

is nothing, of what men eat, in our possession, save the colocynth that is a year old, and therefore dry, or that has been laid up for the year of drought or barrenness, and the food made of blood and the fur of camels, the eater, and the storer, whereof is weak: (O, TA:) but it is also related with **فذل**, [i. e. **الفذل**,] and thus does not need any paraphrastic interpretation. (TA.) = See also what next follows.

فذل, (O, K,) or **فذل**, (S,) [but said to be] with **كسر**, (O, K,) *A certain thing (S, K) of the apparatus of the [women's camel-vehicle called] هودج (S), which the woman puts beneath her in the هودج (K:) or the curtain (ستر) of the هودج; as also فذل. (IAqr, O, K.)* [See a description thereof in the latter sentence of the first paragraph.]

فذل: see **فذل**, in four places.

فذل: see the paragraph here following.

الفذل *The حشفة (K); [i. e.] the head [or glans] of the penis: (S, O:) and the head of any مُحَوَّق [or penis having a large glans]: (CK: in the text of the K as given in the TA, مُحَوَّق: [and thus in my MS. copy of the K; but it has been there altered, app. to agree with the TA, as have many other words in that copy; and the former reading is evidently, I think, the right:] some say that its ل is augmentative, like the ل in عَبْدَل and in [the proper name] زَيْدَل: but it may be from some other word than فذل, though this has nearly the same meaning, [or, as is said in the TA in art. فذل, both have the same meaning,] and, if so, the ي may be augmentative, which is more agreeable with analogy: (TA:) the pl. is فذائل (K,) and فذل is another pl. [or rather a coll. gen. n.] thereof, used as such in a verse of Jereer. (TA.) — [The pl.] فذائل signifies also a name of *Certain trees*. (K.) — [Freytag adds as other meanings what belong to a description of the proper name of a certain water and of hills surrounding it, called الفذائل.]*

فذل *Milk remaining in the udder: (Fr, O, K:) and so فذل. (Fr, O.)*

فذل: see **فذل**. = Also *One who takes a wife from among persons not of his own kindred, lest the offspring should come forth spare in body, or weak. (IAqr, O, K, TA.)*

فذل *The كيارجة [i. e. كيارجة], (Ish, TA,) which is an arabicized word from the Pers. كراجه, in Turkish قورصق [also written قورصق, i. e. the gizzard, or the crop, of a bird]. (TK voce مشفلة [which is said in the K to signify thus, and also the stomach of a ruminant animal: one of the two words thus expl. may be a mistranscription for the other].)*

فشو

1. **فشو**, (aor. **يفشو**, S,) inf. n. **فشو** (S, MA, Msb, K) and **فشي** (K) and **فشو**, (Msb, K,) *It (a thing,*

Msb, or a secret, **MA**, or information, news, or tidings, **S**, **K**, and a man's beneficence, or bounty, **K**) *became revealed, disclosed, or divulged, (S, MA, Msb, K,) and spread. (S,* Msb, K.) — [It (a saying or the like) became common; or obtained extensively.] — فَشَتِ الْمَائِيَةَ The cattle pastured [at large], where they pleased. (Msb.) — فَشَتِ عَلَيْهِ, (TA in art. ضيع,) or فَشَتِ ضَيْعَتَهُ, (TA in the present art.,) or فَشَتِ عَلَيْهِ, (TA in the present art.,) or فَشَتِ عَلَيْهِ, (Ham p. 33,) said to mean *His property was, or became, large, or abundant, [or wide-spread,] so that he was unable to collect it together: and [hence] his means of attaining his object, or his affairs, became disordered so that he knew not with which of them to begin: (TA in art. ضيع and in the present art. :) or he took to doing an affair that did not concern him. (TA in art. ضيع, and Ham p. 33.) — And فَشَتِ أُمُورَ النَّاسِ The affairs of the people became discomposed, or disordered; syn. اِفْتَرَقَتْ. (Msb.)**

4. **فشاها** *He revealed, disclosed, or divulged, it, (S, MA, Msb, K,) and spread it; (S,* Msb, K;) namely, a thing, (Msb,) or a secret, (MA,) or information, news, or tidings, (S, K,) and a man's beneficence, or bounty. (K.) — افشى الله ضيعة, occurring in a trad., means *God made, or may God make, his means of subsistence to be abundant. (TA in art. ضيع.) — And افشى, said of a man, He had numerous cattle, (T, K, TA,) such as sheep or goats, and camels, &c., pasturing at large, (K, TA.)**

