

one tribe. (M, K, TA.) — **فَنَّنَ الْحَدِيثَ** *He diversified the narrative, or discourse.* (MA.) And **فَنَّنَ الْكَلَامَ** [*He diversified the speech, or language: or he branched off into one mode after another [in speech]: and so* **فَنَّنَ** [alone, this verb being intrans.]. (T, TA.) And **فَنَّنَ رَأْيَهُ** *He varied his opinion, not keeping steadily to one opinion.* (T, TA.) — And [the inf. n.] **تَفْنِينٌ** signifies *The mixing or confusing [a thing or things]; or a state of confusion or disorder; syn. تَخْلِيْطٌ.* (S, K.) [Hence, as inf. n. of **فَنَّنَ**] in a garment, or piece of cloth, [the having] streaks differing from the rest: (S, K:) or the state of becoming dissundered, (T, M,) one part from another, (T,) when old and worn out, without becoming much rent: (T, M:) or difference (M, K) in its make (M) or in its texture, (K,) by thinness in one place and thickness in another: (M, K:) or **التَفْنِينُ** signifies [there being] what is a thin, or flimsy, unseemly place in the garment, or piece of cloth, that is [in other parts] thick, or compact. (T.) — And **فَنَّنَ** signifies also *He sought many [or various] things.* (Har p. 612.)

5. **تَفْنِنَ** *It was, or became, of various sorts, or modes, or manners.* (KL.) — See also 2. You say likewise **فَنَّنَ فِي الْكَلَامِ** [*He practised, or took to, various modes, or manners, in speech; he diversified therein.*] (TA in art. طَرَقَ, conj. 3. [Thus used, it is like **اَفْتَنَ**, q. v.]) — And **تَفْنِنَ** *He was, or became, possessed of various acquirements in the sciences.* (MA.) — Also *It was, or became, in a state of commotion: thus expl. by some; others add, like the* **فَنَّنَ** [or branch]. (M.)

8. **اَفْتَنَ** *He began, commenced, or entered upon, various sorts of speech.* (M, K.) And **فِي اَفْتَنِ فِي خُطْبَتِهِ** and **حَدِيثِهِ** *He produced, or gave utterance to, various sorts and ways of speech, [i. e. he diversified,] in his narration, or discourse, and in his oration, or harangue: (S, TA:) it is like اَشْتَقُّ [meaning he branched off in it]. (S. [See also 5.])* And **اَفْتَنَ فِي خُصُمَتِهِ** *He expatiated, and practised versatility, in his altercation, or disputation, or litigation.* (TA.) — And **اَفْتَنَ الْحِمَارُ بِاُتْنِهِ** *The he-ass betook himself to driving away his she-asses to the right and to the left and in a direct and an indirect course.* (TA.)

10. **اَسْتَفَنَهُ** *He incited, urged, or made, him to practise various sorts, or modes, or manners, of pacing.* (K.)

R. Q. 1. **فَنَّنَ** *He (a man, IAqr, T) caused his camels to become dispersed, by reason of indolence and remissness.* (IAqr, T, K.)

**فَنٌّ** *A sort, or species, syn. ضَرْبٌ.* (T, M, K,) or **اَفْتُونٌ** (S, Mqb,) of a thing; (Mqb;) as also **اَفْتُونٌ** [in this sense and in the senses here following; in the CK, erroneously, **اَفْتُونٌ**]: (M, K:) and a state, or condition; syn. **حَالٌ**: (M, K:) [and a way: (see what follows:)] and a mode, or manner:

(MA:) pl. [of mult.] **فُنُونٌ** (T, S, M, Mqb, K) and [of pauc.] **اَفْتَانٌ**. (T, M, K.) One says, **رَعَيْنَا فُنُونَ النَّبَاتِ** [*We pastured our cattle upon the various sorts of herbage*]: and **اَصْبْنَا فُنُونَ الْاَمْوَالِ** [*We obtained the various sorts of possessions*]: and a poet says,

• **قَدْ لَيْسَتْ الدَّهْرُ مِنْ اَفْتَانِهِ**  
• **كُلٌّ فَنٌّ نَاعِبٍ مِنْهُ حَبْرٌ**

[*I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof.*] (T.) [**اَفْتُونٌ**] has for its pl. **اَفْتَانِيْنَ**, which may also be regarded as pl. of **اَفْتَانٌ** pl. of **فَنٌّ** like as it is said to be a pl. pl. of **فَنٌّ**: and **اَفْتَانِيْنَ** [alone], (S,) or **اَفْتَانِيْنَ كَلَامٍ**, (TA,) signifies *kinds [or sorts], and ways, or modes, or manners, [i. e. diversities, or varieties,] of speech; (S, TA,\* PS;) like اَسَالِيْبٌ* [pl. of **اَسْلُوْبٌ**]. (S, TA.) And **فُنُونٌ** signifies *Different sorts of men, or a medley thereof, not of one tribe.* (M.) — Also *A wonderful thing or affair or case.* (S, TA.)

**هُوَ فَنٌّ عِلْمِيٌّ** *He is [a good student of science, i. e.] one who occupies himself well with science.* (K.)

**فَنَّةٌ مِنَ الدَّهْرِ** *A particular period of time; [or a particular time;] as also فَنِيَّةٌ.* (T, K,\*) The Arabs say, **وَكَذَا فَنَّةٌ مِنَ الدَّهْرِ** and **فَنِيَّةٌ مِنَ الدَّهْرِ** [*I was in such and such a state, or condition, at, or during, a particular time.*] (T.)

