

— حَافِرٌ is also applied to †The foot of a man, (S, TA,) when it is meant to be characterized as ugly. (TA.) — التَّقْدَرُ عِنْدَ الحَافِرَةِ, (S, A, K,) and الحَافِرِ, (A, K,) is a prov., (S,) meaning, †The payment in ready money is on the occasion of the first sentence spoken (Yaḥkoob, T, S, K) by the seller, when he says "I have sold to thee" [such a thing]. (T.) The origin of the saying was this: horses were the most excellent (K) and precious (TA) of the things that they possessed; and they used not to sell them on credit: a man used to say the words above to another; meaning that its hoof should not remove until he received its price: (K:) and he who says عند الحافرة (since he makes الحافر to mean the beast, الدابة, itself, and since its use in this sense is frequent without the mention of ذَات [prefixed to it],) subjoins to it the sign [ة] of the fem. gender to show that ذَات الحافرِ is meant by this name. (TA.) Or they used to say this on the occasion of racing and betting: and the meaning is, when the horse's hoof first falls upon the dug ground [at the goal]: (Abu-l-'Abbás, Az, K:) حَافِرَةٌ, (Abu-l-'Abbás,) or حَافِرٌ, (K,) signifying dug ground; (Abu-l-'Abbás, K;*) ground that is dug by a horse's feet; (Har p. 653;) like as one says مَاءٌ دَافِقٌ, meaning مَدْفُوقٌ. (TA.) Lth says that the saying means, when thou buyest it, thou dost not quit thy place until thou payest ready money. (TA.) This was its origin: then it came to be so often said as to be used with reference to any priority. (K.) — [Thus,] حَافِرَةٌ signifies †The original state or constitution of a thing; that wherein it was created: and the returning in a thing, so that the end thereof is brought back to its beginning. (K.) It is said in the Kur [lxxix. 10], أَتَيْنَا لِمَردودُونَ فِي الحَافِرَةِ, i. e., †Shall we indeed be restored to our first state? (S:) i. e., to life? (Fr:) or to the present world, as we were: (IAḥr:) or to our first creation, after our death. (TA.) IAḥr cites the following verse:

* أَحَافِرَةٌ عَلَى صَاحِبِ وَشَيْبٍ *
* مَعَادَ اللَّهِ مِنْ سَفِهِ وَعَارٍ *

meaning* †Shall I return to my first state, wherein I was in my youth, when I indulged in amatory conversation, and silly and youthful conduct, after hoariness, and baldness of the fore part of my head? [I beg God to preserve me from lightmitedness and shameful conduct.] (S.) One says also, رَجَعَ إِلَى حَافِرَتِهِ, (A,) and حَافِرِهِ, (TA,) †He became old and decrepit: (A, TA:) [as though he returned to his first state; or became in a state of second childishness.] And اتَّقُوا فَاقْتَنَلُوا عِنْدَ الحَافِرَةِ, (S, A, K) and الحَافِرِ (A) †They met, and fought one another at the first of their meeting. (S, K.) And فَعَلَ كَذَا عِنْدَ الحَافِرَةِ, (S, K.) †He did so at the first, without delay. (TA.) And رَجَعَ عَلَى حَافِرَتِهِ, †He returned by the way by which he had come: (T, S:) or by which he had come forth. (K.)

حَافِرَةٌ: see حَافِرٌ, in nine places.

مِحْفَرٌ (K) and مِحْفَارٌ (A, K) and مِحْفَرَةٌ (K) A spade; syn. مِسْحَاةٌ: (K:) an implement for digging (A, K, TA) of the same kind as a مِسْحَاةٌ: (TA:) pl. of the first [and last] مِحْفَارٌ. (Ham p. 665.)

مِحْفَرَةٌ: see what next precedes.

طُرُقٌ مِحْفَرَةٌ [app. Roads much furrowed by the feet of beasts or men: see حَجِيحٌ]. (L and K in art. حج.)

مِحْفَارٌ: see مِحْفَرٌ.

مِحْفُورٌ [i. q. حَفِيرٌ as meaning Dug: see the latter.] — قَمْرٌ فُلَانٍ مِحْفُورٌ [and أَسْنَانُهُ مِحْفُورَةٌ] †The teeth of such a one are affected with what is termed حَفْرٌ or حَفَرٌ. (S, TA.) And صَبِيٌّ مِحْفُورٌ †A child having a pimple, or small pustule, in the gum. (El-Wa'ee.)

فُلَانٌ أَرُوغٌ مِنْ يَرْبُوجٍ مِحْفَارٍ Such a one is more elusive than a jerboa that goes so deep into his hole that he cannot be dug out. (A, TA.)

حفر

1. حَفَرَهُ, aor. حَفَرَ, (S, K,) inf. n. حَفْرٌ, (S,) He hastened, or hurried, or incited, him, or it, from behind, either by driving or otherwise: this is the primary signification. (TA.) You say, حَفَرَهُ عَيْنَ حَفْرَةٍ, (K,) aor. and inf. n. as above, (IDrd, TA,) He hastened, or hurried, and urged, him away from the thing or affair. (IDrd, K, TA.) — He pushed him, or it, from behind. (S, K.) [Hence,] حَفَرَ اللَّيْلَ النَّهَارَ, (K,) aor. as above, (S,) and so the inf. n., (TA,) †The night urged on the day. (S, K, TA.) — He put in motion, and disturbed, or removed, him, or it. (Mgh.) — He thrust him, or pierced him, بِالرَّمْحِ with the spear. (S, K.) — [Hence,] حَفَرَ signifies also †Inivit feminam. (Sgh, K.) — حَفَرُوا عَلَيْنَا الخَيْلَ وَالرِّكَابَ They poured upon us [the horses and the camels with their riders]. (Shujāa El-Aḥrābee, TA.)

