

دفن signifies the same; [but app. in an intensive sense or applying to a number of objects;] (M, TT;) or دفنه, of the measure اَفْعَلَه. (K, [So too, accord. to the TA, in the M; but in the text of the M as given in the TT, دفنه.]) One says to a man who is obscure, unnoted, or of no reputation, دَفَنْتَ نَفْسَكَ فِي حَيَاتِكَ [Thou hast buried thyself in thy lifetime]. (TA.) — Hence, (M,) دَفَنْ سِرَّهُ † He hid, or concealed, his secret. (M, TA.) And دَفَنْتُ الْحَدِيثَ † I hid or concealed, the information, or news, &c. (Mṣb.) — [Hence also, دَفَنْ الرَّكِيَّةَ He filled up, stopped up, or choked up, with earth or dust, the well.] And دَفَنْتُ عُيُونَ الْمِيَاهِ I stopped up the sources of the waters; syn. سَدَدْتُهَا, and عَوَّرْتُهَا. (Sh, TA in art. عور.) — دَفَنْتُ, aor. -, inf. n. دَفَنْ, said of a she-camel, She went her own way, or at random, or heedlessly, (M, K,) without need: (M:) or it signifies, (M,) or signifies also, (K,) she was, or became, (M, K,) usually, (K,) in the midst of the other camels when they came to water: (M, K:) and دَفَنْتُ, (En-Nadr, T, TA,) of the measure اَفْعَلْتُ, (TA,) said of a she-camel, she was, or became, such as is termed دَفُونٌ; (En-Nadr, T, TA;) i. e. she absented, or hid, herself from the other camels: or went her own way, at random, or heedlessly, alone. (En-Nadr, T.)

2: see 1, first sentence.

3. مُدَانَةُ الْمَوْتَى: see 6.

5: see 7.

6. مُدَانَةُ الْمَوْتَى signifies التَّدَانُ [i. e. The cooperating in the burying of the dead]. (TA.) لا يَكَادُ النَّاسُ يَتَدَانُونَ [The people can hardly, or cannot nearly, bury one another] is said in the case of a quick and spreading death. (TA voce ذريع.) — [Hence,] تَدَانُوا † They practised concealment, one with another; syn. تَكَاتَمُوا. (S, K, TA.) It is said in a trad., تَدَانْتُمْ لَنَا تَدَانْتُمْ, or † [If ye revealed, one to another his faults, or his secrets, ye would not practise concealment, one with another, in any case]; meaning, if the fault, (غيب, as in my copies of the S and in the TA in the present art.) or secret or secrets, (غيب, as in one of my copies of the S in art. كشف,) of each one of you were open, or revealed, to each other of you: (S, TA:) or, accord. to IAth, [if ye revealed, one to another his secrets, ye would not bury one another; for he says that] the meaning is, if each one of you knew what is concealed in the mind of each other of you, the conducting of his funeral, and his burial, would be deemed onerous. (TA in art. كشف.)

7. اندفن It was, or became, buried, or interred; i. e., hidden, concealed, or covered, (S, M, Mṣb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata of earth, or dust: (Mṣb:) and دَفَنْ, of the measure اَفْعَل, signifies the same; (S;) or دَفَنْ. (M, K.) — Also, said of a portion of a well, (S,) or of a well [absolutely], and of a watering-trough or tank, and of a watering-place, or spring to which camels came to water, (M, K, TA,) [and] so دَفَنْ, (T,) [It was,

or became, filled up, stopped up, or choked up, with earth or dust; (see 1, of which each of these verbs is a quasi-pass.) or] it had the dust swept into it by the wind [so that it became filled up, stopped up, or choked up]. (T, TA.)

8. اَدْفَنْ, of the measure اَفْعَل: see 7, in two places. — Also, said of a slave, He ran away [given without any addition as one of the explanations in the S] before arriving at the city [or place] in which he was to be sold: (T, M, K:) this is not a running away (إِبَاق) for which he is to be returned [to the seller]: so says Yezed Ibn-Hároon: but he adds that if he arrive there and run away, he is to be returned for it, though he do not absent himself from that city [or place]: (T:) or he absented himself, (T,) or stole away, (S, M, Mgh,) from his owners [or owner] for a day or two days, (T, S, M, Mgh,) as AZ says, (T, S,) or, (T, M,) as AO says, (T, S,) without absenting himself from the city [or place] in which he was sold; (T, S, M, Mgh;) as though he buried himself in the houses of that city [or place] in fear of punishment for an offence that he had committed: (Mgh:) thus, agreeably with the explanations of AZ and AO, the verb is used by the Arabs: (A 'Obeyd, T:) and the epithet دَفُونٌ, applied to a slave, means one who does as is described above; (K;) or who is wont to do so: (T, S, M, Mgh:) or the verb signifies he fled from his owner, or from hard, or severe, work, but did not go forth from the town, or the like; and the doing so is not a fault [for which he may be returned to the seller], for it is not termed إِبَاق. (Mṣb.) — See also 1, last sentence. — اَدْفَنْ: see 1, first sentence.

