

he became hoarse. (S, TA.) — فَحْمَرٌ, aor. 2, said of a man, *He was unable to answer*, (K, TA,) when one had spoken to him. (TA.) — And فَحَمَتِ الْقَلْبُوبُ, aor. 2, inf. n. فُحُومٌ, † [The well, or old well,] ceased to have a flow of water. (K, TA.)

2. فَحْمَةٌ, (S, A, Mṣb, K,) inf. n. تَفْحِيمٌ, (S, A, K,) *He blackened it*, (S, A, Mṣb, K,) namely, another's face, (S, A, Mṣb,) with فَحْمَرٌ [i. e. charcoal]. (Mṣb.) = See also the next paragraph.

4. اَفْحَمَ He (a man) entered upon the time called فَحْمَةُ الْعِشَاءِ [q. v.]: like اُعْتَمَرَ. (TA.) — And one says, اَفْحَمُوا, (S,) or اَفْحَمُوا عَنَّا, (K,) اَفْحَمُوا مِنَ اللَّيْلِ, meaning *Abstain ye from journeying in the فَحْمَةُ* (i. e. the most intense blackness, S) of the night; (S, K;) as also اَفْحَمُوا, (S, * K,) inf. n. تَفْحِيمٌ. (S.) = اَفْحَمُهُ is said of weeping [as meaning *It stopped his voice, or his breath*]: (TA:) see 1. And *He silenced him*, (S, Mṣb, TA,) namely, his adversary (Mṣb) in a dispute or the like, (S, Mṣb, TA,) by an argument or evidence, (Mṣb,) or in some other case. (S, TA.) And, said of anxiety, or disquietude of mind, *It prevented him, or withheld him, from uttering poetry, or verse*. (K.) — And *He found him to be مُفْحِمٌ*, (S, K,) *not uttering poetry, or verse*. (S.) One says هَاجَاهُ فَافْحَمَهُ, meaning [*He contended with him in satirizing*] and he found him to be مُفْحِمٌ, accord. to the K: (TA:) and هَاجَبْنَاكَرُ فَمَا اَفْحَمْنَاكَرُ (S [in which it is implied that the meaning is *We contended with you in satirizing and found you not to be مُفْحِمُونَ*]): or, accord. to IB, this means, and *we caused you not to hold the tongue from answering, or replying*; because فَافْحَمَةُ is between two persons: but you [may] say هَجَوْتُهُ فَافْحَمْتُهُ meaning [*I satirized him*] and *I found him to be مُفْحِمٌ*. (TA.)

8. [اَفْحَمَ] is expl. in some copies of the K as signifying اِغْتِيَابًا; in some, اِغْتِيَابًا; and app. in the copy used by Golius, اِغْتِيَابًا: the first, which is that followed in the TK, is evidently, I think, the right; meaning *The drinking an evening draught; such as is termed a غَبُوقٌ*. See also the next paragraph, second and last sentences.]

فَحْمَرٌ and فَحْمَرٌ, (S, Mṣb, K,) the latter sometimes occurring, (S, Mṣb,) like نَهْرٌ and نَهْرٌ, (S,) [Charcoal; this is what is meant by its being said to signify] extinct coal; (M, K;) a thing well known; (S, Mṣb;) as also فَحْمِرٌ; (S, K;) or, accord. to ISd, this may be a pl. of فَحْمَرٌ, [or a quasi-pl. n.,] like as عَبِيدٌ is of عَبْدٌ, and مَعْبُورٌ of مَعْرٌ, &c.: (TA:) the n. un. [meaning a piece of charcoal] is فَحْمَةٌ, (S, K, TA,) but not فَحْمَةٌ. (TA.) = And فَحْمَرٌ signifies also *The draught that is drunk in [any one of] the times denoted by the word فَحْمَةُ* [q. v.]: (K, TA:) like the غَبُوقٌ and صَبُوحٌ and جَاشِرِيَّةٌ and قَيْلٌ: but it is disapproved by Az. (TA.) — [Accord. to the TK,

it is an inf. n. of which the verb is فَحْمَرٌ, aor. 2, signifying *He (a man) drank in the فَحْمَةُ of the عِشَاءِ*: but of this I find not any confirmation.]

فَحْمَرٌ: see the next preceding paragraph.

فَحْمِرٌ: see فَاحِمِرٌ.

فَحْمَةٌ n. un. of فَحْمَرٌ, q. v. [Hence] one says of a black woman with a red خِمَارٌ [or muffler], كَاتِبًا فَحْمَةً [As though she were a piece of charcoal with fire upon its head]. (TA.) — [And hence,] فَحْمَةُ اللَّيْلِ The first part of the night: (K:) or the blackness of the night: (Mṣb:) or the most intense blackness of the night: (K:) or the blackness of the first part of the night: (TA:) or the most intensely black part of the night: (S, TA:) or the part from the setting of the sun to [the time of] the sleeping of mankind: (K:) so called because of its heat [as well as its darkness]; for the first part of the night is hotter than its last part: (TA:) it is peculiarly in the صَيْفِ [meaning summer]; (K, TA;) not in the winter: (TA:) and فَحْمَةُ الْعِشَاءِ signifies the darkness of the عِشَاءِ [i. e. of the nightfall]: (S:) or the intenseness of the blackness of the night, and its darkness; which is in its first part: or the time next after the عِشَاءِ: (TA:) the pl. is فَحَامٌ and فُحُومٌ: (K, TA:) or the latter of these may mean darkness; as though it were an inf. n. of فَحْمَرٌ. (TA.) فَحْمَةُ السَّحْرِ means *The time of the سَحْرِ* [or last part of the night]. (K.) And فَحْمَةُ بَنِ جُمَيْرٍ is [a proper name of] *The middle of the night*. (K.)

