

فَطَارُ A sword having in it cracks; (S, Z, O, K;) and (K) that will not cut: (IAqr, O, K:) or recently made. (TA.)

فَطُورُ (S, Mṣb, K) and فَطُورِي (S, K,) as though the latter were a rel. n. from the former, (S,) A breakfast; a thing [i. e. food or beverage] upon which one breaks his fast. (S, Mṣb, K.)

فَطِيرُ Dough unleavened; or not left until it has become good [or mature]; contr. of خَمِيرُ: (S, TA:) and in like manner clay, or mud. (TA.) [Hence,] عِيدُ الْفَطِيرِ [The feast of unleavened bread; also called, of the Passover;] a festival of the Jews, [commencing] on the fifteenth day of their month نِسَان, and lasting seven days. (Mṣb. [See also الْفَضْحُ.]) — Anything prepared, made, or done, hastily, or hurried, so as to prevent its becoming mature: (Lth, S, K:) fresh; recent; newly made: (S, TA:) pl. فَطَرِي: (Sgh, IAth, TA:) for أَطْعَمَهُ فَطَرِي, in the K, expl. as meaning [He fed him] with فَطِير, is a gross mistake, a mistranscription of أَطْعَمَهُ فَطَرِي, as the phrase stands in the handwriting of Sgh himself, in well-formed letters, and with the syll. signs, meaning meats [newly prepared, &c.]. (TA.) You say عِنْدِي خُبْزُ خَمِيرٍ وَخَبْزُ فَطِيرٍ [I have leavened bread, and] fresh, recent, or newly made, حَيْسَ [q. v.]. (S, TA.) You say also الْفَطِيرُ الْفَطِيرُ † Beware thou of a hastily formed, immature, opinion. (S.) And شَرُّ الرَّأْيِ الْفَطِيرُ † [The worst opinion is the hastily formed, and immature]. (TA.) — A skin not saturated with the tanning liquid: or not put therein: (TA:) a whip not tanned: not softly tanned: (TA:) or not newly tanned. (L.) — Also A calamity; syn. دَاهِيَةٌ. (O, K, TA.)

فَطُورَةٌ: see what next follows.

فَطِيرَةٌ and فَطُورَةٌ A sheep, or goat, that is slaughtered on the day of [the festival of] the فَطِير: (K, TA:) mentioned by Sgh, and in the B. (TA.)

فَطَارِي A man possessing neither good nor evil; (IAqr, O, K, TA:) such as is termed قَدَمٌ [impotent in speech or actions, heavy, or dull; &c.]: (TA:) from فَطَارُ applied to a sword, meaning that will not cut. (IAqr, O, TA.)

فَطُورِي: see فَطُور.

فَاطِرُ A camel whose نَاب [or tush] is coming forth, (S,) or cleaving the flesh and coming forth. (TA.) — فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ [in the Kṣur xlii. 9, &c.,] means The Originator [or Creator] of the heavens and of the earth. (IAb, S, TA.) See 1.

فُوطِيرُ a subst. for الْجَمَاعُ, in Syriac. (TA.)

أَفَطُورُ, and the pl. أَفَاطِيرُ: see the next paragraph.

تَعَاجِيرُ, a word similar to تَعَاشِيرُ and تَعَاطِيرُ

and تَبَاشِيرُ [q. v.], none of which four words has a sing., Pimples that come forth in the face of a boy or young man, and of a girl or young woman; as also تَعَاطِيرُ: thus correctly, with ت and ن: the author of the K, following Sgh [in the O], says that أَفَاطِيرُ is the pl. of أَفَطُورُ, and signifies a cracking, or chapping, in the nose of a young man, and in his face. (TA.) — Also, thus correctly, with ت, The first of [the herbage of the rain called] the وَسْيُ [q. v.]; and in this sense also it has no sing.: but it is said in the K that تَعَاطِيرُ is pl. of تَعَطُورَةٌ, with ن; [in the O, that it is pl. of تَعَطُورُ;] and [in both] that it signifies scattered herbage; (TA:) and Lh says, as is stated by AHn, that مِنْ عَشْبٍ تَعَاطِيرُ means small quantities of herbage in land: (O, TA:) it is also added in the K, in explanation of تَعَاطِيرُ, or it signifies the first herbage of [the rain called] the وَسْيُ: (TA:) [and it is said that] تَعَاطِيرُ تَعَاطِيرُ signifies what break forth of, or from, plants, or herbage. (TA voce تَبَاشِيرُ.)

مَفْطُرُ A man breaking his fast; eating and drinking after fasting: (S, Mṣb, K, TA:) pl. مَفَاطِيرُ, (Sb, S, Mṣb, K,) like as مَيَاسِيرُ is pl. of مَوْسِرُ, (S,) and مَفَالِيسُ of مَفْلِسُ: (Mṣb:) and فَطِيرُ signifies the same, as sing. and pl., (S, Mṣb, K,) being originally an inf. n. (S, Mṣb.)

