

*in their estimation*; i. e., among those women and in the estimation of those women]; and he adds that one does not say this except in relation to a state subsisting between men and women: (TA:) and the mullà 'Alee, in his "Námoos," [an Expos. of the Kámoos,] says that ةُنْسِلَةُ seems to apply peculiarly to the case of a woman, as it does in the common conventional language: but it is of common application, agreeably with the explanations in the K, as is expressly asserted on the authority of Th and others. (M.F.) — See also ةُنْسِلَةُ.

**حَظْوَةٌ** : **حَظْوَةٌ** : **حَظْوَةٌ** : see also **حَظْوَةٌ**.

حَظِيٌّ part. n. of حَظِيٌّ (*Mṣb*,) [*Fortunate or happy,*] *in favour with*, or *beloved by*, and *in high estimation with*, others; (*S, \* Mṣb, TA ;\**) *occupying a high place or rank [in the estimation of another or others]*; (*S, TA ;*) and **حَظٌّ** signifies the same: (*Har p. 623 :)* fem. حَظِيَّةٌ, (*S, Mṣb, K,*) applied to a woman *in favour with*, or *beloved by*, and *in high estimation with*, her husband; (*Mṣb ;*) pl. حَظَايَا. (*S, TA.*) You say, هِيَ حَظِيَّتِي [She is my favourite], and إِحْدَى حَظَايَايَ [one of my favourites]. (*S, TA.*) For حَظِيَّةٌ, the vulgar say, erroneously, مُحَظِيَّةٌ; [meaning thereby *A concubine*; in which sense حَظِيَّةٌ is used by late writers;] and making the pl. مُحَاطَيٌّ, which is also wrong. (*TA.*) Hence the prov., فَلَا أَلِيَّ حَظِيَّةٌ **الْحَظَى**—**الْوَلَى**. (*S, K, TA,*) explained in art. **الْحَظَى**—**الْوَلَى**. also is applied to *The eighth of the horses that are started together in a race.* (*Ham p. 46.*)

**مُؤْكِدٌ**: see what next precedes, in three places.

**حَظْيَةٌ**: see **حَظْيَةٌ**.

**حُطْلَيًّا** *A certain gentle, or leisurely, manner of going.* (K.)

**هُوَ أَحْنَى مِنْهُ** *He is nearer to him, [or more in favour with him, more beloved and esteemed by him,] and more fortunate or happy [with him]. (T.A.) [It may also mean He is nearer, or more in favour, &c., than he.]*

**مَحْظَيَّةٌ** : see **مَحْظَىٰ**.

1

1. حَفْوَةٌ, (Ksh and Bd in xviii. 31,) or حَفْوَةٌ حَوْنَةٌ, (S, K,) or بِهِ, (Msb, and W p. 153, [and so in the present day, because syn. with احاطوا به and استداروا به and اطافوا به, &c.,]) but the verb is properly trans. by itself, (W ibid,) aor. ـَ, (S,) inf. n. حَفَّ (S, TA) and حَفَّافٌ (TA [accord. to a meaning there assigned to it];) and حَفَّوْنَةٌ حَفَّوْنَاتٌ; all signify the same; (K, TA;) They went round about, circuited, compassed, or surrounded, it, or him. (S, Ksh, Bd, Msb, TA.) You say, حَفَّ الْقَوْمَ بِالبَيْتِ [or rather حَوْلَ الْبَيْتِ], The company of men went round about the House [called the House of God, i. e. the Kaabeh]. (Msb.) And it is said in a trad., في حَفَّوْنَةٍ بِأَجْنَسْتَرٍ And they circuit round about them

