

a calamity: (S, O, K:) and **بَعَلْتِي فَلْتِي**: (O, K:) or this means a very wonderful thing. (TA.)

فَلْتِي: see **فَلْتِي**, first sentence, in two places. — Also *The daybreak, or dawn*; (S, O, K:) as also **فَلْتِي**, mentioned by Z and others; (TA;) and thus the former has been expl. as signifying in the *Kur* cxiii. 1: (S, O, TA:) or *what has broken* (انفلق) of the *عمود* of the dawn; (Fr. K, TA;) i. e. [of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; or] the extending light that is like the [long tent called] *عمود*: (TA:) or [simply] the light of daybreak or dawn: (Mṣb, K:*) or the appearing of the daybreak or dawn: (Zj, TA:) and **فَلْتِي الصُّبْحِ** signifies the light, and shining, or bright shining, of the daybreak or dawn: (TA:) one says, **فَرَّقَ الصُّبْحِ هُوَ أَتَيْنَ مِنْ فَلْتِي الصُّبْحِ** and **فَرَّقَ الصُّبْحِ** [It is more distinct than what has broken of the bright gleam of dawn]. (O, TA.) — And [hence,] *The plain appearing of the truth after its having been dubious*. (TA.) = Also *A low, or depressed, place of the earth, between two hills, or elevated grounds*; (Aṣ, S, O, K:) as also **فَلْتِي**, (S, O, K,) and **فَلْتِي**, (K,) which last is said by Abou-Kheyr, or some other, of the Arabs of the desert, to be in the midst of mountains, giving growth to trees, a place where people alight and where camels, or other cattle, remain during the cold night, saying that the **فَلْتِي** is of hard, or hard and level, ground; (TA;) and the pl. of **فَلْتِي** is **فَلْتَان** (S, K, TA) and **أَفْلَاتِي** also: (TA:) or **فَلْتِي**, (K,) or **فَلْتِي**, (TA,) signifies a wide tract of land or ground, between two extended tracts of sand; (K, TA;) and the pl. of the latter word is **فَلْتَان**, like as **حَجْرَان** is pl. of **حَاجِر**. (TA.)

= And **الْفَلْتِي** signifies *Hell*; syn. **جَهَنَّمَ**: (K:) or a certain well (**جَب**) therein. (Es-Suddee, O, K.) = And *The whole creation; all the beings, or things, that are created*. (Zj, S, O, K.) This, accord. to some, is the meaning in the *Kur* cxiii. 1. (S, O.) = And *What remains, of milk, in the bottom of the bowl; whence one says, (in reviling a person, attributing to him meanness, TA,) يَا أَبْنِ شَارِبِ الْفَلْتِي [O son of the drinker of what remains &c.]. (K, TA.) — And *The milk that is in a dissundered, or curdled, state, by reason of sourness; as also مَفْلَقِي. (K.) = And *The مقطرة of the keeper of a prison*; (S, O, K:*) i. e. [a kind of stocks;] a piece of wood in which are holes of the size of the shank, wherein men are confined, (K, TA,) i. e. thieves and waylayers, (TA,) in a row: (K, TA:) whence the saying of Z, **بَاتَ فُلَانٌ فِي الشَّقِي وَالْفَلْتِي مِنَ الشَّقِي إِلَى الْفَلْتِي** i. e. [Such a one passed the night] in fear and the مقطرة [from the time of the redness of the region of sunset after the setting of the sun until the dawn]. (TA.) See also **فَلْتِي**.**

جَاءَ بِعَلْتِي فَلْتِي: and **بَعَلْتِي فَلْتِي**: see **فَلْتِي**, last sentence.

الْفَلْتِي A certain brand, beneath the ear of a camel, (O, K,) in the form of a ring in the middle

of which is a perpendicular line dividing it [from top to bottom, and, in some copies of the K, extending downwards so that about half of its length is below the ring]. (O, K:*) [In some copies of the latter it is figured, but somewhat differently in different copies.] — See also **فَلْتِي**.

فَلْتِي A piece [properly that has been split off] (Mgh, Mṣb, KL) of a thing; as also **فَلْتِي**: (KL:) or a fragment, or piece broken off, (S, O, K, TA) of bread, or of a [bowl such as is termed] **جَفْنَةٌ**, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying **أَعْطِنِي فَلْتَةَ الْجَفْنَةِ** [Give thou to me the half of the bowl, perhaps meaning, of its contents], (S, O, TA,) or, as some say, one of the divided halves thereof: (TA:) the pl. of **فَلْتِي** is **فَلْتِي**: (Mgh, TA:*) and [**فَلَاتِي** is app. a pl., like **أَفْلَاتِي**, (and perhaps **فُلُونِي**, mentioned voce **فَلَاتِي**), and **فَلَاتِي** a quasi-pl. n., of **فَلْتِي**, all agreeably with analogy; whence] one says, **صَارَ فُلَاتِي الْبَيْضِ**, and **فَلَاتِي**, meaning **أَفْلَاتِي**, (S, O, K,) i. e. [The eggs became fragments; or it means, became cleft in pieces; or] became much cleft, or cleft in many places. (K, TA. [See also **فَلَاتِي** and **فَلَاتِي** below.]) = See also **فَلْتِي**, last quarter.

