

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 شجيل, growing in salt lands, of the [plants termed] حموض [pl. of حموض], of which bread is made: [a coll. gen. n.:] n. un. فثة: (Th, M:) Aboo-Ziyad El-Kilabee says, the فث, like the دعاع (بعلة) 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 شنجر [q. v.], and they make bread of it, and make سويق. (Mṣb.) — And accord. to IF, the فث signifies The هبید, (O, Mṣb,) meaning the pulp of the colocynth, شحمر الحنطلي, (O,) or the colocynth-plant, شجر الحنطلي. (Mṣb: and this is one of the meanings assigned to the فث in the K. [In the TK, شحمر الحنطلي is said to be the correct explanation: but from what will be seen voce هبید, I think it most probable that the right meaning is The seeds of the colocynth.]) — IF also says that it signifies The فسیل [i. e. shoot, or shoots, of the palm-tree,] which is, or are, plucked forth [entirely] from the base thereof. (O.) — تمر فث Dates that are scattered; (Lth, Kr, M, K;) not in a provision-bag or other receptacle; like بث: (Kr, M:) or dates that are separate, each one from others; not sticking together; (T, O;) and so بذ and فذ and فض. (T.)

فثة Multitude: (T, O, K:) so in the saying, وجدتني لدان مفته [Multitude was found to be attributable to the sons of such a one] when they were numbered: (T, O:) and مفته signifies the same. (K and TA in art. فث.) — And [i. q. ما رأينا جملة أكثر مفته منها:] one says, نزل, meaning كثير نزل [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 كثير مفته means كثير نزل [i. e. Abundant in respect of food prepared for the guest]. (So in some copies of the K: in other copies نزل. [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 مفته, 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.])

فثا 1. فثا التذر, aor. ـ, (T, S, M, O, K,) inf. n. فث: (T, M, K) and فثه, (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 فثا signifies the same. (M.) — [Hence] one says, فثا اللان الشائرة وفثا القدر [Such a one extinguished the discord, or rancour, or enmity, and stilled the boiling passions]. (A, TA.) — And فثة خضبة, (M, K,*) aor. ـ, (M, K,) inf. n. فثه, (M,) + He stilled, or quieted, or abated, his anger, (M, K,*, TA,*) by words, or otherwise. (TA.) — إِنَّ الرُّثْيَةَ تَفَثَّ الْفَضْبَ [Verily what is termed stills, or appeases, anger] is one of their provs., (S, O, TA,) expl. in art. فث. (T, TA.) — And فثاث الرجل, (S, O,) or فثاته عنى, (T, TA,) + I averted, or turned back, the man from me, by words, or otherwise. (T, S, O, TA.) And فثاث الشمس, (M, K,) inf. n. فثه, (M,) + He averted the thing from him. (M, K, TA.) And ما فثاك عنا + What withheld, or has withheld, thee from us? (Har p. 180.) — Also فثا اللبن The milk abated, or allayed, the cold of the thing by heating. (M, K, TA.) And فثاث الشمس الماء The sun abated, or allayed, the cold of the water. (M.) And فثاه, inf. n. فثه, He heated it; namely, water, (AZ, T, O,) &c. (T.) And accord. to MF, the phrase فثا اللبن 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.) — فثا اللبن, aor. ـ, The milk was boiled so that it frothed up and became curdled, or clotted, or dissundered: (AHāt, M, O, K;) when this is the case, the milk is termed فثة. (AHāt, O.) — فثثت القدر = The cooking-pot ceased to boil. (O.) — And فشي غضبة + His anger was, or became, abated; (TA;) [and] so انشأ غضبة. (Har p. 232.) — And ما فثت تفعل + Thou dost not cease doing [such a thing]; like ما فثت. (A, TA.) — فثا يسنجه =

see what next follows.

4. افثا + It (the heat) became allayed, or assuaged; and remitted, or abated. (S, O.) — اطبقت السماء ثم افثات [The sky became overcast, and then cleared]. (A, TA.) — افثا + He remained, stayed, dwelt, or abode, in the place. (O, K,*) — عدا حتى افثا — + 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-Khansa,

- الا من لعين لا تجف دموعها •
- إذا قلت افثت تسلل فتحفف •

+ [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 افثاث (M.) — اشتووا له 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.

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

1. فتح i. q. فتح [accord. to the TK in a trans. sense, for it is there said that فتح الشيء, aor. ـ, inf. n. فتح, 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 فتح,] فتن لا تفتخ [،افتح] means A well that will not become exhausted: and فلان بحر لا يفتخ Such a one is a sea that will not become exhausted: (S, O:) and ماء لا يفتخ 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 فتح فتح ماء من موضع [or فتح] means A drawing of water from a place. (KL.) — And فتح الماء الحار ببالبادو He abated, or allayed, somewhat of the heat of the hot water with the cold. (O, K.) — [Compare فتح = (.)] فتح = [as inf. n. of فتحت] used in relation to a she-camel signifies [The being such as is termed فاثي in any of the senses assigned to it below: or simply] the being pregnant: as also فتح. (KL.) — And فتح, (O, K, TA,) inf. n. فتح, (O,) said of a man, (TA,) signifies أثقل; (thus in the O and in copies of the K; [but accord. to the TK, أثقل, for it is there said that the meaning is He (a man) was, or became, burdened, or heavy;]) as also فتح, (O, K,) inf. n. تفتح. (O.)

2: see what next precedes.

4. افثجي i. q. افثجي: (O, K:) you say, (تركتني,) meaning He left, or relinquished, me, and left me alone: (O:) and so افسح عني (Thus in the O in art. فتح.) — Also, (S, O, K,) accord. to KS, (S, O,) like افثا, (TA,) and so افثجي, (O, K,) this last, in the pass. form, mentioned by IAqr, (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.

فاثي, applied to a she-camel, Pregnant; (As, S, O, K;) and so فاتح: (As, S:) or youthful, and having conceived: (As, S:) or having conceived, and become goodly: (AO, S:) or having conceived, and become fat, being youthful: (TA:) pl. فواتح. (S, O.) And, so applied, i. q. حائل