

تَعَفَّتْهُ [as though signifying *The taking thing after thing, by licking it up, or otherwise, from the ground, choosing the best thereof*: but this mode of explanation is often used in lexicons to denote the thing, or things, mentioned therein; not the act: and I think that what is here meant is *the thing, or things, thus taken*: this, moreover, is agreeable with the general analogy of words of the measure *فُعَالَةٌ*; as is shown by many exs. in the Mz, 40th نوع. (TA.)

جَاءَ عَلَى عِفَانٍ ذَلِكَ He (a man, S, O) came at the time of that: (S, O, K:\*) a dial. var. of اِقَان: (S, O:) or, accord. to IF, formed [from the latter] by substitution. (O.)

عَفَج

1. عَفَجَ, [aor. - ,] inf. n. عَفَجٌ, He [a man, or a beast other than a ruminant,] was, or became, fat in his اَعْفَاج [pl. of عَفَج, q. v.]. (L.)

عَفَجٌ and عَفَجٌ: see the next paragraph.

عَفَجٌ and عَفَجٌ and عَفَجٌ (S, O, K) and عَفَجٌ (L, and some copies of the K) sings. of which the pl. is اَعْفَاجٌ (S, O, K) and عَفَجَةٌ: (TA:) The اَمْعَاءُ [or intestines into which the food passes from the stomach]: (TA, and Ham p. 641:) or the lower اَمْعَاءُ: (TA, and Zj in his "Khalq el-Insán:") or in human beings, and in solid-hoofed animals, and in beasts of prey, (S, O,) that [portion of the intestines] to which the food passes from the stomach; (S, O, K;) which is like the [intestines called] مَصَارِين in camels and in cloven-hoofed animals, to which the stomach transmits what it has concocted, lit. what it has tanned (مَا دَبَعْتَهُ): (S, O: in some copies of the former, مَا دَفَعْتَهُ) or the عَفَج is what is in the place of the كَرِش to that which has no كَرِش: or, accord. to Lth, it is, to any animal that does not ruminate, such of the اَمْعَاءُ [or lower intestines] of the belly as is like the مِرْعَاة to the sheep or goat. (TA.) = عَفَجٌ is also the inf. n. of عَفَجَ [q. v.]. (L.)

عَفَجٌ: see the next preceding paragraph. = Also A man [and app. a solid-hoofed animal and a beast of prey] fat in his اَعْفَاج [pl. of عَفَج, q. v.].

اَعْفَاجٌ Large in the اَعْفَاج. (K, TA.)

عَفَر

1. عَفَرَهُ, aor. - , (S, O, Mṣb, K,) inf. n. عَفْرٌ, (S, O, Mṣb,) He rubbed it (namely a vessel) with dust: and عَفَرَهُ he rubbed it much with dust: (Mṣb:) or the latter, he defiled, or soiled, it with dust: (Mgh:) and the former, and latter, (S, O, K,) of which the inf. n. is تَعْفِيرٌ, (S, O,) he rolled, or turned over, him, or it, فِي التُّرَابِ in the dust: (S, O, K:) or he hid (دَس) him, or it,

therein. (K.) It is said in a trad. of Aboo-Jahl, هَلْ يَعْفَرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ [Doth, or shall, Mohammad defile his face with dust, or rub his face in the dust, in the midst of you?], meaning his prostrating himself in the dust: and at the end he says, لَأَطَّانٌ عَلَى رَقَبَتِهِ أَوْ لَا عَفْرَانَ [I will assuredly trample upon his neck, or I will defile, or roll, his face in the dust]; meaning that he would abase him, or render him abject. (TA.) — He dragged him, being about to roll him in the dust: and you say اَعْتَفَرَ [He dragged his garment in the dust]. (Aboo-Nāṣr, L, TA.) — And عَفَرَهُ, (K,) inf. n. عَفْرٌ, (TA,) He cast him upon the ground; as also اَعْتَفَرَهُ. (K.) You say, اَعْتَفَرَهُ The lion cast him upon the ground: (A:) or the lion seized him, and broke his neck, (S, O, TA,) and cast him upon the ground, and shook him about. (TA.) And اَعْتَفَرَهُ He leaped, or sprang, upon him, or at him, (سَاوَرَهُ, O, K, for which شَاوَرَهُ is erroneously put in some copies of the K, TA,) and dragged him, and cast him upon the ground. (TA.) [See also 2.] = عَفْرٌ, aor. - , (Mṣb, K,) inf. n. عَفْرٌ, (Mṣb,) He, or it, was of the colour termed عَفْرَةٌ: (Mṣb, K:) or of a colour resembling that. (Mṣb.)

2: see 1, in four places. — عَفَرَ قِرْنَهُ, and عَفَرَهُ, عَفْرَهُ, He wrestled with his adversary, and made him cleave to the dust. (A.) = عَفَرَ, inf. n. تَعْفِيرٌ, He mixed his black sheep or goats with others of the colour termed عَفْرَةٌ: (O, K, TA:) or he took white sheep or goats in exchange for black; because the former have more increase. (S, O, TA.) — And He made, or rendered, white. (S, O.)

3: see the next preceding paragraph.

5: see 7, in three places. — تَعَفَّرَ الْوَحْشُ † The wild animals became fat. (O, K, TA.)