مُنْفَطِرُ is used in the Kṣur [lxiii. 18], in the phrase أَلَسَّمَآ مُنْفَطِرٌ بِهِ [The heaven shall be with rents by reason of it], in the manner of a possessive noun, [not as an act. part. n.,] like دَجَاجَةٌ مُعْضِلٌ in the phrase دَجَاجَةٌ مُعْضِلٌ. (TA.)

نَفْطُورَةٌ and نَفْطُورُ, and the pl. نَفَاطِيرُ: see تَعَاطِيرُ, in six places.

فطس

1. فَطَسَ, (S, M, A, Mṣb, K,) aor. — (S, Mṣb, K) and فَطَسَ, (Mṣb,) inf. n. فَطُوسُ, (S, M, &c.,) He died; (S, M, &c.;) as also فَطَسَ: (TA:) or he died without disease: (M:) or without any apparent disease. (TA.) — فَطَسَ الْحَدِيدَ, (A, O, K, TA,) aor. — (K, TA,) inf. n. فَطَسَ, (TA,) He made the iron broad (A, O, K) with the great hammer called فَطِيسُ: (A:) or he beat the iron. (TA.) — And الْفَطَسُ signifies The treading vehemently, or the compressing vehemently. (M, TA: the word thus doubly rendered is الْوُطْأُ.) — And you say, فَطَسْتُهُ عَنْ كَذَا meaning I repelled him in a most evil manner from such a thing: and likewise I beat him [app. away from such a thing]. (Ibn-'Abbād, O, K.) — And فَطَسَهُ, (Ibn-'Abbād, O, K,) and فَطَسَهُ, (Ibn-'Abbād, O,) aor. — (K,) He uttered in his face [the word, or sentence, and the tidings, or information]; as also فَطَسَهُ, (Ibn-'Abbād, O, K,) inf. n. تَفَطِيسُ. (Ibn-'Abbād, O.) — فَطَسَ, aor. —, inf. n. فَطَسَ, (S, M, A, K,) He had the bone of

his nose wide and depressed; (M;) or depressed and expanded: (S, A, K:) he had his nose spreading upon his face. (A, K.) [And فَطِيسُ app. signifies the same.]

2. فَطَسَهُ He killed him. (Mṣb.) — See also 1.

فَطَسَ (with fet-ḥ, O, in a copy of the M written فَطَسَ,) The berries of the myrtle: n. un. with ة. (Lth, M, O, K.)

فَطَسَ: see فَطَسَ.

فَطَسَةُ The skin of an animal that has not been slaughtered in the manner prescribed by the law. (Ibn-'Abbād, O, K.) — [See also فَطَسَ.] — Also A certain bead used for fascinating and restraining [men]; (Lh, S, M, K;) one of the beads of the Arabs of the desert, with which women are asserted by the Arabs to fascinate and restrain men. (O.) They (i. e. women, O, K) say,

• أَخَذْتُهُ بِالْفَطَسَةِ • بِالنُّوْبَةِ وَالْعَطَسَةِ •

[I captivated and restrained him by means of the fatseh, by means of yawning and of sneezing]: (S, O, K: [in some copies of the S and K بِالنُّوْبَةِ:] they shorten the نُوْبَةَ on account of the metre, which is رَجَزٌ with the third foot of each hemistich suppressed. (O.)

فَطَسَةُ a subst. from فَطَسَ [as such signifying A state of depression and expansion of the bone of the nose; or a spreading of the nose upon the face]: (S, O, K:) or the same word, (M, L,) or فَطَسَ, (TA, [but this is the inf. n. of فَطَسَ, and seems to be here a mistranscription,]) the place of a width and depression of the bone of the nose. (M, L, TA.)

فَطِيسُ A great hammer, (S, M, A, O, K,) such as is used by a blacksmith: (A, TA:) or, (K,) accord. to IDrd, (O,) it is either Greek or Syriac, (O, K,) not genuine Arabic. (O.) — And A great فَاسٌ [i. e. hoe or adz or axe]. (M, TA.)

فَطِيسَةٌ The snout of the swine; as also فُتْطِيسَةٌ: (S, M, K:) or its nose with what is next thereto: (IDrd, O, K:) and, (K,) accord. to Th, (O,) it [app. meaning the lip] is [called] the شَفَّةُ of man, and of camels the مَشْفَرُ, and of beasts of prey the خَطْمُ and the خُرْطُومُ, and of the swine the فُتْطِيسَةُ, (O, K,) [in the latter of which it is plainly stated that فُتْطِيسَةٌ is used in relation to man and to camels and to beasts of prey, whereas Th seems evidently to mean that what is called the شَفَّةُ of man, and of camels the مَشْفَرُ, &c., is called the فُتْطِيسَةُ of the swine,]) which word فُتْطِيسَةُ he [thus] mentions, with ن, as of the measure فُتْطِيسَةٌ, the ن being augmentative. (O.)

فَاطِسُ Dying, or dead. (IAqr, M.)

فُتْطِيسَةٌ: see فُتْطِيسَةٌ, in two places: and see also art. فُتْطِيسُ, in two places.

أَفَطَسَ A man (S) having the bone of his nose wide and depressed; (M;) or depressed and ex-