

5. *فَشَحَّتْ* She (a camel) parted her [hind] legs widely; syn. *تَفَاجَتْ*; (K, TA;) [to be milked, or] to stale; as also *فَشَحَّتْ*; (TA;) and so *فَشَحَّتْ*. (K.) = And *تَفَشَّحَ جَارِيَتَهُ* He compressed his young woman. (K.)

7: see the next preceding paragraph.

فَشَّاح, [indecl.,] like *فَطَّاح*, The ضَبُع [or hyena, or female hyena]. (K.)

فشح

1. *فَشَّحَهُ*, (S, O, K,) aor. -, (K,) inf. n. *فَشَّحٌ*, (TA,) It overspread it and covered it; (S, O, K;) as also *فَشَّحَهُ*, (K,) inf. n. *فَشَّحٌ*. (TA.) And *فَشَّحَتْ* said of the *نَاصِيَةِ* [or forelock (of a horse)], and of the *فَصَّة* [which has the same, or a similar, meaning], It covered the eye. (TA.) And *فَشَّحَ* It (a thing) was, or became, wide and spreading; as also *فَشَّحَ*: and *فَشَّحَتْ* said of the *غُرَّة* [or blaze on a horse's forehead] is like *فَشَّحَتْ* [signifying it was wide and spreading]. (TA.) [See also 5.] — *فَشَّحَهُ بِالسَّوْطِ*, (S, O, TA,) inf. n. as above, (S,) He set upon him, or assailed him, or struck him, with the whip, syn. *عَلَّاهُ بِهِ*, (S, O, TA,) and *ضَرَبَهُ بِهِ*; (TA;) and *فَشَّحَهُ بِالسَّوْطِ* signifies in like manner he struck him with the whip; (S;) or so *فَشَّحَهُ السَّوْطُ*. (O, K.)

2: see 1, first sentence. — [Hence,] *فَشَّحَهُ النَّوْمُ*, inf. n. *فَشَّحٌ*, Sleep came upon him and overpowered him; (Aṣ, O, K, TA;) and rendered him heavy, lazy, or torpid. (O, TA.)

4: see 1, last sentence.

5. *تَفَشَّحَهَا*, said of the he-camel, He overcame her, and mounted upon her; namely, the she-camel. (O.) — And in like manner, *تَفَشَّحَهُ*, said of debt, (O,) It overcame him, and lay as a burden upon him. (O, K.) — And, said of hoariness, i. q. *تَفَشَّحَهُ* and *تَشَّيَّبَهُ* and *تَشَّيَّبَهُ* [i. e. It became abundant upon him, and spread]: (IAṣ, TA:) or *تَفَشَّحَهُ* said of hoariness, or of the blood, it spread in him, and became abundant: (K:) or this, said of hoariness, it became abundant in him, and spread: and, said of the blood, it overcame him, and pervaded his body. (S, O.) See also 1. *تَفَشَّحَ الْوَلَدُ*, occurring in a trad., means Children were, or became, numerous. (O.) And in another trad. occur the words, *مَا هَذِهِ الْقِتَابِ الَّتِي تَفَشَّحَتْ*, meaning [What is this judicial decision] that has spread abroad? (O: [and the like is said in the Mgh, in which the verb thus used is said to be from *فَشَّحَ* signifying a certain plant:] but this is differently related; some saying thus; and some, *تَفَشَّحَتْ* [q. v.]; and some *تَفَشَّحَتْ* [app. a mistranscription, perhaps for *تَفَشَّحَتْ*, q. v.]. (TA.) One says also, *تَفَشَّحَ الْخَيْرُ فِي بَنِي فُلَانٍ*, i. e. [Good, or prosperity,] became abundant, and arose, or betided, among the sons of such a one. (TA.) — And *تَفَشَّحَ الْبَيُوتَ* He (a man, S, O)

entered among the houses, or tents; (S, O, K;) and disappeared among them. (K, TA.) — And *تَفَشَّحَ الْمَرْأَةَ* He devirginated the woman. (S, O, K: more fully expl. in all of these by the words *دَخَلَ بَيْنَ رِجْلَيْهَا وَافْتَرَعَهَا*.)

7. *اِنْفَشَحَ* It (a thing, TA) appeared, and became abundant. (O, K, TA.) See also 1.

فَشَّحَةٌ A [substance like] cotton (*قُطْنَةٌ*) [in the L *قَصْبَةٌ*] in the interior of the reed, or cane: and also a substance that flies about from the interior of the *صَوْلَاة* [in the O *صَوْلَاة*, and in the K without the teshdeed], i. e. the plant, or herb, thus called, (Lth, O, K,) which is the *صَاصِلِي*; (O;) and this is that whereof the children of El-'Irak eat the interior. (TA.) — And The [species of convolvulus called] *كَيْلَاب* [q. v.], (K, TA,) which mounts upon trees, and twines upon them. (TA.)

فَشَّحَ, (S, [thus written in my copies and others also,] and so in the Mgh,) or *فَشَّحَ* and *فَشَّحَ*, (O, K, said in the former to be like *صَرَاحٌ* and *مُكَّأٌ*, and in the K to be like *غُرَابٌ* and also with teshdeed,) thus accord. to IB on the authority of Az, and thus also accord. to Hr, but mentioned by Z as with the unpointed *ع*, (TA,) A certain plant, (S, Mgh, O, K,) [said by Golius to be the rough smilax,] that spreads, (S, K,) or mounts, (Mgh, O,) and twines, upon trees, (S, Mgh, O, K,) and mars them, (O, K, [in some copies of the latter of which it is mentioned in two places,] and has no leaves [?]. (Mgh.)