5. **تفتى** *It (a thing) became wide. (S.) And تفتت القرحة The ulcer, or sore, became wide, (K, TA,) and blistered, and corrupt, by reason of thick purulent matter. (TA.) — تفتتواهم, and تفتى بهم, said of a disease, *It became much among them, (K, TA,) and spread: or, as in the T, became common, or general, or universal, among them: AZ mentions the verb as with hemz. (TA. [See 5 in art. فشا.]) — And تفتى الجبر في الكاغد The ink infiltrated into the paper upon which one had written, it (the paper) being thin. (TA.)**

فشان, accord. to the K, but in the book of Az [i. e. the T] **فشان**, (TA,) *A swoon (غشية) that betides a man; termed in Pers. تاسا: (K, TA:) mentioned by Lth. (TA.)*

فشا *The multiplication by propagation, and the numerosness, of cattle. (K.)*

فشاة sing. of **فواش**, (TA,) which signifies *Such as spread themselves, of cattle pasturing at large, of sheep or goats, and of camels, &c. (S, K, TA.)* Hence, (TA,) it is said in a trad., **ضموا فواشكم حتى تذهب فحمة العشاء** [*Draw ye together your cattle pasturing at large, until the darkness, or intense blackness, of, or after, nightfall pass away.*] (S, TA.) = Also *A sleep which a person takes during a portion of the night, after which he rises. (TA.)*

فص

1. **فصه**, [aor., accord. to rule, 2, and inf. n.,

accord. to Golius, **فص**,] *† He separated it from (من) another thing; (S, A, K;) as also **افصه**: (S, K:) and he pulled it out, or up, or off; or removed it; or displaced it; from another thing; (S, K;) as also **فص** the latter. (S.) = **فص**, inf. n. **فصص**: see 7. = **فص الجرح**, aor. -, inf. n. **فصص**, (S, M, O, K,) like **فز**; (S, O;) *The wound became moist, and flowed: (S, O, K:) or flowed: or flowed with somewhat, not much. (M.) And فص العرق The sweat exuded; (M, TA;) and so فص. (TA.) — فص said of the [locust, or cricket, called] جندب, (Sh, O, K,) inf. n. **فصص** (M, O) and فص, (M,) *It uttered a sound. (Sh, M, O, K.)* And, said of a child, (AA, O, K,) inf. n. **فصص**, (AA, O,) *He uttered a weak weeping, (AA, O, K, TA,) like whistling. (TA.) — And فصص signifies also The being in a state of commotion; and twisting, or winding. (M.) = And one says, مَا فَصَّ فِي يَدِي شَيْءٌ, (IAqr, M, O, K,) aor. -, inf. n. **فص**, (M,) *Nothing remained, or became permanent, (IAqr, O, K,) or accrued, (M,) [in my hand,] منه, [thereof, or therefrom]. (M.)****

2. **فصص الخاتم** [*He set a فص (q. v.) in the ring, or signet.*] (A.) = **فصص بعينه**, (A,) inf. n. **فصص**, (O, K,) *† He looked intently, or hardly: (A:) or he opened his eyes and looked intently, or hardly. (Ibn-'Abbád, O, K.)*

4. **افص إليه من حقه شيئاً** *† He produced, or gave forth, (Fr, S, K,) or gave, (M,) to him somewhat of his right, or due. (Fr, S, M, K.)*

7. **انفص** *† It became separated from (من) another thing: (S, M, K, TA:) it became parted asunder, severed, disjoined, or disunited: (TA:) and i. q. انفرج [app. as meaning it opened, so as to form an interval, an interstice, or a gap]; (L;) [and so, app., فص, aor. -, inf. n. فصص; for] فصص is syn. with انفرج. (TA.) And [hence,] **† He got out of or from (من) a thing, and severed himself therefrom. (Mtr, in De Sacy's Chrest. Arabe, 2nd ed., tome iii., p. 292.) And انفصت عن الكلام means انفرجت [i. e., app., I broke off from, or intermitted, speaking]. (L.)***

8: see 1, in two places.

10. **ما استفص منه شيئاً** *† He did not extract, get out, or elicit, from him, or it, anything. (S, K.)*

R. Q. 1. **فصص** *He told a narrative, or story, truly; (IAqr, K, TA;) as though from its فص, [q. v.,] and كنه. (TA.) — And [the inf. n.] signifies The being hasty in speech, (Ibn-'Abbád, O, K,) and quick therein. (Ibn-'Abbád, O.) = Also He fed a beast, or horse or the like, with فصص [q. v.]. (M.)*

R. Q. 2. **من حوالته تفصصوا عنه**, (K, TA,) *They dispersed themselves, and took themselves away, from him, (K, TA,) from around him; and took fright, and ran away at random. (O, TA.)*