

(§, O.) — And *Good report*. (IDrd, O, K.) And *The spreading, or diffusion, of eulogy*. (TA.) — Also *Much* of anything; and so **فَنِيعٌ**, and **فَنِيعٌ**. (IAḡr, TA.)

**فَنِيعٌ** *Abounding, and increasing, in wealth*; as also **فَنِيعٌ**. (O, K.) — See also **فَنِيعٌ**, last sentence.

**فَنِيعٌ**: see **فَنِيعٌ**: — and see also **فَنِيعٌ**, last sentence.

**مِفْنَعٌ** A man (A'Obeyd, O) *having a good report*. (A'Obeyd, O, K.)

## فنع

2. **فَنِيعٌ**, (§, O, K.) inf. n. **فَنِيعٌ**; (O, K.) and **فَنِيعٌ**,

(§, O,) inf. n. **فَنِيعٌ**; (TA;) *He made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty*. (§, O, K.)

3: see the preceding paragraph.

4. **فَنِيعٌ** *He (a man, O) enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; after straitness of the means of subsistence*. (O, K.) [See also what next follows.]

5. **فَنِيعٌ** *He (a man, §) enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty*. (§, O, K.) — And **فَنِيعٌ** *I affected daintiness, nicety, or refinement, and cleanliness, in such an affair*. (TA.)

**فَنِيعٌ** *Plentifulness, and pleasantness or easiness, and softness or delicacy, in living*; as also **فَنِيعٌ**. (TA.)

**فَنِيعٌ** (§, O, K, TA) and **فَنِيعٌ** (O, K, TA) A woman, (§,) or young woman, (O, K, TA,) *that has been made to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; (S, O, K, TA;) large in body, beautiful, and youthful*: Aḡr says that the former, applied to a woman, signifies *having little flesh*; but Sh knew not this, and he cites El-Aḡshà as applying this epithet to a woman whom he describes as one whose elbows are unapparent, and such, he says, is not one having little flesh: IAḡr says that it is applied to one who is as though she wore a stallion-camel such as is termed **فَنِيعٌ**. (TA.) — And the former, applied to a she-camel, signifies *Youthful, fat or plump*, (§, O, K, TA,) *fleshy, and bulky*. (TA.) — See also **فَنِيعٌ**. — It is also pl. of **فَنِيعٌ**. (§, O, K.)

**فَنِيعٌ**: see **فَنِيعٌ**.

**فَنِيعٌ** A stallion, (§, O, K,) [i. e.] a stallion-camel, (IAḡr, TA,) *that is highly regarded, (§, O, K,) and is not molested, because of the high estimation in which he is held by his owner, or owners, nor is ridden*: (O, K:) it is said by AZ to be one of the names for such a stallion: (§, TA:) or it is an epithet applied to a camel, meaning *such as is acquired for covering*: (TA:) the

pl. is **فَنِيعٌ** (§, O, K) accord. to AZ, and **فَنِيعٌ** accord. to IDrd, (§,) or the latter is pl. of the former pl.: (O, K:) and **فَنِيعٌ** is applied as an epithet to a [single] camel, like **فَنِيعٌ**. (TA.)

**فَنِيعَةٌ** A [sack such as is called] **غَرَارَةٌ** [q. v.]: (AA, O, K:) or a *small غَرَارَةٌ*: or a receptacle smaller than the **غَرَارَةٌ**: (TA:) [said by Meyd to be a sack in which clay, or mud, is carried away: (Golius:)] pl. **فَنِيعَاتٌ**. (O, K.)

**مِفْنَعٌ**, (§, O, K,) and some say **مِفْنَعٌ**, (TA,) *A life that is plentiful, and pleasant or easy, and soft or delicate; or a life of ease and plenty*. (§, O, K, TA.)

**مِفْنَعٌ**: see **فَنِيعٌ**.

## فنع

1. **فَنِيعٌ**, [aor. ُ, (TK,)] inf. n. **فَنِيعٌ**, *He remained, stayed, dwelt, or abode, in the place*.

(El-Umawee, §, O, K.) — **فَنِيعٌ** *في الأمر*, (§, O, K,\*) aor. as above, (§,) and so the inf. n., (§, O,) *He persisted, or persevered, in the affair*; (§, O, K,\*) as also **فَنِيعٌ**. (K.) [See also **فَنِيعٌ**; and see other explanations below.] And **فَنِيعٌ** *في الكذب* *He persisted, or persevered, in lying*: asserted by Yaḡkoob to be formed by transposition from **فَنِيعٌ**: and Aboo-Ṭálib says that **فَنِيعٌ** and **فَنِيعٌ**, of which latter the inf. n. is **فَنِيعٌ**, signify *he persisted, or persevered, in lying, and in evil*; not in good; and denote the like of consecutiveness. (TA.) [See also **فَنِيعٌ**, which may be an inf. n. of **فَنِيعٌ** in this sense, and in others.] And