فَشَّحَ: see the next preceding paragraph. — Also A piece of hide, or leather, with which a skin for water or milk is patched. (O, K.)

فَشَّحَ: see *فَشَّحَ*.

نَاصِيَةٌ فَاشَّحَةٌ: see the following paragraph.

أَفَشَّحَ A ram (K) whose horns go this way and that [app. meaning widely, or dissimilarly]. (O, K.) — And *نَاصِيَةٌ فَشَّحَاءُ* A spreading forelock [of a horse]; (S, O, K;) as also *فَاشَّحَةٌ*. (O, K.) — And *رَجُلٌ أَفَشَّحَ الثَّنِيَّةَ* A man having the fore tooth projecting. (Lth, O, K.) And *أَفَشَّحَ الْأَسْنَانَ* Having the teeth disparted; (Lth, O, K;) having wide interstices between the teeth. (Lth, O.)

فشل

1. *فَشَلَ*, (S, O, Mṣb, K,) aor. -, (O, Mṣb, K,) inf. n. *فَشَلٌ*; (S, O, Mṣb;) a verb of which exs. occur in the Kur iii. 118 and viii. 48; and *فَشَلٌ*, aor. -: and *فَشَلٌ*, aor. -: two dial. vars., the former of these agreeable with a reading of the latter verse of the Kur-án, and the latter agreeable with a reading of the same verse by El-Hasan El-Baṣree; (O;) He was, or became, cowardly, (S, O, Mṣb, K,) and weak, (O, K,) or weak-hearted, (Mṣb,) and flagging, remiss, or languid, (K,) and timorous. (TA.) = *فَشَلْتُ*, and *فَشَلْتُ*, (O,) or *فَشَلْتُ*, (K, TA, [in

the CK *فَشَلْتُ*, the pronoun relating to *الفشل*]) inf. n. *فَشَلٌ*; (TA;) and *فَشَلْتُ*, (O, K, TA,) thus accord. to the M as well as the O, (TA,) i. e. *مِفْشَلَهَا*, (O,) or *فَشَلَهَا*; (TA;) [in the K *فَشَلْتُ* alone, i. e. without any complement, as though it were intrans.; or *فَشَلْتُ*, which is said in the TA to be the reading in the copies of the K, but which I have not found in any;] and *فَشَلْتُ* [mentioned without any complement, as though intrans.]; (K, TA;) said of a woman, (O, K, TA,) in relation to the *فَشَلٌ*, (K,) which is also called *مِفْشَلٌ*, (IAṣ, O,) meaning She hung a *تُوب* [or piece of cloth] (thus in the O, in the TA her *تُوب*,) upon the [camel-vehicle called] *هُودَج*, then put it [or drew it, or the main part thereof,] within it, and bound its extremities to the *قَوَاعِدَ* [or four pieces of wood that form a square frame upon which it is fixed (see its sing. *قَاعِدَةٌ*); this being [beneath her (see *فَشَلٌ*) so as to be to her] a preservative from the heads of the [curved pieces of wood called] *أَحْنَاءُ* [pl. of *حَنْوٌ* q. v.] and the [apparatus called] *أَقْتَابٌ* [pl. of *قَتَبٌ* q. v.] and the knots of the cord called *عَضَمٌ* [pl. of *عِصَامٌ* q. v.]: (O, TA:) so says Ish. (TA.)

2 and 4: see the preceding paragraph.

5. *تَفَشَّلَ*, said of water, It flowed. (S, O, K.) = And He took a wife (Ish, O, K) *مِنْهُمْ* [from among them, probably meaning persons not of his own kindred: see *مِفْشَلٌ*]. (Ish, O.) = See also 1.

8: see 1, latter sentence.

فَشَلٌ Weak; (S, O, K;) or weak-hearted; (Mṣb;) cowardly; (S, Mṣb, K;) flagging, remiss, or languid; (K;) and accord. to the K, *فَشَلٌ* signifies the same, and one says, *رَجُلٌ فَشَلٌ* and *فَشَلٌ رَجُلٌ*; but [SM says that] this is a mistake, and [incorrectly] taken from a passage of the M, in which it is stated that one says *رَجُلٌ فَشَلٌ* and *فَشَلٌ رَجُلٌ*; i. e., with *ش* in both and with *س* in both; not that it is with *fet-h* in both and like *كَتَفٌ*: (TA:) [I find, however, *فَشَلٌ فَشَلٌ* mentioned in art. *فَشَلٌ* in the K, and also, as from Ibn-'Abbád, in the same art. in the O; and as *فَشَلٌ* is agreeable with a general rule as part. n. of *فَشَلٌ*, I think it probably correct:] the pl. is *أَفْشَالٌ*, (S,) or *فَشَلٌ*, (K,) or both. (TA.) In the following verse, occurring in a trad. respecting the prayer for rain, (O, TA,) uttered to the Prophet by an Arab of the desert, (O,)

• وَلَا شَيْءٌ مِمَّا يَأْكُلُ النَّاسُ عِنْدَنَا •
• سِوَى الْحَنْظَلِ الْعَامِيِّ وَالْعَلْبِزِ الْفَشَلِيِّ •
by *العَلْبِزِ الْفَشَلِيِّ* is meant *أَكَلَهُ* *العَلْبِزِ الْفَشَلِيِّ* and *وَمَدَّحِرُهُ*, i. e. *الضَّعِيفُ*; (O, TA;) the phrase being like *الشَّجَرَةُ الْمَلْعُونَةُ* in the Kur [xvii. 62], i. e., *أَكَلُوهَا*: [so that the verse means, And there