

by ISd: Kr says that it signifies a certain *malady*, which ISd thinks to be a *distortion in the mouth*, an explanation given by IAqr. (TA.)

فَقْوَةُ الطِّيبِ *The odour of perfume*; like فَعْمَتُهُ: (TA in art. فَعْمَرُ:) or the state of spreading of the odour of perfume. (TA in the present art.)

فَاغِيَةٌ and فَعْوَةٌ *The flower of the حِنَّاءَ* [i.e. *Lavsonia inermis*, or *Egyptian privet*]; (Fr, S, K;) as also فَاعِيَةٌ: (K in art. فَعُو or فَعَى:) or both signify the *flower, or blossom, of anything* [i. e. of any plant, or, app., of any fragrant plant: see Ham p. 713]: or, as is said in a trad., the فَاغِيَةُ is the *prince, or chief, of the sweet-smelling plants of Paradise*: Sh says that فَعْوَةُ signifies *نُورٌ وَرَائِحَةٌ طَيِّبَةٌ* [a flower, or blossom; and a sweet odour: but I think that we should read نُورٌ ذُو رَائِحَةٍ طَيِّبَةٍ a sort of flower, or blossom, having a sweet odour]: and IAqr says that the فَاغِيَةُ is the *best and the most fragrant of sweet-smelling plants*: (TA:) or it is the *flower produced by a branch of the حِنَّاءَ that has been planted inverted, and which is sweeter than [that of] the [common] حِنَّاءَ*. (K.)

فقا

1. فَقَأَ الْعَيْنَ (S, Mgh, O, Mṣb, K,) aor. c., (Mṣb, K,) inf. n. فَقَى (S, Mgh, O,) *He put out the eye; or blinded it; or made it to sink in its socket; syn. بَخَعَهَا*; (Lh, S, O, K;) as also فَقَاهَا (S, O, K,) inf. n. تَفَقَّأَ: (S, O:) or, accord. to the Mṣb, بَخَصَهَا which is said by Es-Sarakustee to mean *he put his finger into the eye and pulled it out*; and by IKṭṭ to mean *he extinguished its light*; and by some to mean *he slit it, or rent it*: (TA:) or *he slit, or rent, the portion of the eye that is surrounded by the white thereof*: (Mgh:) or i. q. قَلَعَهَا (K, TA;) i. e. [he pulled out the eye; or], as some say, *he pulled out the portion of the eye which is surrounded by the white, and with which one sees*: (TA: [and the like is said in the Mgh in explanation of القَلْعُ, but this is there said to differ from الفَقَى:]) or, as some say, *he put his finger into the eye and so slit, or rent, it*: (TA:) or *he broke, or ruptured, the eye*; syn. كَسَرَهَا; and so البَثْرَةُ [the pimple, or the small, or purulent, pustule]; and the like of these: (K: [and to all of these the two other explanations mentioned above as from the K are likewise there, improperly, made to relate:]) this last explanation, in the K, is said by MF to be unknown; but it is mentioned in the A and L, and by more than one of the leading lexicologists: (TA:) [accord. to Mṭr,] فَقَأَتِ الْبَثْرَةَ means *I slit the pimple, &c., or rent it [open]*. (Mgh, Mṣb.) Among the Arabs in the Time of Ignorance, when a man's camels amounted to a thousand, he put out (فَقَأَ) an eye of one of them (بَعِيرًا), and set it free to pasture where it would, and made no use of it. (TA.) — فَقَأَ اللَّهُ عَيْنَ الْكَمَالِ is a tropical saying [app. meaning *May God prevent from seeing thee the fatal eye*: the term عَيْنُ الْكَمَالِ being applied to an eye believed to have

the power of killing by its glance]. (A, TA.) — And فَقَأَ نَاطِرِيهِ (O, K,) likewise said to be a tropical phrase, (TA,) means † *He dispelled his anger*. (O, K.) — And فَقَأَ عَيْنَهُ also means [sometimes] † *He struck him; or struck him vehemently with a broad thing, or with anything; or slapped him with his hand: or he was rough, rude, or ungentle, to him in speech*. (TA in art. عَيْن.) — And فَقَأَتِ الْبَهْمَى inf. n. فُقُو (O, K, TA,) or, accord. to the L, فُقَى (TA,) *The [barley-grass termed] بهمى was rendered dusty by rain, or by a torrent, so that the cattle would not eat it until it became clean*: (O, K, TA:) and in like manner one says of any plant. (O, TA.) [See also 1 in art. فقا.] — And, as some say, (TA,) or تَفَقَّأَتِ (S, O, TA,) † *The envelopes [or glumes] of the بهمى burst open so as to disclose* (S, O, TA) *its fruit [or seeds]*, (S, O,) or *its flower*. (TA.)

2: see 1, first sentence. — لَا يَفْقَى الْبَيْضَ (IJ, TA,) or لَا يَتَفَقَّأُ الْبَيْضَ (A, TA,) † [*He will not break, or burst, eggs, or the eggs,*] is said of a weak and quiet man, (IJ, TA,) or of an impotent man. (A, TA.)

4. افقأ *His breast, or chest, became depressed* (انخسف), in consequence of a *malady, or an accident*; (IAqr, O, TA;) said of a man. (IAqr, O.) [But see فقا and افقا.]

