

be meant *دون* in respect of place and projection, not in respect of size. (TA.) [See also *فِدْرَة* and *فَادِرَة*: and see more in art. *فندر*.]

طَعَامٌ مُفْدِرٌ, like *مُحْسِنٌ* [in measure, app. in some one or more of the copies of the *ك* like *مُحْصِنٌ*, for, as is mentioned in the TA, El-Bedr El-Karāfee says that it is anomalous, like *مُسَبِّبٌ* from *أَسَبَبٌ*, and *مُحْصِنٌ* from *أَحْصَنَ*], *Food that stops from copulation*; (K;) as also *مَفْدِرَةٌ*. (Lh, K.)

مَفْدِرَةٌ: see what next precedes: — and see *فَادِرٌ*. — Also *A place of the mountain-goats termed فِدْرٌ*, pl. of *فَادِرٌ*: (S, O:) [or] *مَفْدِرَةٌ* *مَكَانٌ مَفْدِرَةٌ* signifies a place in which are many of those mountain-goats. (M, K.)

فدع

1. *فَدَعٌ*, with kesr, [aor. -, inf. n. *فَدَعٌ*], *He was, or became, such as is termed فَدَعٌ* [q. v.]. (O.) And *فَدَعَتْ قَدَمَهُ*, (O, K, TA, in the CK [erroneously] *فَدَعَتْ*) [aor. and inf. n. as above,] occurring in a trad., *His foot had the affection termed فَدَعٌ* [meaning as expl. below; and in like manner the verb may be used in relation to the hand]. (O, K, TA.) — See also *فَدَعٌ*.

2. *فَدَعَهُ*, (O, TA, from a trad.,) inf. n. *تَفْدِيعٌ*, (O, K,) *He caused him (a man, O, TA) to be, or become, such as is termed فَدَعٌ*. (O, K, TA.)

فَدَعٌ [app. an inf. n. of which the verb is *فَدَعٌ*] *A breaking, or crushing, syn. شَدَخٌ* [q. v.]: and a slight splitting or cleaving or slitting. (TA.)

فَدَعٌ [mentioned above as an inf. n.] *Deflection, and distortion*: this is [said to be] the primary signification. (TA.) [Generally] *A distortion of the wrist or of the ankle-joint*, (S, Mgh, O, Mṣb, K,) *so that the hand or the foot becomes turned towards the inner side*: (S, O, Mṣb, K:) or the walking upon the back [i. e. the upper surface] of the foot [from an explanation of *أَفْدَعٌ* by IAqr, mentioned in the Mgh and O and Mṣb and TA; but it seems rather to mean a distortion of the foot that occasions the so walking]: (K: [see also *رَوْحٌ*]:) or height of the hollow part of the sole of the foot, such that if the person trod upon a sparrow it would not hurt it [from an explanation of *أَفْدَعٌ* by Aṣ, mentioned in the O]: (K, TA:) or a distortion (*عَوَجٌ*, K, TA, [in the O *عَوَجٌ*], and *مَيْلٌ*, TA) in the joints, as though they were dislocated, (Lth, O, K,) mostly in the wrists and ankle-joints, (Lth, O, K, TA,) by nature (Lth, O, K, TA) or by disease, as though the person were unable to extend them: (Lth, O, TA:) or a deflection between the foot and the shank-bone, (O, K, TA,) and the like in the arm, being a state of dislocation of the joints: (TA:) or it is a colliding of the [inner] ankle-bones, and a wide separation of the feet, (Mgh, TA,) to the right and left. (TA.)

[See, again, *رَوْحٌ*.] In the camel, (K,) or in the fore legs of the camel, (Ish, O, TA,) it is the state in which one sees the animal to tread upon the part between the phalanges of his foot, so that the fore part of his foot becomes raised; (Ish, O, K, TA;) and it is nought but a rigidity in the pastern [that occasions this]. (Ish, O, TA.)

The place of what is termed *فَدَعٌ*, (S, O, Mṣb,) in the wrist or ankle-joint. (S, Mṣb.)

أَفْدَعٌ *Having a deflection; and distorted*. (TA [in which it is implied that this is the primary signification].) [Generally] *Having the affection termed فَدَعٌ* [q. v.]; applied to a man; (S, Mgh, O, Mṣb, K;) and to a he-camel: (O, K:) fem. *فَدَعَاءٌ*; (O, Mṣb, K;) applied to a woman; (Mṣb;) and to a she-camel; (O, K;) and to a female slave as meaning whose hand is distorted in consequence of work. (IDrd, O.) And the masc. is applied to a male ostrich, as meaning *Having a distortion of the extremities of the fore parts of his feet*; in like manner as when it is applied to a he-camel. (Lth, O, TA.) And hence, *الْأَفْدَعُ*, as an epithet in which the quality of a subst. predominates, signifies *The male ostrich*. (TA.) And *أَفْدَعٌ* is applied by Ru-beh to fish (*سَمَكٌ*) as meaning *Bending, crooked, or curving*. (O.) And *الْفَدَعَاءُ* is a name of † *The well-known asterism called الدَّرَاعُ* [q. v., the Seventh Mansion of the Moon; also called *فَدَعَاءُ النَّشْرَةِ*, because the *النَّشْرَةُ* is the Eighth Mansion]: a poet says,

• *يَوْمٌ مِنَ النَّشْرَةِ أَوْ فَدَعَائِهَا*
• *يُخْرِجُ نَفْسَ الْعَزِيزِ مِنْ وَجْعَائِهَا*

[A day of the auroral setting of the *النَّشْرَةُ* or of its *فَدَعَاءُ* that causes the soul of the she-goat to pass forth from her anus]; meaning, by reason of the intenseness of the cold. (TA.) — The dim. of *أَفْدَعٌ* is *أَفْدِيعٌ*. (TA.)

