(TA.) — You say also, فَاقَ نَفْسَهُ, (Ks, Ṣ, M, Ķ,) the A, (TA,) or فَاقُونُهُ, (M, O,) thus in other aor. يَفِيطُ , (Ks, T,) He vomited forth his soul: copies of the Ķ, (TA,) and قَالَةُ, thus in the O, (Ks, Ṣ, M, Ķ:) the verb being trans. as well as but in the copies of the Ķ , (TA,) His judgintrans. (Ks, Ṣ.)

4. افاظه He (God) caused him to die. (K,TA.)
And you say also, مُرَبُّتُهُ حَتَّى أَفَظْتُ نَفْسَهُ [I beat him, or smote him, until I made his soul to depart, or go forth]. (S.) And رُفيظَنَّ نَفْسَكُ [I will assuredly cause thy soul to depart, or go forth]. (M.) And افاظه الله نَفْسَهُ [God caused him to tomit forth his soul]. (Ks, T, S, M.)

vomit forth their souls. (Ṣ, TA.) [But in one copy of the Ṣ, I find يُفيضُوا أَنْفُسَهُمْ, expl. as meaning They cause to vomit forth their souls; which suggests that the right reading may perhaps be يُفيظُوا : or it may be يُفيظُوا .j from يُفيظُوا .j

## فيف

A place that is even, level, or flat: (Ṣ, O, Ķ:) or, (Ķ,) accord. to Lth, (T, O,) a waterless desert, (T, M, O, Ķ,) such as is even, level, or flat, and wide, or spacious; (T, O;) and فَنَفُونُ and فَنَوْنُ (K,) also signify [thus, or] a waterless desert: (M, Ķ:) and, (Ķ,) accord. to El-Mu-arrij, (T, O,) فَنُوفُ signifies a portion of the earth that is a place whereof the winds are variable; (T, O, K;) and this is the explanation that is preferred by Sh: (T:) and accord. to AA, it signifies [also] any road between two mountains: (T, TA:) its pl. is فَنُونُ [a pl. of pauc.] and فَيُونُ [a pl. of mult.]. (T, Ṣ, M, O, Ķ.)

see the preceding paragraph.

. فوز . see فَيْفًا : and see also : فَيْفُ see فَيْفًا أَ

is syn. mith فَيْفُ, q. v.: therefore its I is augmentative, (Ṣ, M,) accord. to Sb (M) and Mbr: (Ṣ:) and it signifies (Ṣ, M, O,) also (M) a smooth [desert such as is termed] تُوافُ: (Ṣ, M, O;) its pl. is فَيَافُ. (Ṣ, M, O, Ķ. [In the CĶ, this pl. is written فيافُ, as though it were a pl. of

## فيق

. فوق , aor. فَاقَ بِنَفْسِهِ see . يَفِيقُ , in art. فَوق.

4. أَفْتَقَ , said of a poet, i. q. أَفْتَقَ : (K:) or an imitative sequent thereto. (Aboo-Turáb, O.)

فيل

1. فَالَ رَأْيُهُ, aor. يَفِيلُ, (Ṣ, M, O, K,) inf. n. tall, and full-grown; or becam فَالُ رَأْيُهُ, (Ṣ,) thus in some copies of the K and in and blossomed. (Th, M, K.)

copies of the K, (TA,) and فَيَالَةُ, thus in the O, but in the copies of the K, فيلة, (TA,) His judgment, or opinion, was weak, (S, M, O, K,) and erroneous; (M, K;) as also و تفيّل; (M, Z, K, [فَيِّلُ TA;) and [in like manner] فَيُّلُ \* فِي رَأْيِهِ [not فَيَّلُ \* he was incorrect in his judgment, or opinion; and : فال رَأْيَهُمْ occurs in a trad. as meaning فَيْلُوا ا (TA:) [and Ju alone, said of a man, signifies the same as قال رأيه, as is shown by a verse of El-Kumeyt cited in the T and M and O and TA: but it seems from what here follows (taken from a passage unconnected with the foregoing) that the first and third of what are mentioned above as inf. ns. are regarded by some as simple substs. :] (T, M, K, TA,) , فِي زُأْيِهِ فَيَالَةٌ \* (T, M, K, TA,) the last word like محاية, (TA, [in the CK, erro-(M, K, TA,) , فَيُولَةٌ \* and (, في رواية فيالة , (M, K, TA,) meaning [In his judgment, or opinion, is] a weakness. (TA.) = And فال signifies also He (a man) magnified himself, and became like the elephant (الفيل): or he showed a morose aspect: (TA:) [or it may so signify: IAar cites the following verse:

## مِنَ النَّاسِ أَقْوَامٌ إِذَا صَادَفُوا الغِنَى تَوَلَّوْا وَفَالُوا لِلصَّدِيقِ وَفَحَّمُوا

which may mean [Of mankind are folks who, when they find riches, turn the back, and] magnify themselves and become like the elephant [to the friend, and aggrandize themselves]: or show a morose aspect to the friend [&c.]; for the elephant is morose in aspect. (M.)

