

ment among the lexicologists as to its having the former of these two meanings, that it is said to have the latter also, and that it also signifies the other grains, beside wheat, whereof bread is made [which last meaning is also mentioned in the  $\mathbb{K}$ ]; (T;) and IJ holds that it is rightly expl. as having the first of these three meanings (i. e. "wheat") and the last of them: (M:) another meaning assigned to it is  $\text{حِمَص}$  [i. e. *cicer aris-tinum*; or *chick-peas*]; ( $\mathbb{S}$ ,  $\mathbb{K}$ ;) which is of the dial. of Syria: ( $\mathbb{S}$ ;) and it signifies also *عُقْدَة* [app. meaning *head of a plant, such as that of an onion, or of a garlic: or a great gobbet of food*: ( $\mathbb{K}$ ;) [for *أَوْ لُقْمَة عَظِيمَة* in the CK, I read *لُقْمَة عَظِيمَة* as in other copies of the  $\mathbb{K}$ :] in the dial. of Azd-es-Saräh, it is applied to *ears of corn*; and  $\text{فُومَة}$  is its n. un.; (M;) this latter signifying an *ear of corn*, ( $\mathbb{S}$ ,  $\mathbb{K}$ , TA,) as expl. by IDrd: (TA:)  $\text{فُوم}$  has  $\text{فُومَان}$  [of the measure *فُعْلَان*] for a pl., this being [virtually] a pl. pl.; mentioned by IJ, who says that the *damme* in  $\text{فُوم}$  is different from the *damme* in  $\text{فُومَان}$ . (M, TA.)

$\text{فُومَة}$ : see the next preceding paragraph, near the end. — Also *A thing that one carries between his two fingers*. ( $\mathbb{K}$ .)

$\text{قَطَعُوا الشَّاةَ فُومًا فُومًا}$  (M,  $\mathbb{K}$ ,\*) means [They cut the sheep, or goat,] into a number of pieces; (M;) like  $\text{فُومًا}$ . ( $\mathbb{K}$ .)

$\text{فُومِي}$ , altered from  $\text{فُومِي}$ , *A seller of فُوم* [app. in any of its senses, but accord. to the TA as meaning *wheat, or chick-peas*]: ( $\mathbb{S}$ ,  $\mathbb{K}$ ;) [or] *a seller of fruit*: (MA:) accord. to Az, (TA,)  $\text{الْفُومِي}$  means  $\text{السُّكَّرِي}$ , (Mgh, TA,) who is called by the vulgar  $\text{الْبَيْاع}$  [generally signifying the *seller, or vender*; perhaps here meaning *the seller of sugar, though I do not anywhere find السُّكَّرِي* thus explained]; (Mgh;) but he says, "I do not think it genuine Arabic." (TA.)

## فوه

1.  $\text{فَاهَ بِهِ}$  ( $\mathbb{S}$ , M $\mathbb{S}$ b,  $\mathbb{K}$ ;) aor.  $\text{يَفُوهُ}$  ( $\mathbb{S}$ , M $\mathbb{S}$ b) and  $\text{يَفِيهُ}$  also, (ISd, TA,) inf. n.  $\text{فُوهَة}$ , (MA,) [and inf. n. of unity  $\text{فُوهَة}$ , (see Har p. 434,)] *He uttered it, or pronounced it*, ( $\mathbb{S}$ , M $\mathbb{S}$ b,  $\mathbb{K}$ ;) namely, a saying; ( $\mathbb{S}$ ;) as also  $\text{فُوه}$ . ( $\mathbb{S}$ ,  $\mathbb{K}$ .) One says,  $\text{مَا فُهِتْ بِكَلِمَةٍ}$ , and  $\text{مَا تَفُوهَتْ}$ , i. e. *I opened not my mouth with a word, or sentence*. ( $\mathbb{S}$ .)  $\text{فَاهَ لِسَانٌ}$ , a phrase used by El-Hareere, the Arabs did not say: they only said,  $\text{فَاهَ الرَّجُلُ بِكَذَا}$  [The man opened his mouth with such a thing, i. e., with such a saying, &c.]. (Har p. 191.) And  $\text{هَذَا أَمْرٌ مَا فُوهْتُ عَنْهُ}$ , inf. n.  $\text{فُوه}$  [or  $\text{فُوه}$ ?], is a saying mentioned by Fr, as meaning *This is a thing, or an affair, which I mentioned not, or have not mentioned*. (TA.) — See also 2. =  $\text{فُوه}$ , aor.  $\text{يَفُوهُ}$ , [inf. n.  $\text{فُوه}$ ], *He (a man) had what is termed فُوه*, ( $\mathbb{S}$ , TA,) which means *width of the mouth, (S,  $\mathbb{K}$ , TA,) and largeness thereof*: (TA:) or

*protrusion and length of the upper central incisors*: ( $\mathbb{S}$ , TA:) or *length of all the teeth*; length of the upper central incisors being termed  $\text{رُوق}$ : (IB, TA:) or *protrusion of the teeth from the lips, with length thereof*. ( $\mathbb{K}$ , TA.)