**فَنِيعٌ**, (K, TA,) inf. n. as above, (TA,) signifies [in like manner] *He kept, or applied himself, constantly, perseveringly, or assiduously, to it*; as also **فَنِيعٌ**. (K, TA.) — And **فَنِيعٌ** *في الطعام*, (Ibn-'Abbád, §, O, K,) aor. as above, (§,) and so the inf. n., (§, O,) *He continued constantly, uniformly, or regularly, in the eating of the food, not loathing aught thereof*; (Ibn-'Abbád, §, O, K;) as also **فَنِيعٌ**, (§, O, K,) with **كسر**, (§, O,) like **عَلِمَ**, (K,) inf. n. **فَنِيعٌ**; (§, O, K;) and so **فَنِيعٌ** *في الطعام* **فَنِيعٌ** *في الشراب* signifies [simply] *I kept continually, or constantly, to the food and the beverage*: and also *I loathed them, or turned away from them with disgust*. (Ibn-'Abbád, O.) — And **فَنِيعٌ** *في الأمر* [not **فَنِيعٌ** as in the lexicons of Golius and Freytag, the latter of whom gives both forms of the v. in the sense here following, as does also the TK,] signifies also *He entered into the affair*. (K.) — And *He mastered the affair, and overcame it*. (O.) — **فَنِيعٌ** *في لومى*, and **فَنِيعٌ** *فيه*, (both in the TA, but the latter only in the O,) *Thou wast, or hast become, skilled in the blaming, or censuring, of me, and profuse, or immoderate, therein*: so says Fr. (O, TA.) — And **فَنِيعٌ** and **فَنِيعٌ** *She (a woman) blamed, or censured, and kept continually, or constantly, to blaming, or censuring, or to some other thing [or act]*. (Lth, O, TA,\*) — And the former, said of a girl, or

young woman, *She cared not for what she did nor for what was said to her*. (Ibn-'Abbád, O, K.) This meaning has also been assigned to **فَنِيعٌ**. (TA.) — And **فَنِيعٌ**, (K,) inf. n. as above, (TA,) *He lied, or said what was untrue*; as also **فَنِيعٌ**. (K.)

2: see above, near the beginning.

3: see 1, first quarter: and near the middle, in two places.

4: see 1, in five places.

**فَنِيعٌ** i. q. **عَجَبٌ**: (IAḡr, O, K, TA:) [it app. means *A wonderful thing*: for] IAḡr cites as an ex.,

• وَلَا فَنِيعٌ إِلَّا سَعَى عَمْرٍو وَرَهْطِهِ •  
• بِمَا اخْتَشَبُوا مِنْ مِعْضِدٍ وَدَدَانٍ •

[And there is not anything wonderful except the conduct of 'Amr and his near kinsfolk in their having taken without selection a sword commonly used for lopping trees, and one that was blunt]:

(TA:) and **فَنِيعٌ** signifies the same. (K, TA.)

— Also *Persistence, or perseverance*; or the act of *persisting, or persevering*. (TA.) [In this and the following senses, it seems to be an inf. n., of which the verb is **فَنِيعٌ**; as is indicated in the TA.]

— And *The act of overcoming*. (O, K, TA.) [Accord. to the TA, from IAḡr; but said in the O to be from another, not there named.] — And *The acting wrongfully, unjustly, injuriously, or tyrannically*. (IAḡr, O, K, TA.) — And *The lying, or saying what is untrue*. (IAḡr, O, K, TA.)

**فَنِيعٌ** A certain beast, (Kr, O, K,) of the skin of which the furred garment is made; (Kr, §, O;) [the marten;] *the furred garment whereof is the best sort of such garments, and the highest in estimation, and the most equable, and is suitable to all temperate constitutions*: (K:) it is said to be a species of the Turkish fox's cubs; and therefore Az and others say that the word is arabicized: some of the travellers relate that it is applied to the young-one of the jachal (ابن آوى) in the country of the Turks: (Mḡb:) it is also said to mean a certain skin that is worn; and to be an arabicized word: [in Pers. a furred garment is called **فَنِيعٌ**.] IDrd says, "I do not think it to be Arabic:" and MF mentions **فَنِيعٌ** as signifying *an animal like the fox*; an arabicized word; from [a work entitled] **غَايَةُ الْبَيَانِ**; and he says that it appears to be the **فَنِيعٌ** that is mentioned in the K. (TA.) — See also **فَنِيعٌ**.

**فَنِيعٌ** *The مَجْمَعُ* [or part in which is the symphysis] of the **لَحْيَانِ** [or two lateral portions of the lower jaw], (Lth, O, K, TA,) *in the middle of the chin, (Lth, O, TA,) of a man*; (Lth, O, K, TA;) this is when the word is used in the sing. form; (Lth, O; [see also **فَنِيعٌ**];) and it is also called **فَنِيعٌ**; (Lth, O;) [and in like manner Aboo-'Amr Esh-Sheybáne explained what is meant by the upper **فَنِيعٌ** as is stated by IF and in the O:] or *the extremity [of each] of the لَحْيَانِ*, at the place of the **عَنْقَقَةٌ** [or tuft of hair