**فَنَّةٌ** *Much, or abundance, of herbage.* (IAqr, K.)

**فَنٌّ** *A branch of a tree: (S, M, Mqb, K:) or such as is of just proportion in length or in breadth: (T:) said to be syn. with غَضَنٌ; but this latter signifies “such as has been cut off” i. q. قَضِيْبٌ meaning مَقْضُوْبٌ: (M:) pl. اَفْتَانٌ; (T, S, M, Mqb, K;) said by Sb to be its only pl.; (M;) occurring in the Kur lv. 48; where some explain it as pl. of **فَنٌّ**, and meaning “sorts,” or “species”; others, as pl. of **فَنَّنَ**: (T, Bd:) and **اَفْتَانِيْنَ** is a pl. pl., (T, S, K,) i. e. pl. of **اَفْتَانٌ**. (T, S.) — And as a branch shelters like as does darkness, a poet uses it metaphorically, saying,*

• **اَغَاثُ شَرِيْدَهْمُ فَنَّنَ الظَّلَامَ**

‡ [*The shelter of the darkness aided him, or them, who fled.*] (M.) — And [in like manner also] the pl. pl. is used in a trad. describing the inmates of Paradise, as meaning † *Locks of hair; these being likened to branches: and El-Marrár says,*

• **اَعْلَاقَةٌ اُمُّ الْوَلِيْدِ بَعْدَمَا**  
• **اَفْتَانُ رَاسِكَ كَالْتَّغَامِ الْمَحْلِيْسِ**

‡ [*Dost thou feel attachment of love to Umm-El-Weleed after that the locks of thy head have become like the hoary thaghám?*]; meaning the

locks of the hair of his head when he had become hoary. (T. [See **تَغَامٌ**].)

**فَنِيْنٌ** *A humour in the armpit [of a camel], with pain.* (M, K.) — And *A camel having the tumour thus called; as also* **مَفْنُوْنٌ**. (M, K.)

**فَنُوَاةٌ** and **شَجَرَةٌ فَنَاءٌ**, which latter is anomalous, *A tree having branches; (S;) the latter thus expl. by AA; but by rule it should be فَنَاءٌ: (A'Obeyd, T:) or the latter, which is anomalous, signifies having long branches: (M:) or both signify having many branches.* (K.) — And [hence] **اِمْرَاةٌ فَنُوَاةٌ** *A woman having much hair: but in this case, as in the former, the epithet, by rule, should be فَنَاءٌ.* (M.) [See also **فَيْتَانٌ**.]

**فَنَّانٌ** *A wild ass that has various sorts, or modes, of running: (S, K:) used in this sense in the poetry of El-Aashâ. (S.) [See also مِفْنٌ.]*

**شَعْرٌ فَيْتَانٌ** + *Hair having locks [lit. branches (اَفْتَانٌ)] (M,\* K) like the اَفْتَانُ of trees; [the latter word properly signifying having many branches, (see Ham p. 622), of the measure فَيْعَالٌ, not فَعْلَانٌ;] therefore it is perfectly decl.: so says Sb: (M:) or it signifies long and beautiful hair; the latter word being of the measure فَيْعَالٌ from الفَعْنُ, and the ى augmentative. (T.) — And one says also, agreeably with analogy, **رَجُلٌ فَيْتَانٌ**, (M,) and **اِمْرَاةٌ فَيْتَانَةٌ**, (M, K,) meaning [*A man, and a woman,] having much hair; (K;) for اَفْتَانُ الشَّجَرِ فَيْتَانٌ is perfectly decl., derived from الشَّجَرِ: IAqr has mentioned اِمْرَاةٌ فَيْنِي meaning [a woman] having much hair; and if the phrase be thus, فَيْتَانٌ must be imperfectly decl.; but [ISd says] I regard this as a mistake of IAqr. (M.) [See also art. فَيْن.]**

**اَفْتُونٌ**: see **فَنٌّ**, in two places. — Also *A tangled, or luxuriant, or dense, branch.* (T, K.) — And *Obscure, indistinct, or confused, speech, (T, K,) of a foolish, stupid, or dull, person.* (T.) — And *A mixed, or confused, run, of a horse and of a she-camel.* (T, K.) — Also *A serpent.* (T, M, K.) — And *An old woman: so some say: (M:) or an old woman advanced in age: (T, K:) or one who is flaccid, or flabby: (K:) Yaakoob has explained it as having the first of these three meanings; but IB regards this as improbable, because a verse of Ibn-Ahmar which is cited as an ex. thereof is preceded by what shows that it is applied to his beloved. (TA.) [It is said in the M to be also the proper name of a certain woman; and as such it may be used by Ibn-Ahmar.] — And *i. q. دَاهِيَةٌ [A calamity, or misfortune, &c.]: (M, K:) so some say. (M.) — And The first part of youth, or youthfulness; and of clouds.* (M, K.)*

**مِفْنٌ** *A man who has various sorts, or modes, [i. e. diversities, or varieties,] of speech; (T, TA;) and so* **مَتَفَنِّنٌ**: (S:) or a man who utters, or performs, wonderful things: (S, K, TA:) fem. with ة. (T, S, K.) — And *A horse that performs various sorts, or modes, of running.* (TA.)