5: see 7, in two places. — It is also said of the corpse that has lain long upon the field of battle, meaning *It rent, or burst*. (Mgh.) And one says, تَفَقَّأَتِ شَحْمًا † [*I almost burst with fat*]: (S:) [and] تَفَقَّأَتِ الشَّاةُ شَحْمًا [the sheep, or goat, almost burst with fat]: (O:) شحما being in the accus. case as a specificative. (S, O.) And أَكَلَ أَكْلَ حَتَّى كَادَ بَطْنُهُ يَتَفَقَّأُ † *He ate until his belly almost burst*. (A, TA.) And أَكَلَ حَتَّى كَادَ يَتَفَقَّى (O: in the TA with بَكَى [he wept] in the place of اكل, and with تَفَقَّأَتِ السَّابِئَةَ عَنْ بَطْنِهِ after يَتَفَقَّى.) — And تَفَقَّأَتِ السَّابِئَةَ عَنْ مَائِهَا † *The cloud burst with its water*. (S, O, TA.) — See also 1, last sentence. — And see 2.

7. انفقات العين and تَفَقَّأَتِ, quasi-pass. vs., [the former] of فقا العين and [the latter] of فقاها as expl. in the first sentence of this art.; (K, TA;) [thus signifying *The eye became put out; or blinded; or made to sink in its socket: &c.: or it broke; or became broken, or ruptured:*] and so البَثْرَةُ [the pimple, or the small, or purulent, pustule]: and the like of these: (K, TA:) the former, (Mgh,) or each, (Mṣb,) said of a بَثْرَةٌ means it [broke, or] rent, or burst: (Mgh, Mṣb:) and thus تَفَقَّأَ said of [a pustule such as is termed] دَمَلٌ (S, Mgh, O,) and of [such as is termed] قَرَحٌ. (S, O.) — See also 5.

8. افقأ الخرز is expl. in the K as meaning أعاد عليه وجعل بين الكلبين كلبه أخرى; [and in like manner in the O, except that the latter has كلبية and الكلبيتين; and so have several copies

of the K;] but this meaning is assigned by Lh to افقأ, which see for a fuller explanation. (TA.)

فَقَى (S, O, K) and (O, K) accord. to Ks and Fr (O) فقا [in the CK فقا] and فقا (O, K) and in some copies of the K فقا (TA) and فقا (K,) originally فقا (TA,) The [membrane called] سَابِيَاءَ (S, O, K) which comes forth عَلَى رَأْسِ الْوَلَدِ [upon the head of the young one, meaning at the time of bringing forth,] (S, O,) or which rends open from off the head of the young one [at the time of bringing forth]: (K:) pl. [of the first] فُقُو: (TA:) or a small, thin, piece of skin, which is upon the nose of the young one, and which, if not removed from it, (O, K,) at the birth, (O,) causes its death, (O, K,) is thus termed, (K,) or is termed فقا, by IAqr: (O:) or, accord. to Aq, the water [or fluid] that is عَلَى رَأْسِ الْوَلَدِ [app. meaning that is discharged at the time of the birth (see 2 in the arts. ربق and رمد)]: and accord. to IAqr, the water [or fluid] that is in the مَشِيمَةِ [or membrane enclosing the fetus in the womb] is termed فقا and سُخْدٌ and سُخْتٌ and نُخْطٌ: (TA:) it is also said that فقا signifies a certain white thing that comes forth from the woman or the she-camel in parturition, and which is an envelope wherein is much water or fluid; mentioned by A'Obeyd as with hemz [i.e. written فقا], and said by him to be the سَابِيَاءَ [q. v.]. (TA in art. فقا.) — And فقا signifies also a small hollow, or cavity, in stone, or a rugged place, that collects water: (K:) or it is [a hollow, or cavity,] like a حُقْرَةٌ or جُفْرَةٌ, in the midst of a [stony place such as is termed] حَرَّةٌ (Sh, O, TA,) or in the midst of a mountain: (TA:) and فقا signifies the same: (K:) the pl. (of the former, O, or of the latter, TA) is فقان. (O, TA.)

فقا A protuberance, or smelling out, (O, TA,) of the back, (O,) or of the breast, or chest. (TA.) [But see 4, and see also افقا.]

فقا: see فقا, in two places. — Also † A cloud in which is neither thunder nor lightning, and the rain of which is مُتَقَارِبٌ [app. meaning drawing near: as though likened to the membrane thus called]. (O, TA.) [In the former written, in this instance, فقا, which I think to be a mis-transcription by the copyist.]

فقا: see فقا.

فقا: see the next paragraph.

فقا A he-camel affected with a disease termed حَقْوَةٌ [q. v.], in consequence of which he voids not his urine nor his dung; (O, K;*) and sometimes, or often, his veins and his flesh become choked with blood, and swollen; and if slaughtered and cooked, the cooking-pot becomes full of blood; and sometimes, or often, his stomach becomes so much inflated, or swollen, that it rends, or bursts: and it is likewise applied to a she-camel: (O:) and فقا signifies the same applied to a she-camel. (K.) — Also (i. e. فقا) The disease above-