

times of hunger, and pound, or bruise, and make into bread; and it is a bad kind of food, but sometimes, or often, they are content with it for days: (T:) or, as some say, it is [a plant] of the species called نَجِيل, growing in salt lands, of the [plants termed] حُمُوس [pl. of حَمِص], of which bread is made: [a coll. gen. n.:] n. un. قَتَّة: (Th, M:) Aboo-Ziyád El-Kilábee says, the قَتَّة, like the دُعَاع, is a herb (بَقْلَة) in which comes forth grain, and each of them spreads [upon the ground], not growing up high; and when they become dry, the people collect what is dry thereof, then pound, or bruise, it, and winnow it, and take forth from it a sort of black grain, with which they fill sacks, and lade the camels: it is a black sort of grain like the شَنِيز [q. v.], and they make bread of it, and make عَصِيدَة (يَعْتَصِدُونَ): (O:) in the Bári' it is said to be a species of tree or plant (شَجَر) growing in the plain, or soft, lands, and on the [eminences called] أَكَام, having a sort of grain like the حَمِص [or chick-peas], of which are made bread and سَوِيْق. (Mṣb.) — And accord. to IF, الفَت signifies The هَمِيد, (O, Mṣb,) meaning the pulp of the colocynth, شَحْرُ الحَنْظَلِ, (O,) or the colocynth-plant, شَجَرُ الحَنْظَلِ. (Mṣb: and this is one of the meanings assigned to الفَت in the K. [In the TK, شَحْرُ الحَنْظَلِ is said to be the correct explanation: but from what will be seen voce هَمِيد, I think it most probable that the right meaning is The seeds of the colocynth.]) — IF also says that it signifies The فَيْسِل [i. e. shoot, or shoots, of the palm-tree,] which is, or are, plucked forth [entire,] from the base thereof. (O.) — تَمْر فَت Dates that are scattered; (Lth, Kr, M, K;) not in a provision-bag or other receptacle; like بَت: (Kr, M:) or dates that are separate, each one from others; not sticking together; (T, O;) and so فَذ and بَد and فَض. (T.)

مَفْتَة Multitude: (T, O, K:) so in the saying, وَجَدَ لِبْنِي فَلَانَ مَفْتَةً [Multitude was found to be attributable to the sons of such a one] when they were numbered: (T, O:) and مَفْتَة signifies the same. (K and TA in art. قَت.) — And [i. q. نَزَلَ:] one says, مَا رَأَيْنَا جَلَّةً أَكْثَرَ مَفْتَةً مِنْهَا, meaning نَزَلَ [i. e. We have not seen a receptacle made of palm-leaves, for dates, having more food prepared for the guest than it]: (T, O:) and كَثِيرٌ مَفْتَةٌ means كَثِيرٌ نَزَلَ [i. e. Abundant in respect of food prepared for the guest]. (So in some copies of the K: in other copies نَزَلَ. [The TA gives the latter reading; and so, therefore, does the TK, which explains it as meaning "increase," and adds that one says طعام كثير مَفْتَة, an ex. app. without any authority; for what I have cited from the T and O shows, I think, that the former reading, and not the latter, is unquestionably right.])

فتا

1. فَتَأَ القِدْرَ, aor. ٤, (T, S, M, O, K,) inf. n. فَتُو: (T, M, K) and فَتُو: (M, K,) both inf. ns. from Lh, (M,) He stilled, or allayed, the boiling of the pot, (T, S, M, O, K,) with water, (S, O,) i. e. with cold water, or by lading out with the ladle: (T:) and فَتَأَهَا signifies the same. (M.) — [Hence] one says, وَقَتَا القُدُورَ وَقَتَا النَّائِرَةَ وَفَتَا الفَائِرَةَ † [Such a one extinguished the discord, or rancour, or enmity, and stilled the boiling passions]. (A, TA.) — And فَتَأَ غَضَبَهُ, (M, K,*) aor. ٤, (M, K,) inf. n. فَتُو: (M,) † He stilled, or quieted, or abated, his anger, (M, K, TA,*) by words, or otherwise. (TA.) إِنَّ الرِّيْبَةَ تَفْتَأُ الغَضَبَ † [Verily what is termed رِيْبَة, stills, or appeases, anger] is one of their provs., (S, O, TA,) expl. in art. رَأَى. (TA.) — And فَتَأَتِ الرَّجُلَ, (S, O,) or فَتَأَتِ عَنِّي, (T, TA,) † I averted, or turned back, the man from me, by words, or otherwise. (T, S, O, TA.) And فَتَأَ الشَّيْءَ عَنْهُ, (M, K,) inf. n. فَتُو: (M,) † He averted the thing from him. (M, K, TA.) And فَتَأَ مَا فَتَأَكَ عَنَّا † What withheld, or has withheld, thee from us? (Har p. 180.) — Also فَتَأَ الشَّيْءَ, (M, K,) aor. ٤, inf. n. فَتُو: (TA,) He allayed the cold of the thing by heating. (M, K, TA.) And فَتَأَتِ الشَّمْسُ المَاءَ The sun abated, or allayed, the cold of the water (M.) And فَتَأَ, inf. n. فَتُو: (TA,) He heated it; namely, water, (AZ, T, O,) &c. (T.) And accord. to MF, the phrase فَتَأَ اللَّبْنَ is allowable [as meaning He boiled the milk so that it frothed up and became curdled, or clotted, or dissundered: see what next follows]. (TA.) — فَتَأَ اللَّبْنَ, aor. ٤, The milk was boiled so that it frothed up and became curdled, or clotted, or dissundered: (AHát, M, O, K:) when this is the case, the milk is termed فَتَائِي. (AHát, O.) — فَتَائِي القِدْرُ The cooking-pot ceased to boil. (O.) — And فَتَائِي [or فَتَائِي] † His anger was, or became, abated; (TA;) [and] so فَتَائِي غَضَبَهُ †. (Har p. 232.) — And مَا فَتَأَ تَفْعَلُ † Thou dost not cease doing [such a thing]; like مَا تَفْعَلُ. (A, TA.) — فَتَأَ بِسَلْحِهِ: see فَطَأَ.

