

فَارِسِيّ [Persian: a Persian]: see فَارِس. Hence, الثَّمَرُ الْفَارِسِيّ A certain sort of dates, (Mgh, Mshb.) of good quality. (Mshb.)

أَفْرُس: see مَفْرُوس. — It is also a noun of excess, or a comparative and superlative epithet, from فَرَاة, used by Zj, in the phrase أَفْرُسُ النَّاسِ meaning, *The best*, (M,) or *best and most true*, (TA,) in فَرَاة, [i. e., insight, or intuitive perception, &c.,] of mankind. (M, TA.) One says also, أَنَا أَفْرُسُ مِنْكَ I am more endowed with mental perception, [or insight, or intuitive perception,] and more knowing, than thou. (TA.)

مَفْرُوس Having the back broken: (M, TA:) and so مَفْرُوز. (TA.) — And *Humpbacked*; as also فَرِيس, (M, TA,) and أَفْرُس (Fr in TA voce أَعْجُر) [and أَفْرُس and أَفْرُز].

الْمُقْتَرِس: see الْفَارِس.

مُفْرَنَة A woman who manages well the affairs of her house, or tent. (Lth, TA.)

فرسخ

فَرْسَخ, mentioned, but not explained, by J [in the §], (K,) [A parasang, or league;] three *Háshimee miles* (أَمْيَالٌ هَاشِمِيَّةٌ [see مَيْل]): or twelve thousand cubits: or ten thousand cubits: (K:) three miles of the *Háshimee measure*, i. e., accord. to the Bári' and the T [&c.], twenty-five bow-shots; twenty-five times the measure termed غُلُوة [q. v.]: (Mshb:) or three miles, i. e. thirty bow-shots reckoning the bow-shot as four hundred cubits, or sixty bow-shots reckoning the bow-shot as two hundred cubits: (Mshb voce مَيْل:) the ancient Greeks said that it is three miles, reckoning these [together] as about sixty bow-shots [of the shorter measure mentioned above]: (Mshb in the present art.): or, accord. to some, six miles: (L: [but this is app. a mistake occasioned by finding it expl. as consisting of sixty bow-shots and supposing these to be bow-shots of four hundred cubits each:]) it is [said to be] from the same word as signifying "rest," or "ease;" (K, TA;) because, when a man walks the distance thus called, he sits down, and rests: or, accord. to the Mshb, from فَرْسَخَةٌ signifying "width;" the word having this meaning, however, is فَرْسَخَةٌ, with ش: (TA:) [the truth is, that] it is a Pers. word [فَرْسَنَك], arabicized: (S, A:) the pl. is فَرَايِخ. (S, A, Mshb.) The other meanings of this word, not mentioned by J, may have been regarded by him as not of established authority. (TA.) — It signifies also *An opening, or intervening space, between two things*. (K.) — And *A thing in which is no opening, or intervening space*: as though having two contr. significations. (K.) — Also *A thing that is lasting and abundant, that does not cease, or come to an end*. (Ish, K.) — And *A long time* (K, TA) of the night or of the day: thus in the saying, اِنْتَظَرْتُكَ فَرَسَخًا [I looked, or waited, for thee, or I have looked, &c., a long time &c.]. (TA.) — And A

سَاعَة [meaning hour or time] (K, TA) of the day: or a time of the night and of the day: pl. as above. (TA.) — And *The time*, (K, TA,) or interval, (TA,) between stillness and motion. (K, TA.) — And *Stillness, or quiet*: (K, TA:) a meaning mentioned by more than one of the authorities respecting strange words. (TA.) — And *Rest, or ease*. (K.)

فرسق

فَرِسْق: see the art. here following.

فرسك

فَرِسْك (S, O, K) [and فَرِسْق (K in art. فرسق)] The peach: or the sort thereof called the nectarine: from the Greek περσική or περσικόν; the malum Persicum, which is generally applied to the former fruit; or amygdalus Persica of Linn., (so in Forskål's Flora Aegypt. Arab. p. cxiii.,) which is applied to both of the fruits above mentioned: i. e.] the [fruit called] خَوْخ; (K, TA;) of the dial. of El-Yemen: (TA:) or a sort thereof, (K,) i. q. فَرِسْق, which is like the خَوْخ in size, (Lth, O,) أَجْرَدٌ [which here means without down, and for which Golius and Freytag appear to have read أَجْوَدٌ], smooth, red [accord. to the CK "or red"], (Lth, O, K, TA,) and yellow, the flavour of which is like that of the خَوْخ: (Lth, O, TA:) or [a cling-stone peach or nectarine; i. e.] a sort of خَوْخ that does not cleave asunder from its stone: (S, O:) or [a free-stone peach or nectarine; i. e.] such as cleaves asunder from its stone. (K.)

