

and went forth from the hindmost parts thereof: (A, ك, TA:) the sing. of أَفْوَاهٌ as here used is فُوْهَةٌ. (TA.) — It signifies also *A say*, or *saying*, or *speech*; (س, ك, TA;) from 1 in the first of the senses assigned to it above: hence one says, إِنَّ رَدَّ الْفُوْهَةَ لَشَدِيدٌ (س, TA) *Verily the retracting of that which has been said is difficult*: (Har p. 484:) and [hence] one says also, هُوَ يَخَافُ فُوْهَةَ النَّاسِ [*He fears the say, or speech, of men*]. (TA.) — And The Muslims' rendering one another's reputation by evil speech, or by backbiting; (ك, TA;) as also إِنَّهُ لَذُو فُوْهَةٍ — فُوْهَةٌ (TA.) — means *Verily he is strong in speech, and free, or unconstrained, in tongue*. (TA.) — And one says, مَا أَشَدَّ فُوْهَةَ بَعِيرِكَ فِي هَذَا الْكَلَّا, meaning [*How vehement is thy camel's eating [of this herbage]*]! and in like manner, فُوْهَةَ فَرِسَكَ [*the vehement eating of thy horse*]: whence their saying أَفْوَاهُهَا مَجَاسِبُهَا [which may be well rendered as it has been in art. جس, q. v.], meaning *Their good eating shows thee their fatness, causing thee to be in no need of feeling them to test their condition*. (TA.) — And Milk, as long as there remains in it the taste of sweetness; (ك,*TA;) as also فُوْهَةٌ قُوْهَةٌ [sometimes correctly said with ق, i.e. قُوْهَةٌ] without teshdeed. (TA.)

فَاعْوُدْهُ A man who reveals, or discloses, everything that is in his mind; as also فَاهِ (Fr, S, TA, [but omitted in one of my copies of the S,]) and فَاهِ (Fr, TA:) and فَاهِ بِجُوعِهِ one who reveals his hunger; originally فَائِثَهُ like as they said هَارِ and هَائِرُ (TA.)

فَوْهَةٌ Having what is termed فَوْهَةٌ, meaning as expl. in the last sentence of the first paragraph [i. e. width of the mouth, &c.] ; fem. فَوْهَاءٌ ; (S, K, TA;) the former applied to a man, and the latter to a woman ; (S, TA;) and in like manner to horses. (TA.) فَوْهَاءَ شُوَهَاءَ, applied to a woman, means Wide-mouthed, ugly : and, applied to a mare, wide-mouthed, long-headed : or sharp in spirit. (TA.) — [Hence,] بِشْرٌ فَوْهَاءٌ A wide-mouthed well. (K.) — And طَعْنَةٌ فَوْهَاءٌ A wide wound made by piercing. (K.) — And مَحَالَةٌ فَوْهَاءٌ [A large sheave of a pulley] (S, K, TA) that is wide (K, TA) and (TA) whereof the teeth between which runs the well-rope are long. (S, TA.) [See also مَحَالَةٌ فَوْقَاءٌ, in art. فوقاء.]

وَمُفْهُوْةٌ وَفَيْهَ (س، ك) the latter originally فَيْهَةٌ قَعْدَةٌ (س) Eloquent; (س، ك، تا) and so applied to a woman; (س، تا) able in speech; an able speaker: or فَيْهَ signifies good in speech; a good speaker: (تا:) or both signify good and eloquent in speech; as though taken from الفُوْهَةُ meaning "width of the mouth:" (ياَر، تا:) or having an inordinate desire, or appetite, for food; a vehement eater; (ك، تا;) applied to a man and to other than man: (تا:) and the latter (فَيْهَةٌ) having an inordinate and insatiable desire, or appetite, for food: (تا:) and this also

signifies a man *who eats much*; syn. أَكْوُلْ; (S, K;) and so does مُسْتَفِيهٌ: (K [in some copies of which, كوفي is strangely put in the place of مُسْتَفِيهٌ in the explanation here given]:) or مُسْتَفِيهٌ أَكْوُلْ in the explanation here given]:) or مُسْتَفِيهٌ signifies a man *eating vehemently after scantiness*, (S,) or *after weakness*: (thus in a copy of the S:) and مَفَوَّهٌ is also expl. as meaning a man *who eats vehemently*. (TA.) And one says مُنْطَقِيْنْ مُفَوَّهٌ (K, TA) meaning [Very] eloquent in speech: (TA:) and مُنْطَقٌ مُفَوَّهٌ (K, TA) Good, or excellent, speech, or diction. (TA.) — شَرَابٌ مُفَوَّهٌ means [Beverage, or wine,] perfumed (K, TA) with [the odoriferous substances called] أَفَوَيْهٌ [pl. pl. of فُوهٌ, q. v.]. (TA.) — And ثُوبٌ مُفَوَّهٌ (Lth, K) and مَفَوِيْ (K) A garment, or piece of cloth, dyed with فُوهٌ [or فُوَّةٌ, i. e. madder]. (Lth, K.)

مُسْتَفِيهٌ: see the next preceding paragraph, in two places.