دَفَنْ [originally an inf. n.]: see دَفِينٌ, in four places. — Also, applied to a man, † Obscure, unnoted, or of no reputation; (K, TA;) [and] so دَفُونٌ. (AZ, T.)

دَفِنْ: see دَفِينٌ, in four places.

دَفِنْ: see دَفِينٌ, in two places.

دَفْنِي A kind of striped cloths or garments. (S, K.)

دِفَانٌ: see دَفِينٌ, in two places.

دَفُونٌ applied to a slave: see 8. — Applied to a she-camel, That is in the midst of the other camels: (S:) or that is usually in the midst of the other camels when they come to water. (M, K.) — See also 1, last sentence. — Also, (M, K, TA, [in the CK, erroneously, مَدْفُونٌ,]) applied to a camel and to a human being, That goes his own way, at random, or heedlessly, without need; and so مَدْفَانٌ. (M, K.) — See also دَفَنْ. In like manner one says حَسَبَ دَفُونٌ † Obscure grounds of pretension to respect or honour. (AZ, T.)

دَفِينٌ i. q. مَدْفُونٌ, (S, M, Mṣb, K,) Buried, or interred; i. e. hidden, concealed, or covered, (M, Mṣb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Mṣb;) as also دَفِنْ (M, K) and دَفَنْ: (TA:) pl. [of the first] دَفْنَاءُ (M, K) and of the same also

دَفْنٌ; (TA;) and [of the second] اَدْفَانٌ (M, K,) which is also pl. of the third: (TA:) دَفِينٌ is also applied to a woman, and so is دَفِينَةٌ; (Lh, M, K;) and the pl. is دَفْنِي, (Lh, M,) or دَفْنَاءُ, (K,) and دَفَانٌ: (Lh, M, K:) and the pl. دَفْنٌ is also used as a sing., applied to land (أَرْض). (TA. [But in the M it is said that دَفْنٌ is thus applied as an epithet to land (أَرْض), and that its pl. is دَفْنٌ.]) — See also دَفِينَةٌ. — Also, applied to a well (رَكِيَّة), Partly filled up with earth or dust (اِنْدَفَنْ بَعْضَهَا); as also دَفَانٌ; pl. دَفْنٌ: (S:) or i. q. مَدْفُونَةٌ, (M, K,) i. e. [filled up with earth or dust; or] having the dust swept into it by the wind [so that it is filled up, stopped up, or choked up]; (T, TA;) as also مَدْفَانٌ (M, K) and دَفَانٌ: (K:) and so دَفَنْ, (M, TA,) or دَفَنْ, (K,) thus applied, (K, TA,) and applied likewise to a watering-place, or spring to which camels have come to water, (M, K, TA,) and to a watering-trough or tank; (M, K;) as also دَفِينٌ. (TA.) — Also Flesh-meat buried in rice: but this is a vulgar application. (TA.) — دَفِينٌ (T, S, M, K) and دَفِينٌ, (IAth, M, TA,) which is anomalous, app. a possessive epithet, like نَهْرٌ as applied to a man, (M,) in the K, erroneously, دَفِينٌ, (TA,) † A latent disease, which the constitution has overpowered [so as to prevent its becoming apparent]; it is said in a trad. that the sun causes it to appear: (IAth, TA:) or a disease that is unknown (T, S) until evil and mischief appear from it: (T:) or a disease that appears after being latent, and from which evil and mischief (شُرُوعٌ) [in the CK, erroneously, وعر] then appear and spread: (M, K:) [it is said that] it is seldom, or never, cured. (M.) — دَفِينٌ المَرُوءَةُ, and دَفِنْ المَرُوءَةُ, (TA,) or دَفِينٌ المَرُوءَةُ, (T,) † A man without manliness, or manly virtue: so says Aṣ. (T, TA.)

دَفِينَةٌ A thing buried: (Th, K:) and hence, (TA,) a treasure, or a buried treasure: pl. دَفَانٌ: (M, K, TA:) and دَفِينٌ also signifies buried treasure. (TA in art. ركز.)

دَفَانٌ [irregularly] sing. of دَفَانٌ signifying The خَشَب [or pieces of wood, by which may be meant planks, or spars, or ribs, &c.,] of a ship. (AA, TA.)

دَفَانٌ, in the K, erroneously, دَفَانَاءُ, (TA,) † The inward, or intrinsic, state or circumstances of a case or an affair. (K, TA.) — بَقْرَةٌ دَفَانَةٌ A cow, or an animal of the ox-kind, whose أَضْرَاسُ [i. e. teeth, or molar teeth,] are ground, or worn, by reason of extreme age. (S, K.)

مَدْفِنٌ [by rule مَدْفِينٌ, but commonly pronounced مَدْفِنٌ,] A place of burial: [a tomb:] pl. مَدْفَانٌ. (TA.)

مَدْفَانٌ: see دَفِينٌ — and دَفُونٌ. — Also An old, worn-out, skin for water or milk. (S, K.)

مَدْفُونٌ: see دَفِينٌ.

مَدْفُونَةٌ, applied to a well (رَكِيَّة): see دَفِينٌ.