

measure **فَعِيلَةٌ**, not **فَعْلِيَّةٌ**); i. e., that it is originally **فَحْيَوَةٌ**, the **و** being necessarily changed into **ي** and incorporated into the preceding **ي**; and also **فَحِيَّةٌ**; (K, TA;) the former on the authority of AA, and the latter on that of IAar; (TA;) *Thin soup*: (K, TA: [in some copies of the K, **حَسُو** is erroneously put for **حَسُو** or **حَسُو**, the readings in other copies:]) or *soup in general*. (K, TA.)

فَحْوَى and **فَحْوَاءٌ**, (T, S, Mṣb, K, &c.,) the latter sometimes used, (Mṣb,) but AZ is said to have disallowed the pronunciation with the lengthened alif, (TA,) and **فَحْوَاءٌ**, (K, TA,) this last mentioned by ISd and Sgh on the authority of Fr, (TA,) The meaning of a saying, or speech; its intended sense or import; syn. **مَعْنَى**; (S, Mṣb, K;) and **مَذْهَبٌ**; (K;) and **لَحْنٌ**. (S, Mṣb.) One says, **عَرَفْتُهُ**, (S, A,) or **فَهِمْتُهُ**, (Mṣb,) **فِي**, (S,) or **فَحْوَاهُ** **كَلَامِهِ** and **فَحْوَى** **كَلَامِهِ**, (A, Mṣb,) **فَحْوَاهُ** **كَلَامِهِ** i. e. [I knew it, or I understood it, in, or from, the intended sense or import of his saying, or speech; or,] in [or from] what I elicited of his meaning, or intent, in what he said. (A.) [See also **عَرُوضٌ**, near the middle of the paragraph.]

فَحْوَاءٌ: see the next preceding paragraph, in two places: — see also **فَحَا**.

فَحْوَى: see **فَحْوَى**.

فَحِيَّةٌ and **فَحِيَّةٌ**: see **فَحِيَّةٌ**, above.

أَفْحَى i. q. **أَفْحَى** [Having a hoarse, rough, harsh, or gruff, voice]. (Sgh, TA.)

فَح

1. **فَحَّ**, aor. -, inf. n. **فَحِيخٌ** (S, K) and **فَحَّ**; and so **فَحَّ**, (K, TA,) inf. n. **فَحِيخٌ**; (TA;) said of one sleeping, *He snored*; or *made a sound in breathing, audible by persons around him*; syn. **غَطَّ**; (S, L, K:) or **فَحَّ** in sleep is [the making a sound] less than what is termed **غَطِيطٌ** [inf. n. of **غَطَّ**]: and it signifies also a man's sleeping, and blowing in sleep. (L.)

8: see the preceding paragraph.

فَحٌّ A snare, trap, gin, or net, for catching game or any kind of wild animals or birds; syn. **مُضِيدَةٌ**: (S, A, L, Mṣb, K:) said to be a Pers., or foreign, word, arabicized: (TA:) [from the Pers. **فَحٌّ**:] AM says that the Arabs called it **طَرُقٌ** [q. v.; and see also **طَبَقٌ**]: (TA:) and **فَحَّةٌ** signifies the same: (L:) pl. of the former **فَحَاخٌ** (S, A, Mṣb, K) and **فَحْوُخٌ**. (S, A, K.) **وَتَبَّ فُلَانٌ مِّنْ فَحٍّ إِبْلِيسَ** [lit. Such a one leaped from the snare of Iblees] means such a one repented. (A.)

فَحَّةٌ A sleep in which the sleeper snores, or makes a sound in breathing audible by persons

around him: (S: [see 1:]) or a sleep in which the sleeper blows: (L:) or a sleep after coitus: (K:) or a sleep in which the sleeper rests on the back of his head, (IAar, L, K,) and blows by reason of satiety: (IAar, L:) or a sleep in the early part of the morning or of the forenoon, between the time of the prayer of daybreak and sunrise or after sunrise: and, when tired. (A.)

One says, **هُوَ يَنَامُ الْفَحَّةَ** [He sleeps the sleep termed **فَحَّةٌ**]. (A.) = See also **فَحَّ**.

فَحْت

1. **فَحَّتَتْ**, said of a woman, *She walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*. (Mṣb.) [See also 5.] — And, said of the bird called **فَاحْتَةٌ**, *It [cooed, or] uttered a cry or sound*. (K.) — And **فَحَّتَتْ** *He lied, or uttered a falsehood*. (A, TA.) [See **فَاحْتَةٌ**.] = **فَحَّتَتْ**, aor. -, *He cut it off* (K, TA) with a sword. (TA.) — **فَحَّتَتْ** *He smote his head with a sword*. (O, K, TA,) and *cut it off*. (TA.) — **فَحَّتَتْ** **الْإِنَاءَ**, (K, TA,) inf. n. **فَحَّتَتْ**, (TA,) *He uncovered the vessel*. (K, TA.) — And **فَحَّتَتْ** signifies also *The cook's taking out with the hand a piece of flesh-meat from the cooking-pot*: (K, TA:) **مِنَ الْقَدْرَةِ**, the reading found in copies of the K, [in the CK **الْقَدْرَةِ**,] is a mistake: it should be **مِنَ الْقَدْرِ**, as in the L [and O] &c. (TA.)

