

called; accord. to IAAr: but it is now peculiarly applied to such as works with clay, [and builds, and plasters,] and digs foundations: (TA:) and [the pl.] فَعْلَةٌ (Mgh, K, TA,) as an epithet in which the quality of a subst. predominates, is applied to workers in clay and digging and the like; (K, TA;) or such as work with their hands in clay or building or digging; like عَمَلَةٌ [pl. of عَامِلٌ]. (Mgh.) — وَكُنَّا فَاعِلِينَ, in the Kur [xxi. 79], means *And we were able to do what we willed.* (O, TA.) And وَالتَّائِبِينَ هُمْ لِلزُّكُوتِ فَاعِلُونَ, in the same [xxiii. 4], means *And who give the zكاة [or poor-rate]:* (Zj, O, TA:) or, as some say, *who do that which is good, or righteous.* (O, TA.)

مُتَعَلٌّ A writing forged, or falsified. (Mgh.) — And Poetry composed with originality, not in imitation of any model. (TA.) — جَاءَ بِالمُتَعَلِّبِ, meaning *It produced a grievous, or distressing, effect,* (K, TA,) is a phrase mentioned by IAAr, as used by Ed-Dubeyree when asked respecting a wound that he had received and that rendered him sleepless, and as used by him in respect of anything [unprecedented]: thus one says, عَذَّبَنِي بِالمُتَعَلِّبِ, i. e. [A malady that rendered me sleepless, tormented me,] and produced pain that had not been known before. (TA.)

فغر

1. فَعَرَ, aor. ʿ, inf. n. فَعَامَةٌ and فَعُومَةٌ, *It was, or became, full;* said of the سَاعِد [or fore arm]; (S, K;) and of a vessel. (K.) — And فَعِمَتْ, said of a woman, *She was, or became, full-formed, and thick in her shank.* (K.) — See also 4, in three places.

2: see what next follows.

4. افغمر; [like افغمر]; (S, K;) and so افغمر; (K in art. فغمر; ) as also فغمر; (thus in some of the copies of the K;) or فغمر; (thus accord. to other copies of the K and accord. to the TA,) aor. ʿ, inf. n. فَعَرَ; (TA;) *He filled a vessel;* (S, K, TA;) and exceeded the usual degree, or strove, or laboured, or did not fall short of what was requisite, in filling it. (TA.) — And افغمت [I filled the house, or chamber, or tent, with the odour of aloes-wood]. (S.) It is said in a trad., نَوَّانَ امْرَأَةٌ مِنَ السُّورِ الْعَيْنِ اشْرَقَتْ, i. e. [If a woman (of Paradise) of those having eyes like the eyes of gazelles rose into view,] she would fill [the space between the heaven and the earth with the odour of musk]: thus related: and also لافغمت, and لافغمت; but Az says that the right relation is لافغمت, with ع. (TA in this art. and in art. فغمر.) And one says, افغمت البيت, *The musk filled with its odour,* (S,) or perfumed, (K,) [the house, or chamber, or tent.] — And افغمت الرجل *He filled the man with anger;* (S, TA;) mentioned by Az on the authority of Aboo-Turab: (TA:) or he angered him: or he filled his

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nose with odour, (K, TA,) i. e. with sweet odour: (TA:) as also فَعِمَةٌ and فَعِمَةٌ, aor. of both ʿ, (K, TA,) inf. n. فَعَمْرٌ; but better known with the pointed غ. (TA.) — And افغمه and افغمه *He filled him with joy, or happiness.* (Aboo-Turab, TA.)

12. افغومر *It became full, and overflowed.* (K.) — And افغومر طيباً *It (a house, or chamber, or tent,) became filled with perfume.* (TA.)

فغمر Full; applied in this sense to a سَاعِد [or fore arm]; (S, K;) and to a vessel; as also فغمر, in which the ل is augmentative: (K:) and full of flesh; applied to the place of the ankle. (TA.) It is said of the Prophet, in a trad., كَانَ فغمر الأوصال i. e. *He was full in respect of the limbs.* (TA.) And one says امْرَأَةٌ فغمة *A woman full-formed, and thick in her shank.* (K.) And حاضر فغمر *A [great] tribe filled with its people.* (TA.) [See also مغمم: and see افغمر.] — And *A species of tree: or the rose.* (K.)

فغمل: see the next preceding paragraph.

فغمر Full [like فغمر]: or overflowing by reason of fulness. (TA.)