فَلْتِي [signifies, in the present day, *A thick staff, to the ends of which are attached the two ends of a rope, by means whereof a man's legs are secured, between the rope and the staff, when he is bastinaded; and it is also called فَلْتِي*: this may perhaps be meant by its being said in the TA, on the authority of Lh, that **الْفَلْتِي** signifies *الخَشْبَةُ*; as also **الْفَلْتِي**].

فَلْتِي, or **فَلْتِي**: see **فَلْتِي**, last quarter.

فَلْتِي الضَّرَّةِ A ewe, or she-goat, (شَاةٌ) wide, or ample, in the udder. (Ibn-'Abbád, O, K.)

فَلْتَان A sheer, or an unmixed, lie. (IAṣr, O, K.) [It is also a pl.: see **فَلْتِي**, in two places.]

فَلَاتِي: see **فَلْتِي**, in two places. — Also, (O, K,) and **فُلُونِي**, (thus in the O,) or **فُلُونِي**, like **صُبُور**, (thus in the K, [but this I think questionable,]) *Milk becoming, or become, like cheese*: (O, K:) [or **فَلَاتِي** may be here a quasi-pl. n. of **فَلْتِي** (q. v. voce **فَلْتِي**), so that the meaning may be, that has become cleft portions of curd; and **فُلُونِي** may also mean thus as a pl. of **فَلْتِي**. See also the next paragraph.]

فَلَاتِي: see **فَلْتِي**, in two places. — Also *The state of milk's becoming thick and sour, so that it curdles, or becomes dissundered*: (IAṣr, K, TA:) [or it may be here a pl. of **فَلْتِي** (q. v. voce **فَلْتِي**), for in a verse cited by IAṣr the milk in this case is termed **فُلَاتِي**, so that it may mean the separate portions of curd of milk that has become thick and sour; though it is said in the TA that its pl. is **فُلُونِي**, for this I think very questionable. See also the next preceding paragraph.]

فُلُونِي: see **فَلَاتِي**.

فَلْتِي: see **فَلْتِي**, former half. — Also *The depressed place in the جَرَان* [or under part of the neck] of the camel, where is the passage of the windpipe: (S, O, K:) or, accord. to Lth, the part that is [as though it were] cleft, of the interior of the neck of the camel: (O, TA:) or, as some say, the part between the [two sinews called the] **عَبَاوَانِ**, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA.) — And **الْفَلْتِي** also signifies [The cephalic vein;] a certain vein in the upper arm, (O, K,) that runs to the [cartilage called] **نُعْضُ** of the shoulder-blade: it is the vein of the **وَاهِنَةٌ**; and is [also] called **الْجَائِفُ** [q. v., and see also **الْوَرِيدُ**]. (O.) And *A certain vein that swells up in the neck*. (K.) = See, again, **فَلْتِي**, in two places.

فَلَاتِي A piece of baked brick: (Lh, K:) pl. **فَلَاتِي**. (So in copies of the K. [Probably a mistranscription for **فَلَاتِي**, which, if correct, is properly a coll. gen. n.])

فَلْتِي: see **فَلْتِي**, in three places. = Also *A quantity collected together*, (**فَلْتِي**, K, TA, in the O without any point to the first letter,) or *a small quantity*, (**فَلْتِي**, thus in some copies of the K,) of hair: (O, K, TA:) mentioned by Ibn-'Abbád. (O, TA.) = And *A sort of broth*; thus termed by the people of El-Medeeneh; occurring in a trad. as related by Ibráheem El-Ḥarbee; (O;) or *a pottage* (**قِدْرٌ**) that is cooked, and into which fragments (**فَلْتِي**, i. e. **كِسْرٌ**) of bread are crumbled: (TA:) but accord. to AA, it is called **فَلْتِي** only. (O, TA.)

فُلُونِي } see **فَلَاتِي**.
فَلْتِي }

فَلَاتِي Splitting, cleaving, or dividing lengthwise. (TA.) **فَلَاتِي الْحَبِّ وَالنَّوَى** (O, K:*) in the *Kur* [vi. 95], (O,) means *The Cleaver of the dry grain so as to produce therefrom green leaves [and of the date-stone]*: or, as some say, *the Creator thereof*. (O, K:*) And hence the saying of 'Aisheh, **إِنَّ الْبُكَاءَ فَلَاتِي كَبِدِي** [Verily weeping is cleaving my liver]. (TA.) — Hence, also, in the *Kur* [vi. 96], **فَلَاتِي الْإِصْبَاحِ** *He who causeth the dawn to break*: in which instance, also, **فَلَاتِي** has reference to the meaning of *Creator*: (O, TA:) so says Zj. (TA.) — **فَلَاتِي نَخْلَةٍ** means *A palm-tree splitting, or cleaving from [around, i. e. so as to disclose,] the spathe*: (O, K:*) pl. **فَلَاتِي**. (TA.) — **الْفَوَالِقِي** as pl. of **الْفَالِقِي** signifies *The veins that divide [so as to form ramifying veins (thus I render **الْعُرُوقِ الْمَتَفَلِقَةِ**)] in the human being*. (Ibn-'Abbád, O, TA.) — See also **فَلْتِي**, first sentence. — And see **فَلْتِي**, former half, in three places. — **الْوَرَكِي** **بِالْقَلْبِ**, or, as in the T, **بِالْيَدِ الْوَرَكِي**, [thus in the TA, but I think that **الْوَرَكِي** and **الْوَرَكِي** are evidently mistran-