

called; accord. to IAqr: but it is now peculiarly applied to such as works with clay, [and builds, and plasters,] and digs foundations: (TA:) and [the pl.] فَعْلَةٌ (Mgh, K, TA,) as an epithet in which the quality of a subst. predominates, is applied to workers in clay and digging and the like; (K, TA;) or such as work with their hands in clay or building or digging; like عَمَلَةٌ [pl. of عَامِلٌ]. (Mgh.) — وَكُنَّا فَاعِلِينَ in the Kur [xxi. 79], means *And we were able to do what we willed.* (O, TA.) And وَالَّذِينَ هُمْ لِلرُّكُوتِ فَاعِلُونَ in the same [xxiii. 4], means *And who give the زَكَاةُ [or poor-rate]:* (Zj, O, TA:) or, as some say, *who do that which is good, or righteous.* (O, TA.)

مُفْتَعَلٌ A writing forged, or falsified. (Mgh.) — And Poetry composed with originality, not in imitation of any model. (TA.) — جَاءَ بِالْمُفْتَعَلِ meaning *It produced a grievous, or distressing, effect,* (K, TA,) is a phrase mentioned by IAqr, as used by Ed-Dubeyree when asked respecting a wound that he had received and that rendered him sleepless, and as used by him in respect of anything [unprecedented]: thus one says, عَذَّبَنِي مُفْتَعَلٌ وَجَعٌ أَهْرَبَنِي فُجَاءً بِالْمُفْتَعَلِ i. e. [A malady that rendered me sleepless, tormented me,] and produced pain that had not been known before. (TA.)

فَعِمَ

1. فَعِمَ, aor. ٢, inf. n. فَعَامَةٌ and فَعُومَةٌ, *It was, or became, full*; said of the سَاعِد [or fore arm]; (S, K;) and of a vessel. (K.) — And فَعِمَتْ, said of a woman, *She was, or became, full-formed, and thick in her shank.* (K.) — See also 4, in three places.

2: see what next follows.

4. افغمر; [like أَفَامَرُ]; (S, K;) and so افغمر; (K in art. فغمر; as also فَعِمَ; (thus in some of the copies of the K;) or فَعِمَ, (thus accord. to other copies of the K and accord. to the TA,) aor. ٢, inf. n. فَعِمَ; (TA;) *He filled a vessel*; (S, K, TA;) and exceeded the usual degree, or strove, or laboured, or did not fall short of what was requisite, in filling it. (TA.) — And أَفَعِمْتُ الْبَيْتَ بِرِيحِ الْعُودِ [I filled the house, or chamber, or tent, with the odour of aloes-wood]. (S.) It is said in a trad., لَوَ أَنَّ أَمْرَأَةً مِنَ الْحُورِ الْعَيْنِ أَشْرَقَتْ, لَا فَعِمَتْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ رِيحَ الْبُسْكِ i. e. [If a woman (of Paradise) of those having eyes like the eyes of gazelles rose into view,] she would fill [the space between the heaven and the earth with the odour of musk]: thus related: and also لَا فَعِمَتْ, and لَفَعِمَتْ; but Az says that the right relation is لَفَعِمَتْ, with ع. (TA in this art. and in art. فغمر.) And one says, افغمر البُيُوتَ الْبُسْكِ The musk filled with its odour, (S,) or perfumed, (K,) [the house, or chamber, or tent.] — And افغمر الرجلَ *He filled the man with anger*; (S, TA;) mentioned by Az on the authority of Abou-Turáb: (TA:) or he angered him: or he filled his

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nose with odour, (K, TA,) i. e. with sweet odour: (TA:) as also فَعِمَهُ and فَعِمَهُ, aor. of both ٢, (K, TA,) inf. n. فَعِمَ; but better known with the pointed غ. (TA.) — And افغمه and افغمه *He filled him with joy, or happiness.* (Abou-Turáb, TA.)

12. افغومرَ *It became full, and overflowed.* (K.) — And افغومرَ طيباً *It (a house, or chamber, or tent,) became filled with perfume.* (TA.)

فَعِمَ Full; applied in this sense to a سَاعِد [or fore arm]; (S, K;) and to a vessel; as also فَعِمَ, in which the ل is augmentative: (K:) and full of flesh; applied to the place of the anklet. (TA.) It is said of the Prophet, in a trad., كَانَ فَعِمَ الْأَوْصَالِ i. e. *He was full in respect of the limbs.* (TA.) And one says امْرَأَةٌ فَعِمَةٌ *A woman full-formed, and thick in her shank.* (K.) And حَاضِرٌ فَعِمٌ *A [great] tribe filled with its people.* (TA.) [See also مُفَعِمٌ: and see أَفَعِمَ.] — And *A species of tree: or the rose.* (K.)

فَعِمَ: see the next preceding paragraph.

أَفَعِمَ Full [like فَعِمَ]: or overflowing by reason of fulness. (TA.)

