

(K;) the last of these pls. mentioned by Lh, and anomalous, as applied to women: ISd says, "in my opinion, he, of the Arabs, who says فَقَاهُ [in speaking of women] takes no account of the fem. ة: it is like فُقْرَاءُ applied to women." (TA.) [In Egypt, the appellation فِقِي, a vulgar corruption of فَقِيه, is now applied to *A schoolmaster*; and to *a person who recites the Kur-án &c. for hire.*] — فَحْلٌ فَقِيهٌ means *A stallion [camel] expert in covering*, (K, TA,) that knows well the she-camels that are lusting, and the pregnant. (TA.)

فَهْمَةُ الْمُسْتَفْقِهَةِ *The female companion of the wailing woman, who responds to her* (K, TA) in what she says; because she catches and retains quickly, and understands, what she [the former] says, and to reply to it: [as though it signified "she who seeks, or desires, to understand:"] it is said in a trad. that each of these persons is cursed by God. (TA.)

## فقو

1. اِتْرَهُ or فَقَوْتُ اِتْرَهُ *I followed his track, or footsteps*; i. q. قَفَوْتُهُ; (K, TA;) mentioned by Yağkoob among the words formed by transposition: so in the M. (TA.)

فقو: see its syn. فُقُو, in art. فقا.

فُقُوهُ *The فُقُو [or notch] of the arrow*; (S, K, TA;) i. e. the part which is the place of the bow-string: (TA:) [also called فُقُوَّة, from which it is app. formed by transposition, like the other words mentioned in this art.:] pl. فُقَى, (S, K,) also written فُقَا. (TA.) An ex. of the pl. occurs in a verse cited in art. عَرَقَب, voce عَرَقُوب. (S.)

## فك

1. الْفَكُّ, accord. to Er-Rúghib, primarily signifies *the opening a thing*; and particularly by *diduction*, or so as to form an intervening space, or a gap, or breach. (TA.) You say, فَكَّ, first pers. فَكَّكَ, (S, O, Mṣb, K,) aor. ʔ, inf. n. فَكٌّ, (O, Mṣb,) *He separated* (S, O, Mṣb, K) a thing (S, O, K) from another thing; and any two things knit together, or intricately intermixed: (S, O:) or فَكَّكْتُهُ *I separated one part of it from another part thereof*: (Mṣb:) and فَكَّكَكَ likewise signifies the *separating* two things knit together, or intricately intermixed. (Lth, S, TA.) And *He broke [or broke open] a seal*, i. e. a sealed piece of clay or wax; (Mgh, Mṣb,\* TA;) in relation to which يَفْتَكُّهُ occurs as meaning يَفْكُهُ, though we have not heard it [as a classical expression in this sense]. (Mgh.) — And فَكَّكَ الْعَظْمَ, (Mgh, Mṣb,) aor. and inf. n. as above, (Mṣb,) *He dislocated the bone; put it out of joint*. (Mgh, Mṣb.) [This, or the like, is what is meant by its being said that] الْفَكُّ in the hand, or arm, is [i. e. denotes] less than الْكُسْرُ. (K.) — And فَكَّكَ يَدَهُ, (K, TA,) aor. and inf. n.

as above, (TA,) *He opened, or unclosed, his hand from what was in it*: (K, TA:) so in the M. (TA.) — And فَكَّكَ الرَّمْنَ, (S, Mgh, O, Mṣb, K,) aor. ʔ, (TA,) inf. n. فَكٌّ and فَكُّوكُ; (K;) and فَكَّكَهُ; (S, Mgh, O, K;) *He redeemed the pledge*; (S, Mgh, O, Mṣb, K, TA;) *got it out from the hand of him to whom it was pledged*. (Mgh.) — And فَكَّكَكَ signifies also *I loosed, set loose or free, or let go, anything*. (Mṣb.) — [Hence,] فَكَّكَ الْأَسِيرَ, (Mṣb, K,) aor. ʔ, (TA,) inf. n. فَكٌّ and فَكَّاكَ and فَكَّاكَ, (K,) *He liberated, or set free, the captive*. (Mṣb, K, TA.) And فَكَّكَ الرَّقَبَةَ, (S, O, Mṣb, K,) aor. ʔ, inf. n. فَكٌّ, (TA,) [lit. *He loosed the neck*,] means *he emancipated [the slave]*. (S, O, Mṣb, K, TA.) فَكَّكَ الرَّقَبَةَ is expl. in a trad. as meaning *† The assisting in paying the price [of the slave when one is unable to pay the whole of the price]*. (O, TA.) In the Kur [xc. 13], فَكَّكَ رَقَبَةَ is said by some to mean *† The emancipating of a slave*: and by some, *† the man's emancipating himself from subjection to God's punishment by the confession of the unity of God and by righteous doing and then by teaching the same to others*. (TA.) فَكَّكَ فَلَانَ means *† Such a one was set free, and at rest, from a thing*. (IAar, Th, TA.) — [Hence also,] one says, هُوَ يَفْكُ الْمَشَاكِلَ *† [He solves] the things, or affairs, that are dubious, or confused*. (TA in art. شكل.) — فَكَّكَ وَقَرَجَ is said of a very old man, meaning قَرَجَ لَحْيَيْهِ [i. e. *He has parted his jaws*, by hanging the lower jaw in consequence of weakness]; as is the case in extreme old age. (S, O.) And [hence,] فَكَّكَ, (AZ, S, O, K,) aor. ʔ, inf. n. فَكٌّ and فَكُّوكُ, (AZ, S, O,) said of a man, means *† He was, or became, extremely aged, or old and weak*. (AZ, S, O, K.) [Or فَكَّكَ thus used may be from الْفَكُّ signifying "the jaw:" and so what next follows.] — فَكَّكَكَ الصَّبِيَّ *I put medicine into the mouth of the boy or young male child [opening his jaws for that purpose]*. (S, O.) = فَكَّكَكَ, [third pers. فَكَّكَ,] aor. فَكَّكَ, inf. n. فَكَّكَ, *Thou hast become such as is termed أَفَكٌّ i. e. one whose مَنْكَب [here meaning shoulder-bone] has become unknit, or loosened, (انْفَرَجَ), from its joint, in consequence of weakness and flaccidity*. (S.) [See also فَكَّكَ below.] — And فَكَّكَكَ, aor. فَكَّكَ; (S, O, K;) and فَكَّكَكَ, (O, K,) a verb of a very rare form, [respecting which see دَمَّر, last sentence,] (MF, TA,) aor. فَكَّكَ; (O, K;) inf. n. فَكَّكَ (S, O, K) and فَكٌّ also; (TA;) *† Thou hast become foolish, or stupid, and soft, flaccid, or languid*. (S, O, K, TA.)

