

draws from divers vessels]. (TA.) — Also *He vomited intentionally; or constrained himself to vomit*: (O, K:) thus it signifies in the conventional language of the physicians. (O.) — **اسْتَفْرَغَ** *is a prov., meaning Such a one [exhausted, or] chose for himself, as his share, [the whole of] what was in his صَفْه [or large bowl]. (TA in art. صَفْه.)* — And one says, **اسْتَفْرَغَ فُلَانٌ مَجْهُودُهُ** *Such a one exhausted his power, or ability; or exerted it unsparingly, or to the utmost; (S, O, M, K, TA;)* **فِي كَذَا** *[in such a thing]. (S, TA.)*

**فُرْغَ** *Width, breadth, or amplexness. (S, O, TA.)* — And *The place whence the water pours forth, between the cross-pieces of wood (العَرَاقِي), of the leathern-bucket; (S, O, K;) as also فُرْغَ: (K:) [expl. in the O as signifying the side of the leathern bucket from which the water pours forth:] pl. of the former فُرُوغَ (TA) and مَفَارِغَ, [which is anomalous, like مَحَابِثَ and مَحَابِثَ &c.,] (A, TA,) or this is pl. of مَفْرَغَ. (TA.) — Hence **فُرْغَ الدَّلْوِ** and **فُرْغَ الدَّلْوِ المَقْدَمُ**, (S, O,) **الفُرْغَانِ**, (S, O, K,) or **الفُرْغُ الأوَّلُ** and **الفُرْغُ الثَّانِي**, (Kzw,) *Two of the Mansions of the Moon, (S, O, K,) the Twenty-sixth Mansion and the Twenty-seventh; four stars, wide apart, forming the corners of a square, or four-sided figure; (Kzw;) each consisting of two stars, (S, O, K, and Kzw,) of two bright stars, (S,) the apparent distance between each two stars being the measure of five cubits, (S, O, L,) or the measure of a spear; (K;) [see دِرَاعَ and رَمَحَ; the former pair consists of the stars α and β of Pegasus; and the latter, of γ in Pegasus together with the bright star in the head of Andromeda; as is shown by what here follows:] the Arabs name الدَّلْوِ the four bright stars in Pegasus which form a square, or four-sided figure; i. e., that at the extremity of the neck, which is called مَتْنُ الفَرَسِ, and that which is called مَتْنُكُ الفَرَسِ, and that which is called جَنَاحُ الفَرَسِ, and the star that belongs to both Pegasus and Andromeda: (Kzw, descr. of Pegasus:) [these two pairs of stars are what are commonly known as the فُرْغَانِ; and are plainly indicated by the periods assigned to the auroral settings thereof: but the periods assigned to their auroral risings would lead us to apply the appellation of the فُرْغَانِ to some other stars, not easily determinable, in Aquarius: see نَوُذُ: and see also مَنَازِلُ النُّجُومِ, in art. نَزَلَ.] The pl. الفُرُوغُ is said to be applied to *The فُرْغَانِ with the stars around them*: (O, TA:) and (accord. to El-Jumahe, O, TA) **الفُرُوغُ** [in the CK erroneously written **الفُرُوغُ**] signifies [The constellation called] **الجَوْزَاءُ**. (O, K, TA. [But see **فُرُوعُ الجَوْزَاءُ**, in art. فُرُوعَ.] — **فُرْغَ** also signifies *A vessel in which is [the exuded, or expressed, juice termed] دُبْسُ (O, K,) and صَفَرُ (O.)* — Also *Land affected with drought, or barrenness. (IB, TA.)* — See also the next paragraph.**

**فُرْغَ** *see فَارِغَ. فَرَّغَ دَمَهُ فُرْغًا and فَرَّغًا mean His blood went for nothing, as a thing of no account, unretaliated, and uncompensated by a mulct, (S, O, K,) and retaliation for it was not sought: (S, O:) and in like manner one says, ذَهَبَتْ دِمَاؤُهُمْ فُرْغًا [Their bloods went for nothing, &c.]. (Z, TA.) Hence, in the Kur xxviii. 9, accord. to one reading, **فَوَادُ أُمِّ مُوسَى فُرْغًا** (Ksh and Bd) i. e. *And the heart, or mind, of the mother of Moses became [as though it were] a thing that was lost, or that had gone away. (Ksh. [See فَارِغَ.]**

**فُرْغَ** *see فَارِغَ, first quarter.*

**فُرْغَ** i. q. **مَفْرَغَ** [Made empty, vacant, void, &c.]: (O, TA:) so in the phrase **إِنَّا فُرْغَ** [An emptied vessel]: (TA:) and so in the saying [in the Kur xxviii. 9], accord. to the reading of Kh, **وَأَصْبَحَ فَوَادُ أُمِّ مُوسَى فُرْغًا** [And the heart of the mother of Moses became rendered void of patience, or of anxiety, &c.: see فَارِغَ]. (O, TA.) — Applied to a bow, as also **فُرْغَ**, it means *Without a string*: or, as some say, *without an arrow. (TA.)*

**فُرْغَانِ** [whether with or without between is not shown] *A wide, or capacious, vessel. (TA.)*

**فُرْغَ** [generally mentioned as an inf. n., and much used as such; but accord. to the Mshb, a simple subst.: as a simple subst., it means *Emptiness, vacancy, or vacuity, &c.*: — and *vacancy, or freedom, from business, &c.*; or *contr. of شُغْلُ*, as is said in the K, in art. شُغْلُ: and *cessation from an affair*: — &c.: see 1]. — **بَيْتُ الفُرْغِ** means *The privy.*

