, TA:) or *he had no offspring born to him until he was advanced in age, or old.* (L, TA.) And † *He abstained from women while a young man, and then married when old, or advanced in age.* (M, TA.) — **اصاف الله عني شرًا** **فلان** *God turned away, or may God turn away, from me the evil, or mischief, of such a one*: (S, O, K, \*) belonging to this art. and to art. **صوف**. (O, TA.)

5. **صَيْفِي**, and its var. **اصَيْفِي**: see 1, first sentence, in four places.

8: see 1, first sentence.

**صَافٍ**: see **صَائِفٌ**: — and see also art. **صوف**.

**صَيْفٌ** as signifying *A certain portion of the year* is said by ISk to be fem.: (TA, voce **شَتَاءٌ**; q. v.) [but by others I find it treated as masc.:] the **صَيْف** as meaning *one of the seasons* is well known: (M:) Lth says, it is *one of the quarters of the year*; and is applied by the vulgar to a half of the year [i. e. to the half-year commencing at the vernal equinox; the other half-year being called by them the **شَتَاءٌ**]: Az says, it is, with the Arabs, the *division which the vulgar in El-'Irāk and Khurāsān call the ربيع* [i. e. the spring]; it consists of three months; and the division that next follows it is with the Arabs the **قَيْظٌ**; and in it is the **جَمْرَةُ** [q. v.] of the **قَيْظٌ**; then, after this, is the division called the **خَرِيفٌ**; and then, after this, the division called the **شَتَاءٌ**: (TA:) [i. e.] it is the *quarter of the year vulgarly called the ربيع, commencing when the sun enters Aries*: but is applied by the vulgar to the **قَيْظٌ**, which is the [summer, i. e.] the *quarter commencing when the sun enters Cancer*: (Mṣb in art. **زَمَنٌ**; q. v.): [F says,] the **صَيْف** is the **قَيْظٌ** [i. e. summer, or the hot season]; or [the season] after the **ربيع**: (K:) and [Sgh says,] the **صَيْف** is *one of the divisions*

*of the year; which is after the ربيع*: (O:) [but unless this explanation in the O denote only a vulgar meaning, and the latter of the two explanations in the K be virtually a repetition, we must suppose that, in each of them, by the **ربيع** is meant the season of rain thus termed, which ends in March: (see the latter of the two tables which I have inserted voce **زَمَنٌ**):] most probably, I think, both have been faultily transcribed from what here follows; for the S is largely copied in the O, and the S and O are among the principal sources of the K, which generally follows the O when it differs (rightly or wrongly) from the S:] the **صَيْف** is *one of the divisions of the year; which is after [that called] الربيع الأول and before [that called] القَيْظ: (S:) [this admits of two renderings, both of which are correct; namely, the quarter after the season of two months called الربيع الأول (which ends in March) and before the quarter called القَيْظ (which is summer); and also the season of two months after that called الربيع الأول and before the similar season called القَيْظ: (see the former of the two tables to which I have referred above:) but probably the latter only was meant by him who first gave this explanation:] the pl. is **أَصْيَافٌ** (M, O, K) and **صَيُوفٌ**: (M, Mṣb:) **صَيْفَةٌ** is a more particular term [app. meaning *A single صَيْف*; (see 2;)] it is like **شَتَوَةٌ** [q. v.]; (O, K;) and its pl. is **صَيْفٌ**, like **بَدْرٌ** pl. of **بَدْرَةٌ**. (Fr, O, K.) **الصَيْفُ صَيِّعٌ** is a saying expl. in art. **ضِع** [q. v.]. (O, K.) — **الصَيْفُ** also signifies *The rain that comes in the [season called] صَيْفٌ*: (S, O, Mṣb, K;) [see, again, the second of the tables to which I have referred above, and see also **نَوْ**]; and (O, K) so **الصَيْفُ**; (M, O, K;) also signifying *the herbage thereof*: (M:) or, (K,) accord. to Lth, (O,) the latter signifies *the rain that falls after the division [a mistake for the rain] called the ربيع*: (O, K;) and so the former; (K;) and it is also called **الصَيْفِيُّ**; (O, K;) which likewise signifies *the herbage thereof*. (TA.) Hence the prov., relating to the completing of the performance of a needful affair, **تَمَامُ الرَّبِيعِ الصَّيْفِ** [*The completion of the rain called the ربيع is that called the صيف*]: for the rain called the **ربيع** is the first rain, and the **صيف** is that which is [next] after it. (TA.) — **آيَةُ الصَّيْفِ** is [*A verse*] in the end (**أَخِرٌ**) of **سُورَةُ النَّسَاءِ** [the 4th chapter of the Kur-ān, but which verse I know not], mentioned in a tradition. (TA.) — Also *The female of the بوم* [or owl]. (Kr, M.)*

