

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 نَجِيل, growing in salt lands, of the [plants termed] حُمُوض [pl. of حَمِض], of which bread is made: [a coll. gen. n.:] n. un. قَتَّة: (Th, M:) Aboo-Ziyád El-Kilábee says, the قَت, like the دُعَاع, is a herb (بَقْلَة) 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 شَنِيز [q. v.], and they make bread of it, and make عَصِيدَة (O:) in the Bári' it is said to be a species of tree or plant (شَجَر) growing in the plain, or soft, lands, and on the [eminences called] آكَام, having a sort of grain like the حِمص [or chick-peas], of which are made bread and سَوِيق. (Msb.) — And accord. to IF, فَت signifies The هَبِيد, (O, Msb,) meaning the pulp of the colocynth, شَحْمُ الحَنْظَلِ, (O,) or the colocynth-plant, شَجَرُ الحَنْظَلِ. (Msb: and this is one of the meanings assigned to فَت in the K. [In the TK, شَحْمُ الحَنْظَلِ is said to be the correct explanation: but from what will be seen voce هَبِيد, I think it most probable that the right meaning is The seeds of the colocynth.]) — IF also says that it signifies The فَيْسَل [i. e. shoot, or shoots, of the palm-tree,] which is, or are, plucked forth [entire,] from the base thereof. (O.)

== تَمَرَاتٌ Dates that are scattered; (Lth, Kr, M, K:) not in a provision-bag or other receptacle; like بَت: (Kr, M:) or dates that are separate, each one from others; not sticking together; (T, O;) and so قُض and بَذ and قُذ. (T.)

مَفْتَةٌ Multitude: (T, O, K:) so in the saying, وَجَدَ لَبْنِي فُلَانٍ مَفْتَةً [Multitude was found to be attributable to the sons of such a one] when they were numbered: (T, O:) and مَفْتَةٌ signifies the same. (K and TA in art. قَت.) — And [i. q. نَزَلَ:] one says, مَا رَأَيْنَا جَلَّةً أَكْثَرَ مَفْتَةً مِنْهَا, meaning نَزَلَ [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 كَثِيرٌ مَفْتَةٌ means كَثِيرٌ نَزَلَ [i. e. Abundant in respect of food prepared for the guest]. (So in some copies of the K: in other copies نَزَلَ. [The TA gives the latter reading; and so, therefore, does the TK, which explains it as meaning "increase," and adds that one says كَثِيرٌ مَفْتَةٌ, 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.]])

1. فَتًا الْقِدْرُ, aor. ٢, (T, S, M, O, K,) inf. n. فَتًا (T, M, K) and فَتُوْ, (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 فَتَاها signifies the same. (M.) — [Hence] one says, وَقَتَا الْقَدُورَ, وَقَتَا النَّائِرَةَ † [Such a one extinguished the discord, or rancour, or enmity, and stilled the boiling passions]. (A, TA.) — And فَتَا غَضَبَهُ, (M, K,*) aor. ٢, (M, K,) inf. n. فَتًا, (M,) † He stilled, or quieted, or abated, his anger, (M, K, TA,*) by words, or otherwise. (TA.) † إِنَّ الرِّثِيَّةَ تَفْتَأُ الْغَضَبَ † [Verily what is termed رِثِيَّة stills, or appeases, anger] is one of their provs., (S, O, TA,) expl. in art. رُثَا. (TA.) — And فَتَاتَهُ عَنِّي, (S, O,) or فَتَاتُ الرَّجُلَ, (T, TA,) † I averted, or turned back, the man from me, by words, or otherwise. (T, S, O, TA.) And فَتَا الشَّيْءَ, (M, K,) inf. n. فَتًا, (M,) † He averted the thing from him. (M, K, TA.) And فَتَاكَ عَنَّا † What withheld, or has withheld, thee from us? (Har p. 180.) — Also فَتَا, (TA,) فَتُوْ, and فَتًا, (M, K,) aor. ٢, inf. n. فَتًا, (TA,) He allayed the cold of the thing by heating. (M, K, TA.) And فَتَاتَ الشَّمْسُ الْمَاءَ The sun abated, or allayed, the cold of the water (M.) And فَتَا, inf. n. فَتًا, He heated it; namely, water, (AZ, T, O,) &c. (T.) And accord. to MF, the phrase فَتَا اللَّبْنِ 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.) = فَتَا اللَّبْنِ, aor. ٢, The milk was boiled so that it frothed up and became curdled, or clotted, or dissundered: (AHát, M, O, K:) when this is the case, the milk is termed فَائِي. (AHát, O.) = فَتَتِ الْقِدْرُ The cooking-pot ceased to boil. (O.) — And فَتِي [or فَتِي] + غَضَبُهُ † His anger was, or became, abated; (TA;) [and] so فَتَا غَضَبَهُ †. (Har p. 232.) — And مَا فَتَاكَ تَفْتَأُ تَفْعَلُ + Thou dost not cease doing [such a thing]; like مَا تَفْتَأُ. (A, TA.) = فَتَا بِسَلْجِهِ: see فَطَا.