مغمم Filled; applied in this sense to a skin for water or milk; as also مغمم: but as to مغموم, IAAr asserts that he had not heard it except in a verse of Kutheiyir: Az, however, mentions it as signifying full [like فغمر], applied to a river, or rivulet: and Aboo-Sahl cites an ex. of it from the verses of the Fq as signifying full of flesh. (TA.) — The phrase سئل مغمم may be of the same category as همر ناصب [for همر ناصب], the meaning being *A torrent having the quality of filling;* though the possessive epithet in most instances has the form of the act. part. n., such as ذات رضيع [for ذات طلاق] and ذات رضيع: or it may be that مغمم in this case is expressive of muchness, or abundance, like the latter word in the phrase شعر شاعر and موت مائت. (Ham p. 106.)

مغموم: see the next preceding paragraph.

فغى or فغو

1. فغى i. q. فغى [so in my original, app., if not a mistranscription, فغى i. e. *He crumbled a thing much;* said of a man. (TA.)

2. فغى, inf. n. تَفْعِيَةٌ, *He branded a camel with a mark in the form of the viper.* (الافغى). (TA.)

4. افغى *He (a man) became possessed of [or characterized by] evil after good or goodness.* (TA.)

5. افغى *He (a man, S) became like the viper* (الافغى, S, K) *in evil:* (S, TA:) or, as in the A, *he made himself to resemble the viper* (تَشَبَهَ بِالافغى) *in the evilness of his disposition.* (TA.)

افغى *Angry and foaming [with anger].* (IAAr, M, K.) — And [the fem.] فاعية *A woman (TA) wont to calumniate; syn. نمامة.* (K, TA: in the CK النمامة is put for النمامة.)

فاعية [as a subst.] *The flower of the حنّاء [i. e. Lawsonia inermis, or Egyptian privet]:* (K:) [said to be] a dial. var. of فاعية [q. v.]. (TA.)

افغى (S, Mgh, K) of the fem. gender, but with tenween, (S, Mgh,) because it is a subst., not an epithet; (Mgh;) [said in the S and Mgh to be like اروي; but this is a mistake, for اروي is without tenween;] or it is an epithet and a subst.; (K, TA;) but mostly a subst.; (TA;) [if used as an epithet, it is without tenween, written افغى, being also of the measure of a verb;] *A certain serpent, (S, Mgh, K,) of a malignant kind; [i. e. the viper;] also called افغو, (K, TA, [in the CK, erroneously, افغوان, which see in what follows,]) occurring in a trad., in which it is said that there is no harm in the killing of the افغو and the افغو by the افغو, the [final] alif being changed into و in both of these words in the dial. of El-Hijaz: (TA:) it is spotted, black and white; slender in the neck; broad in the head; it is said that it will not quit its place; (TA;) always coiling itself round; and neither antidote nor charm is of any avail against it: (Mgh, TA:) sometimes it has two horns [i. e. it sometimes signifies the cerastes, or horned viper]: (TA:) افغوان signifies the male: (S, Mgh, TA:) [see also حشاش:] the pl. is افغاع. (S, Mgh, K.) [In the K, the pl. is written افغاعى, which, when indeterminate, is wrong.] — [Hence,] by way of comparison [to vipers], (TA,) افغاعى signifies † *Certain veins (عروق) that branch off from the حالبان [q. v.].* (K.)*

افغاع [a pl. of which the sing. is not mentioned] *Sweet, or pleasant, odours.* (IAAr, M, K.)

افغو, and افغوان: see افغى.

افغاع *A land in which are vipers* (افغاع): or, abounding therewith. (K.)

مفغى *A camel branded with a mark in the form of the viper* (الافغى): (K:) and [the fem.] مفعاة camels (إبل) branded therewith. (TA.)

مفعاة [as a subst.] *A brand in the form of the viper* (الافغى). (S, K.)

فغر

1. فغر (S, Mgh, Mgh, K,) aor. ʿ (Mgh, K) and ʿ, (AZ, K,) inf. n. فغور (Mgh, TA) and فغور, (TA,) *He opened his mouth;* (S, Mgh, Mgh, K;) as also افغر. (Zj, Sgh, K.) — [Also, both verbs, فغر and افغر, *He, or it, made, or caused, to open the mouth.* And hence,] فغر النجم, (T, TA,) or افغر النجم, (S, O,) i. e., الثريا, (T, S, O,) *The*