

he became hoarse. (S, TA.) — فَحْمَرٌ, aor. ٢, said of a man, *He was unable to answer*, (K, TA,) when one had spoken to him. (TA.) — And فَحَمَتِ الْقَلْبُ, aor. ٢, inf. n. فُحُومٌ; [The well, or old well,] ceased to have a flow of water. (K, TA.)

2. فَحْمَةٌ, (S, A, Mṣb, K,) inf. n. تَفْحِيمٌ, (S, A, K,) *He blackened it*, (S, A, Mṣb, K,) namely, another's face, (S, A, Mṣb,) with فَحْمٌ [i. e. charcoal]. (Mṣb.) = See also the next paragraph.

4. الفحمر *He* (a man) *entred upon the time called فَحْمَةُ الْعِشَاءِ* [q. v.]: like أَعْتَمَر. (TA.) — And one says, أَفْحِمُوا, (S,) or أَفْحِمُوا عَنَّا, (K,) meaning *Abstain ye from journeying in the فَحْمَةُ* (i. e. the most intense blackness, S) of the night; (S, K;) as also فَحْمُوا, (S, K,) inf. n. تَفْحِيمٌ. (S.) = فاحمه is said of weeping [as meaning *It stopped his voice, or his breath*]: (TA:) see 1. And *He silenced him*, (S, Mṣb, TA,) namely, his adversary (Mṣb) in a dispute or the like, (S, Mṣb, TA,) by an argument or evidence, (Mṣb,) or in some other case. (S, TA.) And, said of anxiety, or disquietude of mind, *It prevented him, or withheld him, from uttering poetry, or verse*. (K.) — And *He found him to be مُفَحْمَرٌ*, (S, K,) not uttering poetry, or verse. (S.) One says هَاجَاهُ فَأَفْحَمَهُ, meaning [*He contended with him in satirizing*] and *he found him to be مُفَحْمَرٌ*, accord. to the K: (TA:) and هَاجَيْنَاكُمْ فَأَفْحَمْنَاكُمْ (S [in which it is implied that the meaning is *We contended with you in satirizing and found you not to be مُفَحْمَرُونَ*]): or, accord. to IB, this means, and *we caused you not to hold the tongue from answering, or replying*; because الفحامة is between two persons: but you [may] say هَجَوْتُهُ فَأَفْحَمْتُهُ meaning [*I satirized him*] and *I found him to be مُفَحْمَرٌ*. (TA.)

8. [الافحام] is expl. in some copies of the K as signifying الإغتياب; in some, الإعتناق; and app. in the copy used by Golius, الإعتياف: the first, which is that followed in the TK, is evidently, I think, the right; meaning *The drinking an evening draught; such as is termed غُبُوقٌ*. See also the next paragraph, second and last sentences.]

فَحْمَرٌ and فَحْمَرٌ, (S, Mṣb, K,) the latter sometimes occurring, (S, Mṣb,) like نَهْرٌ and نَهْرٌ, (S,) [Charcoal; this is what is meant by its being said to signify] extinct coal; (M, K;) a thing well known; (S, Mṣb;) as also فَحِيمٌ; (S, K;) or, accord. to ISd, this may be a pl. of فَحْمَرٌ, [or a quasi-pl. n.,] like as عَيْدٌ is of عَيْدٌ, and مَعِيزٌ of مَعِيزٌ, &c.: (TA:) the n. un. [meaning a piece of charcoal] is فَحْمَةٌ, (S, K, TA,) but not فَحْمَةٌ. (TA.) = And فَحْمَرٌ signifies also *The draught that is drunk in [any one of] the times denoted by the word فَحْمَةٌ* [q. v.]: (K, TA:) like the غُبُوقٌ and صُبُوحٌ and جَابِرِيَّةٌ and قَيْلٌ: but it is disapproved by Az. (TA.) — [Accord. to the TK,

it is an inf. n. of which the verb is فَحْمَرٌ, aor. ٢, signifying *He* (a man) *drank in the فَحْمَةُ of the عِشَاءِ*: but of this I find not any confirmation.]

فَحْمَرٌ: see the next preceding paragraph.

فَحْمَرٌ: see فَاخْمَرٌ.

فَحْمَةٌ n. un. of فَحْمَرٌ, q. v. [Hence] one says of a black woman with a red خِمَارٌ [or muffler], كَانَتْهَا فَحْمَةٌ فِي رَأْسِهَا نَارٌ [As though she were a piece of charcoal with fire upon its head]. (TA.) — [And hence,] فَحْمَةُ اللَّيْلِ The first part of the night: (K:) or the blackness of the night: (Mṣb:) or the most intense blackness of the night: (K:) or the blackness of the first part of the night: (TA:) or the most intensely black part of the night: (S, TA:) or the part from the setting of the sun to [the time of] the sleeping of mankind: (K:) so called because of its heat [as well as its darkness]; for the first part of the night is hotter than its last part: (TA:) it is peculiarly in the صَيْفٌ [meaning summer]; (K, TA;) not in the winter: (TA:) and فَحْمَةُ الْعِشَاءِ signifies the darkness of the عِشَاءِ [i. e. of the nightfall]: (S:) or the intenseness of the blackness of the night, and its darkness; which is in its first part: or the time next after the عِشَاءِ: (TA:) the pl. is فَحَامَرٌ and فُحُومٌ: (K, TA:) or the latter of these may mean darkness; as though it were an inf. n. of فَحْمَرٌ. (TA.) فَحْمَةُ السَّحَرِ means *The time of the سَحَرٌ* [or last part of the night]. (K.) And فَحْمَةُ بَنِ جُمَيْرٍ is [a proper name of] *The middle of the night*. (K.)