2.  $\text{فُوهَهُ}$  He (i. e. God) *made him to be أَفُوهٌ [or *wide in the mouth, &c.*]. ( $\mathbb{S}$ ,  $\mathbb{K}$ .) —  $\text{شَدَّ مَا فُوهَتْ}$  [thus accord. to the TA, but an explanation of  $\text{مُفُوهَة}$  seems to show that the right reading is  $\text{فُوهَتْ}$ , in the pass. form,] and  $\text{تَفُوهَتْ}$ , and  $\text{فُهِتْ}$ , means  $\text{شَدَّ مَا أَكَلْتَ}$  [app. *Much indeed, or greatly indeed, didst thou eat, or hast thou eaten, of this food*: see  $\text{شَدَّ}$ : and see also 10]. (TA.)*

3.  $\text{فَاوَهَهُ}$  ( $\mathbb{K}$ , TA,) inf. n.  $\text{مُفَاوَهَة}$ ; (TA;) and  $\text{فَاهَاهُ}$ , [formed from the former by transposition,] ( $\mathbb{K}$ , TA,) inf. n.  $\text{مُفَاهَاهَة}$ ; (TA;) *He talked, or discoursed, with him*: [see also 6:] and *he contended with him for superiority in glory, or excellence*. ( $\mathbb{K}$ , TA.)

5.  $\text{تَفُوه}$  He spoke. (KL.) See also 1, first and second sentences. — And see 2. =  $\text{تَفُوهَ السَّكَّانِ}$  + *He entered the فُوهَة of the place*; ( $\mathbb{K}$ , TA;) i. e., *the mouth thereof*; likened to the  $\text{فَم}$  [properly thus called] as being *the first place of ingress to the interior thereof*. (TA.)

6.  $\text{تَفَاوَهُوا}$  They talked [app. one to another: see 3]. ( $\mathbb{K}$ .)

10.  $\text{اسْتَفَاه}$ , ( $\mathbb{S}$ ,  $\mathbb{K}$ ;) inf. n.  $\text{اسْتِفَاهَة}$  and  $\text{اسْتِفَاهَة}$ , ( $\mathbb{K}$ ;) the latter mentioned by Lh, (TA,) *He (a man,  $\mathbb{S}$ ) ate, (S,  $\mathbb{K}$ ;) or drank, (K,) vehemently, after scantiness, (S,  $\mathbb{K}$ ;) or after weakness*; (so in a copy of the  $\mathbb{S}$ ;) but seldom used in relation to drinking: or you say,  $\text{اسْتَفَاهَ فِي الطَّعَامِ}$ , meaning *he ate much of the food*: so says IAar, not particularizing the act as being after scarcity or not. (TA.) [See also 2.] — And *He quenched his thirst by drinking*. ( $\mathbb{K}$ .)

$\text{فَاه}$ : see what next follows: and see the next paragraph again, in the latter half: = and the same word, and  $\text{فَاه}$ , (the latter in two places,) see voce  $\text{فَاوَهَة}$ .

$\text{فَاه}$  and  $\text{فَاه}$  and  $\text{فِيهِ}$  ( $\mathbb{K}$ , TA) and, accord. to the copies of the  $\mathbb{K}$ ,  $\text{فُوهَة}$ , [or, as in the CK,  $\text{فُوهَة}$ ,] but correctly  $\text{فُوهَة}$ , (TA,) and  $\text{فَم}$ , all signify the same [i. e. *The mouth*]: ( $\mathbb{K}$ , TA:) the pl. is  $\text{أَفُوهَاء}$ , ( $\mathbb{S}$ ,  $\mathbb{K}$ , TA,) pl. of  $\text{فُوه}$ , ( $\mathbb{S}$ , TA,) and as such its case is plain; as pl. of  $\text{فِيهِ}$ , it is like  $\text{أَرْوَاح}$  as pl. of  $\text{رِيح}$ ; as pl. of  $\text{فَاه}$ , it is allowable as having  $\text{و}$  for its original medial radical; but as pl. of  $\text{فُوهَة}$ , it is anomalous: (TA:) and another pl. is  $\text{أَفُوهَام}$ , ( $\mathbb{K}$ , TA,) said by some to be pl. of  $\text{فَم}$  or  $\text{فَم}$ , with teshdeed, of which an ex. occurs in a verse cited in the first paragraph of art.  $\text{فَم}$ ; but some disallow this pl.; and accord. to some, (TA,) it has no sing. ( $\mathbb{K}$ , TA) agreeable with rule, (TA,) for  $\text{فَم}$  is originally  $\text{فُوه}$ , ( $\mathbb{K}$ , TA,) with the  $\text{و}$  movent

