

to thy mouth; and is [likewise] an instance of one of the nouns that are used in the manner of inf. ns. expressive of imprecation, by reason of a verb not mentioned: Sb says, فَاها is without tenween, meaning فَا الدَاهِيَةَ, as is shown by the saying,

- وَدَاهِيَةٍ مِنْ دَوَاهِي الْمَنُو
- ن يَرْهَبُهَا النَّاسُ لَا فَا لَهَا

[Many a misfortune is there, of the misfortunes of time, which men fear, that has no mouth, wherewith to bite]: (Sb, TA:) A'Obeyd says that its primary meaning is, may God make the ground to be in thy mouth; that it is like the sayings بِفِيكَ الْحَجَرُ and بِفِيكَ الْاَثَلُ (S, Meyd;) and [hence] it means *disappointment* [cleave] to thee: (S, Meyd:) a man of Belhujeym, (S, Meyd,) cited by A'Obeyd, (S,) addressing a wolf that sought to get his she-camel, (Meyd,) says,

- فَكَلْتُ لَهُ فَاها لِيْفِيكَ فَايْنَهَا
- قَلْوَصُ امْرِي قَارِيكَ مَا اَنْتَ حَادِرُهُ

[And I said to him, فَاها لِيْفِيكَ, for she is the youthful she-camel of a man who will give thee as a guest's entertainment that which thou fearest]; (S, Meyd; but in the S, as IB has observed, فَايْنَهَا is erroneously put for فَايْنَهَا;) i. e. [who will entertain thee with] the shooting of arrows; (Meyd;) [by قَارِيكَ] he means يَقْرِيكَ, from قَرَى الصَّيْفِ: (S:) it is also said that فَاها is metonymically used as meaning the dust of the earth, which is termed the mouth of the earth because it drinks the water; and it is as though the saying meant *the dust be in thy mouth*: (Meyd:) Sh is related to have said, I heard IAqr say لِيْفِيكَ فَاها, with tenween, meaning *may God make thy mouth to cleave to the ground*; [or rather, ground to thy mouth; lit., simply, a mouth to thy mouth;] and some say فَاها لِيْفِيكَ, without tenween, as an imprecation meaning †*may God break thy فَم* [i. e. thy teeth, to which فَم is often metonymically applied, as is also فُوهُ]. (TA.) — One says also, فَاها لِيْفِيكَ عَلَى اَفْوَاهِهَا, meaning †*Such a one drew for his camels the water when they came to it, while they were drinking*; not having stored it for them in the drinking-trough: and جَرَّ فُلَانٌ اَفْوَاهَهَا †*Such a one suffered his camels to pasture while going along [by his driving them gently: see art. جر]*: so says Ag; and so accord. to the A and other lexicons; but the author of the K, by an omission, has assigned the latter explanation to the former phrase. (TA.) — لَوَجَدْتُ فَاها لِيْفِيكَ, meaning اُدْنَى طَرِيْقِي, (K, TA,) has [with other, similar, phrases] been explained in art. كَرَش [q. v.]. (TA.) — فُو قَرَسٍ حَمِيْرٍ [Mouth of a horse that is suffering indigestion in consequence of his having eaten barley and so made it to stink] is an appellation applied to him who has stinking breath. (TA. [An ex. of it occurs in a verse of Imra-el-keys cited in the TA in art. حَمِيْر as in Ahlwardt's "Divans of the Six Ancient Arabic Poets," p. 125; and differently in De

Slane's "Diwan d'Amro-kais," p. 36 of the Arabic text.]) — And فُو جَرِيْرٍ [Mouth of a large field-rat] and فُو دَبَا [Mouth of a sort of small wingless locust, or perhaps correctly فُو دَبَاة mouth of a small wingless locust,] are nicknames applied to a little man. (TA.) — One says also, لَا فَضَّ فُوهُ, meaning †*May his teeth, or front teeth, not be broken.* (K, TA.) And سَقَطَ فُوهُ †*His teeth fell out.* (TA in art. فَض [q. v.]) — And مَاتَ لِيْفِيهِ i. e. لَوَجِيْهِ [meaning †*He died upon his face; prone: like سَقَطَ لَوَجِيْهِ †He fell upon his face: the J in both being used in the sense of عَلَى; as it is in the phrase خَرُّوا لِذُقَانِيْمٍ (expl. in art. خَر), &c.]. (A, K, TA. [The explanation in the TK, being somewhat ambiguous (though correct), has misled Freytag in this case.]) And [in like manner, using J in the sense of عَلَى,] كَبَّهُ اللهُ لِيْفِيهِ, one of their forms of imprecation, meaning †*May God cause him to die: or prostrate him [upon his face; as also لَوَجِيْهِ كَبَّهُ اللهُ]. (TA.) — [See also فُوهُ as syn. with فُوهُ; like which it has اَفْوَاهٌ for a pl.] — فُوهُ also, having for its pl. اَفْوَاهٌ, and pl. pl. اَفْوَاهِيَّة, (S, Mgh, Mṣb, K,) [which last is of very frequent occurrence,] signifies *Perfume, or an odoriferous substance*: (Mgh, Mṣb:) or a thing, or substance, with which a perfume, or an odoriferous substance, is compounded or prepared (يُعَالَجُ); like as تَوَابِلُ signifies things, or substances, with which sorts of food are compounded or prepared: (S, Mgh:) or the تَوَابِلُ [or seeds used in cooking] with which food is compounded or prepared (يُعَالَجُ) are also called اَفْوَاهُ الطَّيْبِ (Mṣb:) [the pl. and pl. pl. are now generally applied to spices, or aromatics:] or اَفْوَاهُ, the pl. mentioned above, signifies [the seeds called] التَوَابِلُ: and also *what diffuse fragrance* [I read نَوَافِحُ, as in my MS. copy of the K, pl. of نَافِح, q. v., instead of نَوَافِحُ (with جَمِيْر), the only reading that I find in other copies of the K, regarding the latter as indubitably a mistranscription,] of perfumes, or odoriferous substances: (K:) and the sorts, or species, of flowers; (K, TA:) thus says AHn; and in one place he says that الافواج signifies *what are prepared for perfume, of sweet-smelling flowers*; and sometimes they are of herbs, or leguminous plants: (TA:) and also sorts, or species, of a thing [app. of any kind]: (K:) and one says, اَفْوَاهُ البُقُولِ, and اَفْوَاهُ الطَّيْبِ, meaning *It is of the sorts, or species, and of the mixtures, or compounds, of perfume, and of herbs, or leguminous plants*: (Mgh:) but فُوهُ is not applied to anything that is termed عَقَارٌ. (AHeyth, TA in art. عَقَر.)**

