

mentioned, itself. (O, K.) — See also فُقُو: latter sentence.

فُقَاةُ }
فُقَايَاُ } see فُقُو.

فُقَاٌ Having a protuberant breast, or chest. (IAar, TA in art. فُأ.) [But see 4, and see also فُقَا.]

فُقَاةٌ Valleys, or water-courses, or torrent-beds, (أودية) that cleave the earth. (O, K.)

فَقَح

1. فَقَح: see 2. — Said of a plant, *It became tall, or full-grown, and blossomed.* (K.) — فَقَحَ He, or it, hit, or struck, such a one in his فُلَانًا [q. v.]. (K.) — And فَقَحَ الشَّيْءَ (K.) aor. -, inf. n. فَقَحٌ, (TA,) i. q. سَفَهُ [i. e. *He took the thing into his mouth, not moistened,*] like as one does medicine: (K, TA:) of the dial. of El-Yemen. (TA.)

2. فَقَحَ (S, K,) inf. n. تَفْقِيحٌ (S,) *He (a whelp) opened his eyes for the first time;* (S, K;) as also فَقَحَ, aor. -, (K,) inf. n. فَقَحٌ. (TA.) It is said in a trad., فَقَحْنَا وَصَأْنَا (S, TA) † *We have opened our eyes for the first time, and ye have kept your eyes closed;* (TA;) meaning *the truth has become manifest to us, and ye have been blind to it;* (AO, A, TA;) or *we have seen our right course, and ye have not seen [yours].* (IB, TA.) And فَقَحَ الشَّجَرُ *The trees burst their buds, and made the extremities of their leaves to appear.* (L.)

5. تَفَقَّحَ *It opened;* syn. تَفَقَّحَ: (K:) it is said in this sense of a rose, (S, A, TA,) and of any flower, or blossom: (TA:) some say that it signifies absolutely: others, peculiarly *الكلام في الكلام* تَفَقَّحَ (Az, as quoted in the L. [See *الكلام في الكلام* (a well-known phrase) in art. فتح: but *الكلام في الكلام* in the present case appears, from what precedes, to be evidently a mistranscription for *في الكلام* i. e., in relation to calyxes.]])

6. تَفَقَّحُوا *They put [or turned] their backs one towards another;* (S, K;) [from فُقَحَّةٌ, q. v.]; like as you say تَفَقَّحُوا [and تَدَابَرُوا] and [in the contr. sense] تَفَقَّحُوا. (S, TA.)

فَقَاةٌ: see فُقَاةٌ. — Also The anus: (S, K:) because it opens in the case of need: (Ham p. 677:) or a wide, or an ample, anus: (K, MF:) or a wide دُبُر: or a دُبُر with what it comprises: and afterwards, by reason of frequency of usage, applied to signify any دُبُر: (L:) pl. فُقَاةٌ. (S, K.) — And The palm of the hand; as also فُقَاةٌ: (K:) of the dial. of El-Yemen: so called because of its width. (TA.) — And The napkin (مَنْدِيل) of الإحرام [i. e., which is used by one performing the rites of the حَجّ or of the عُمْرة]: (K:) of the dial. of El-Yemen. (TA.)

فَقَاةٌ: see the next preceding paragraph.

فُقَاةٌ A certain herb, (K, TA,) resembling the أُنْحَوَان [or chamomile] in its growth and its place of growth; n. un. with ة: it is one of the plants growing in the sands; and it is said that its flower is more contracted than that of the chamomile, and that the dust, or earth, sticks to it as it does to the [herb called] حَمِيمِص: (TA:) or the flower of the إِذْخِر [or juncus odoratus]; (S, K, TA;) said by Az to be a sort of perfume, sometimes put into medicine, called الإذْخِر; and it is the flower of the إِذْخِر when its calyx opens: (TA:) or the flower, or blossom, of any plant, (K, TA,) when it opens, whatever be its نَوْن [i. e. colour, or kind]; (TA;) as also فُقَاةٌ (K, TA,) thus with fet-ḥ and sukoon. (TA. [Written by Golius فُقَاةٌ.]) — Also † A woman of goodly, or beautiful, make, or form. (Kr, K, TA.)

حَلَّةٌ عَلَى فُلَانٍ حَلَّةٌ فُقَاةِيَّةٌ Upon such a one is a حَلَّةٌ [q. v.] of the colour of the rose when it is about to open. (S.)

هُوَ مَتَفَقِّحٌ لِلشَّرِّ † He is in a state of preparation for evil, or mischief.