5. **فَحَّتَتْ** *He walked in the manner of the bird called فَاحْتَةٌ*: thus in the K: but in most of the lexicons **تَفَحَّتَتْ**: (TA:) i. e. *she* (a woman) *walked as walks the فَاحْتَةٌ*: (A:) [or,] accord. to Lth, [in the 'Eyn,] signifying **مَشَتْ** **مَجْنِبَةً**: (TA: in the O, **مَشَتْ** **مَجْنِبَةً**; and in the margin thereof, **مَجْنِبَةً**: [the right reading is **مَشَتْ** **مَجْنِبَةً**; thus in the JK, a lexicon founded upon the 'Eyn:] thought by him to be from the walking of the bird called فَاحْتَةٌ: (O,* TA:) he means, *she strode in her walking, and held out her arms apart from [her sides beneath] her armpits*. (TA.) — And *He wondered*, syn. **تَعَجَّبَ**, (O, K, TA,) and *said, How good, or goodly, is he, or it!* (O, TA.) And it is said of a man as signifying **عَجِبَ** [app. meaning *He showed self-admiration, &c., in his gait*: but I do not find this signification assigned to **عَجِبَ**]. (TA.) — And *He affected lying; or lied purposely*; syn. **تَكَذَّبَ**. (A, TA.)

7. **انْفَحَّتْ**, said of a roof, *It became perforated*. (O, K.)

فَحْتٌ The light of the moon; moonlight: (S, A, O, K:) or the light of the moon when it first appears: and hence [as some say] the derivation of **فَاحْتَةٌ** [as the name of a certain bird], because of its colour: (Mṣb: [see, however, what follows:]) you say, **جَلَسْنَا فِي الْفَحْتِ** [as though meaning *We sat in the moonlight*]: (A'Obeyd, S, O:) but Sh says, I have not heard **الْفَحْتِ** except in this

instance; and Aboo-Is-hāk states that some one of the lexicologists says, I know not whether it be a name of the light of the moon or of its darkness: Abu-l-'Abbās says that the meaning [in the saying above mentioned] is, *in the shade of the moon* [i. e. in the shade of a moonlight-night; and to this the colour of the فَاحْتَةٌ may be likened]. (TA.) = Also The [snare, or trap, &c., called] فَحٌّ, (K, TA,) of the sportsman: (TA:) or [a thing] nearly resembling the فَحٌّ. (O.) = And **حَوَالِ**, or perforations, of a round form, in a roof. (O, K.)

فَاحْتَةٌ A certain well-known bird; (K;) of those having neck-rings [or collars]; (S, O;) a species of pigeon, marked with a neck-ring: (TA:) accord. to Ibn-El-Jawāleekī, (IB, TA,) the name is derived from **الْفَحْتُ**, (IB, Mṣb, TA,) meaning "the light of the moon," (IB, TA,) or "the light of the moon when it first appears;" because of its colour: (Mṣb:) [hence, and from what will be found stated voce **قَمْرِي**, it seems to be a species of collared turtle-dove, of a dull white colour, marked with a black neck-ring:] or, as some say, the word is a part. n. from **فَحَّتَتْ** signifying as expl. in the first sentence of this art.: (Mṣb:) the pl. is **فَوَاحِتٌ**. (S, O, Mṣb.) **أَكْذَبُ مِنْ فَاحْتَةٍ** [More lying than a فَاحْتَةٍ] is a prov.; because the cry of the فَاحْتَةٍ resembles **أَوَانُ الرُّطْبِ** [This is the season of the fresh ripe dates]; and this it utters when the spadix of the palm-tree has not yet come forth. (Meyd. [See also Freytag's Arab. Prov. ii. 383.]

فَحَذ

1. **فَحَذَهُ**, (S, O, L, K,) aor. -, (TA, and so accord. to some copies of the K, in which the verb is said to be like **مَنَعَهُ**) or -, (so in other copies of the K,) inf. n. **فَحَذٌ**, (L,) *He hit, or hurt, his (another's) thigh*: (S, L, K:) or *he broke his thigh*: like as one says **رَأَسَهُ** and **رَجَلَهُ**. (O.) And **فَحَذَ** *He was hit, or hurt, in his thigh*: (M, L, K:) or *his thigh was broken*. (A.)

2: see 5, in two places. — **فَحَذَ عَشِيرَتَهُ** + **He called his عشيرة** [or kinsfolk] **فَحَذَ** by **فَحَذَ** [i. e. one small body of families after another], (S, Mgh,* O, L, K,*) inf. n. **تَفَحِيذٌ**: (TA:) from a trad. (S, O, L.) — And **فَحَذَهُمُ**, inf. n. as above; (K;) or **فَحَذَ بَيْنَهُمُ**; (L;) + *He dispersed them, and abstained from aiding them*; syn. **فَرَقَهُمُ** **وَحَذَلَهُمُ**: (L, K: [but see what follows:]) and (L) **فَحَذَهُمُ** (O, L, Mṣb) **عَنْ فُلَانٍ** (O, L,) inf. n. as above, (O, L, Mṣb,) signifies **حَذَلَهُمُ**, (L, Mṣb, [in both written without any of the syll. signs,]) or **حَذَلَهُمُ عَنْهُ** [which is evidently the right reading (i. e. he induced them to abstain from aiding such a one), and I believe it to be the right reading also in the explanation given immediately before from the L and K]: (O:) and **فَحَذَ بَيْنَهُمُ** *he dispersed them*. (O, Mṣb.)

3: see the next paragraph, in two places.