فرسن

الْفَرَسَن, of the camel, is What corresponds to the حَافِر [or hoof] of the horse or a similar beast: (S, K:) or the part which is below the رَنَغ [or pastern] and in which are the bones called سَلَامَى [q. v.]: and sometimes it is † of the sheep or goat: it is of the fem. gender: and the pl. is فَرَايِن: (TA:) accord. to Ibn-Es-Sarráj, the ن is augmentative, because it is from فَرَسْتُ, (S, TA,) and [therefore] it has been mentioned before [in art. فرس, in which see more]. (S.)

الْفَرَسَان: see what next follows.

الْفَرَايِن The lion; (K, TA;) as also الْفَرَايِن: and so الْفَرَايِن [and الْفَرَايِن]. (TA.) See also the last paragraph below.

الْفَرَايِين (K, TA,) with damm, (TA,) The كُرَاتُ جَبَلِيّ [lit. mountain-leek]: (K, TA:) so it is said to be: it is a four-sided أَصْل [app. meaning stem], from which rise many white, four-sided, branches, whereon sometimes grow rough leaves like the thumb; and it has a blossom inclining to blueness and yellowness: (TA:) it has the property of clearing the complexion, dissolves thick humours, is diuretic, opens obstructions, and is beneficial as a remedy for the bite of the

dog, (K, TA,) i. e. of the mad dog: (TA:) [it is now applied in Cairo to euphrasia: (Forskål, Descr. Anim. &c., p. 145:) and marrubium plicatum. (Idem, Flora Aegypt. Arab., pp. lxxviii. and 213.)]

مُفْرَسَنُ الْوَجْهِ, with fet-h to the س, Having much flesh in the face. (K.) Perhaps the lion is hence called فَرَايِن. (TA.)

فرش

1. فَرَشَهُ, (S, A, O, K,) aor. ʔ, (S, O,) inf. n. فَرَشَ (O, K) and فَرَّاشَ, (S, O, K,) He spread it; expanded it. (S, A, O, K.) You say, فَرَشْتُ لَهُ فَرَشًا أَفَرَشْتُهُ (A, TA) and فَرَشْتُ فَرَّاشًا أَفَرَشْتُهُ (A) [I spread for him a bed: or the last signifies I spread it (namely a bed) for myself]. And فَرَشْتُ فَلَانًا I spread for such a one. (Lth.) And فَرَشَ فَلَانًا بِسَاطًا, inf. n. فَرَشَ; and فَرَشَهُ بِسَاطًا; and فَرَشَهُ بِسَاطًا, inf. n. فَرَشَ; He spread for such a one a carpet (IAqr, K) in his entertainment. (IAqr.) And فَرَشَ تَقْرِيشَ, inf. n. تَقْرِيشَ; and فَرَشَ تَقْرِيشَ, inf. n. تَقْرِيشَ; He spread the garment, or piece of cloth: or the latter signifies he spread it for himself. (TA.) And فَرَشَ تَوْبًا تَحْتَهُ تَرَابًا [He spread, or spread for himself, beneath him, dust, or a garment, or piece of cloth]. (A.) And فَرَشَ الرَّمْلَ [I used to spread the sand for my bed, and make the stone my pillow]. (A, TA.) And فَرَشَ ذِرَاعِيهِ, (A, TA,) and فَرَشَ يَدَيْهِ, (TA,) He (a lion, and a wolf, and a dog, TA, or a beast of prey, A, TA) spread his fore legs upon the ground: (TA:) and the former phrase, he (a man, Mshb, TA) spread his fore arms upon the ground, (S, K, TA,) in the same manner, not raising them from the ground; the doing of which in prostrating oneself in prayer, is forbidden: (TA:) or laid his fore arms upon the ground (Mgh, Mshb) like a bed for himself. (Mshb.) فَرَشَ [as an inf. n. of which the verb is فَرَشْتُ, as is shown by an explanation of اِنْعَادَ in the § and L, and by the phrase مَفْرُوشَةُ الرَّجُلِ mentioned in the § and O and TA,] in the hind leg of a camel [and of a horse as is shown by the explanation above mentioned of اِنْعَاد] signifies The being a little expanded; which is approved: (S, O, K:) when the width [between the shanks] is immoderate, so that the hock-joints knock together, which state is termed عَقْلٌ [inf. n. of عَقَلَ], it is disapproved: or, as some say, it signifies its not being erect nor much expanded. (S, O.) And فَرَشَ اللَّهُ الْفَرَشَ, (Fr, S,) inf. n. فَرَشَ, (Fr, S, K,) means God spread abroad the young camels; syn. بَثَّ. (Fr, S, K.) — [Hence,] فَرَشَهُ أَمْرُهُ, (S,) or فَرَشَهُ أَمْرًا, (K,) † He made, or rendered, his state, or case, or affair, (S,) or a state, &c., (K,) ample, or free from straitness, to him; and laid it open to him, altogether; [as though he expanded it to him;] syn. أَوْسَعَهُ إِيَّاهُ, (S, K,) and كَثَّلَهُ, (TA.) And in like manner the saying of 'Alce,