

6. **تَفَالَتِ الْحُمُرُ** *The asses scratched, scraped, or rubbed, one another; as though they were lousing one another.* (M, TA.) — See also 10.

8. **يَقْتَلُونَ الْفَلَآةَ**, (T,) or **الْمَكَانَ**, (K,\*) † *They depasture the herbage (T, K\*) of the فَلَآة [or desert, or waterless desert, &c.], (T,) or of the place, (K,) and seek for the portions of herbage that are beginning to dry up therein; like as [is done when] the head is searched for lice (كَمَا يَفْتَنَى الرَّأْسَ) or كَمَا يَفْتَنَى الرَّأْسَ accord. to two transcripts from the T). (T in arts. فلو and فلى of the TT.) [This meaning of the verb is expl. (imperfectly) in art. فلو, to which it does not belong.]*

10. **تَفَالَى**, and **تَفَالَى**, (S, K,) i. e. **تَفَالَى** **رَأْسَهُ** and **تَفَالَى** **رَأْسَهُ** [not **تَفَالَى** **رَأْسَهُ**], (S,) *He desired that his head might be searched for lice.* (S, K.) — And **اسْتَفْلَاهُ** *He exposed himself to have his head struck and cut with the sword:* (M, TA:) a poet says,

• أَمَا تَرَانِي رَابِطَ الْجَنَانِ •

• أَفْلِيهِ بِالسَّيْفِ إِذَا اسْتَفْلَانِي •

[*Dost thou not see me to be strong of heart? I will strike and cut his head with the sword when he exposes himself to be so struck &c.*]

[**فَلْيَةَ**, mentioned in this art. by Freytag, with **فَلَالِي** as its pl., is taken by him from a mistranscription in the CK in art. فل: see **فَلْيَةَ** in that art.]

**فَلَآةُ الشَّعْرِ**, like **كِسَاءٌ** [in measure], means **فَلَآةُ الشَّعْرِ**, [evidently, I think, **فَلَآةُ الشَّعْرِ**, or the first word may be a mistranscription for **فَلْيَةَ**], i. e. **ما اخذك ما فيه** [lit. *Thy taking what is in it, in which "it" refers to the شعر: app. a euphemism for the taking of lice from the hair: if so, it may be an inf. n., like فَلْيَةَ; (see 1, first sentence;)* or it may be a simple subst., like what here follows]: mentioned by IAmb, from his companions. (TA.)

**فَلَآةٌ** [The act of searching the head for lice;] the subst. from **فَلَى رَأْسَهُ** signifying "he searched his head for lice." (Lth,\* T,\* K.) [See also the next preceding paragraph.]

and **فَالِيَاتٌ** [act. part. n. of 1: fem. **فَالِيَةٌ**]. **فَوَالٍ** [are pls. of **فَالِيَةٌ** and] signify *Women who search the head for lice.* (T, TA.) See an ex. of the former pl. in the verse cited in the first paragraph. — **فَالِيَةُ الْإَفَاعِي** (in which the former word is a pl. [in meaning], M, TA) signifies [lit. *The lousers of the vipers; meaning,*] accord. to the A, **خَنَافِسُ** [pl. of **خَنَفَسَاءٌ**, speckled, found at the holes of the serpents, which they louse: (TA:) or a certain **خَنَفَسَاءٌ**, speckled (M, K) with [the colour termed] **صُحْبَةٌ**, which is found at the holes [of serpents &c.], and is the mistress of **خَنَافِسُ**; (M;) which is familiar with scorpions and serpents; so that when it comes forth from a hole [thereof], it makes known their existence [therein]: (K:) or certain small things like **خَنَافِسُ**, speckled; which are familiar with scorpions and serpents; so that when

they are seen in the hole [thereof] it is known that behind them are scorpions and serpents: (T:) or certain insects (**دَوَابٌّ**) that are found at the holes of the [lizards called] **ضَبَابٌ** [pl. of **ضَبٌّ**]; so that when they come forth, it is known that the **ضَبٌّ** is coming forth inevitably. (M.) Hence one says, **اتَّكَمَرُ فَالِيَةُ الْإَفَاعِي**, (IAar, T, M, K,\*) meaning † *The beginning of evil to be looked for [has come to you], (IAar, T,) or the beginnings of evil [have come to you]; (K;) which is a prov. (IAar, T.) — And [hence] **إِبْنُ الْفَوَالِي** means *The جانّ*; i. e. *the serpent [so called].* (T in art. **ابنى**.)*

