is also applied to !The foot of a man, (S, TA,) when it is meant to be characterized as ugly. (TA.) — النَّقْدُ عِنْدَ الْمَافِرَةِ ( , (內, 太, 跃, ) and السَافر, (A, K,) is a prov., (S,) meaning, The payment in ready money is on the occasion of the first sentence spoken (Yankoob, 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 السافر to mean the beast, الدّابّة itself, and since its use in this sense is frequent without the mention of ذات [prefixed to it],) subjoins to it the sign [5] of the fem. gender to show 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, Ķ:) مُافَرَةٌ لا (Abu-l-'Abbás,) or حافر, (K,) signifying dug ground; (Abu-l-'Abbas, K;\*) ground that is dug by a horse's feet; (Ḥar p. 653;) like as one says مَاذٌ وَافِقَ meaning مَدْفُوق. (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,] خَافَرَةٌ \* 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], انتا i. e., ‡ Shall we indeed be لَمَرْدُودُونَ فِي السَّافِرَة لا restored to our first state? (S:) i. e., to life? (Fr:) or to the present world, as we were: (IAar:) or to our first creation, after our death. (TA.) IAar cites the following verse:

أُحَافِرَةً ﴿ عَلَى صَلَعٍ وَشَيْبٍ مَعَاذَ ٱللهِ مِنْ سَفَهِ وَعَارِ

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 lightwittedness and shameful conduct.] (S.) One says also, -TA,) ‡ He be, رَجْعُ إِلَى حَافِرِتِهِ ﴿ A,) and مَافِرِتِهِ لِلْ came old and decrepit: (A, TA:) [as though he returned to his first state; or became in a state of الْتَقُوا فَٱقْتَتَلُوا عِنْدَ And الْتَقُوا فَٱقْتَتَلُوا عِنْدَ (A) ! They met, الحافر (S, A, K) and الحافرة الإ and fought one unother at the first of their meetand فَعَلَ كَذَا عَنْدَ المَافرَة لا And فَعَلَ كَذَا عَنْدَ المَافرَة لا He did so at the first, without delay. الحافر He returned by رَجْعُ عُلَى حَافِرَتِهِ \* TA.) And the way by which he had come: (T, S:) or by which he had come forth. (K.)

in nine places. حَافَرٌ see عَافَرُةُ Bk. I.

A spade; syn. : (K:) an implement for to rise, not sitting firmly upon the ground. (TA.) digging (A, K, TA) of the same kind as a 5 (TA:) pl. of the first [and last] مُحَافر. (Ham p. 665.)

: see what next precedes.

app. Roads much furroned by the طرق مسطرة feet of beasts or men: see \_\_\_\_\_\_]. (L and K in

art. حج.) مِحْفَرُ see مِحْفَارُ

as meaning Dug: see the حَفَير , [أَسْنَانُهُ مَسْمُفُورَةً and] فَمْر فُلَانِ مَسْفُورٍ ـــ [atter.] The teeth of such a one are affected with what سَبِيًّ مَحْفُورٌ And (Ş, TA.) . حَفَرٌ or مَّفْرٌ is termed +A child having a pimple, or small pustule, in the gum. (El-Wá'ee.)

Such a one is more فُلاَنْ أَرْوَعُ مِنْ يَرْبُوعٍ مُعَافِرٍ elusive than a jerboa that goes so deep into his hole that he cannot be dug out. (A, TA.)

1. مَفْزُهُ, aor. ج, (Ṣ, Ķ,) inf. n. مَفْزُهُ, (Ṣ,) He hastened, or hurried, or incited, him, or it, from behind, either by driving or otherwise: this is the primary signification. (TA.) You say, حَفْزُهُ عَن الأمر, (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,] رَحْفَزُ اللَّيْلُ النَّهَارُ (K,) aor. as above, (Ş,) 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, بالرُّمْج with the spear. (Ṣ, Ķ.) \_\_ [Hence,] حَفَزُ signifies also † Inivit حَفَزُوا عَلَيْنَا الخَيْلَ وَالرَّكَابُ .... (Ṣgh, Ķ.) They poured upon us [the horses and the camels with their riders]. (Shujáa El-Aarábee, TA.)

5: see 8, in two places.

8. احتفز He urged, or pressed forward, and strove, in his gait, or pace; (IAar, K;) [and so in ، دَوَالَيْكَ and ; دلك .in art الدَّوَاليكُ see : تحفّز ا art. دول.] — He sat upright, not in an easy posture; syn. اَسْتُوْفَرُ; as also اُسْتُوْفَرُ. (K.) [See the part. n., below.] - He drew himself together in his prostration and sitting. (Ķ.) It is said in a trad. of 'Alee, إِذَا صَلَّتِ الْمَرْأَةُ فَلْتَحْتَفَوْ 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 buttochs: (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

(K) and أمستَوْفِزْ , S, Mgh, TA,) desiring مُستَوْفِزْ , \$, Mgh, TA,) مَستَوْفِزْ ) بمنارْ \* (K) مِستَوْفِزْ

see what follows.

A receptacle for spindles: (Ş, K:) a or receptacle woven of palm-leaves, in which are stowed perfumes and similar things, of the apparatus of women]; (K; [in the CK, السَّقُطُ is erroneously put for سَفَط ;]) a سَفَط in which perfumes are kept: (TA:) a , (K,) i. e. a small receptacle of the kind called ., in which a woman keeps her perfumes and apparatus, or implements; (TA in art. נرج;) a woman's: (Mgh:) pl. as below. (TA.) \_\_ ! A small [or tent]; (A'Obeyd, S, Mgh;) as being likened to a woman's ذريع: (Mgh:) or a very small [or tent], (K, TA,) having a low roof; so called because of its narrowness; and accord. to some, بيت TA:) or a very small: حَفَشٌ ♦ and رَحُفْشٌ of [goats'] hair, (K, TA,) of the بيوت [or tents] of the Arabs of the desert: so says Kh: pl. as رَخَلَتْ حَفْشًا ,below. (TA.) It is said in a trad meaning + She entered a small [or tent]. هُلَّا تَعَدَ فِي حِنْشِ (Mgh.) And in another trad., (Ṣ,) or هَلَّا جَلَسَ الخ, (Mgh,) i. e. †[Wherefore did he not sit] in the small بيت of his mother? (S, Mgh:) or, accord. to some, the ii. e., by the receptacle عِنْدَ حِفْشِ أُمِّهِ for the spindles, &c., of his mother]: (S:) or, as some say, by the فرج of his mother; for (TA) \_ It also signifies + The فرج [pudendum muliebre]. (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) أَحْفَاشُ (K, TA) and حَفَاشُ (TA:) or means the furniture and utensils of أَحْفَاشُ البَيْت the house or tent; and the paltry articles thereof, or such as are held in little account. (Aboo-Sinán, means The [lizards أَحْفَاشُ الأَرْضِ K.) \_ And called] ضباب, and the hedgehogs, (K, TA,) and the jerboas, (TA,) of the earth: (K,TA:) not the same as أَحْنَاش: so says Aboo-Ziyád. (TA.)

see above. حَفَشَ

1. مُغطُّهُ, (Ṣ, Mgh, Msb, K̩,) aor. عْبُطُهُ بِي (K̩,) inf. n. inf., (S, Mgh, Msb,) He hept 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, Msb;) namely, a thing, (Mgh,) or property &c.; (Msb;) and hence the saying, (Mgh,) ففظ is the contr. Hasting; (TA;) sitting upright, not in of نِسْيَانُ (M, Mgh;) i. e., it signifies the taking