

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

عج

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

عَجَجَ and عَجَجَ: see the next paragraph.

عَجَجَ and عَجَجَ and عَجَجَ (S, O, K) and عَجَجَ (L, and some copies of the K) sings. of which the pl. is أَعْفَاجٍ (S, O, K) and عَجَجَةٌ: (TA:)

the *أَعْفَاجِ* are *The أمعاء [or intestines into which the food passes from the stomach]: (TA, and Ham p. 641:)* or the *أَمْعَاءُ*: (TA, and Zj in his "Khalk 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] مَصَارِينِ 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 عَجَجِ is what is in the place of the كَرَشِ to that which has no كَرَشِ: or, accord. to Lth, it is, to any animal that does not ruminate, such of the أمعاء [or lower intestines] of the belly as is like the مَمْرَعَةَ to the sheep or goat. (TA.) = عَجَجَ is also the inf. n. of عَجَجَ [q. v.]. (L.)*

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

عَجَجَ *Large in the أَعْفَاجِ. (K, TA.)*

عفر

1. عَفَّرَهُ, aor. - , (S, O, Mṣb, K,) inf. n. عَفَّرَ, (S, O, Mṣb,) *He rubbed it (namely a vessel) with dust: and عَفَّرَهُ 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 تَعَفَّرَ, (S, O,) he rolled, or turned over, him, or it, فِي التُّرَابِ in the dust: (S, O, K:) or he hid (دَسَّ) him, or it,*

therein. (K.) It is is said in a trad. of Aboo-Jahl, *هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ* [Doth, or shall, *Moḥammad 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, *لَأَطَأَنَّ عَلَى رِقَبَتِهِ أَوْ لَأَعْفِرَنَّ فِي التُّرَابِ* [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 عَفَّرَهُ* [He dragged his garment in the dust]. (Aboo-Nāṣr, L, TA.) — *And عَفَّرَهُ (K,) inf. n. عَفَّرَ, (TA,) He cast him upon the ground; as also عَفَّرَهُ. (K.) You say, عَفَّرَهُ* *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 عَفَّرَهُ He leaped, or sprang, upon him, or at him, (سَاوَرَهُ, O, K, for which سَاوَرَهُ is erroneously put in some copies of the K, TA,) and dragged him, and cast him upon the ground. (TA.) [See also 2.] = عَفَّرَ, aor. - , (Mṣb, K,) inf. n. عَفَّرَ, (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. — *عَفَّرَ قِرْنَهُ, and عَفَّرَهُ عَافِرَهُ, عَافِرَهُ قَالَتْ رَقَةُ بِالْعَفْرِ* *He wrestled with his adversary, and made him cleave to the dust. (A.) = عَفَّرَ, inf. n. تَعَفَّرَ, 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] *ثَرِيدٌ, It was made white. (K. [See أَعْفَرُ, latter half.])*

7. *عَفَّرَ* and *عَفَّرَ* *It (a vessel) became rubbed with dust: and عَفَّرَ it became much rubbed with dust: (Mṣb:) or the first and latter, (S, O,) and the last also, (O,) it (a thing) became defiled with dust: (S, O:) or the first and latter, he, or it, became rolled, or turned over, فِي التُّرَابِ in the dust: or became hidden therein. (K.) — And one says, دَخَلْتُ الْمَاءَ فَمَا أُنْعَفَّرْتُ 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 عَفْرِيَّةٌ; (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.)*

عَفَّرَ: see عَفَّرَ, in four places.

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

عَفَّرَ A boar; (S, O, K;) as also عَفَّرَ: or a swine, as a common term: or the young one of a sow. (K.) = عَفَّرَ (S, A, O, K) and عَفَّرَ (Sgh in TA in art. نَفَر) and عَفْرِيَّةٌ, (A, O, K,) in which the ي is to render the word quasi-coordinate to شِرْذَمَةٌ, [I substitute this word for شِرْذَمَةٌ, in the L, and شِرْذَمَةٌ 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 قَنْدِيلٌ, (TA,) [or to render it a contraction of عَفْرِيَّةٌ,] and عَفْرِيَّةٌ, which occurs in one reading of the Kṣur, [xxvii. 39, and is agreeable with modern vulgar pronunciation,] (O, CḲ,) and عَفْرَاتٌ, (CḲ,) and عَفْرَانِيَّةٌ, (A, O, L, K,) in which the ي is to render the word quasi-coordinate to عَذَابَةٌ, and the ة is to give intensiveness, (TA,) and عَفْرِيَّةٌ, (O, K,) and عَفْرِيَّةٌ, (Sgh, K,) and عَفْرَانِيَّةٌ, (Sgh, K,) and عَفْرَانِيَّةٌ, (Lḥ, TA,) and عَفْرَانِيَّةٌ, (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, (Kṣur, ubi suprâ,) *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, (Lḥ, K,) and عَفْرِيَّةٌ, (Sh, O:) or عَفْرِيَّةٌ signifies anything that exceeds the ordinary bounds; and عَفْرَانِيَّةٌ is syn. with it: (AO, S, O:) and عَفْرِيَّةٌ and عَفْرَانِيَّةٌ and عَفْرَانِيَّةٌ (Zj, K) applied to a man, and as applied in the Kṣur, ubi suprâ, [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-ât ez-Zemân:) 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 عَفْرَانِيَّةٌ, (Kh, S, O,) or عَفْرَانِيَّةٌ; (Fr;) and that of عَفْرِيَّةٌ is عَفْرَانِيَّةٌ; (Kh, Fr, S, O;) and that of عَفْرَانِيَّةٌ is عَفْرَانِيَّةٌ; (Sh;) and that of عَفْرَانِيَّةٌ is أَعْفَرَانِيَّةٌ. (TA in art. جَشْمَر) You say, قَلَانٌ عَفْرِيَّةٌ نَفْرِيَّةٌ, and عَفْرِيَّةٌ نَفْرِيَّةٌ; [Such a one is wicked, or malignant; &c.]; the latter of these two words being an imitative sequent. (AO, S, O.) And in a trad. it is said, إِنَّ اللَّهَ يَغْفُضُ**