

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, *فاها* is without tenween, meaning *فَا الدَاهِيَةَ*, as is shown by the saying,

- وَدَاهِيَةٌ مِنْ دَوَاهِي الْمَنُو
- نِي يَرْهَبُهَا النَّاسُ لَا فَآ لَهَا

[Many a misfortune is there, of the misfortunes of time, which men fear, that has no mouth, wherewith to bite]: (Sb, TA:) A'Obeid 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 الْإِثْلَبُ* (S, Meyd;) and [hence] it means *disappointment* [cleave] to thee: (S, Meyd:) a man of Belhujeym, (S, Meyd,) cited by A'Obeid, (S,) addressing a wolf that sought to get his she-camel, (Meyd,) says,

- فَقُلْتُ لَهُ فَآهَا لِفِيكَ فَآئِنَهَا
- قَلْبُصُ أَمْرِي قَارِيكَ مَا أَنْتَ حَادِرُهُ

[And I said to him, *فاها لفيك*, 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, *فآته* is erroneously put for *فآئتها*;) i. e. [who will entertain thee with] the shooting of arrows; (Meyd;) [by *قَارِيكَ*] he means *يَقْرِيكَ*, from *قَرَى* الضَّيْفِ: (S:) it is also said that *فآها* 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 *لِفِيكَ فآها*, 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 *فآها لِفِيكَ*, 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 *فوه*]. (TA.) — One says also, *سَقَى فُلَانٌ إِبِلَهُ عَلَى أَفْوَاهِهَا*, 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 إِبِلَهُ عَلَى أَفْوَاهِهَا* *Such a one suffered his camels to pasture while going along* [by his driving them gently: see art. *جر*]: so says Aq; 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.) — *لَوْ وَجَدْتُ إِبِلَهُ عَلَى أَفْوَاهِهَا*, meaning *أَدْنَى طَرِيْقِي* (K, TA,) has [with other, similar, phrases] been explained in art. *كُرَش* [q. v.]. (TA.) — *فَوْقَ قَرَسٍ حَمِيرٍ* [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. *حَمِير* 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 *فَوْجَرِدٍ* [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 لِفِيهِ* i. e. *لَوْجِيهِ* [meaning *He died upon his face*; prone: like *سَقَطَ لَوْجِيهِ* *He fell upon his face*: the ل in both being used in the sense of *عَلَى*; as it is in the phrase *خَرُّوا لِأَدْقَانِهِمْ* (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 ل in the sense of *عَلَى*], *كَبَّهَ اللَّهُ*, one of their forms of imprecation, meaning *May God cause him to die: or prostrate him* [upon his face; as also *لَوْجِيهِ*]. (TA.) — [See also *فُوَهَةٌ* as syn. with *فوه*; like which it has *أَفْوَاهٌ* for a pl. = *فوه* also, having for its pl. *أَفْوَاهٌ* and pl. pl. *أَفْوَاهِيهِ*, (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 (*يَعَانِجُ*); like as *تَوَابِلٌ* 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 (*يَعَانِجُ*) are also called *أَفْوَاهُ الطَّيِّبِ*: (Mṣb:) [the pl. and pl. pl. are now generally applied to spices, or aromatics:] or *الأَفْوَاهُ*, 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 *نَافِحٌ*, q. v., instead of *نَوَافِحُ* (with *جِيم*), 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 *الإفواج* 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, *أَفْوَاهُ البُقُولِ*, and *هو من أفواه الطيب*, meaning *It is of the sorts, or species, and of the mixtures, or compounds, of perfume, and of herbs, or leguminous plants*: (Mgh:) but *فوه* is not applied to anything that is termed *عَقَارٌ*. (AHeyth, TA in art. *عقر*.)

*فوه*: see 1, last sentence. — Also The quality of a *مَحَالَّةٌ* [or large sheave of a pulley] such as is termed *فُوَهَاءٌ*, fem. of *أَفْوَةٌ*, q. v. (TA.)

*فوه*: see its syn. *فوه*.

*فوهة*: see *فوهة*, in five places.

*فوهة* 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] *بَرَصٌ*: (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 *فوهة* [which see in art. *فو*, i. e. *madder*]. (TA.) — See also *فُوَهَةٌ*.

*مَفُوَهَةٌ*, originally *فِيُوَهَةٌ*: see *مَفُوَهَةٌ*.

*فوهة*: see its syn. *فوه*. — [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 *فُوَهَةٌ*, (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 كِطَامَةٌ* [q. v.]: and accord. to Lth, in relation to a valley, or water-course, or torrent-bed, its *رَأْسٌ* [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 *رَأْسٌ* 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 *أولُه*, 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, *فُوَهَةٌ*, without teshdeed, is not allowable; and one should say, *فُوَهِيهِ*, and *قَعَدَ عَلَى فُوَهَةِ الطَّرِيقِ* [probably, I think, a mistranscription for *فُوَهِيهِ*, with the و quiescent, both meaning *He sat at the mouth of the road*]; not *فُوَهِيهِ*, without teshdeed: (TA:) and *فُوَهَةٌ* 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 فُوَهَةٌ إِبِلِكَ*, i. e. *The first, or foremost, portion of thy camels [came to us, or came forth upon us]*; like the phrase *فُوَهَةُ الطَّرِيقِ*: (TA:) the pl. of *فُوَهَةٌ* is *أَفْوَاهٌ*, (Ks, S, Mṣb, TA,) which is anomalous, (S, Mṣb, TA,) and (TA) *فُوَاهَاتٌ* [in the CK *فُوَاهَاتٌ* and *فُوَاهَاتٌ*]. (K, TA.) [Hence] one says, *دَخَلُوا فِي أَفْوَاهِ البَلَدِ وَخَرَجُوا*, (A, K, TA,) in the copies of the K *مِنْ أَرْجُلِهِ*, which is wrong, (TA,) i. e. *They entered into the foremost parts of the country, or town,*