**فُرْغَ** *A great bowl, that cannot be carried: pl. أَفْرِغَةُ. (Ibn-'Abbād, O, K.)* — *A wide, or capacious, large, watering-trough, of hides. (As, O, K.)* — *A vessel (IAqr, T, O, K) of any kind. (IAqr, T, O.)* — *An udder. (O.)* — *The half of a load, such as is on either of the two sides of a camel: (AA, O, K:) so in the dial. of Teiyi. (AA, O.)* — See also **فُرْغَ**, second sentence. — [As a pl.,] *Valleys, or torrent-beds: from IAqr, who has not mentioned a sing. thereof, nor the derivation. (TA.)* — And [probably as pl. of **فُرْغَ**, agreeably with analogy,] **فُرْغَ** *نَصَالِ [or arrow-heads; the word نَصَالِ being app. understood]. (O, K.)* — [As a sing. epithet,] *A she-camel having no brand, or mark made with a hot iron. (TA.)* — Also *A she-camel having much milk, ample in the integument of the udder. (AZ, O, L, K.)* — And *A bow of which the arrow-head makes a wide wound: or of which the arrow goes far. (O, K.)* — See also **فُرْغَ**. — And see the next paragraph, in two places.

**فُرْغَ** *Broad, or wide. (TA.)* See **فُرْغَ**. [Hence,] **فُرْغَ** *ضَرْبَةُ (S) or فُرْغَةُ (O, K): A wide [wound made by a] stroke, or blow; (S, O, K, TA;) likened to the فُرْغَ of the leathern bucket: (TA:) and طَعْنَةُ فُرْغًا, likewise, signifies a wide*

*[wound made by a] piercing [with a spear &c.], (S, O, K, TA,) of which the blood flows. (TA.)* — And **فُرْغَةُ** *مَزَادَةُ [or leathern water-bag] that takes in much water; (O, K, TA;) as though having فُرْغَ, i. e. width. (TA.)* — And **فُرْغَ** signifies also *Land, or ground, that is even, or flat, as though it were a road, (O, K, TA,) and wide: (TA:) or that is marked by much treading: to such Abou-Kebeer El-Hudhalee likens the whiteness of the أَثَرُ, i. e. فُرْغَ, of a sword. (O, TA.)* — And **فُرْغَ** *A horse wide in step, (S, O, K, TA,) easy, or good, and quick, in pace; as also فُرْغَ: (C, K, TA:) or swift and excellent, wide in step: or quick in pace, wide in step, applied to a horse or the like; and so فُرْغَ, applied to an ass, and likewise to a man: and, accord. to Z, فُرْغَ applied to an ass signifies wide in step. (TA.)* — Also *Sharp, applied to an arrow, and likewise to a knife. (TA.)* And *Sharp-tongued, applied to a man. (TA.)*

**فُرْغَةُ** *The sperma of a man. (S, ISd, K.)*

**فُرْغَ** *Empty, vacant, void, devoid, destitute, or unoccupied; syn. خَالٍ; as in the phrase إِنَّا فُرْغَ [an empty vessel]: (O, TA:) and likewise applied to a man, (O, TA,) meaning vacant from, devoid of, or free from, business, occupation, or employment; (K, TA;) as also فُرْغَ: (O, K, TA:) [and often, used elliptically, meaning vacant from, devoid of, or free from, business &c., and care or anxiety or disquietude; unoccupied, unemployed, or at leisure:] and أَفْرِغَ is syn. with فَارِغَ; (O, K;) as in the phrase, of Ru-beh, مَا فَارِغَ [The busied is not like the free from business]: (O, TA:) [فُرْغَ is pl. of فَارِغَ: and] فُرْغَ is syn. with فَارِغَ; (O, K;) [in the former, as is often the case, the sign of tash-deed in this word has been carelessly omitted; and in the CK, الفُرْغُ is put for الفُرْغَ, and has been erroneously supposed to be for الفُرْغَ;] for ex., Tuleyhah Ibn-Khuweylid El-Asadee says, in relation to the slaying of his brother's son, Hibāl Ibn-Selemeh Ibn-Khuweylid,*

فَمَا ظَنُّكُمْ بِالْقَوْمِ إِذْ تَقْتُلُونَهُمْ  
أَتَيْسُوا وَإِنْ لَمْ يَسْلَمُوا بِرَجَالٍ  
فَإِنْ تَكُ أَذْوَادُ أُصْبِنَ وَنِسْوَ  
فَلَنْ تَذْهَبُوا فُرْغًا بِقَتْلِ جِبَالٍ

[And what is your opinion of the party when ye slay them? Are they not (though they have not become Muslims) men? And if some small numbers of camels have been smitten (and carried off), and some women, ye will not go away free from care by reason of the slaying of Hibāl]. (O, TA.)

It is said in the Kur [xxviii. 9], **وَأَصْبَحَ فَوَادُ أُمِّ مُوسَى فُرْغًا**, meaning *And the heart, or mind, of the mother of Moses became devoid of patience: or devoid of everything except remembering of Moses: or devoid of anxiety; because of God's having promised to restore him to her, (O, TA.)*