فُحُومٌ One who will not utter a reply, or an answer. (TA.)

فَحْمَرٌ: see فَحْمَرٌ: — and see also فَاخْمَرٌ.

فَحَامَرٌ A seller of فَحْمَرٌ [i. e. charcoal]. (TA.)

فَاخْمَرٌ Black; (S, K, TA;) applied to hair, (S,) and to anything; (TA;) as also فَحِيمٌ; (K, TA;) applied to hair and to anything. (TA.) And Black that is beautiful or comely. (TA.) — And one says أَسْوَدَ فَاخْمَرٌ meaning *Black in an intense degree*. (TA.) = Also A ram uttering a cry, or cries; and so فَحْمَرٌ. (K. [But see 1.]) — And One who does not speak at all. (TA.) — And, applied to water, † Still; not flowing or running. (K, TA.)

مُفَحْمَرٌ [pass. part. n. of 4, q. v.]: i. q. عَيْيٌ [app. as meaning *Unable to express what he would say*]; (K, TA;) because his face becomes black from anger, like فَحْمَرٌ [i. e. charcoal]. (TA.) One unable to utter verse, or poetry. (S, K.) And A poet who will not [or cannot] answer, or reply to, him who contends with him in satirizing. (TA.)

مُفَحْمَرٌ An answer, or a reply, [i. e.], that silences. (TA.)

فحو

1. يَفْحُو بِكَلَامِهِ إِلَى كَذَا, (Mṣb, TA,) aor. يَفْحُو, [like يَغْلُو], the verb being of the class of عَلَى,

(so in the Mṣb accord. to the TA,) or يَفْحِي [like يَنْفَع], the verb being of the class of نَفَعَ, (so accord. to my copy of the Mṣb,) or, as in copies of the T, يَفْحِي, without tesheed, the verb being of the class of رَمَى, (TA, [but this is app. a mis-transcription for يَفْحِي, as the last radical letter is و,]) inf. n. فُحُو; (Mṣb, TA;) or فُحِي بِكَلَامِهِ, thus accord. to the K, agreeably with what is said by J; (TA;) [but one of my copies of the S has فُحِي إِلَى كَذَا وَكَذَا; the other copy having فُحِي;] *He meant, or intended, by his saying, or speech, such a thing*. (Mṣb, K, TA. [In the S, the meaning is only indicated by the context.]) = يَنْكِي حَتَّى فَحِي, like رَضِيَ, *He* (a child) *wept until he sobbed*. (TA.)

2. تَفْحِيَةُ, inf. n. فُحِي الْقِدْرَ, *He made the cooking-pot to have a large quantity of أَبَايِرٍ* [or seeds used in cooking, for seasoning the food: from فُحَا, q. v.]: (S, K, TA:) or, accord. to Abou-Alee El-Kálee, *he put, or threw, into the cooking-pot, أَبَايِرٍ*, i. e. تَوَابِلَ. (TA.) It is said, by Z, [but with hardly any reason that I can see,] to be formed by transposition from the letters فوح thus combined. (TA.) = See also 1, in two places.

3. مُفَاخَاةٌ, inf. n. فَاخَيْتُهُ, *I talked, discoursed, or held a colloquy, with him, and understood what he intended, or meant*. (A, TA.)

فَحَا and فَحِي, (S, K,) the former of which is the more common, (S,) *The seeds that are used in cooking, for seasoning the food*; (S, K;) as also فُحُو: or the dry thereof: (K:) pl. أَفْحَا; (S, K;) which is said by IATH to signify the [seeds called] تَوَابِلَ of the cooking-pot, such as pepper and cummin-seed and the like thereof. (TA.) And it is said to signify particularly *The onion, or onions collectively*. (TA.) Thus in a trad. of Mo'áwiyeh, in which he is related to have said كُلُوا مِنْ فَحَا أَرْضِنَا, *Eat ye of the seasoning of our land* (meaning of the onions,) *for rarely have people eaten of the seasoning of a land and the water thereof has harmed them*. (TA: and the like is said in the S, but not so fully.)

فُحُو i. q. شَهْدَةٌ [A portion of honey; or a honey-comb; or a portion of a honey-comb]. (K, TA. [It is added in the latter that it is as though it were formed by transposition from فُوحَةٌ; which I do not find in this sense in any lexicon.])

فَحْمَةٌ, like جَرِيَّةٌ; (so in some copies of the K, and accord. to the TA, in which it is said to be “with fet-h;”) or فَحْمَةٌ, like جَرِيَّةٌ; (so in other copies of the K; [but I think that both are evidently wrong, because deviating from a common rule of the K, and for more than one other obvious reason; and that the right reading is فَحْمَةٌ, like جَرِيَّةٌ (accord. to those who hold this to be of the