

- وَكُنَّا إِذَا جَبَّارٌ قَوْمٌ أَرَادَنَا
- بِكَيْدٍ سَمَلْنَا عَلَى قَرْنِ أَعْفَرَا

[And we used, when an insolent tyrant of a people desired to execute against us a plot, to carry him upon the horn of an antelope of a whitish dust-colour, or white but not of a clear hue, &c.]; meaning, we used to slay him, and to carry his head upon the spear-head; for the spear-heads, in time past, were of horns. (S, O.) — Hence the saying رَمَانِي بَدَاهِيَةً *i. q.* رَمَانِي عَنْ قَرْنِ أَعْفَرٍ † [He sent upon me a calamity; or he made a very crafty man to be my assailant]: for the same reason, also, قَرْنِ أَعْفَرٍ is proverbially used to signify † A difficulty, or distress, that befalls one: and one says to a man who has passed the night in disquieting distress, كُنْتَ عَلَى قَرْنِ أَعْفَرٍ † [Thou wast pierced by grief]. (TA.) One says also, of him who is frightened and disquieted, كَأَنَّهُ عَلَى قَرْنِ أَعْفَرٍ [He is as though he were upon the horn of an antelope of a whitish dust-colour, &c.: meaning, upon the head of a spear]: the like of this phrase is used by Imra-el-Kays. (A.) — Also عَفْرَاءٌ, A ewe of a colour inclining to whiteness. (O.) — And أَعْفَرٌ, Red sand. (S, O.) — [Food of the kind called] تَرِيدٌ made white: (K, TA:) from عَفْرَةٌ signifying the “colour of the earth.” (TA.) — عَفْرَاءٌ White. (K.) — العَفْرَاءُ Untrodden land. (K, TA.) — العَفْرَاءُ The thirteenth night [of the lunar month]: (S, O:) or the night of blackness: (A:) but accord. to IAqr, اللَّيَالِي العَفْرَاءُ signifies the white nights; (A;) and so says Th, without particularizing: (TA:) or the nights thus called are the seventh and eighth and ninth nights of the lunar month; (K:) because of the whiteness of the moon [therein]. (TA.) It is said in a trad. لَيْسَ عَفْرُ اللَّيَالِي كَالدَّادِي The moon-lit nights are not like the black nights: some say that this is a proverb. (TA.)

مَعْفَرٌ: see عَافِرٌ, in two places.

مَعْفَرٌ One whose sheep or goats are of the colour termed عَفْرَةٌ: there is no tribe among the Arabs to whom this appellation applies, except Hudheyl. (A, TA.) [Accord. to analogy, this should rather be written مَعْفَرٌ; and perhaps it is thus in correct copies of the A.]

مَعْفُورٌ: see عَافِرٌ. — أَرْضٌ مَعْفُورَةٌ Land of which the herbage has been eaten. (S, O.)

مَعَاْفِرٌ: see مَعَاْفِرِي, in three places.

مَعَاْفِرٌ † One who walks with companies of travellers, (S, O, K, TA,) and so, accord. to the L, مَعَاْفِرِي, (TA,) and obtains of their superabundance [of provisions]. (S, O, TA.)

مَعَاْفِرِي ثِيَابٌ (S, Mgh, O, Mṣb,) pl. مَعَاْفِرِيَّةٌ (S, O, K,) and مَعَاْفِرِيَّةٌ (Az,) and hence, simply, مَعَاْفِرٌ (Az, Mgh,) as a subst., (Az,) without the relative ي, (Az, Mgh,) accord.

to Aq, (Mgh,) A kind of garment, or piece of cloth, (S, Mgh, O, Mṣb,) and a garment of the kind called مَعَاْفِرٌ, (S, O, K,) because of its being of the form of an imperf. decl. pl., (S, O,) as the name of a tribe of Hemdān; (S, O;) or as being the name of a son of Murr, (Sb, Mgh, Mṣb,) brother of Temeem the son of Murr, (Sb, Mgh,) and father of the tribe above mentioned, (Mṣb, K,) which was a tribe of El-Yemen; (Mṣb;) or as being the name of a place, (IDrd, O,) or a town, or district, (K, TA,) of El-Yemen, (IDrd, O, TA,) in which Ma'āfir Ibn-Udd took up his abode, accord. to Z: (TA:) مَعَاْفِرِي is perfectly decl. because the relative ي is added to it: (S:) and it is thus formed because مَعَاْفِرٌ is sing. in its application; whereas, in a rel. n. from a pl. used as a pl., the formation is from the sing., as in the instance of مَسْجِدِي as a rel. n. from مَسَاجِدٌ: (TA:) مَعَاْفِرٌ should not be pronounced with damm to the م: (Mṣb, K:) and it is wrong to call the kind of garment above mentioned مَعَاْفِرِي, with damm, and مَعَاْفِرِي, without tenween, and مَعَاْفِرٌ. (Mgh.)

مَعَاْفِرِي: see مَعَاْفِرٌ.

مَنْعَفِرٌ: see عَافِرٌ, in two places.