**فَالِيَةٌ** [fem. of **فَالٍ**, q. v. — And also] *A knife.* (T.)

### فمر

**فَمْرٌ** *The mouth:* (MA, KL, &c.): it is originally **فَوَهٌ**, (S, K, and Mṣb in art. **فوه**), with two fet-hals, (Mṣb in that art.) or **فَوَهٌ**; (so in some copies of the S;) the ه being cut off from it, the و is not susceptible of declension, because it is quiescent, therefore م is substituted for it; but when you form the dim. or the pl., you restore it to its original state, saying [in the former case] **فَوَيْهٌ** and [in the latter case] **أَفْوَاهٌ**, and not **أَفْمَاهٌ** [in some of the copies of the S not **أَفْمَاهٌ**]: but when you form the rel. n., you say **فَمِيٌّ**; and, if you will, **فَمَوِيٌّ**, combining the substitute and the letter for which it is substituted, like as they say in the dual **فَمَوَانٍ**; this being held to be allowable because of there being therein another letter rejected, i. e. the ه, as though they made the م in this case to be a substitute for the ه, not for the و; (S, TA;) and one says also **فَمَيَانٍ**, which, like **فَمَوَانٍ**, is anomalous; (IAar, K in art. **فوه**;) but one says **فَمَانٍ** also, as well as **فَمَوَانٍ**: (Mṣb in art. **فوه**;) it has three forms, **فَمْرٌ** and **فَمْرٌ** and **فَمْرٌ**: (S, K, TA:) and some decline it doubly; saying in the nom. case **فَمْرٌ**, accus. **فَمًّا**, and gen. **فَمِيرٍ**; (S, TA;) like **أَبْنَمْرٌ** and **أَبْنَمْرٌ**, which have been said to be the only other instances of the kind: (TA:) when it is prefixed to the [pronominal] **ي**, one says **فَمِيٌّ** and **فَمِيٌّ**; but when to [a pronoun] other than the **ي**, it is declined with the letters و and ا and **ي**, so that one says **فَوَهُ** and **فَاهٌ** and **فِيهِ**; but one also says **فَمُهُ**: (Mṣb. in art. **فوه**;) and sometimes the م is musheddedeh, (S, K,) in poetry, as in the saying, (S, TA,) of Moḥammad Ibn-Dhu-eyb El-'Ománeeh El-Fuḳeymee, the rájiz, (TA in this art. and in art. **طسر**), addressing Er-Rasheed, or, accord. to IKh, said in relation to Suleymán Ibn-'Abd-El-Melik and 'Abd-El-'Azeez, (TA in art. **طسر**),

• يَا لَيْتَهَا قَدْ خَرَجَتْ مِنْ فَمِي •

• حَتَّى يَعُودَ الْمَلِكُ فِي أُسْطِيهِ •

(S, TA) or **أُطْسِيهِ** i. e. [O, would that it had gone forth from his mouth, so that the dominion might return] to its rightful owner; (S in art. **طسر**, and

TA in art. **طسر**;) and it would have been allowable, (S, TA,) accord. to ISk, (S,) or accord. to Fr, (TA,) if he had said **مِنْ فَمِيهِ** with fet-h to the ف: (S, TA:) the pl. of **فَمْرٌ**, with tesheed, is **أَفْمَاهٌ**; and its dim. is **فَمِيرٌ**, mentioned by Lh. (TA.) MF says that many of the expositors of the Tes-heel have collected the dial. vars. of this word, compounded and un-compounded, and they have exceeded twenty; that with fet-h, they say, being the most common and the most chaste. (TA.) [See more in art. **فوه**.] — [Hence,] **الْفَمْرُ** is metonymically applied to † *The teeth.* (Ham p. 242.) — [Hence also,] **فَمْرُ الْحَوْتِ** † *The star [α] in the mouth of Piscis Australis.* (Kzw &c.: see art. **حوت**.) And **فَمْرُ الْفَرَسِ** † *The star [ε] upon the lip of Pegasus.* (Kzw.) — [And **فَمْرُ الرَّجِيمِ** † *The mouth of the womb.*] — And **فَمْرُ النَّهْرِ** † *The mouth of the river.* (MA.) — And [hence likewise,] **فَمْرٌ** is also used as meaning † *Branch*; opposed to **أَسْتٌ** meaning "root." (TA in art. **سته**; in which see **أَسْتٌ**, last quarter.) — **فَمْرٌ مِنَ الدَّبَاغِ** means *The quantity that is used at one time, of tan*; (Fr, K,\* TA;) like **نَفْسٌ مِنْهُ**. (Fr, TA.)

**فَمِيٌّ** and **فَمَوِيٌّ**: see the preceding paragraph, near the beginning.

**فَمْرٌ** a dial. var. of the conjunction **فَمْرٌ** [q. v.]: (K:) or the ف in the former is a substitute for the ث in the latter: one says, **رَأَيْتُ عَمْرًا فَمْرَ زَيْدًا**, and **رَأَيْتُ زَيْدًا**, both meaning the same [i. e. *I saw 'Amr: then Zeyd*]: (TA:) and in like manner one says **فَمْرَتْ** and **فَمَتْ**, meaning **فَمَتْ** and **فَمَتْ**. (M and TA voce **فَمْرٌ**.)

**فَمْرٌ** and **فَمْرٌ** } see the first paragraph, latter half.  
**فَمِيرٌ** }

### فن

1. **فَنَّهُ**, (M,) or **فَنَّ الْإِبِلَ**, (T, S,) aor. ʔ, (T, M,) inf. n. **فَنٌّ**, (T, S, M, K,) *He drove away (T, S, M, K\*) him, (M,) or the camels.* (T, S.) — And **فَنَّهُ** also signifies *He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him; for] one of the significations of الْفَنُّ is الْبَطْلُ.* (T, K.) — And **فَنَّهُ**, aor. ʔ, (M,) inf. n. **فَنٌّ**, (M, K,) *He cheated, deceived, overreached, or defrauded, him; or made him to suffer loss or damage or detriment; syn. of the inf. n. غَبْنٌ.* (M, K.) — And *He caused him to suffer difficulty, distress, or trouble; or fatigue, or neariness; syn. عَنَاهُ*; (M;) or the syn. of الْفَنُّ is الْعَنَاءُ [which is the subst. from **عَنَاهُ**; and signifies *difficulty, distress, or trouble*]. (T, K.) — [And *He, or it, adorned, or decorated, him, or it; for] الْفَنُّ signifies التَّزْيِينُ.* (K.)

2. **فَنَّ النَّاسَ** *He made the men, or people, to consist of different sorts, or of a medley, not of*