4. فَتَا + It (the heat) became allayed, or assuaged; and remitted, or abated. (S, O.) — And أَطْبَقَتِ السَّمَاءُ ثُمَّ أَفْتَاتَتْ † [The sky became overcast, and then cleared]. (A, TA.) — فَتَا بِالْمَكَانِ † He remained, stayed, dwelt, or abode, in the place. (O, K,*) — فَتَا حَتَّى أَقْأَ + 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-Khansá,

• أَلَا مَنْ يَعِينُ لَا تَجِفُّ دُمُوعُهُ
• إِذَا قُلْتَ أَتَيْتَ تَسْتَهْلُ فَتَحِفُّ

† [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 أَفْتَاتَتْ. (M.) = أَفْتَتُوا لَهُ 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.

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

فج

1. فَجَّ i. q. نَقَصَ [accord. to the TK in a trans. sense, for it is there said that فَجَّ الشَّيْءَ, aor. ٢, inf. n. فَجَّ, 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 أَفْجَجَ,] بِئْرٌ لَا تُفْجَجُ means A well that will not become exhausted: and فَلَانٌ بَحْرٌ لَا يُفْجَجُ Such a one is a sea that will not become exhausted: (S, O:) and مَا لَا يُفْجَجُ 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 فَجَّ [or فَجَّ مَاءٍ مِنْ مَوْضِعٍ] means A drawing of water from a place. (KL.) — And فَجَّ الْمَاءَ الْحَارَّ He abated, or allayed, somewhat of the heat of the hot water with the cold. (O, K. [Compare فَتَا.]) = فَجَّ [as inf. n. of فَجَجَ] used in relation to a she-camel signifies [The being such as is termed فَائِي in any of the senses assigned to it below: or simply] the being pregnant: as also فَجَّ. (KL.) — And فَجَّ, (O, K, TA,) inf. n. فَجَّ, (O,) said of a man, (TA,) signifies أَثْقَلَ; (thus in the O and in copies of the K; [but accord. to the TK, أَثْقَلَ, for it is there said that the meaning is He (a man) was, or became, burdened, or heavy;]) as also فَجَّ, (O, K,) inf. n. فَجَّ. (O.)

2: see what next precedes.

4. أَفْجَجَنِي i. q. تَرَكَ: (O, K:) you say, أَفْجَجَنِي, meaning He left, or relinquished, me, (تَرَكَنِي,) and left me alone: (O:) and so عَنِّي أَفْجَجَ. (Thus in the O in art. فَجَّ.) = Also, (S, O, K,) accord. to Ks, (S, O,) like أَفْتَا, (TA,) and so أَفْجَجَ, (O, K,) this last, in the pass. form, mentioned by IAg, (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.

فَائِي, applied to a she-camel, Pregnant; (As, S, O, K;) and so فَائِي: (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. فَوَائِي. (S, O.) And, so applied, i. q. حَائِلٌ