2: see the preceding paragraph, second sentence.

4. اِنْفَكَّتْ *She (a camel) being near to bringing forth, her صَلَوَانٍ [app. meaning two parts on the right and left of the tail (see صَلَا in art. صَلَو)]*

became lax, or flaccid, and her udder became large; (K, TA;) and so اِنْفَكَّتْ; (TA;) so too اِنْفَكَّتْ: or this last signifies *she became vehemently desirous of the stallion*. (O, K.) — And اِنْفَكَّتْ مِنَ الْحَبَالَةِ *He (a gazelle) got loose from the snare into which he had fallen*. (TA: also mentioned, but not expl., in the O.)

5. اِنْفَكَّتْ *It (a thing) became much, or widely, separated; and became unclosed*. (O, TA.) — اِنْفَكَّتْ السَّفِينَةُ *The ship parted asunder; became disjointed; became separated in its places of joining*. (Mgh in art. اِنْفَكَّ.) — See also 7. — And see 4. — You say also, هُوَ يَتَفَكَّكَ meaning *† He is [or acts] without power of self-restraint, in consequence of stupidity, or unsoundness of intellect*, (S, O, K, TA,) in his gait, and in his speech: (TA:) or تَفَكَّكَ in walking is syn. with تَخَلَّعَ, (S and K and TA in art. اِنْفَكَّ,) i. e. [he was, or became, loose in the joints; or] he shook his shoulder-joints and his arms, and made signs with them. (TA in that art.)

7. اِنْفَكَّتْ *It became separated: you say, اِنْفَكَّتْ مِنَ الشَّيْءِ The thing became separated from the thing*: (O, TA:) and اِنْفَكَّتْ مِنْكَ [I became separated from thee]. (TA.) — And, said of a bone, *It became dislocated, or out of joint*; (MA, Mgh,\* Mṣb;\*) it unknit, or loosened, and separated; syn. اِنْفَرَجَ وَاِنْفَصَلَ; as also اِنْفَكَّتْ. (Mgh.) [And it is also used in relation to a member of the body:] one says, اِنْفَكَّتْ قَدَمُهُ اَوْ سَقَطَ فَلَانَ فَانْفَكَّتْ قَدَمُهُ اَوْ اِنْفَرَجَتْ وَزَالَتْ i. e. *Such a one fell, and his foot, or his finger, became unknit, or loosened, and dislocated*: (S, O:) [or] اِنْفَكَّتْ قَدَمُهُ means زَالَتْ [i. e. *his foot became dislocated*]; and اِنْفَكَّتْ اِصْبَعُهُ means اِنْفَرَجَتْ [i. e. *his finger became unknit, or loosened in a joint*]. (K.) — One says also, اِنْفَكَّتْ رَقَبَتَهُ مِنَ الرِّقِّ, meaning *† He became freed [lit. his neck became loosed] from slavery*. (S,\* O,\* TA.) — And اِنْفَكَّتْ عَنْ عَهْدِهِ *† [He became released from his compact, engagement, or promise]*. (TA voce اِنْفَكَّ.) — And اِنْفَكَّتْ عَنْ فُجِحِ فِعْلِهِ meaning *† [He will not desist from his evil doing]*. (O and K in art. عَرَف.) = [It is also used in the sense and manner of the non-attributive verb زَالَ; respecting which see art. زِيل.] One says, مَا اِنْفَكَّتْ مَا اِنْفَكَّتْ, meaning مَا زَالَ قَائِمًا [i. e. *Such a one ceased not to be, or continued to be, standing*]. (S, O.) And مَا اِنْفَكَّتْ اَذْكُرَكَ, meaning مَا زِلْتُ [i. e. *I ceased not, or I continued, remembering thee*]. (Fr, TA.) And it occurs in a verse of Dhu-r-Rummeh, immediately followed by اِنْفَا, which is [said by Aṣ and IJ and others to be] redundant. (S, O.) [See that verse, and the remarks upon it, in art. اِنْفَا, p. 78, col. i.]

8: see 1, former half, in two places.

اِنْفَكَّتْ *The لَعْنَى [meaning jaw; and also either of the two lateral portions of the lower jaw]*, (S, O, Mṣb, K,) i. e. (Mṣb) each of the لَحْيَانِ;