2. فَيْلُ رَأْيُهُ, (S, M, K,) inf. n. فَيْلُ رَأْيُهُ, He declared [or esteemed] his judgment, or opinion, to be weak, (S,) or bad, and erroneous. (M, K.) Umeiych Ibn-Abec-Aidh says,

meaning کَوْ یَغْیَلُ رَاْیِكُ (Skr, M) i.e. [But hadst thou praised other than her, of the children of Kaab Ibn-Káhil, with a true saying,] thy judyment, or opinion, would not have been declared weak. (Skr.) — See also 1, in two places.

3. وَايَلُ (see الْفَيَالُ, [inf. n. مُفَايَلَةُ and وَعَالُ, (see الْفَيَالُ below,)] He played [at the game called : see its part. n. below]. (O.)

5. تغیّل: see J. = Also He (a man, K, [or a camel, as is indicated in the O,]) became fat, (O, K,) as though he were a غيل [or an elephant].

(O.) [See also 10.] — And, said of youth, or young manhood, (الشّبَال), It increased, (Lth, T, M, O, K,) and became in its prime and fulness. (Lth, T, O.) — And, said of herbage, It became tall, and full-grown; or became of its full height, and blossomed. (Th, M, K.)

10. اسْتَغْيَلُ He (a camel) became like the فيل [or elephant] (M, K, TA) in bigness: (TA:) mentioned by IJ among the class of اسْتَعُولُ and the like: part. n. مُسْتَغُيلُ . (M.) [See also 5.]

فَيلُ : see فَيلُ, latter half: = and the paragraph commencing with فَائِلُ الرَّأَي , near its end : = and see also فَأَلُ , in art. فَأَلُ

see the paragraph here following.

[The elephant; Pers. نيل;] a certain animal, (TA,) well known : pl. [of pauc.] أفيال and [of mult.] فَيُولُ and فَيُولُ; (Ş, M, O, Mşb, K;) not أَفْيِلَةُ (ISk, S, O, Msb:) accord. to Sb, may be originally of the measure فيلٌ , (Ş, M, O,) pronounced with kesr because of the &, like as they said أَبْيَثُ and بيثُ ; but Akh says, this is not the case in the sing., but only in the pl.: (S, O:) fem. with 5. (M, K.) - Hence, [lit. A night like the colour of the elephant; ] meaning a night that is black, (M, TA,) and dust-coloured; (M;) in which one knows not the right course to pursue: the colours of the فيل being of this kind. (M, TA.) \_\_\_ [Hence, also, داً الفيل The disease called by us the tumid Barbadoes leg; because the leg of the patient resembles that of the elephant by reason of its enormously-swollen state: not (as some have supposed it to be) elephantiasis; this latter being termed جذام (q. v.)]. - And [hence, likewise, used as an epithet,] فيل signifies also ! Heavy [or dull]; and low, ignoble, or mean. رَجُلُ فِيلُ الرَّأَي And one says (رَجُلُ فِيلُ الرَّأَي meaning A man weak in respect of judgment, or opinion; (T, S, M, O, K;) and so \* فَيْلُهُ ; (M, , فَيْلُهُ \* (T, M, O, K;) and ; فَاللَّهُ \* K;) and (ISk, T, S, M, O, K,) of the measure وَنَيْعِل ; (O;) alone, (Ş, K,) and فَالُ alone, (Ş, K,) meaning weak in respect of judgment, or opinion; (T, S, M, O, K;) erring in insight: (S:) pl. [of the first] أَفْيَالُ : (S, M, O, K:) but AO says, the is one who, inspecting, forms an opinion and errs; if he err after examining a horse in all its states or conditions and forming an opinion respecting it from his inspection, [not while doing so,] he is not reckoned to be فائل. (TA.)

الفيال and الفيال, (Lth, T, M, O, K,) the former a subst. and the latter an inf. n. [of 3], (Lth, T, O,) and المفايلة [which is likewise an inf. n. of 3], (M, K,) A certain game, (Lth, T, M, O, K,) well known, (O,) of the children, (T,) or of the youths, or young men, of the Arabs (M, K) of the desert, (M,) with earth, or dust: (Lth, T, M, O:) a thing is hidden in earth, or dust; which is then divided (T, M) into two portions; then the hider says to his companion, In which of them twain is it? (T;) and if he [who is thus questioned] mistake, the hider says to him أَوْلِيكُ (T, M, K:\*) ISk termed it وَالْمِكُ (O;) and it has been mentioned before in art.