**صَيْفَةٌ**: see the next preceding paragraph, latter half.

**صَيْفِي** A thing of, or belonging to, the [season called] **صَيْفٌ**. (S, O.) — A young camel born in the **صَيْف**. (M.) [And in like manner a sheep or goat: see **صَفْرِي**.] — And [hence,] † A son born to a father [in the summer of his age, i. e.] old, or advanced in age. (S, M, O.) [See an ex. in a verse cited voce **رَبِيعِي**.] — See also **صَيْفٌ**,

near the end of the paragraph. — **صَيْفِيَّةٌ** [used as a subst., or as an epithet in which the quality of a subst. is predominant, for **صَيْفِيَّةٌ**,] and **صَائِفَةٌ** signify *The مِهْرَةُ* [or provision of corn &c.] in the first part of the **صَيْف** [here meaning spring]; i. e. the *second مِهْرَةُ*; for the first of the **مِهْرَاتِ** is the **رَبِيعِيَّةُ**, then the **صَيْفِيَّةُ**, then the **وَقْتِيَّةُ**, and then the **رَمَضِيَّةُ**: (M:) or the **صَائِفَةٌ** of a people is their *مِهْرَةُ* in the **صَيْف**. (S, O, K.) [See **مِهْرَةُ**.] — **صَيْفِيَّةٌ** is also applied to *The latter, or last, season of the bringing forth of camels*: so in an explanation of **هَبْعٌ** in the S and TA.]

**صَيْفِيَّةٌ** [fem. of **صَيْفِي**: and also used as a subst., or as an epithet in which the quality of a subst. is predominant: see the latter word].

**صَائِفٌ** is used as an imitative sequent in the phrase **صَائِفٌ صَائِفٌ**, (S, O, K,) meaning *A warm, or hot, [spring or] summer*: (PṢ:) a phrase like **يَوْمٌ صَائِفٌ** &c. (S, O.) And one says **يَوْمٌ صَائِفٌ**, (S, M, O, Mṣb, K,) meaning *A hot day*; (O, K;) and **يَوْمٌ صَائِفٌ** (S, O, K) was sometimes said, meaning **صَائِفٌ**; like **يَوْمٌ رَاغٌ** [as meaning **رَائِحٌ**]: (S:) and **لَيْلَةٌ صَائِفَةٌ** [*a hot night*]. (S, O, Mṣb.) — And **مَطَرٌ صَائِفٌ** [app. *Rain coming in the صَيْف*, meaning spring; as also **مُصَيِّفٌ**, occurring in a verse cited voce **رَسَمٌ**, q. v.]. (M.) See also **صَابٌ** in art. **صفو**.

**صَائِفَةٌ** [fem. of **صَائِفٌ**, q. v. — Also, as a subst.,] *A warring, or warring and plundering, expedition in the صَيْف* [i. e. either spring or summer]: (M, Mgh, and Ham p. 239:) pl. **صَوَائِفٌ**. (Mgh, and Ham ib.) And [particularly] (Mgh) *A warring, or warring and plundering, expedition against the Greeks (الروم)*: because they [i. e. the Arabs] used to go on expeditions of this kind in the **صَيْف**, (S, Mgh, O, K,) and to return in the winter, (Mgh,) on account of the cold and snow. (S, O, K.) And they said, **وَلِيَ فُلَانٌ الصَّائِفَةَ**, meaning *Such a one was commander of the army going on a warring, or warring and plundering, expedition in the صَيْف*: (Ham ubi supra:) [but Mṣr says,] he who explains **صَائِفَةٌ** as meaning the *place [of]*, or the *army [engaged in, such an expedition]*, errs: [adding that the Hanafee Imām] **Moḥammad** has used the phrase **الصَّوَائِفُ وَنَحْوَهَا مِنَ الْعَسَاكِرِ الْعِظَامِ** either by surmise or by extension of the [proper] meaning. (Mgh.) — See also **صَيْفِي**, in two places. — Also *The time, or season of the صَيْف*. (M, TA.)

**الصَّيْفِ**: see **صَيْفٌ**, last quarter of the paragraph.

**صَيْفَةٌ**, originally **صَيُوفَةٌ**: see art. **صوف**.

**مُصَيِّفٌ** *A place of remaining, staying, dwelling, or abiding, during the [season called] صَيْفٌ*: (S, O, TA;) as also **مُصَيِّفَاتٌ** (S, K, TA) and **مُصَيِّفٌ**: (TA:) and *a time thereof*: (Sb, M, TA:) pl. **مُصَيِّفَاتٌ**. (Mṣb.) — And *A place in which dates are dried in the [season called] صَيْفٌ*.