

فَال: (T, O, K:) accord. to some, (TA,) this game is called الطَّبْنُ and السَّدْرُ. (T, TA. [But see the former of these two words.])

فَيَانة: } see the first paragraph.
فَيُولَة: }

فَيْلُ اللَّحْمِ A man having much flesh: (T, O, K:) some pronounce it with ء, (T, O,) saying فَيْال, (T,) or فَيْل; (O;) both mentioned before [in art. فَال]. (TA.) — فَيْلُ الرَّأْيِ: see فَيْل, latter half.

فَيْال The attendant, or master, (S, M, O, Mṣb, K,) or the keeper, or driver, (MA, KL,) of the فَيْل [or elephant], (S, MA, O, Mṣb, KL,) or of the فَيْلَة. (So in the M and K.)

فَيْالُ الرَّأْيِ: see فَيْل, latter half, in two places. — الفَيْالُ [as a subst.] signifies The flesh that is upon the خُرْبَة, (S, O,) or خُرْبُ, (K, [in the M, accord. to the TT, حرف, app. a mistranscription,]) of the وَرْك; (S, M, O, K;) [which, I think, will be plainly seen from what follows to mean the flesh that is upon the sacro-ischiatic foramen; though خُرْبَة الْوَرْك and خُرْبُ الْوَرْك are said in the TA, in art. خُرْب, to mean “the hole where the head of the thigh-bone is inserted;” so says A'Obeid: (S, O:) or, (S, M, O, K,) as some say, so adds A'Obeid, (S, O,) a certain vein (T, S, M, O, K) in the خُرْبَة of the وَرْك, descending into the leg, (T,) or in the thigh: (S, O:) Aṣ says, in “the Book of the Horse,” in the وَرْك is the خُرْبَة, which is a نُقْرَة wherein is flesh, no bone being in it; and in that نُقْرَة is the فَيْال, and there is no bone between the said نُقْرَة and the belly, but only skin and flesh; (T, S, O;) and he cites the saying of El-Aṣṣhā,

- قَدْ نَخَضِبُ الْعَبْرِي مَكُونٍ فَيْالِهِ
- وَقَدْ يَشِيْطُ عَلَى أَرْمَاحِنَا الْبَطْلُ

[Of] we stain the ridge of the spear-head in what is concealed in the interior of his فَيْال, and oft the man of valour dies by means of our spears; مَكُونٌ means his blood: he says [by implication], we are skilful in respect of the place of piercing: (S, O:) but Aṣ said مِنْ in the place of فَيْ; and AA, قَدْ نَطْعُنُ; which has been pronounced to be wrong: (O:) or the فَيْالَانِ, (T, M,) or the فَيْالَتَانِ, (so in the K, [app. a mistranscription,]) are two veins entering into the interior parts of the thighs, (T, M, K,) in the hinder parts thereof; (M, K;) and they adduce as an evidence thereof the verse of El-Aṣṣhā cited above, saying that the

epithet مَكُونٌ would not have been used if the فَيْال were not a vein; but others say that [the poet meant that] he made the spear-head to become concealed in the furthest part of the flesh; and if the فَيْال were a vein, it would not have been mentioned as it has been in a phrase of Imra-el-Kays which will be cited in what follows: (M:) [hence it is said,] or they are two portions of flesh [between which is the lower part of the os sacrum, i. e.] the lower parts of which are upon the صَلَوَان [dual of صَلَا], from the region of the lower portions of the حَجَبَتَانِ to the عَجَب, bordering upon the عَصَص on either side, descending in the two sides of the two thighs; [so in a human being,] and thus in the horse: (M, K: [for the meanings of the words that I have here left untranslated, I must refer to their several proper arts.; as they are variously explained:]) * الفَيْالُ is a dial. var. of الفَيْالُ; (M, K, TA;) which is expl. by Sgh [in the O] as meaning a certain vein issuing from the فَوَارَة of the وَرْك [i. e. from the sacro-ischiatic foramen]: (TA:) [but the assertion that الفَيْال is a dial. var. of الفَيْال seems to be founded only upon what here follows:] Imra-el-Kays says, [describing a horse,]

• لَهُ حَجَبَاتٌ مُشْرِفَاتٌ عَلَى الْفَيْالِ •
(S, M; or عَلَى الْفَيْالِي, as in the O and TA;) [i. e. He has edges of the haunch-bones projecting above, or beyond, the فَيْال; for] he means عَلَى فَيْال, having altered the latter word by transposition. (T, S, O, TA.)

