

and **حَلْفٌ**, (Akh, K,) [A kind of high, coarse grass; called by the botanists *poa multiflora*, and *poa cynosuroides*;] a certain plant, (S, Mṣb, K,) [growing] in water, (S,) well known, (Mṣb,) of those termed **أَغْلَاطٌ**: (TA:) Aboo-Ziyád says of those **حَلْفَاءٌ** that it seldom grows anywhere but near to water or to the bottom of a valley; and is long, or tall, (سَلْبَةٌ,) rough to the touch; seldom, or never, does any one lay hold upon it, for fear of his hand being cut; sometimes camels and sheep or goats eat a little of it; and it is much liked by oxen: (AHn, TA:) [a coll. gen. n.:] n. un. **حَلْفَةٌ**, (S, K,) accord. to AZ, (S,) or Aboo-Ziyád, and AHn, (TA,) and **حَلْفَةٌ**, (S, K,) accord. to Aḡ, (S,) and **حَلْفَاءَةٌ**, (Mṣb, K,) like **صَحْرَاءَةٌ**: (K:) [in the CK like **صَحْرَةٌ**, and omitted in my copy of the TA:] [this last n. un. requires that the coll. gen. n. should be **حَلْفَاءٌ**: (see 4, last sentence:) but] Sb says that **حَلْفَاءٌ** is sing. and pl.: [see **شَجَرٌ**:] (TA:) [as pl., it is fem.; and it is made fem. in the description by Aboo-Ziyád, cited above:] sometimes it has **حَلْفَانِي** for pl.: and its dim. is **حَلْفِيَّةٌ**. (O, TA.) **أَنَا الَّذِي فِي الْحَلْفَاءِ**, occurring in a trad., means † I am the lion; because that beast repairs to the places where the **حَلْفَاءٌ** grows: and [hence,] **كَأَنَّهُ أَخُو الْحَلْفَاءِ** means † As though he were the lion. (TA.) — **حَلْفَاءَةٌ** also signifies A clamorous female slave: (IAḡr, K:) pl. **حَلْفٌ**. (K.)

**حَلِيفٌ**: see **حَلْفٌ**, in three places. — † *Whatever cleaves, clings, heeps, or holds fast, to another thing, is termed its حَلِيفٌ*: whence one says, **فُلَانٌ حَلِيفُ الْجُودِ** [Such a one cleaves to liberality], &c. (TA.) You say also, **هُوَ حَلِيفُ السَّهْرِ**, meaning † He is sleepless. (TA.) — **حَلِيفُ اللِّسَانِ** † Sharp-tongued; (S, Z, K;) chaste, or eloquent, in speech; (S;) who conforms to the desire of his companion, as though he were a confederate. (Z, TA.) — **حَلِيفُ الْغُرْبِ**, in a poem of Sa'ideh Ibn-Ju-eiyeh, (Skr, K,\* TA,) means † A sharp spear-head, (K,) or a spear with a sharp head: (Skr, TA:) or it means a brisk, lively, or sprightly, horse. (Skr, K.) Az says, **سِنَانٌ حَلِيفٌ** means † A sharp spear-head: and I think that it is termed **حَلِيفٌ** because the sharpness of its point is likened to the sharpness of the points of [the grass called] **حَلْفَاءٌ**. (TA.)

**حَلْفَةٌ** † Sharpness, in anything. (TA.)

**وَادٍ حَلْفَانِيٌّ** A valley that produces [the grass called] **حَلْفَاءٌ**. (Sgh, K.)

**حَلْفِيَّةٌ**: see **حَلْفَاءٌ**.

**حَلْفَانِيٌّ** and **حَلْفَانِيَّةٌ**: see what next follows.

**حَالِفٌ** [Swearing:] and **حَلَّافٌ** that swears much, or often; and so **حَلْفَانِيَّةٌ** [but in a more intensive sense]. (TA.)