5: see 8, in two places.

8. احتفز. He urged, or pressed forward, and strove, in his gait, or pace; (IAḥr, K;) [and so حَفَزَ: see الدَّوَالِيكُ, in art. دَلِك; and دَوَالِيكُ, in art. دَوْل.] — He sat upright, not in an easy posture; syn. اسْتَوْفَزَ; as also حَفَزَ. (K.) [See the part. n., below.] — He drew himself together (تَضَامٌ) in his prostration and sitting. (K.) It is said in a trad. of 'Alee, فَلْتَحْفَزِ إِذَا صَلَّتِ المَرَأَةُ فَتَحْفَزِ When the woman prays, let her draw herself together in her sitting and prostration, (S, Mgh, TA,) and not put her arms apart from her sides, like the man. (S, TA.) — He settled himself in a sitting posture upon his buttocks: (En-Naḍr, K:) or upon his knees, as though he would rise: (TA:) or he was uneasy, and raised himself, being vexed, or disquieted by grief: (IAth:) or he desired to rise and to lay violent hands upon a thing, while sitting. (TA.)

مِحْفَزٌ Hasting; (TA;) sitting upright, not in

an easy posture, (مُسْتَوْفِزٌ, S, Mgh, TA,) desiring to rise, not sitting firmly upon the ground. (TA.)

حفش

حَفْشٌ: see what follows.

حَفْشٌ A receptacle for spindles: (S, K:) a سَفَطٌ [or receptacle woven of palm-leaves, in which are stowed perfumes and similar things, of the apparatus of women]; (K; [in the CK, السَّفَطُ is erroneously put for السَفَطُ;]) a سَفَطٌ in which perfumes are kept: (TA:) a دُرْجٌ, (K,) i. e. a small receptacle of the kind called سَفَطٌ, in which a woman keeps her perfumes and apparatus, or implements; (TA in art. درج;) a woman's دُرْجٌ: (Mgh:) pl. as below. (TA.) — †A small بَيْتٌ [or tent]; (A'Obeyd, S, Mgh;) as being likened to a woman's دُرْجٌ: (Mgh:) or a very small بَيْتٌ [or tent], (K, TA,) having a low roof; so called because of its narrowness; and accord. to some, حَفْشٌ, and حَفْشٌ: (TA:) or a very small بَيْتٌ of [goats'] hair, (K, TA,) of the بُيُوتِ [or tents] of the Arabs of the desert: so says Kh: pl. as below. (TA.) It is said in a trad., دَخَلْتُ حَفْشًا, meaning †She entered a small بَيْتٌ [or tent]. (Mgh.) And in another trad., هَلَّا قَعَدَ فِي حَفْشٍ هَلَّا جَلَسَ الخ, (S,) or هَلَّا جَلَسَ الخ, (Mgh,) i. e. †[Wherefore did he not sit] in the small بَيْتٌ of his mother? (S, Mgh:) or, accord. to some, the meaning is, عِنْدَ حَفْشِ أُمِّهِ [i. e., by the receptacle for the spindles, &c., of his mother]: (S:) or, as some say, by the فَرْجِ of his mother; for (TA) — It also signifies †The فَرْجِ [pudendum muliebri]. (K.) — And Any vessels that are held in little account, (Lth, K, TA,) that are used as receptacles in the house, or tent, for perfumes and the like, (Lth, TA,) such as glass flasks, or bottles, &c.: (Lth, K, TA:) and an old and worn-out thing, (K, TA,) that is of no use: (TA:) and a large, old and worn-out, sack (K, TA) of [goats'] hair: (TA:) pl. (in all the senses of the word, TA) أَحْفَاشٌ (K, TA) and حَفَاشٌ: (TA:) or أَحْفَاشُ البَيْتِ means the furniture and utensils of the house or tent; and the paltry articles thereof, or such as are held in little account. (Aboo-Sinán, K.) — And أَحْفَاشُ الأَرْضِ means The [lizards called] ضَبَابٌ, and the hedgehogs, (K, TA,) and the jerboas, (TA,) of the earth: (K, TA:) not the same as أَحْنَاشٌ: so says Aboo-Ziyád. (TA.)

حَفْشٌ: see above.

حفظ

1. حَفِظَهُ, (S, Mgh, Mṣb, K,) aor. حَفِظَ, (K,) inf. n. حَفِظٌ, (S, Mgh, Mṣb,) He kept it, preserved it, guarded it, protected it, or took care of it; (S, K;) namely, a thing; (S;) he prevented it from perishing, or becoming lost; (Mgh, Mṣb;) namely, a thing, (Mgh,) or property &c.; (Mṣb;) and hence the saying, (Mgh,) حَفِظْ is the contr. of نَسِيَانٌ; (M, Mgh;) i. e., it signifies the taking