يَعْفُورٌ The dust-coloured gazelle: (K:) or the gazelle, as a general term: (K, TA:) as also يَعْفُورٌ: (K:) and the [young gazelle such as is called] خَشْفٌ: (S, O, K:) or the buch-gazelle: (S, Mgh, O:) and (S, IAth, O, in the Mgh “or”) the young one of the wild cow: (S, IAth, Mgh, O:) n. un. with ة: (TA:) pl. يَعَاْفِرٌ. (S, O.) — Also A light, or an active, ass. (IAqr.) — And it is said to mean † The form of a man, seen from a distance, resembling a يَعْفُورٌ [in one of the senses expl. above]. (L, TA.) — And One of the divisions of the night, (K, TA,) which are five, called سُدُقَةٌ and سَتَقَةٌ and هَجْمَةٌ and يَعْفُورٌ and خُدْرَةٌ. (TA.)

عَفَص

1. عَفَصَ الشَّيْءَ, aor. -, (K,) inf. n. عَفْصٌ, (TK,) He doubled, folded, or bent, the thing. (K.) Hence عَفَاصُ القَارُورَةِ. (TA.) — عَفَصَ القَارُورَةَ, (Fr, S, A, O, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. عَفْصٌ, (Mṣb,) He tied, or bound, the عَفَاصُ (q. v.) upon the flask, or bottle; (S, A, O, K;) as also عَفَصَهَا: (K:) or he put the عَفَاصُ upon the head of the bottle; and so, accord. to some, † the latter also: (Mṣb:) or † the latter signifies he made for it, or put to it, (جَعَلَ لَهَا,) an عَفَاصٌ; (Fr, S, O, Mṣb;) and so, (Fr, O, Mṣb,) accord. to some, (Mṣb,) the former also; (Fr, O, Mṣb;) each having two meanings: (Mṣb:) and the former, also, he stopped the bottle with a stopper. (A.) — عَفَصَهُ, aor. -, He pulled it out or forth. (K.) And عَفَصْتُ أُذُنِي I pulled towards me its ears; namely, the ears of a head that I was eating. (Ibn-Abbād, O.) And IAqr allows this verb with س as well as with ص. (TA.) — See

also 8. — عَفَصَ يَدَهُ He twisted his arm, or hand. (O, K.) — عَفَصَهُ, (O, K,) aor. -, inf. n. عَفْصٌ, (TA,) He weakened, or enervated, him, (أُتْخِنَهُ,) in wrestling. (O, K.) — And عَفَصَهَا He compressed her, (Ibn-Abbād, O, K,) namely, a woman, (Ibn-Abbād, O,) or his young woman. (K.)

2. عَفَصَ الثَّوْبَ He dyed the garment, or piece of cloth, with عَفْصٌ, or galls. See the pass. part. n., below.]

4. اعْفَصَ القَارُورَةَ: see 1, in three places. — اعْفَصَ He put عَفْصٌ [or galls] into the ink. (TA.)

8. اعْتَفَصَ مِنْهُ حَقَّهُ He took from him his right, or due; (Ibn-Abbād, O, K;) as also عَفَصَ. (O, K.)\*

عَفْصٌ [Galls: and the trees which bear them:] a certain thing well known, (Mṣb, K,) of which ink is made, (S, O, TA,) and with which one tans; (Mṣb;) the produce of the tree called بَلُوطٌ [or oak]: (L, TA:) or applied to the trees [which bear it] and to the fruit [thereof]: (K:) or a certain tree of the kind called بَلُوطٌ, which [is also the name of a produce of that tree, i. e., of the acorn, (both of which applications are agreeable with modern usage,) like as عَفْصٌ is also the name of another produce thereof, i. e., the gall, or gall-nut; for it is said that this tree] bears one year بَلُوطٌ, and another year عَفْصٌ, (Lth, O, K,) of which ink is made: (CK:) it is not of the growth of the land of the Arabs: (IB, TA:) it is astringent; drying; having the quality of repelling effluent matters; and strengthening flaccid and weak members; (K, TA;) and especially the teeth; (TA;) and when steeped in vinegar, it blackens the hair: (K:) the word is post-classical; (S, O, K;) not of the language of the people of the desert: (S, IF, O, Mṣb:) or it is Arabic; (AHn, O, K;) and from it is derived عَفُوصَةٌ, signifying “a taste in which is astringency and bitterness;” as also the epithet عَفِصٌ, applied to a taste. (AHn, O.)

عَفَصَ A twisting in the nose: (O, K:) so they say. (O.)

عَفِصٌ A taste (AHn, S, O, Mṣb) having an astringent quality, (AHn, S, O, Mṣb, K,) and bitterness, (AHn, O, K,) which render swallowing difficult; (TA;) disagreeable and choking; or disagreeable, with dryness and bitterness; or rough; syn. بَشَعٌ. (TA.) See عَفْصٌ.

عَفْصِي [app. A seller of عَفْصٌ, or galls. Five relatives of traditions of whom each bore this appellation are mentioned in the TA.]

عَفَاصٌ The receptacle in which is put money or the like that one expends, (A'Obeyd, Az, A, Mgh, O, Mṣb, K,) or, as some say, in which is the pastor's money or the like that he expends, (TA,) made of skin, or of a piece of rag, or other material. (A'Obeyd, Az, A, Mgh, O, Mṣb, K.)\* — And hence, (A'Obeyd, O, Az, &c.) The skin with