فَيْالَة: see its dual in the next preceding paragraph, near the middle.

أَفَيْلُ [More, and most, weak, or erroneous; relating to a judgment, or an opinion]. أَفَيْلُ مِنْ أَفَيْلِ الرَّأْيِ الدَّبْرِي is a prov., meaning [More weak] than an opinion that is given after the affair [to which it relates] has passed. (Meyd.)

مُفَايِلُ [in the S and O in art. فَال, with ء, i. e. الفَيْالُ,] Playing at the game called الفَيْال. (M, O.)

الْمُفَايِلَة expl. as a subst.: see الْفَيْال.

مَفْيُولَة [a quasi-pl. n. (like مَشْيُوحَة &c.), but one of which the sing. (if it have one) is not mentioned,] The young ones of the فَيْل [or elephant]. (O, K.)

مُسْتَفَيْل part. n. of 10, q. v. (M.)

فَيْن

1. فَيْن, aor. يَفِين, (K,) inf. n. فَيْنُ, (TA,) He, or it, came. (K.)

وَقْتُ مِنَ الزَّمَانِ وَوَقْتُ A time; syn. وَقْتُ, or وَقْتُ (T;) or حِينُ; (T, S, M, K;) and سَاعَة. (S, K.) You say, لَقِيْتُهُ الْفَيْنَةَ بَعْدَ الْفَيْنَةِ [I met him time after time]: (AZ, S, M, K; but some copies of the K omit the words بعد الفينة) and لَقِيْتُهُ فَيْنَةً [I met him at a certain time]: (AZ, S, M, K; but in some copies of the S and K, فَيْنَة:) thus فَيْنَة is made determinate in two different ways; by its having the article ال prefixed to it [in the former case], and as a proper name [in the latter case; with which compare what is said of بَكْرَة &c.]: (AZ, M:) and you say, إِنِّي لَا آتِي فَلَانًا, (AZ, M:) and you say, إِنِّي لَأَتِي الْفَيْنَةَ بَعْدَ الْفَيْنَةِ i. e. [Verily I come to such a one] time after time; not continually repairing to him: (AZ, T:) and, accord. to ISk, مَا أَتَاهُ إِلَّا الْفَيْنَةَ, i. e. [I do not meet him save occasionally, or] time after time. (TA.) [See also فَنَة.]

فَيْنَان Having beautiful and long hair: (K:) or so فَيْنَانُ الشَّعْرِ; applied to a man: (S:) فَيْنَان [is also applied as an epithet to hair; and] has been mentioned in art. فَن q. v.: (K:) if it be from فَنَنْ, meaning “a branch,” it is [of the measure فَيْعَال, and therefore] perfectly decl. when indeterminate, and likewise when determinate [as a proper name]; but if from فَيْنَة, meaning “a time,” [which seems to be hardly reasonable,] it is [of the measure فَعْلَان, and therefore] perfectly decl. in the former case and imperfectly decl. in the latter case. (Lh, T.) — One says also فَيْنَانٌ, meaning Wide, extensive, shade. (TA.)

أَفَيْوْن, also written أَفَيْوْن and أَفَيْوْن, held by some to belong to this art. and by others to belong to art. اَفَن, has been mentioned in page 70.

فِيه

1. فَاه, aor. يَفِيه: see فَاه, aor. يَفُوهُ, in art. فَوهُ.

فَيْح

فَيْح A wine-measure: (S, O, K:) a Pers. word arabicized [and therefore all its letters are regarded as radical]. (S.) — And A strainer (O, K, TA) for wine. (TA.) — And (sometimes, S, O) a name for Wine: (S, K:) or clear wine: (O, TA:) or an epithet applied to wine [app. signifying clear]: (TA:) or nine such as is مُخْتَلَق [app. a mistranscription for مُخْتَلَق, a word now used as signifying aromatized]; like قَنْدِيد [q. v.] and أَمْر زَنْبَق. (IAmb, TA.)