by fet- $\text{h}$ , or  $\text{فُوه}$ , as in some copies of the  $\mathbb{S}$ ,] with the  $\text{و}$  quiescent, on the authority of IJ; (TA;) the  $\text{و}$  is elided, and the  $\text{و}$  becomes a movent final, therefore it must be changed into  $\text{ل}$ , because of the fet- $\text{hah}$  preceding it, so the word becomes  $\text{فَل}$ ; but a noun may not be of two letters whereof one is [the  $\text{ن}$  of] the tenween, ( $\mathbb{K}$ , TA,) thus the passage is expressed in the M, but MF remarks that correctly we should say whereof one is the  $\text{ل}$ , (TA,) and therefore a hard letter is substituted for it, one similar to it in kind, which is  $\text{م}$ , for they are both labials, and in the  $\text{م}$  is a sort of humming sound ( $\text{هُوِي}$ , in the CK  $\text{هُوِي}$ ) in the mouth, [or rather in the nose,] resembling [the sound of] the prolongation of the  $\text{و}$ : ( $\mathbb{K}$ , TA:) [several similar disquisitions, added in the TA, respecting the change from  $\text{فوه}$  to  $\text{فم}$ , I omit, regarding them as needless: what is said on this subject in the  $\mathbb{S}$ , in art.  $\text{فَم}$ , I have mentioned in that art.:] in the present art., J says that the  $\text{م}$  of  $\text{فَم}$  is a substitute for the  $\text{و}$ , not for the  $\text{و}$ , of  $\text{فوه}$ ; but this is a mistake: (IB, TA:) the dual of  $\text{فَم}$  is  $\text{فَمَان}$  and  $\text{فَمَوَان}$  (IAar,  $\mathbb{S}$ , M $\mathbb{S}$ b,  $\mathbb{K}$ ) and  $\text{فَمَيَان}$ , the second and third of which are anomalous: (IAar,  $\mathbb{K}$ ;) of the second, which occurs in a verse of El-Farezdak, [and respecting which see the first paragraph of art.  $\text{فَم}$ ,] Sb says that it is used by poetic license. (TA.) In using it as a prefixed noun, in the phrase  $\text{هَذَا فُوهُهُ}$ , they deemed the combination of the two  $\text{ه}$ s difficult in respect of utterance; therefore they suppressed the [radical]  $\text{ه}$  thereof [in this case, and then in other, similar, cases], and said,  $\text{هَذَا فُوه}$ , and  $\text{فُو زَيْد}$ , and  $\text{رَأَيْتُ فَا}$  and  $\text{مَرَرْتُ بِفِي زَيْد}$ : and when prefixing it to [the pronoun denoting] thyself, thou sayest,  $\text{هَذَا فِي}$ ; and this thou dost alike in using it in the nom. case and in the accus. and in the gen., because the  $\text{و}$  [of  $\text{فُو}$ ] is changed into  $\text{ي}$  and is then incorporated [into the pronominal  $\text{ي}$ ]: ( $\mathbb{S}$ , and the like is said in the M $\mathbb{S}$ b:) and sometimes, though rarely, they did the like in other cases, when not prefixing it; for instance,  $\text{فَا}$  occurs at the end of a verse of El-'Ajjaj, without an affix, in this case for  $\text{فَاهَا}$ . ( $\mathbb{S}$ .) — In the saying  $\text{كَلِمَتُهُ فَاه}$ , meaning *I spoke to him, his mouth being near to my mouth*,  $\text{فَاه}$  is in the accus. case as a denotative of state: ( $\mathbb{S}$ , TA:\*) or by reason of the derivative [مَكَلِمًا] meant to be understood: or, as Sb says, it is an instance of one of the nouns that are put in the place of inf. ns., and it is not to be separated from what should follow it, so that you may not say  $\text{كَلِمَتُهُ فَاه}$  [alone], for you tell of your nearness to the person, and that there is not any one between you and him: and if you will, you may use the nom. case, meaning  $\text{وَهَذِهِ حَالُهُ}$  [this being his state], (Sb, TA,) i. e.  $\text{فُوهٌ إِلَى فِي}$  [his mouth was near to my mouth], the clause [following  $\text{كَلِمَتُهُ}$ ] occupying the place of a denotative of state. (TA.) — The saying  $\text{فَاهَا لِفَيْك}$ , (Meyd,  $\mathbb{K}$ , TA,) which is a prov., (Meyd, TA,) means *May God make the mouth of misfortune to cleave to thy mouth*; (Meyd,  $\mathbb{K}$ ,\* TA;) [but lit. signifies, only, her, or its, mouth