6. ثَرِيدٌ said of [food of the kind called] تَعْفِيرٌ It was made white. (K. [See اَعْفَرُ, latter half.])

7. اِنْعَفَرَ and اَعْتَفَرَ It (a vessel) became rubbed with dust: and تَعَفَّرَ it became much rubbed with dust: (Mṣb:) or the first and second, (S, O,) and the last also, (O,) it (a thing) became defiled with dust: (S, O:) or the first and last, he, or it, became rolled, or turned over, فِي التُّرَابِ in the dust: or became hidden therein. (K.) — And one says, دَخَلْتُ الْمَاءَ فَمَا اَنْعَفَرْتُ قَدَمَايَ I entered the water, and my feet did not reach the ground. (A, TA.)

8: see 1, in four places. = See also 7, in two places.

Q. Q. 2. تَعَفَّرَتْ He became, or acted like, an عَفْرِيَّة; (K, TA;) from which latter word this verb is derived, the [final] augmentative letter being preserved in it, with the radical letters, to convey the full meaning, and to indicate the original. (TA.)

عَفْرٌ: see عَفْرٌ, in four places.

عَفْرٌ: see عَفْرٌ. = Also pl. of اَعْفَرٌ [q. v.]. (S, &c.)

عَفْرٌ A boar; (S, O, K;) as also عَفْرٌ: or a swine, as a common term: or the young one of a sow. (K.) = عَفْرٌ (S, A, O, K) and عَفْرٌ (Sgh in TA in art. نَفْر) and عَفْرِيَّةٌ, (A, O, K,) in which the ي is to render the word quasi-coordinate to شَرْدُوَّةٌ, [I substitute this word for شَرْدُوَّةٌ, in the L, and شَرْدُوَّةٌ in the TA,] and the ة to give intensiveness, (L, TA,) and عَفْرِيَّةٌ, (A, O, K,) in which the ت is to render the word quasi-coordinate to فَنْدِيْلٌ, (TA,) [or to render it a contraction of عَفْرِيَّةٌ,] and عَفْرِيَّةٌ, which occurs in one reading of the Kur, [xxvii. 39, and is agreeable with modern vulgar pronunciation,] (O, CḲ,) and عَفْرَاتٌ, (CḲ,) and عَفْرَانَةٌ, (A, O, L, K,) in which the ي is to render the word quasi-coordinate to عَدَاوَةٌ, and the ة to give intensiveness, (TA,) and عَفْرٌ, (O, K,) and عَفْرِيٌّ, (Sgh, K,) and عَفْرِيْنَةٌ, (Sgh, K,) and عَفْرِيْنٌ, and عَفْرِيْنٌ, (Lh, TA,) and عَفْرِيْنِيٌّ, (Lth, TA,) [respecting which last, see the latter portion of this paragraph,] applied to a man, (S, O, K,) and to a jinnee, or genie, (Kur, ubi supra,) Wicked, or malignant; (S, O, K;) crafty, or cunning; (S, O;) abominable, foul, or evil; (K;) abounding in evil; (TA;) strong, or powerful; (A;) insolent and audacious in pride and in acts of rebellion or disobedience; (A, TA;) who rolls his adversary in the dust: (A:) and the epithet applied to a woman is عَفْرَةٌ, (S, O,) and عَفْرِيَّةٌ, (Lh, K,) and عَفْرَةٌ: (Sh, O:) or عَفْرِيَّةٌ signifies anything that exceeds the ordinary bounds; and عَفْرَانَةٌ is syn. with it: (AO, S, O:) and عَفْرِيَّةٌ and عَفْرِيْنٌ and عَفْرِيْنٌ (Zj, K) applied to a man, and as applied in the Kur, ubi supra, [to a jinnee,] (Zj,) sharp, vigorous, and effective, in an affair, exceeding the ordinary bounds therein, with craftiness, or cunning, (Zj, O, K,) and wickedness, or malignity: (Zj:) or عَفْرِيَّةٌ is properly applied to a jinnee, and signifies evil in disposition, and wicked or malignant; and is metaphorically applied to a man, like as is شَيْطَانٌ: (B:) it is applied to an evil jinnee that is powerful, but inferior to such as is termed مَارِدٌ: (Mir-át ez-Zemán:) عَفْرِيَّةٌ also signifies i. q. دَاهِيَةٌ [app. meaning very crafty or cunning, rather than a calamity]: (S, O:) عَفْرِيَّةٌ and عَفْرِيَّةٌ are also applied as epithets to a شَيْطَانٌ [or devil]: (Kh, S:) the pl. of the former of these two epithets is عَفْرَانَةٌ, (Kh, S, O,) or عَفْرَانِيٌّ; (Fr;) and that of عَفْرِيَّةٌ is عَفْرَانِيَّةٌ; (Kh, Fr, S, O;) and that of عَفْرٌ is عَفْرَوْنٌ; (Sh;) and that of عَفْرٌ is اَعْفَارٌ. (TA in art. جَشْر.) You say, اَعْفَارٌ عَفْرِيَّةٌ نَفْرِيَّةٌ; [Such a one is niched, or malignant; &c.]; the latter of these two words being an imitative sequent. (AO, S, O.) And in a trad. it is said, اِنَّ اِلَهًا يَبْغُضُ