

— **حَافِرٌ** is also applied to: *The foot of a man*, (S, TA,) when it is meant to be characterized as ugly. (TA.) — **التَّقْدُّ عِنْدَ الْحَافِرَةِ**, (S, A, K,) and **الْحَافِرِ**, (A, K,) is a prov., (S,) meaning, *The payment in ready money is on the occasion of the first sentence spoken* (Yaqkoob, 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 **عِنْدَ الْحَافِرَةِ** (since he makes **الْحَافِرِ** to mean the beast, **الدَّابَّةُ**, 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 **ذَاتَ الْحَافِرِ** 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** **الْحَافِرَةَ**, 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:* (IAqr:) or *to our first creation, after our death.* (TA.) IAqr cites the following verse:

- * **أَحَافِرَةٌ عَلَى صَلَاحٍ وَشَيْبٍ** *
* **مَعَادَ اللَّهِ مِنْ سَفَهٍ 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 lightmindedness 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 **فَاتَقَتَّلُوا عِنْدَ** **الْحَافِرَةِ** (S, A, K) and **الْحَافِرِ** (A) *They met, and fought one another at the first of their meeting.* (S, K.) And **فَعَلَ كَذَا عِنْدَ الْحَافِرَةِ** and **الْحَافِرِ**; *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.

مُحْفَرٌ (K) and **مُحْفَارٌ** (A, K) and **مُحْفَرَةٌ** (K) *A spade; syn. مِشْحَاةٌ*: (K:) *an implement for digging* (A, K, TA) *of the same kind as a مِشْحَاةٌ*: (TA:) pl. of the first [and last] **مُحْفَرٍ**. (Ham p. 665.)

مُحْفَرَةٌ: see what next precedes.

طُرُقٌ مُحْفَرَةٌ [app. *Roads much furrowed by the feet of beasts or men*: see **حُجِيجٌ**]. (L and K in art. **حُجِجٌ**.)

مُحْفَارٌ: see **مُحْفَرٌ**.

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

فُلَانٌ أَرُوغٌ مِنْ يَرْبُوعٍ مُحْفَرٍ *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. -, (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 عَنِ** **الْأَمْرِ**, (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.) — **حَفَرَهُ** **بِالرَّمْحِ** *He pushed him, or it, from behind.* (S, K.) [Hence,] **حَفَرُ اللَّيْلِ النَّهَارَ**, (K,) aor. as above, (S,) and so the inf. n., (TA,) *The night urged on the day.* (S, K, TA.) — **حَفَرَهُ** *He put in motion, and disturbed, or removed, him, or it.* (Mgh.) — **حَفَرَهُ** *He thrust him, or pierced him, with the spear.* (S, K.) — [Hence,] **حَفَرٌ** signifies also *Inquit feminam.* (Sgh, K.) — **حَفَرُوا عَلَيْنَا الْخَيْلَ وَالرِّكَابَ** *They poured upon us [the horses and the camels with their riders].* (Shujáa El-Aqrábee, TA.)

5: see 8, in two places.

8. **احْتَفَرَ** *He urged, or pressed forward, and strove, in his gait, or pace;* (IAqr, K;) [and so **تَحَفَّرَ**: see **الدَّوَالِيكُ**, in art. **دَلِكُ**; and **دَوَالِيكُ**, in art. **دَوَلٌ**.] — **حَفَرَهُ** *He sat upright, not in an easy posture; syn. اسْتَوْفَرَ*; as also **تَحَفَّرَ**. (K.) [See the part. n., below.] — **حَفَرَهُ** *He drew himself together (تَضَامَرٌ) in his prostration and sitting.* (K.) It is said in a trad. of 'Alee, **فَلْتَحَفَّرِ الْمَرْأَةُ** *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.) — **حَفَرَهُ** *He settled himself in a sitting posture upon his buttocks:* (En-Nadr, 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.)

مُحْتَفِرٌ *Hasting; (TA:) sitting upright, not in*

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

حفش

حَفَشٌ: see what follows.

حَفَشٌ *A receptacle for spindles:* (S, K:) *a سَفَطٌ [or receptacle woven of palm-leaves, in which are stored perfumes and similar things, of the apparatus of women];* (K; [in the CK, السَّفَطُ is erroneously put for سَفَطٌ];) *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. **دُرْجٌ**;) *a woman's دُرْجٌ*: (Mgh:) pl. as below. (TA.) — **بَيْتٌ حَفَشٌ** [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,* **حَفَشٌ**, and **حَفَشٌ**: (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 حَفَشًا**, meaning *She entered a small بَيْتٌ [or tent].* (Mgh.) And in another trad., **هَلَّا قَعَدْتُ فِي حَفَشٍ**, (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 حَفَشِ 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 فَرْجُ [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 الْبَيْتِ** means *the furniture and utensils of the house or tent; and the paltry articles thereof, or such as are held in little account.* (Abou-Sinán, K.) — And **أَحْفَاشُ الْأَرْضِ** 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 Abou-Ziyád. (TA.)

حَفَشٌ: see above.

حفظ

1. **حَفِظَهُ**, (S, Mgh, Msh, K,) aor. -, (K,) inf. n. **حِفْظٌ**, (S, Mgh, Msh,) *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, Msh;) namely, a thing, (Mgh,) or property &c.; (Msh;) and hence the saying, (Mgh,) **حَفِظْ** is the contr. of **نَسِيَانٌ** (M, Mgh;) i. e., it signifies the taking