فُوهُ: see I, last sentence. — Also The quality of a مَحَالَةٌ [or large sheave of a pulley] such as is termed فُوهُاء, fem. of اَفْوَاهُ, q. v. (TA.)

فِيهِ: see its syn. فُوهُ.

فُوهُة: see فُوهُة, in five places.

فُوهُ Certain slender, long, red roots, with which one dyes; beneficial for the liver and the spleen and the نَسَا [app. as meaning sciatica or the sciatic nerve] and pain of the hip and of the flank, powerfully diuretic, and kneaded with vinegar and applied as a liniment it cures the [leprosy termed] بَرَص: (K, TA:) but the word was not known to Az in this sense, [which is the only meaning, except one which I think doubtful, that I find assigned to it;] and it is said to be the فُوهُ [which see in art. فُو, i. e. madder]. (TA.) — See also فُوهُة.

مَفُوهُ, originally فُوهُة: see مَفُوهُ.

فُوهُة: see its syn. فُوهُ. — [Hence] it signifies also †*The فَم* [i. e. mouth] of a place; likened to the فَم [properly so called] as being the first place of ingress, or entrance, to the interior: (TA:) [and so too as being the place of egress, or exit, from the interior:] it is of a river, or rivulet, (Lth, S, Mṣb, TA,) and of a valley, or water-course, or torrent-bed, (K, TA,) and of a street, and of a road; (S, Mṣb, K, TA;) signifying the فَم [or mouth]; as also †*فُوهُة*, (K, TA,) without teshdeed; mentioned by IAqr: (TA:) or it signifies thus in relation to a river, or rivulet; (Lth, Mṣb, TA;) the foremost part thereof: or, as some say, the place of its pouring into the كَفْلَامَةُ [q. v.]: and accord. to Lth, in relation to a valley, or water-course, or torrent-bed, its رَأْس [or head, as though in this case having one, or each, of two contr. meanings, unless, as I believe it to be, the mouth, or outlet, of a valley or water-course or torrent-bed be sometimes called its رَأْس as being its foremost part]: (TA:) and of a street, it is the place of egress, or exit; (Mṣb;) the foremost part thereof: (TA:) and of a road, it is the فَم [or mouth], which is the upper part thereof (اعلاه): (Mṣb: [thus in my copy; but I think that اعلاه is a mistranscription, in my copy, for اَوْلَاهُ, and that the correct meaning is therefore the foremost part thereof, agreeably with what is said above in relation to a road and to a river or rivulet:] but accord. to some, †*فُوهُة*, without teshdeed, is not allowable; and one should say, قَعَدَ عَلَى فُوهُة الطَّرِيْقِ, and فُوهُة [probably, I think, a mistranscription for فُوْهِه, with the و quiescent, both meaning *He sat at the mouth of the road*]; not †*فُوْهِه*, without teshdeed: (TA:) and فُوهُة signifies also †*the first, or foremost, part, of a thing*; (K, TA;) like that of the street and that of the river or rivulet: [whence] one says, طَلَعَ عَلَيْنَا فُوهُة اِبْنِكَ, i. e. †*The first, or foremost, portion of thy camels [came to us, or came forth upon us]*; like the phrase فُوهُة الطَّرِيْقِ: (TA:) the pl. of فُوهُة is اَفْوَاهُ, (Ks, S, Mṣb, TA,) which is anomalous, (S, Mṣb, TA,) and (TA) فَوَاهَاتُ [in the CK فَوَاهَاتُ] and فَوَاهَاتُ. (K, TA.) [Hence] one says, دَخَلُوا فِي اَفْوَاهِ الْبَلَدِ وَخَرَجُوا, (A, K, TA,) in the copies of the K مِنْ اَرْجَلِهِ, which is wrong, (TA,) i. e. †*They entered into the foremost parts of the country, or town,*