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is a particle governing the gen. case [and used in the manners and senses expl. in what here follows]. (T, S, M, Mughnee, K.) — It relates to a receptacle; (Sb, S, M;) and, when used in a wider sense, to that which has some near resemblance thereto; (Sb, M;) [i. e.,] and also to what is considered as a receptacle: (S:) [in other words,] it denotes inclusion, or inbeing, (Mṣb, Mughnee, K, TA,) either in relation to place or in relation to time; (Mughnee, K, TA;) properly and tropically. (Mṣb, Mughnee, TA.) **غَلَبَتْ** (The Greeks have been overcome in the nearer, or nearest, part of the land, and they, after the overcoming of them, shall overcome in some few years], in the Kur [xxx. 1—3], is an ex. of its relation to place and to time. (Mughnee.) And **وَكُمْ فِي الْقِصَاصِ حَيَاةٌ** [And there is, to you, in retaliation, life, or an advantage, (respecting the meaning of which see art. (حَيَاةٌ) in the Kur ii. 175,] is an ex. of its being used tropically. (Mughnee.) **أَدْخَلْتُ الْخَاتَمَ فِي أَصْبَعِي** [I inserted my finger into the signet-ring]. (Mughnee.) [Using it properly,] you say, **الْهَادَةُ فِي الْإِنَاءِ** [The water is in the vessel]: (S:) and **هُوَ فِي الْجِرَابِ** [It is in the wallet,] and **فِي الْكِيسِ** [in the purse]: and **هُوَ فِي بَطْنِ أُمِّهِ** [He is in the belly of his mother]: and **هُوَ فِي الْغُلْ** [He is in the shackle for the neck]: (M:) and **زَيْدٌ فِي الدَّارِ** [Zeyd is in the house], (S, M, * Mṣb,) or **وَمُتَحَلِّيَ** **فِي الدَّارِ**, means **وَمُتَحَلِّيَ** in the midst of it, for **فِي الدَّارِ**, and **وَسَطِيَّا**: (T:) and [using it tropically, you say,] **+ الشُّكُّ فِي الْخَبْرِ** [Doubt, or uncertainty, is in the information]. (S.) The saying **فِيهِ عَيْبٌ** [In him is a fault, or blemish], if relating to a real **عَيْبٌ**, is proper; and if relating to an ideal **عَيْبٌ**, tropical: the former is such as the ampu-

tation of the hand of the thief, and the redundancy of a hand; and the latter, such as the running-away of a slave. (Mṣb.) [When relating to time, it may in some cases be rendered *In*, or *during*; as in the phrase فِي أَيَّامٍ مُعْدودَاتٍ in the Kur ii. 139, i. e. *In*, or *during*, certain numbered days. إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاَكْبُونَ, in the Kur xxxvi. 55, may be rendered + Verily the inmates of Paradise this day shall be in the midst of diverting occupation, cheerful, or happy. The phrase أَمَّا قَوْلُهُ كَذَا فِيهِ مَا فِيهِ, lit. + As to his saying thus, in it is what is in it, is used as a polite expression of objection, or contradiction; like فِيهِ تَأْمُلٌ, q. v. In many instances, فِي may be rendered *Of*, or *concerning*, or *in respect of*; as in قَالَ فِيهِ كَذَا + He said of, or concerning, him, or it, *thus*; for قَالَ فِي ذِكْرِهِ كَذَا + He said in mentioning him, or it, *thus*; or فِي وَصْلِهِ in describing him, or it; or the like: hence, for ex., one says كَتَبَ كِتَابًا فِي عِلْمِ اللُّغَةِ + He wrote a book of, or concerning, the science of lexicology: and hence, in the Kur ii. 138, أَتَحَاجُوْنَا, + Do ye argue with us concerning, or in respect of, God?] — It also denotes concomitance, (Mughnee, K,) and (K) in this case (Mughnee) it is syn. with مَعَ. (Mṣb, Mughnee, K.) Thus in the phrase, قَالَ آتَهُمُوا فِي أَمْرٍ [He shall say, Enter ye with peoples], (Mṣb, Mughnee, TA,) in the Kur [vii. 36]: (Mṣb, TA :) or, as some say, the meaning is, فِي جَمَاعَةِ أَمْرٍ [in the company of peoples]. (Mughnee.) Thus, too, in the phrase, in the Kur [xlvi. 15], فِي أَصْحَابِ الْجَنَّةِ [With the inmates of Paradise]. (Mṣb, TA.) [Or in these and similar instances, فِي may be rendered, more agreeably with the primary signification, as meaning *Among*.] In the K, the meaning as denoting concomitance and that which is identical with مَعَ are made distinct: and it has been said that بِ denotes the continuance of concomitance and مَعَ denotes its commencement; though this is not invariably the case. (MF, TA.) [Hence it is used to denote a combination of two qualities: as in the phrase طُولٌ فِي أَسْتِرْخَاءٍ طُولُهُ عِشْرُونَ ذِرَاعًا فِي ثَلَاثَةِ أَذْعُجَ عَرَضاً + Length together with laxness: (occurring in the K voce سَوَادٌ فِي حُمْرَةٍ :) طَبَقَ blending with redness: and the like. And in like manner it is used to denote the combination of the length and breadth of a thing: as in the phrase طُولُهُ عِشْرُونَ ذِرَاعًا فِي ثَلَاثَةِ أَذْعُجَ عَرَضاً as though meaning Twenty as a multiplicand with three as its multiplier; i. e. twenty multiplied by three: see ضَرَبَ as signifying “he multiplied.”] — It also denotes the assigning of a cause. (Mṣb, Mughnee, K.) Thus in the phrase فِي أَنْتَعِينَ شَاهَةً i. e. On account, or because, of completing [the possession of] forty sheep or goats, [the giving of]