

birth, (M, O, K,) who drinks it, (M,) and for the sick. (O.)

فَسْرٌ; and its fem., with ة: see فَسْرٌ.

فأس

1. فأس, (S, M, O, K,) aor. ى, inf. n. فأس, (M, K,) He struck (AĤn, S, O, Mšb, K) him, or it, (S, O,) or a tree, (AĤn, M,) with a فأس: (AĤn, S, M, O, K:) he cut him, or it, (M,) or a tree, (TA,) therewith: (M:) he clave, (M, O, K,) or split, (T, O,) a piece of wood, (M,) or one's head, (O,) therewith. (M, K.) — He hit (S, K) a man (S) in the فأس of the head. (S, K.) — He ate wheat, or other food. (O, K, \*TA.)

فأس A certain implement of iron, (M,) with which one digs; [i. e., a kind of hoe; thus called in the present day; generally having a blade more long than wide, and a short handle; altogether resembling an adz:] (Kr, M:) and with which one cuts; [i. e., an adz; and an axe; both also thus called in the present day; more commonly the former; used for cutting, cleaving, and splitting, trees and wood, (see فأس,) and for hewing, forming, or fashioning, wood &c.: (see also قَدُومَ:)] (M:) a thing well known: (A, K:) [applied also to a pickaxe: (see صَاقُورَ:)] the \* in this word may be suppressed: (Mšb:) it is of the fem. gender: (M, Mšb, K:) the pl. (of pauc., O) is فُؤُوسٌ (M, O, Mšb, K) and (of mult., O) فُؤُوسٌ, (S, M, O, Mšb, K,) and, accord. to some, فُؤُوسٌ. (TA.) — فأس اللجام [A certain part of the bit; namely,] the [tongue of] iron that stands up towards [so I render here the particle في] the حَنَك [here meaning the palate, against which it is made to press when the rein is drawn hard for the purpose of checking the horse]; (IDrd in his book on the Saddle and Bridle, [in one part of which he likens to it the tongue of a buckle,] S, M, A, O, K;) the iron that stands up in the شَكِيمَة; (T;) or, as some say, that which is in the middle of the شَكِيمَة, between the مَسْخَلَانِ: (ISH:) the شَكِيمَة is the iron that lies across in the mouth, [i. e., the bit-mouth, or mouth-piece of the bit,] and the مَسْخَل is an iron [i. e. a ring of iron, one of a pair of rings which are inserted each into the other, in the place of our curb-chain,] beneath the حَنَك [here meaning the part between the two sides of the lower jaw]: (IDrd:) or, as some say, [and among them Kr,] the transverse iron in the bit; (M;) but this assertion requires consideration. (TA.) You say, فَلَانٌ يَلُوكُ لِسَانَهُ فِي الْكَلَامِ كَمَا يَعْلِكُ الْفَرَسُ فَأْسَ اللَّجَامِ [Such a one mumbles his tongue in speaking like as the horse moves about in his mouth the فأس of the bit]. (A.) — فأس الرأس, (S, O, K,) or فأس القفا, (M,) The edge of the قَمْحَدُوة [or hinder part of the back of the head], that projects above the back of the neck; [i. e., the small protuberance above the back of the neck:] (S, O, K:) or the hinder part of the قَمْحَدُوة. (M.) — فأس الرحى (M.) —

The [protuberant] part of the [nether, or lower,] mill-stone, in the middle of which is [fixed] the axis. (Kzw, description of Ursa Minor.) —

And hence, الفأس The Constellation of Ursa Minor. (Idem, same place.) — فأس الفم The extremity of the mouth, in which are the teeth. (M.) — اجْعَلْ هَذَا الْأَمْرَ فَأْسًا وَاحِدًا means Make thou this affair to be [uniform, or] of one way or mode or manner. (ISk, TA in art. باج.)

فال

2. الفأل is of the measure تَفْعِيلٌ from الفأل: (O, K, \*TA:\*) [and is app. syn. with تَفَالٌ, signifying The auguring, &c.; or it may signify the auguring, &c., much: accord. to the TK, فَالَهُ بِهِ قَالَهُ بِهِ جَعَلَهُ يَتَفَالٌ he made him to augur, &c., by it; but this, as is very often the case in the TK, is app. said only on the ground of conjecture: the only ex. that I have found, to show its true meaning, is that which here follows:] Ru-beh says,

لَا يَأْخُذُ التَّفْعِيلُ وَالتَّحْزِي

فِينَا وَلَا قَدْ فِ الْعِدَى ذُو الْأَرْ

[which seems evidently to mean, The auguring, &c., or auguring, &c., much, and the divining, will not have any effect upon us; nor the enemies' noisy reviling or reproaching]: but AA has related it otherwise, substituting التَّفْعِيلُ [lit. the lying] for التَّفْعِيلُ; and has explained it as meaning the enchanting; because it is a turning of a thing from its proper way, or mode. (O, TA.)