4. افْتَأَ † It (the heat) became allayed, or assuaged; and remitted, or abated. (S, O.) — And افْتَأَتِ السَّمَاءُ ثُمَّ افْتَأَتْ † [The sky became overcast, and then cleared]. (A, TA.) — افْتَأَ بِالْمَكَانِ † He remained, stayed, dwelt, or abode, in the place. (O, K,*) — افْتَأَ عَدَا حَتَّى افْتَأَ † He (a man, M) ran until he became tired, (S, M, O, K,*) and out of breath, (S, O,) or and languid. (M, K.) In the saying of El-Khansà,

* أَلَا مَنْ لِعَيْنٍ لَا تَجِفُّ دُمُوعَهَا

* إِذَا قُلْتَ أَفْتَتْ تَسْتَهْلُ فَتَحْفَلُ

† [Now who will be as a helper for an eye of which the tears will not dry up? when thou sayest, "They have become tired of flowing,"

they pour, and become copious], she means افْتَأَتْ. (M.) — افْتَأُوا لَهُ They heated stones for him (i. e. a sick man), and sprinkled water upon them, and he lay prostrate upon them, in order that he might sweat: (O, K:) this they did when they were unable to procure a hot bath. (O.)

7: see 1, last sentence but two.

فَائِي as an epithet applied to milk: see 1, near the end.

فنج

1. فَجَّ i. q. نَقَصَ [accord. to the TK in a trans. sense, for it is there said that فَجَّ الشَّيْءَ, aor. ٤, inf. n. فَجَّ, signifies He, or it, diminished the thing]; (AA, O, K;) said in this sense in relation to anything. (AA, O.) — [Hence, app., though perhaps the verb in each of these three phrases may be the aor. of افْتَجَّ, افْتَجَّ] means A well that will not become exhausted: and فَجَّ فَلَانَ بَحْرًا لَا يَفْتَجُّ Such a one is a sea that will not become exhausted: (S, O:) and فَجَّ مَاءً لَا يَفْتَجُّ Water that will not become exhausted; or, accord. to A'Obeyd, of which the bottom will not be reached [app. by drawing therefrom]. (TA.) And فَجَّ [or فَجَّ مَاءً مِنْ مَوْجٍ] means A drawing of water from a place. (KL.) — And فَجَّ المَاءَ الحَارَّ بِالْبَارِدِ He abated, or allayed, somewhat of the heat of the hot water with the cold. (O, K.) [Compare فَجَّ] = فَجَّ [as inf. n. of فَجَّ] used in relation to a she-camel signifies [The being such as is termed فَائِي in any of the senses assigned to it below: or simply] the being pregnant: as also فَجَّ. (KL.) — And فَجَّ, (O, K, TA,) inf. n. فَجَّ, (O,) said of a man, (TA,) signifies أَثْقَلَ; (thus in the O and in copies of the K;) [but accord. to the TK, أَثْقَلَ, for it is there said that the meaning is He (a man) was, or became, burdened, or heavy;] as also فَجَّ, (O, K,) inf. n. فَجَّ. (O.)

2: see what next precedes.

4. افْتَجَّ i. q. تَرَكَ: (O, K:) you say, افْتَجَّجَنِي, meaning He left, or relinquished, me, (تَرَكَجَنِي,) and left me alone: (O:) and so فَجَّ عَنِّي. (Thus in the O in art. فَسَج.) — Also, (S, O, K,) accord. to Ks, (S, O,) like افْتَأَ, (TA,) and so افْتَجَّ, (O, K,) this last, in the pass. form, mentioned by IAgr, (TA,) He (a man, TA) was, or became, tired, and out of breath, (S, O, K,) from running. (S, O.) — See also 1, second sentence.

فَائِي, applied to a she-camel, Pregnant; (Aṣ, S, O, K;) and so فَائِي: (Aṣ, S:) or youthful, and having conceived: (Aṣ, S:) or having conceived, and become goodly: (AO, S:) or having conceived, and become fat, being youthful: (TA:) pl. فَوَائِي. (S, O.) And, so applied, i. q. حَائِلٌ