مُفَعِمٌ Filled; applied in this sense to a skin for water or milk; as also مُفَامَرٌ: but as to مُفَعِمٌ, IAqr asserts that he had not heard it except in a verse of Kutheiyir: Az, however, mentions it as signifying full [like فَعِمَ], applied to a river, or rivulet: and Abou-Sahl cites an ex. of it from the verses of the Fg as signifying full of flesh. (TA.) — The phrase سَيْلٌ مُفَعِمٌ may be of the same category as هَمٌّ نَاصِبٌ [for هَمٌّ ذُو نَصَبٍ], the meaning being *A torrent having the quality of filling*; though the possessive epithet in most instances has the form of the act. part. n., such as ذَاتُ رَضِيحٍ [for ذَاتُ طَلَاقٍ] and ذَاتُ رَضِيحٍ [for ذَاتُ رَضِيحٍ]: or it may be that مُفَعِمٌ in this case is expressive of muchness, or abundance, like the latter word in the phrase شِعْرٌ شَاعِرٌ and in مَوْتُ مَانِتٌ. (Ham p. 106.)

مُفَعِمٌ: see the next preceding paragraph.

فَعِيَ or فَعُو

1. فَعِيَ شَيْئًا i. q. فَتَهُ [so in my original, app., if not a mistranscription, فَتَهُ i. e. *He crumbled a thing much*]; said of a man. (TA.)

2. فَعِيَ, inf. n. تَفْعِيَةٌ, *He branded a camel with a mark in the form of the viper* (الْفُفْعَى). (TA.)

4. افغى *He (a man) became possessed of [or characterized by] evil after good or goodness.* (TA.)

5. فَعِيَ *He (a man, S) became like the viper* (الْفُفْعَى, S, K) in evil: (S, TA:) or, as in the A, *he made himself to resemble the viper* (تَشَبَّهَ بِالْفُفْعَى) in the evilness of his disposition. (TA.)

فَاعٍ Angry and foaming [with anger]. (IAqr, M, K.) — And [the fem.] فَاعِيَةٌ A woman (TA) wont to calumniate; syn. تَبَامَةٌ. (K, TA: in the CK) التَّبَامَةُ is put for التَّبَامَةُ.)

فَاعِيَةٌ [as a subst.] The flower of the حِنَّاء [i. e. Lawsonia inermis, or Egyptian privet]: (K:) [said to be] a dial. var. of فَاغِيَةٌ [q. v.]. (TA.)

أَفَعَى (S, Mgh, K) of the fem. gender, but with tenween, (S, Mgh,) because it is a subst., not an epithet; (Mgh;) [said in the S and Mgh to be like أَرَوَى; but this is a mistake, for أَرَوَى is without tenween;] or it is an epithet and a subst.; (K, TA;) but mostly a subst.; (TA;) [if used as an epithet, it is without tenween, written أَفَعَى, being also of the measure of a verb;] A certain serpent, (S, Mgh, K,) of a malignant kind; [i. e. the viper;] also called أَفَعُو, (K, TA, [in the CK, erroneously, أَفَعُونَ, which see in what follows,]) occurring in a trad., in which it is said that there is no harm in the killing of the أَفَعُو and the حُدُو by the مُخْرِم, the [final] alif being changed into و in both of these words in the dial. of El-Hijáz: (TA:) it is spotted, black and white; slender in the neck; broad in the head; it is said that it will not quit its place; (TA;) always coiling itself round; and neither antidote nor charm is of any avail against it: (Mgh, TA:) sometimes it has two horns [i. e. it sometimes signifies the cerastes, or horned viper]: (TA:) أَفَعُونَ signifies the male: (S, Mgh, TA:) [see also حَشَائِش:] the pl. is أَفَاعٍ. (S, Mgh, K.) [In the K, the pl. is written أَفَاعِي, which, when indeterminate, is wrong.] — [Hence,] by way of comparison [to vipers], (TA,) أَفَاعِي signifies † Certain veins (عُرُوق) that branch off from the حَالِبَانِ [q. v.]. (K.)

أَفَاعٍ [a pl. of which the sing. is not mentioned] Sweet, or pleasant, odours. (IAqr, M, K.)

أَفَعُو, and أَفَعُونَ: see أَفَعَى.

أَفَاعٌ A land in which are vipers (أَفَاعٍ): or, abounding therewith. (K.)

مُفَعَى A camel branded with a mark in the form of the viper (الْفُفْعَى): (K:) and [the fem.] مُفَعَاةُ camels (إِبِلٌ) branded therewith. (TA.)

مُفَعَاةُ [as a subst.] A brand in the form of the viper (الْفُفْعَى). (S, K.)

فَغَر

1. فَغَرَ (S, Mgh, Mgh, K,) aor. ٢ (Mgh, K) and ٢, (AZ, K,) inf. n. فَغَرٌ (Mgh, TA) and فُغِرَ (TA,) *He opened his mouth*; (S, Mgh, Mgh, K;) as also افغر. (Zj, Sgh, K.) — [Also, both verbs, فَغَرَ and افغر, *He, or it, made, or caused, to open the mouth.* And hence,] فَغَرَ النَّجْمُ (T, TA,) or *he made himself to resemble the viper* (تَشَبَّهَ بِالْفُفْعَى) in the evilness of his disposition. (TA.)