5. تَفَالٌ بِهِ, (ISk, S, M, MA,) or تَفَالٌ, (AZ, T, Mšb,) or both, (K, TA, [accord. to the latter of which, it seems that the latter v. is formed from the former v., for the purpose of alleviating the pronunciation, and has become the popular form,]) He augured, or augurated, good, by it, or from it; or regarded it as a good omen; i. e., something uttered in his hearing: (AZ, ISk, T, S, M, \*MA, Mšb, K:) or so, and likewise evil; (AZ, T, Mšb, K;) accord. to the usage of some of the Arabs: (T:) [but in the latter case they generally said, تَطِيرَ مِنْهُ (q. v.): and in like manner they used these verbs in relation to the cries and flights of birds, and the motions of gazelles, &c.; as is stated in several of the lexicons, voce بَارِحٌ, &c. See also 2 and 8: and see فأل.]

6: see the next preceding paragraph.

8. اِفْتِيَالٌ [in my copies of the S written اِفْتِيَالٌ] is of the measure اِفْتِعَالٌ from الفأل: (S, K, \*TA:\*) [in the PS and TK, it is said to be syn. with تَفَالٌ: it seems, however, that in the ex. here following, its exact signification, and whether it be used in an act. or a pass. sense, is doubtful; and that it is trans. without a prep.:] El-Kumeyt says, describing horses,

إِذَا مَا بَدَتْ تَحْتَ الْخَوَافِقِ صَدَقَتْ

بِأَيْمَنِ فَأَلِ الرَّاجِرِينَ اِفْتِيَالُهَا

[app. meaning, When they appear beneath the standards, (perhaps standards set up as winning-posts,) the regarding them as of good omen, or their being regarded as of good omen, (by reason of their excellent performance,) verifies the happiest augury of the diviners: with respect to its being made fem. in this ex., though not regularly fem. in form, see صَرَفٌ, third sentence]. (S, TA.) — [It has also another signification:] Fr says, اِفْتَالَتْ الرَّأْيَ is with hemz which is originally [a letter] other than hemz [app. meaning that the v. is originally اِفْتَيْلَتْ, which becomes changed by rule to اِفْتَالَتْ; and that the signification is the same as that of اِفْتَيْلَتْ الرَّأْيَ, I declared, or esteemed, the judgment, or opinion, weak; or pronounced it to be bad, and wrong, or erroneous: perhaps the substitution of hemz for the medial radical letter is for the purpose of giving to the phrase a double meaning: or the hemz may be the original letter, and the phrase may be used ironically]. (O, TA.)

فأل, (T, S, M, O, Mšb, K,) and فأل without \* is allowable, (Mšb,) A good omen; (PS;) contr. of طَبِيرَةٌ: (T, M, Mšb, K:) it is when a man is sick, and he hears another say يَا سَالِمٌ [O safe]; or seeking, and hears another say يَا وَاجِدٌ [O finder]: (ISk, T, S, O, K:\*) or it is when one hears a good saying, and augurs good by it: (Mšb:) [therefore] it is said in a trad., كَانَ كَانَ يُحِبُّ الْفَأْلَ وَيَكْرَهُ الطَّبِيرَةَ [He (the Prophet) used to like the فأل, and dislike the طَبِيرَةَ]: (T, S, O:) [or it signifies so, and likewise an evil omen: i. e.] it is used in relation to a good saying and to an evil saying, (AZ, T, Mšb, K,) by some of the Arabs: (T:) it is said in a trad. [of the Prophet], يُعْجِبُنِي الْفَأْلُ الصَّالِحُ [The good فأل pleases me]; which shows that there is a sort of فأل that is good and a sort that is not good: (TA:) and [in like manner] طَائِرٌ is applied to that which is good and that which is evil: (K in art. طير:) the pl. is اِفْوَالٌ [properly a pl. of pauc.], (S, O,) or فُؤُولٌ [a pl. of mult.], (M,) or both: (K:) El-Kumeyt says,

وَلَا أَسْأَلُ الطَّبِيرَةَ عَمَّا تَقُولُ

وَلَا تَسْخَالِجُنِي الْأَفْوَالُ

[And I will not ask the birds respecting what they say, nor shall omens, or good omens, contend with me as though pulling me in different directions].

(S, O.) — لَا فَأْلَ عَلَيْكَ means No harm shall befall thee; (T, O, K;) and no evil fortune; and no mischief. (T.)

فَيْئَالٌ, (T,) or فَيْئَالٌ, (O, K,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also فَيْئَالٌ, in art. فَيْئَالٌ.]

الفأل A certain game of the boys (T, S, O, K,