

فوق in the sense of افتاق [from فاقَة] is not allowable. (S, O.)

2. فَوْقَهُ, inf. n. تَفَوَّقِي, He made him, or judged him, to excel, or to have excelled. (TA.) = فَوْقُ الفصيل, (S, O, K,) inf. n. as above, said of the pastor, (TA,) He gave to the young unweaned camel to drink the quantities of milk that had collected in the udder between two milkings time after time. (S, O, K, TA. [See فَوَاقٍ.]) — And [hence] one says, فَوْقِي الأمانِي وأرضعني أفويقي [He made me to obtain on repeated occasions the things wished for, and nourished me with the recurrent supplies of his bounty]. (TA.) And it is said in a trad. of 'Alee, إن بنى أمة ليفوقوني, meaning [Verily the sons of 'Umeyyeh] give to me by little and little of the property [constituting the heritage of Moḥammad]. (TA.) — See also 10. = فوق السهم, (inf. n. as above, Mṣb,) He made to the arrow a فوق [i. e. notch for the bow-string]. (S, O, Mṣb, K.) — And [hence,] فوق المرأة + He slit the vulva of the woman. (TA in art. سوس.) — See also the next paragraph, last sentence.

4. إفاقة, (O, K, TA,) some say, (O, TA,) signifies A resting; (O, K, TA;) from فَوَاقٍ signifying a resting between two milkings; (O, TA;) which latter meaning, as well as the former, the K erroneously assigns to the former word. (TA.) — And أفانت said of a she-camel, signifies the same as فانت expl. above: see 1, latter half. (O, K, TA.) — And [hence, perhaps,] افتاق من مرضه, (S, O, K, TA,) and من سكره, (S, O,) and من غشيبته, (O, TA,) inf. n. إفاقة; (TA;) and استفاق; both signify the same; (S, O, K;) i. e. He returned to a healthy, or sound, state [of body and of mind, from his disease, and from his intoxication, and from his swoon, or fit of insensibility]: (O, K, TA;) or one says of the diseased, افتاق and استفاق meaning he becomes convalescent; or recovered, but not completely, his health and strength: and the subst. [or quasi-inf. n.] is فَوَاقٍ: (TA;) and one says of the insane, or possessed, افتاق, inf. n. إفاقة, meaning he recovered his intelligence; and of the intoxicated, likewise, افتاق, originally افتاق من سكره, like as one says استيقظ من نوميه [Mṣb:] [and it is said that] الاستفاقة as syn. with الإفاقة is derived from فوق meaning the contr. of تحت, like as مرضه من مراضه and تَعَلَى من مراضه are from العلو and السؤل: (Har p. 132:) but accord. to 'Alee Ibn-'Eesà, افتاق signifies he sought, or desired, الإفاقة. (Ham p. 541.) — And [hence,] افتاق الزمان + The time became abundant in herbage after barrenness or drought. (O, K, TA.) = أفقت السهم, (inf. n. إفاقة, Mṣb,) I put the فوق [or notch] of the arrow upon the bow-string, (S, O, Mṣb, K.) to shoot with it; (S, O, Mṣb;) as also أفقته: but أفقته is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to Bk. I.

Yoo, one says أفوقته also: (O:) and, accord. to the A, السهم فوق signifies [in like manner] he put the bow-string into the notch of the arrow on the occasion of shooting. (TA.)

5. تفوق على قوميه He exalted himself above his people, or party. (O, K, TA.) = تفوق said of a young unweaned camel, He drank [or sucked] the quantities of milk that had collected in the udder between two milkings time after time. (S, O, K.) — And تفوقها He milked her, namely, a camel, drawing from her the quantities of milk that had collected in her udder time after time; (O, K;) as also استفاقا. (K.) [But see this latter below.] — Hence the trad. respecting Aboo-Moosà, that he was discoursing with Ma'adh, of reciting the Kur-án, and said, أما أنا فأتفوقه تفوق اللقوج [As for me, I draw it forth in the manner of the drawing forth of the milk of the milch camel at the times when it has collected in her udder], meaning I do not recite my set portion at once, but piecemeal, in my night and my day. (S, O, TA.) — One says also تفوق يتجرعه i. e. He drank his wine, or beverage, part after part. (TA.) Sb has mentioned that يتجرعه and يتفوقه are said of that which is not a labouring to do a thing at once, but is an act after an act, performed in a leisurely manner. (O, TA.)