فَقَد

1. فَقَدَهُ (S, A, MA, Mgh, O, L, Mṣb, K,) aor. -, (S, A, O, &c.,) inf. n. فُقَدٌ and فُقَدَانٌ (S, MA, O, L, Mṣb, K) and فُقَدَانٌ (S, O, F) and فُقُودٌ; (IDrd, O, L, K;) and اِفْتَقَدَهُ (S, A, MA, Mgh, O;) *He found it not, (L, TA,) lost it, (MA, PṢ, &c.,) saw it not, (JK in explanation of the latter verb,) [missed, or failed of finding or seeing, it,] it was, or became, absent from him, (Mgh,) or he had it not, was destitute of it, was without it, lacked it, or wanted it, syn. عَدِمَهُ; (Mṣb, L, K;) but accord. to Er-Rāghib, الفَقْدُ has a more special signification than العَدَمُ, this latter being the contr. of الوجود; (TA;) [whereas] الفَقْدُ [as inf. n. of فُقَدَ, though often used as meaning the being non-existent, properly] signifies the thing's being absent from the range of perception by sense so that its place is not known. (Bd in xii. 71.) [فُقَدَ signifies *It was not found, was lost, was not seen, &c.*] It is related of Abu-Dardā that he said, مَنْ يَتَفَقَّدُ يَفْقَدُ [lit. *He who seeks will not find,*] meaning *he who seeks after good in mankind will not find it; for he saw good to be rare in mankind: or he who seeks to acquaint himself with the circumstances of men will not find what will please him.* (L.)*

4. أَفْقَدَهُ اللَّهُ إِيَّاهُ God caused him to lose, or fail of finding, him, or it. (L, K.) One says, أَفْقَدَكَ اللَّهُ كُلَّ حَبِيبٍ [May God cause thee to lose every relation, or loved and loving relation]. (A.) [Or] الإِفْقَادُ is not of established authority: as to the saying الجِنُونُ يَفْقَدُ شَبَوَةَ الْجَمَاعِ [meaning *Insanity causes to lose, or annuls, the desire of coitus*], the correct word is يَعْذِمُ or يَزِيلُ. (Mgh.)

5. تَفَقَّدَهُ He sought it, or sought for it or after

it; or did so leisurely or repeatedly; (A, Mgh, L;) as also اِفْتَقَدَهُ: (Mgh, L:) or he sought it, or sought for it or after it, it being absent from him; (S, O, L, Mṣb, K;) as also اِفْتَقَدَهُ: (K:) or he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: so accord. to Er-Rāghib and many others; but this expression and تَعَبَّدَهُ are used, by some, each in the place of the other, and the latter, accord. to Er-Rāghib and many others, [properly] signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known it before. (MF.) You say, مَا تَفَقَّدْتَهُ مِنْذُ اِفْتَقَدْتَهُ, meaning مَنْذُ فُقَدْتَهُ [i. e. *I have not sought for, or after, him, or it, since I lost him, or it.* (B, TA.) See also 1, last sentence. — [Also *He investigated it.*]

6. فَقَدَ بَعْضُهُمْ بَعْضًا تَفَاوُدًا means [i. e. *They lost one another.*] (S, O, K.)

8: see 1: — and see also 5, in three places.

الفَقْدُ (O, K,) by Az, (K,) or in a number of the copies of the work of Az, (O,) erroneously written الفَقْدُ (O, K,) A certain plant, (K,) resembling the [species of cuscuta, or dodder, called] كَشُوث: (TA:) and a beverage prepared from raisins or honey or [the plant] كَشُوث, as also الفَقْدُ: (K:) or, as AHn says, a certain plant which is thrown into the beverage of honey, which beverage consequently becomes strong, and is then called الفَقْدُ: he says, the فُقَدُ is what is called in Pers. فَنَجِنَكُنْتُ: IAar says, الفَقْدَةُ [or الفَقْدَةُ? then. un.] is the كَشُوث: and a beverage prepared from raisins and honey; and it is said that a beverage (نَبِيذ) is made of honey, and then the فُقَدُ is thrown into it, and causes it to become strong: so says Lth: and he says that the فُقَدُ is a plant resembling the كَشُوث: and الفَقْدُ is the نَبِيذ of the كَشُوث. (O.)

الفَقْدَةُ: see the next preceding paragraph.

الفَقْدُ: see الفَقْدُ, in two places.

فَقِيدٌ and مَفْقُودٌ signify the same, (O, Mṣb, K,) [Not found, lost, not seen, missed, non-existent,] absent from one, (Mgh in explanation of the latter,) not had, lacking or lacked, wanting or wanted. (Mṣb, K.) One says, مَاتَ غَيْرَ فَقِيدٍ وَلَا حَبِيبٍ (A, K,) and غَيْرَ مَفْقُودٍ وَلَا مَحْبُودٍ (A,) [He died unmixed and unpraised; or,] without his loss being called for [and without being praised]. (A, K.)

فَاذٌ [as act. part. n. of 1 signifies *Not finding a thing, losing it, not seeing it, missing it, not having it, being destitute of it, lacking it, or wanting it; or having failed to find it, having lost it, or having failed to see it.* — And hence,] A woman who is bereft of her child [by death]: (A'Obeyd:) or who loses (تَفَقَّدَ) her husband or child: (S, O:) or whose husband, or child, (L, K, TA,) or relation, or loved and loving relation, (TA,) has died: (L, K, TA:) or who marries after the death of her husband. (Lth, L, K.) The Arabs say, لَا تَتَزَوَّجَنَّ فَاذًا وَتَزَوَّجَ مُطَلَّقَةً [Do