**مَا أَحْلَفَ لِسَانَهُ** † How sharp-tongued is he, (K,\* TA,) and how chaste, or eloquent, in speech! (TA.)

**أَحْلُوفَةٌ**: see **حَلْفَةٌ**.

**مُحْلَفٌ** † Anything respecting which one doubts, so that people swear respecting it; (ISd, L, K, TA;) so called because it occasions swearing: (ISd, TA:) such is also termed **مُحْنٌ**. (L.) [Hence,] † A boy of whom one doubts whether he have attained to puberty. (IAḡr, TA.) [And hence] it is said, **حَضَارٌ وَالْوَزْنُ مُحْلَفَانِ** [Hadari and El-Wezn are two causes of swearing]: these are two stars: the reason of the saying is that which is explained in art. **حَضَارٌ**, voce **حَضَارٌ**. (S, K.) Hence, also, **كُمَيْتٌ مُحْلَفَةٌ**, (S,) or **كُمَيْتٌ مُحْلَفٌ**, (K,) i. e. † [A bay] not of a clear hue; (S, TA;) between that termed **أُحْوَى** and that termed **أَحْمَرٌ**: accord. to the K, of a clear hue; but this is the meaning of **مُحْلَفٌ**. (TA.) A poet says, (S,) namely Hubeireh Ibn-'Abd-Menáf El-Yarboo'ee, also called, after his mother, Ibn-El-Kelhabeh, (IB,)

\* **كُمَيْتٌ غَيْرٌ مُحْلَفَةٌ وَلَكِنْ** \*  
\* **كَلَوْنِ الصَّرْفِ عَلَّ بِهِ الْأَدِيمُ** \*

[A bay not of a dubious hue, but like the colour of the صرف (q. v.) with which the hide is dyed a second time]; i. e., of a clear hue, so that one does not swear that she is otherwise than such: (S, L:) accord. to IAḡr, not requiring her owner to swear that he has seen her like in generosity: but the former is the right meaning. (L.) Also **مُحْلَفَةٌ نَاعَةٌ** † A she-camel respecting the fatness of which one doubts. (TA.)

**حَلْفَةٌ** [app. **مُحْلَفَةٌ**]: see **حَلْفَةٌ**.

**حَلْفَةٌ**: see **مُحْلُوفَةٌ**.

### حلق

1. **حَلَقَ رَأْسَهُ**, (S, K,) and **شَعَرَهُ**, (S, M, Mṣb,) aor. ʔ, (S, Mṣb, K,) inf. n. **حَلَقٌ** (S,\* M, Mṣb, K) and **حَلَقٌ** (S,\* Mṣb, K\*) and **تَحَلَّقَ**, (S,\* K,) He removed the hair of his head [with a razor, or shaved his head], (K,) [and he shaved off his hair;] as also **أَحْتَلَقَهُ**; (S, K;) and **حَلَقَهُ**, (K,) inf. n. **تَحَلِيقٌ**: (TA:) or the latter verb has an intensive signification, (O, Mṣb,) and applies to many objects, (S, Mṣb,) as in the phrase, **حَلَقُوا رُؤُوسَهُمْ** [they shaved their heads]: (S:) and you say also, **حَلَقَ مَعَزَهُ** [he shorn his goats]; but not **حَزَّ** save in the case of sheep: (S:) [for] **الْحَلَقُ** with respect to the hair of human beings and of goats is like **الْحَزُّ** with respect to wool. (M, TA.) [Hence,] **إِنَّ رَأْسَهُ نَجِيدٌ الْحَلَقِ** [Verily his head is well shaven]. (S, K,\*.) And **يَوْمَ تَحَلَّقَ** [The day of the shaving off of the locks termed **لَمْرٌ**]; which was a day fought by Teghlib (S, K) against Bekr Ibn-Wáil; (S;) because their [i. e. Teghlib's] distinctive sign was shaving **عَقْرًا حَلَقًا**, (S, K,) on that day. (S.) — **عَقْرًا حَلَقًا**, or **عَقْرَى حَلَقَى**, (S, K,\*.) is an expression occurring in a trad.: (S:) the latter is rare; or is an incorrect variation of the relaters of traditions: (K:) A'Obeyd says, it is **عَقْرًا حَلَقًا**, for which the relaters of traditions say **عَقْرَى حَلَقَى**; and the original form and meaning is **عَقْرَهَا اللَّهُ وَحَلَقَهَا**, (S,) or **عَقْرَهَا اللَّهُ عَقْرًا وَحَلَقَهَا حَلَقًا**, (TA,) i. e., [accord. to A'Obeyd,] *May God wound her body, and afflict her with pain in her حَلَقُ [or fauces]:* (S, K,\*.) but this explanation is not valid: accord. to the T, it is a form of imprecation uttered against a woman, [not in earnest, though denoting a degree of displeasure,] meaning *may she be bereft of her husband, or become a widow, so that she shall shave off her hair*: and Az says that **عَقْرَى حَلَقَى** means *she is unlucky [to others] and annoying*: ISd says, it is said to mean *she is unlucky [to others]*; but I am not sure of it. (TA.) Accord. to Aboo-Naḡr (S, TA) Ahmad Ibn-Hátim, (S,) one says on the occasion of an event at which one wonders, **خَمَشَى عَقْرَى حَلَقَى**, as though [meaning *May she who has occasioned this, scratch and wound her face, and shave off her hair*:] from **الْحَلَقُ** [the act of shaving] and **العَقْرُ** [the act of wounding] and **الخَمَشُ** syn. with **الْحَدَشُ** [the act of scratching]: (S, TA:\*) and he cites this verse:

\* **أَلَا قَوْمِي أُولُو عَقْرَى وَحَلَقَى** \*  
\* **لِمَا لَأَقْتُ سَلَامَانَ بْنَ غَنِيمٍ** \*

(TA, and so in some copies of the S,) meaning [Now surely] *my people have women who have wounded and scratched their faces and shaven off their hair [on account of what the tribe of Selámán Ibn-Ghanm has experienced]:* so, says IB, IKḡḡ relates this verse, and so Hr in the Ghareebeyn: but ISk, thus:

\* **أَلَا قَوْمِي إِلَى عَقْرَى وَحَلَقَى** \*

[and so I find it in one copy of the S:] and IJ explains it by saying that **عَقْرَى وَحَلَقَى** originally denotes the case of a woman who, when some one honourable in her estimation has been smitten, or wounded, takes a pair of sandals, and beats with them her head, and wounds or scratches it, and shaves off her hair; and the poet means, *my people have come to the condition of wounded, or scratched, and shaven, women.* (TA.) [Fei says,] **عَقْرًا حَلَقًا لَهُ** is a form of imprecation, meaning *May God afflict him with pain in his حَلَقُ [or fauces], and wound his body*: but the relaters of traditions say **عَقْرَى حَلَقَى**, with the fem. alif, making them act. part. ns.; [the former meaning, accord. to one of the explanations given above, an unlucky woman to others, though this is doubtful; and] the latter meaning a woman annoying her people: (Mṣb:) or both these words are inf. ns., like **دَعْوَى**. (TA in art. **عَقْرٌ**. [See more in that art.]) — They said also, **بَيْنَهُمْ** [Among them is heard the saying, *Shave, O woman, and arise*]; i. e. among them is trial, or trouble, and distress, affliction, calamity, or adversity: and **يَوْمَ أَحْلَقِي وَقَوْمِي** [A day of the saying *Shave, &c.*; i. e., of trial, &c.]. (TA.) — Also **حَلَقَ الشَّيْءُ**, aor. ʔ, inf. n. **حَلَقٌ**, *He peeled the thing; or stripped off, or otherwise removed, its superficial part: or he peeled, stripped, pared, scraped, or rubbed, off the thing*: syn. **قَشَرَهُ**. (TA.) — And **حَلَقَ** † He, or it, destroyed; and cut off entirely, like as the razor does hair. (TA.) — And, aor. as above, † He (a man) pained, or caused to suffer pain. (IAḡr,