with their wings. (TA.) And in a prov., مَنْ حَفَّنَا أَوْ رَقَّنَا فَلِيَقْبَضْنَاهُ, i. e. *Whoso goes round about us, and minds, or manages, our affairs, (K, TA,) and treats us with honour; (TA;) or [in the K "and"] serves us, (S, K,) and guards us, defends us, or takes care of us, and regards us, or behaves towards us, with benevolence and solicitude; (S, TA;) or [in the K "and"] praises us; (A'Obeyd, K, TA;) let him [act moderately, and] not exceed the due bounds, (A'Obeyd, K, TA,) but speak truth. (A'Obeyd, TA.) Hence the saying, (K,) مَا لَهُ حَافٌ وَلَا رَاقٌ (S, K) [*He has not any who goes round about him, and minds, or manages, his affairs, &c.*]. And دَهْبَ مَنْ كَانَ يَحْفَظُهُ وَرَدْرَدَ يَحْفَظُهُ وَيَرْفَعُهُ (S, K) [*He went away, or has gone away, who used to go round about him, &c.; or] who used to give to him, and bring him corn or food: (TA:) [for] حَفَّةٌ signifies also he gave to him. (Mṣb.) And هُوَ يَحْتُفُ وَيَرْفُ *He stands and sits: and he acts as a sincere, or faithful, adviser, and with benevolence and solicitude.* (Aṣ, (TA.) [See also art. رف.] One says, of persons in want, حَفَّتُهُ الْحَاجَةُ, (S, K,) aor. ۚ, (S,) inf. n. حَفَّ, (TA,) ۖ [*Want beset, or encompassed, them; or has beset, &c.;*] and هُمْ قَوْمٌ مَحْفُوفُونَ ۖ (S, K, TA.) ۖ [*They are persons beset, or encompassed, by want.*] حَفَّ بِالشَّيْءٍ, aor. ۚ, (S, O, K,) *He surrounded it, or him, with the thing;* (K, TA;) as, for instance, هَوَدَحْ with pieces of cloth; (S, O;) and so حَفَّةٌ, inf. n. تَحْفِيفٌ (S.) It is said in the Kur [xviii. 31], حَفَّنَاهُمَا بَنَخْلٍ *We made them, namely, the two gardens, to be surrounded by palm-trees;* (Ksh, Bd;) We made palm-trees to encompass their أَحْجَفَةَ, (K,) i. e., their sides. (TA.) And you say, حَفَّتَهُ بِهِ *I surrounded it, or him, with them.* (Ksh and Bd in xviii. 31, and TA.) And حَفَّتِ الْجَنَّةَ بِالْمَكَارِ (TA) a trad., meaning †*Paradise is encompassed by things that one dislikes to do:* these being likened to a wall, through which alone one can enter Paradise. (Gloss in a copy of the "Jāmi' es-Sagheer" of Es-Suyootee.) حَفَّ شَارِبَةَ, (S, Mṣb, K,) and رَاسَةَ, (S, K,) and الْمَخْبَيَةَ, (M,) aor. ۚ, (S,) or ۚ, (M, IB, TA,) [the former contr. to rule, and disapproved by IB,] inf. n. حَفَّ, (S, M, TA,) *He cut, or clipped,* (S, M, Mṣb, K,) *his mustache,* (S, Mṣb, K,) and *the hair of his head,* (S, K,) and *the beard,* (M,) *much, or short, or to the utmost degree.* (S, Mṣb, K.) حَفَّتْ — حَفَّتْ شَارِبَةً, (S, Mgh, Mṣb, K,) aor. ۚ, (S, Mṣb,) inf. n. حَفَّ (S, Mṣb, K) and حَفَّاتْ (S, K;) and احْتَفَتْ; (S, K;) said of a woman, (S, Mgh, Mṣb, K;) *She plucked out the hair of her face: (Mgh:) or she embellished her face by removing the hair therefrom: (Mṣb:) or she scraped off the hair of her face (K, TA) with a razor: (TA:) and احْتَفَتْ she ordered another to pluck out the hair of her face with two threads (K, TA:) so some say: and احْتَفَتْ, inf. n. احْتَفَاتْ, signifies the same as احْتَفَتْ. (TA.) اسْهَدَ حَفَّ, aor. ۚ, inf. n. حَفَّفُ. His head***

remained long without ointment, (Aṣ, S, K,) and its hair was shaggy, matted, frouzy, or dusty: (TA:) and حَقَّتُ الْحَمْيَةُ, aor. and inf. n. as above, *The beard was shaggy, matted, frouzy from long want of ointment, or dusty.* (M, TA.) El-Kumeyt says, describing a wooden peg or stake, (S, L,) long neglected, (L,) وَأَشْعَثَ فِي الدَّارِ ذَا لَمَّةً [And a wooden peg or stake, in the dwelling, having a head of battered and pendent fibres, long neglected, but not lousy: the fibres being likened to hair; and (as is said in the TA in art. شَعْث, where this verse is cited, but with ذَى in the place of ذا,) the term اشْعَث being used to signify a wooden peg or stake because its head is bruised, or battered, and separated, so that the parts do not cohere]. (S, L.) — The تُرِيدَةُ حَقَّتُ التُرِيدَةُ [or mess of crumbled bread moistened with broth] became dry in its upper part [by reason of paucity of broth], and cracked open in several places. (TA.) [See the part. n., حَافٌ.] — [The inf. n., حُفُوفٌ signifies The being dry, without grease. (TA.) — And حَفَ بَطْنَهُ His (a man's) belly became dry in consequence of his not having eaten greasy food nor flesh-meat. (TA.) — حَقَّتُ الْأَرْضُ, (Mṣb, K,) aor. -z, (Mṣb, TA,) inf. n. (TA.) The earth, or land, dried up: (TA:) or its plants, (Mṣb,) or its herbs, or leguminous plants, (K,) dried up, (Mṣb, K,) for want of water. (TA.) — حَفَ سَمْعَهُ, (IAqr, K,) inf. n. (Kūf, IAqr, TA,) + *His hearing went away entirely.* (IAqr, K.) — حَفَ, (S, K,) aor. -z, (S,) inf. n. حَفِيفٌ, (S, K, KL,) *He (a horse) made a sound, (S, K, KL,) such as is termed دُوَى* [i. e. a confused and continued sound], (S,) *with his fore and hind feet, (KL,) in his running, (S, K,) or in going along.* (KL.) Said also of violent rain, It made a [pattering] sound. (Aṣ, TA.) And of a viper, It made a [rustling] sound with its skin: فَحَّ, inf. n. فَحِيجٌ, signifies “it made a sound to proceed from its mouth:” (Aboo-Kheyreh, K:) or حَقَّتُ, inf. n. as above, said of the female of the [kind of serpents called] أَسَاؤد, she made a [rustling] sound with her skin by rubbing one part thereof with another. (L.) And in like manner it is said of a tree, meaning It made a [rustling] sound (K, TA) by the blowing of the wind upon its branches. (TA.) And of a bird, meaning It made a [rustling] sound (K, TA) with its wing [or wings]: (TA:) and حَفَّ, signifying the same, said of the wing of a bird; and likewise, of a hyena, (IDrd, K,) as also حَفَّ. (TA.) [Hence,] said of the [beetle called] جَعْلٌ, [because of the humming that it makes in flying.] Its fem. (TA.)

2 : see 1, in two places : — see also 4. — Also حَقْف, inf. n. تَحْفِيف, † *He* (a man, TA) was in a state of embarrassment, or distress, and his property became little : (K, TA) from حَقَّتُ الْأَرْض (the earth, or land, dried up.) (TA.) حَقْف وَجْهه occurs in a trad. [app. in the same sense]. (TA.)