7. انفاق It (a thing) broke, or became broken; quasi-pass. of فاق الشيء meaning كسره. (TA.) — See also 1, near the end. — Said of a camel, He became lean, or emaciated: — and He perished, or died. (O, K.)

8. افتاق He was, or became, poor, or in want, or need: (S, O, Mṣb, K:) فاق in this sense is not allowable. (S, O.) = And He died with much فواق [which may here mean either hiccupping (which often occurs at the close of a fatal fever &c.), or gasping, or short catching of the breath]. (O, K.)

10: see 4, in four places. = استفاقها: see 5. [It signifies as there explained: or it signifies, or signifies also,] He delayed the milking her, namely, a camel, until her milk collected in her udder, or in order that it might collect; and so فوقها, inf. n. تفويقي. (TA.) One says, استفق الناقة Milk not thou the she-camel before the time. (O, K.) — And ما يستفيق من الشراب He does not abstain [from drinking wine]: (O, K, TA:) or he does not drink it in the set time: or he does not appoint a time for drinking it, but drinks it always. (TA.)

جفنة فاق A [large bowl such as is termed] جفنة, filled with food. (Lth, T, O, K.) = And Cooked olive-oil. (O, K, TA.) So in the saying of Shem-mákh, (O, TA,*) describing the hair of a woman, (TA,)

قامت تريك أثبت التبت منسدلاً
مثل الأسود قد مسحن بالقاب

[She stood showing to thee hair abundant and luxuriant, or abundant and long, in respect of

growth, let down, like the black serpents that have been anointed with cooked olive-oil]: or, as some say, meaning الإنفاق, meaning fresh olive-oil [from إنفاق, a Pers. word signifying "olive-oil"]]: or, as AA relates it, the poet said, قد شدخن بالفاق [that have been crushed in the فاق]; and accord. to him the last word has the meaning here next following. (O, TA.) = And The desert; syn. صحراء: (O, K, TA:) so says AA: and on one occasion he says that الفاق means a certain land: (O: a meaning also mentioned in the K:) or a certain wide land. (TA.) = It is also expl. as signifying بن [i. e. Oil of ben]: and also A comb: on the authority of Th: and it may have either of these meanings in the verse cited above. (TA.) = And accord. to the K, it signifies Tall, and incongruous in make; and so فوق and فوقه and فيق and فواق and فياق: but these words are all correctly, in this [or a similar] sense with two káfs. (TA.) = Also, accord. to the K; A certain aquatic bird, long in the neck: but this, likewise, is correctly with two káfs. (TA.)

فوق is the contr. of تحت; (S, Mgh, O, Mṣb, K;) [primarily signifying The location that is above, or over;] and is an adv. n. (Mgh, Mṣb, K) of place; (Mgh, Mṣb;) and a simple noun, indecl., [with dammeh for its termination, when the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself;] but when it is prefixed to another noun [which is either expressed or itself (and not merely its meaning) meant to be understood, and when the noun to which it should be prefixed is suppressed and neither this nor its meaning is meant to be understood,] it is declinable. (K.) [For the words يكون أسماً وظرفاً مبنياً, the reading of the K in the TA and CK, my MS. copy of the K (which I follow in this case) has يكون ظرفاً واسماً مبنياً.] One says, زيد فوق السطح [Zeyd is above, or rather upon, the house-top]. (Mgh, Mṣb.) And العمامة فوق الرأس [The turban is above, or upon, the head]. (Mgh.) And طفا فوق الماء It floated upon the water. (S &c. in art. طفو.) Ks has mentioned the saying, أفوق تنام أمر أسفل [Dost thou, or wilt thou, sleep in the part that is above of the house &c., or in the part that is below? i. e., in the upper part, or in the lower part?] with fet-h, as suppressing the noun to which فوق is [meant to be understood as] prefixed. (TA.) Lth says that he who uses it as a صفة [by which (like other old writers) he means an adv. n. of place] should use the accus. case, as when one says, عبد الله فوق زيد [Abd-Allah is above Zeyd]: but if you make it simply a noun, you use the nom. case, and say, فوق رأسه [His superior (meaning upper) part is his head]; for in this instance it is the head itself, and you make each to be governed in the nom. case by the other. (TA.) In the saying in the Kur [xvi. 28], قصر عليهم السقف من فوقهم [And the roof fell on them from above them], the utility of the phrase من فوقهم is hardly apparent,