فُحُومٌ One who will not utter a reply, or an answer. (TA.)

فَحْمِرٌ: see فَحْمَرٌ: — and see also فَاحِمِرٌ.

فَحَامٌ A seller of فَحْمَرٌ [i. e. charcoal]. (TA.)

فَاحِمِرٌ Black; (S, K, TA;) applied to hair, (S,) and to anything; (TA;) as also فَحْمِرٌ; (K, TA;) applied to hair and to anything. (TA.) And Black that is beautiful or comely. (TA.) — And one says اَسْوَدُ فَاحِمِرٌ meaning *Black in an intense degree*. (TA.) = Also A ram uttering a cry, or cries; and so فَحْمِرٌ. (K. [But see 1.]) — And One who does not speak at all. (TA.) — And, applied to water, † Still; not flowing or running. (K, TA.)

مَفْحِمٌ [pass. part. n. of 4, q. v.]: i. q. عَيْبٌ [app. as meaning *Unable to express what he would say*]; (K, TA;) because his face becomes black from anger, like فَحْمَرٌ [i. e. charcoal]. (TA.) One unable to utter verse, or poetry. (S, * K.) And A poet who will not [or cannot] answer, or reply to, him who contends with him in satirizing. (TA.)

مَفْحِمٌ An answer, or a reply, [&c.,] that silences. (TA.)

فحو

1. يَفْحُو فَحَا بِكَلَامِهِ إِلَى كَذَا, (Mṣb, TA,) aor. يَفْحُو, [like يَغْلُو], the verb being of the class of عَلَى,

(so in the Mṣb accord. to the TA,) or يَفْحِي [like يَنْفَع], the verb being of the class of نَفَع, (so accord. to my copy of the Mṣb,) or, as in copies of the T, يَفْحِي, without tesheed, the verb being of the class of رَمَى, (TA, [but this is app. a mis-transcription for يَفْحِي, as the last radical letter is و,]) inf. n. فُحُو; (Mṣb, TA;) or فَحَى بِكَلَامِهِ فَحَا, thus accord. to the K, agreeably with what is said by J; (TA;) [but one of my copies of the S has فَحَا إِلَى كَذَا وَكَذَا; the other copy having فَحَى;] *He meant, or intended, by his saying, or speech, such a thing*. (Mṣb, K, TA. [In the S, the meaning is only indicated by the context.]) = بَنَى حَتَّى فَحَى, like رَضَى, *He (a child) wept until he sobbed*. (TA.)

2. تَفْحِيَةُ, inf. n. فَحَى الْقِدْرِ, *He made the cooking-pot to have a large quantity of أَبَازِيرِ* [or seeds used in cooking, for seasoning the food: from فَا, q. v.]: (S, * K, TA:) or, accord. to Aboo-Alee El-Kálee, *he put, or threw, into the cooking-pot, أَبَازِيرِ*, i. e. تَوَابِلِ. (TA.) It is said, by Z, [but with hardly any reason that I can see,] to be formed by transposition from the letters فوح thus combined. (TA.) = See also 1, in two places.

3. فَاحِيَةٌ, inf. n. مَفَاحَاةٌ, *I talked, discoursed, or held a colloquy, with him, and understood what he intended, or meant*. (A, TA.)

فُحَى and فَحَا, (S, K,) the former of which is the more common, (S,) *The seeds that are used in cooking, for seasoning the food*; (S, K;) as also فَحُوَاءٌ: or the dry thereof: (K:) pl. أَفْحَا; (S, K;) which is said by IAth to signify the [seeds called] تَوَابِلِ of the cooking-pot, such as pepper and cumin-seed and the like thereof. (TA.) And it is said to signify particularly *The onion, or onions collectively*. (TA.) Thus in a trad. of Mo'áwiyeh, in which he is related to have said to a party who came to him, فَحَا أَرْضَنَا, كَلُوا مِنْ فَحَا أَرْضَنَا, فَقَلَّ مَا أَكَلْ قَوْمٌ مِنْ فَحَا أَرْضِ فَضْرَهُمْ مَاؤَهَا [Eat ye of the seasoning of our land (meaning of the onions,) for rarely have people eaten of the seasoning of a land and the water thereof has harmed them]. (TA: and the like is said in the S, but not so fully.)

فُحُوَةٌ i. q. شَهْدَةٌ [A portion of honey; or a honey-comb; or a portion of a honey-comb]. (K, TA. [It is added in the latter that it is as though it were formed by transposition from فَوْحَةٌ; which I do not find in this sense in any lexicon.]

فَحْمِيَّةٌ, like جَرِيَّةٌ; (so in some copies of the K, and accord. to the TA, in which it is said to be "with fet-h;") or فَحْمِيَّةٌ, like جَرِيَّةٌ; (so in other copies of the K; [but I think that both are evidently wrong, because deviating from a common rule of the K, and for more than one other obvious reason; and that the right reading is فَحْمِيَّةٌ, like جَرِيَّةٌ (accord. to those who hold this to be of the