

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

8. يَتَقَلَّبُونَ الْفَلَاةَ (T,) or الْبَكَانَ (K,*): *They depasture the herbage (T, K*) of the فلاة [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 يُقْتَلَى الرَّأْسُ) or كَمَا يُفْلَى الرَّأْسُ 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. تَغَالَى رَأْسَهُ, and تَغَالَى (S, K,*), i. e. تَغَالَى [not تَغَالَى رَأْسَهُ], (S,) *He desired that his head might be searched for lice.* (S, K,*) — And استَفْلَاهُ *He exposed himself to have his head struck and cut with the sword:* (M, TA.) a poet says,

• أَمَا تَرَانِي رَابِطَ الْجَنَانِ •
• أَفْلَيْهِ 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.*]

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

فَلَاةُ الشَّعْرِ, like كَسَاءُ [in measure], means *فَلَاةُ الشَّعْرِ*, [evidently, I think, فَلَاةُ الشَّعْرِ, or the first word may be a mistranscription for فُلَى,] i. e. *خذك ما فُلَى*, [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 فُلَى; (see 1, first sentence;)] or it may be a simple subst., like what here follows]: mentioned by IAmb, from his companions. (TA.)

فَلَايَةُ [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.]

وَالْيَايَاتُ [act. part. n. of 1: fem. فَلَايَةُ] 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. — فَلَايَةُ الْإِفَاعِي (in which the former word is a pl. [in meaning], M, TA) signifies [lit. *The lousers of the vipers; meaning,*] accord. to the A, *certain species of the kind [of beetles] called خَنَافِسُ [pl. of خَنْفَسَاءُ, speckled, found at the holes of the serpents, which they louse: (TA:) or a certain خَنْفَسَاءُ, speckled (M, K) with [the colour termed] صُحْمَةٌ, 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 (دَوَابُّ) that are found at the holes of the [lizards called] ضَبَابُ [pl. of ضَبَّ]; so that when they come forth, it is known that the ضَبَّ is coming forth inevitably. (M.) Hence one says, *الْأَفَاعِي فَالَيْةُ الْإِفَاعِي*, (IAqr, T, M, K,*) meaning *† The beginning of evil to be looked for [has come to you], (IAqr, T,) or the beginnings of evil [have come to you]; (K;)* which is a prov. (IAqr, T.) — And [hence] *ابْنُ الْفَوَالِي* means *The هَجَانُ*; i. e. *the serpent [so called].* (T in art. بَنَى.)

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

فَمْرُ *The mouth:* (MA, KL, &c. :) it is originally فَمْرُ (S, K, and Mgb in art. فَمْرُ), with two fet-hahs, (Mgb in that art.,) or فَمْرُ; (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] فَمْرَةٌ and [in the latter case] أَفَمْرَةٌ, and not أَفَمْرَةٌ [in some of the copies of the S not أَفَمْرَةٌ]: but when you form the rel. n., you say فَمْرِي; and, if you will, فَمْرِي, combining the substitute and the letter for which it is substituted, like as they say in the dual فَمْرَانِ; 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 فَمْرَانِ, which, like فَمْرَانِ, is anomalous; (IAqr, K in art. فَمْرُ;) but one says فَمْرَانِ also, as well as فَمْرَانِ: (Mgb in art. فَمْرُ;) it has three forms, فَمْرُ and فَمْرُ and فَمْرُ: (S, K, TA:) and some decline it doubly; saying in the nom. case فَمْرُ, accus. فَمْرًا, and gen. فَمْرٍ; (S, TA;) like أَفَمْرُ and أَفَمْرٍ, which have been said to be the only other instances of the kind: (TA:) when it is prefixed to the [pronominal] ي, one says فَمْرِي and فَمْرِي; but when to [a pronoun] other than the ي, it is declined with the letters و and ا and ي, so that one says فَمْرُ and فَمْرًا and فَمْرِي; but one also says فَمْرُ: (Mgb. in art. فَمْرُ;) and sometimes the م is mushdadedeh, (S, K,) in poetry, as in the saying, (S, TA,) of Moḥammad Ibn-Dhu-eyb El-'Ománee El-Fukeymee, the rájiz, (TA in this art. and in art. طَمَرُ,) addressing Er-Rasheed, or, accord. to IKh, said in relation to Suleymán Ibn-'Abd-El-Melik and 'Abd-El-Azeez, (TA in art. طَمَرُ,) *يَا لَمْرَبِّهَا قَدْ خَرَجَتْ مِنْ فَمْرِي* *حَتَّى يَعُودَ إِلَيْكَ فِي أَطْمَرِي*

• يَا لَمْرَبِّهَا قَدْ خَرَجَتْ مِنْ فَمْرِي •
• حَتَّى يَعُودَ إِلَيْكَ فِي أَطْمَرِي •
(S, TA) or أَطْمَرِي 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. طَمَرُ, and

TA in art. طَمَرُ;) and it would have been allowable, (S, TA,) accord. to ISk, (S,) or accord. to Fr, (TA,) if he had said *فَمْرِي*, with fet-h to the ف: (S, TA:) the pl. of فَمْرُ, with tesheed, is أَفَمْرٌ; and its dim. is فَمْرِي, 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. فَمْرُ.] — [Hence,] الفَمْرُ 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. حَوْت.) And فَمْرُ الْفَرَسِ *† The star [ε] upon the lip of Pegasus.* (Kzw.) — [And الرَّجْمُ *† The mouth of the womb.* — And النَّهْرُ *† The mouth of the river.* (MA.) — And [hence likewise,] فَمْرُ is also used as meaning *† Branch;* opposed to أَشْجٌ meaning "root." (TA in art. فَمْرُ; in which see أَشْجٌ, last quarter.) — فَمْرُ الدَّبَاغِ means *The quantity that is used at one time, of tan;* (Fr, K,* TA;) like نَفْسُ مِنْهُ. (Fr, TA.)

فَمْرِي and فَمْرِي: see the preceding paragraph, near the beginning.

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

فَمْرُ and فَمْرُ: see the first paragraph, latter half.

فن

1. فَنٌّ (M,) or فَنٌّ الْإِبِلِ (T, S,) aor. فَنٌّ, (T, M,) inf. n. فَنٌّ, (T, S, M, K,) *He drove away (T, S, M, K*) him, (M,) or the camels.* (T, S.) — And [فَنٌّ 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 الْهَطْلُ. (T, K,*) — And فَنٌّ, aor. فَنٌّ, (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. غَيَّبَ. (M, K,*) — And He caused him to suffer difficulty, distress, or trouble; or fatigue, or weariness; 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. فَنَّنَ النَّاسَ *He made the men, or people, to consist of different sorts, or of a medley, not of*