أَفْدِيعٌ: see what next precedes.

فدغ

1. *فَدَغَهُ*, aor. -, inf. n. *فَدَغٌ*, *He broke it*, (S, O, Mṣb, K,) or *crushed it*; (S, O, K;) or (K) it is said when the object is a hollow thing, (S, O, Mṣb, K, TA,) or a moist, or soft, thing, (TA,) a person's head, (S, O, TA,) and a grape, and the like: (O, TA,) and *he bruised, brayed, or pounded, it coarsely*: and *he clave, split, or rent, it slightly*. (TA.) — And *فَدَغَ الطَّعَامَ* *He put much clarified butter into the food*. (O, K, TA.) — And one says also, *فَدَغَ الكِمَاءَ فِي السَّمَنِ* [app. meaning *He preserved the truffles in clarified butter*]. (O.)

7. *انفدغ* *It (anything dry, or rigid,) became soft, or supple*. (O, K, TA.)

فَدَغٌ *Distortion in the foot*: (Ibn-'Abbād, O, K:) like *فَدَعٌ*, which is more common. (O.) [See *فَدَعٌ*.]

مِفْدَغٌ *An instrument for breaking, or crushing*.

(K, TA.) And applied to a man; like *مَدَّقٌ* [q. v.]. (TA.)

قدم

1. *قَدَمْتُ عَلَى فِيهِ بِالْفِدَامِ*, [aor. -,] inf. n. *قَدَمٌ*, *I covered his, or its, mouth with the فِدَامِ* [q. v.]: (S:) or *قَدَمَ فَاهُ*, and *عَلَى فِيهِ*, aor. -, and *قَدَمٌ*, (M, K, TA,) inf. n. *تَفْدِيمٌ*; (TA;) *he put the فِدَامِ upon his, or its, mouth*: (M, K:) [app. used in relation to a man and also to an *إِبْرِيْقٌ* or other vessel: but the latter verb, and as trans. without a particle, seems to be more commonly used in relation to both:] one says of Persians or other foreigners, and of Magians, on the occasion of their giving to drink, *قَدَمُوا أَفْوَاهَهُمْ* *They bound the فِدَامِ upon their mouths*: (T:) and *قَدَمَ الإِبْرِيْقَ*, (M, K,) inf. n. *تَفْدِيمٌ*, (K,) *He put the فِدَامِ upon the mouth of the إِبْرِيْقِ*. (M, K, TA.) — *قَدَمٌ*, (T, M, K,) inf. n. *قَدَامَةٌ* (T, S, M, Mṣb, K) and *قَدُومَةٌ*, (S, M, Mṣb, K,) *He was, or became, such as is termed قَدَمٌ* [q. v.]; or *he was, or became, heavy, sluggish, or dull; and confounded, or perplexed, and unable to see his right course*. (TA.)

2: see the preceding paragraph, in three places. One says also, *قَدَمَ البَعِيرَ*, meaning *He bound upon the camel's mouth the قَدَامَةَ*, (M,) which means the *غِمَامَةُ* [q. v.]. (TA.)

قَدَمٌ *Impotent* (T, S, M, K) in speech, (T, M, K,) and in adducing an argument; (T, M;) [as though his mouth were covered with a *فِدَامِ*, for it is said in the S to be from *عَلَى فِيهِ* *قَدَمْتُ عَلَى فِيهِ بِالْفِدَامِ*;] *heavy, sluggish, or dull*; (S;) or *with heaviness, sluggishness, or dulness, and softness, and paucity of understanding*: (M, K:) or *unintelligent*: (Mṣb:) and *thick*; (M, K;) *fat*; (M;) *foolish, or stupid; rough, rude, or uncivil*: (M, K:) accord. to IAqr, the *heavy, sluggish, or dull*; as being likened to blood, which is thus called: (T:) and *قَدَمٌ* is a dial. var. thereof, or, accord. to Yaḥkoob, the *ث* is a substitute for the *ف*: (M:) the fem. is with *ة*: (M, Mṣb, K:) and the pl. is *قَدَامٌ* [agreeably with analogy]. (M, K: in a copy of the *قَدَمٌ* [which I think a mistranscription].) — Also *Heavy* [and app. *thick*] blood: and, accord. to IAqr, *blood* [itself]. (T.) — And *A garment, or piece of cloth, (T, TA,) saturated with dye, (T,) or saturated with red dye by its being put again into the safflower time after time*. (TA.) And *Red that is saturated (M, K) with redness*: (K:) or of which the redness is not intense. (Thus also in some copies of the K.) [See also *مُقَدَّمٌ*.]

قَدَامٌ: see the next paragraph, in two places.

قَدَامٌ and *قَدَامٌ* and *قَدَامٌ* and *قَدُومٌ*, (K,) or *قَدَامٌ* [only], (S, T, M,) *A thing which the Persians or other foreigners, (T, K,) and the Magians, (K,) bind upon their mouths on the occasion of their giving to drink*; (T, K;) or a