

not thou marry a woman whose husband has died, but [rather] marry thou a divorced woman. (Lh, L.) — And in like manner, (O,) it is applied also to a she-gazelle, (S, O, L,) and to a cow [app. a wild cow], (O, L, K,) as also فاقدة (O,) meaning *Whose young one has been devoured by a beast, or bird, of prey*; (O, L, K;) and to a pigeon (حمامة) likewise. (L.)

فقود: see فقيد, in two places.

فقر

1. فُقِرَ (TA,) [aor., app., ُ and ِ,] inf. n. فُقْرٌ (O, K, TA,) *He dug the ground*; (O, \*K, \*TA;) as also فُقِرَ (TA,) inf. n. تَفْقِيرٌ. (K, TA.) And *He dug a well to draw forth the water.* (TA.) — And فُقِرَ signifies *The boring, or perforating, of beads for the purpose of stringing*; (K;) [as also تَفْقِيرٌ; for one says] فُقِرْتُ [as well as فُقِرْتُ], meaning *I bored, or perforated, beads.* (S.) — And *The act of cleaving, slitting, or rending.* (O.) [See also 8.] — And فُقِرَ أَنْفَ البَعِيرِ (S, O, K, \*) [and فُقِرَ البَعِيرِ also, as is indicated in the TA,] aor. ُ and ِ, inf. n. فُقْرٌ (K,) *He made an incision in the nose [or muzzle] of the camel,* (S, O, K, TA,) *the beast being refractory,* (TA,) *with an iron instrument,* (S, O, TA,) *so as to reach to the bone,* (K, TA,) *or nearly so,* (TA,) *then put upon the place of the incision the [cord called] جَرِيرٌ (S, O, TA,\*) with a [string such as is termed] وَكْرٌ wound upon it,* (S, O,) *to render him tractable, or to train him, thereby*: (S, O, K, TA:) sometimes the refractory camel has three incisions made in his muzzle; and when his owner desires to render him tractable, and to prevent him from being brisk above measure, he puts the جَرِيرٌ upon the incision that is next to his lip, and in consequence he governs him as he will; and if he be between the refractory and the tractable, he puts the جَرِيرٌ upon the intermediate incision, and in consequence he exceeds in his pace; and if he desire that he should stretch forth and go without inconvenience to his owner, he puts the جَرِيرٌ upon the uppermost incision. (Abou-Ziyád, L.) [The incision above mentioned is termed فُقْرَةٌ. — Hence, app., by a tropical usage, فُقِرَ signifies † *He stigmatized a man*: Freytag has mentioned it as occurring in the Deewán of the Hudhalees, and meaning “*satyra perstrinxit eius vitia commemorans aliquem.*”] — فُقِرَ فُقْرَهُ (or vertebra) of his back. — Hence the phrase, فُقِرَتْ الفاقرة (S, O,) or الداهية, aor. ُ, inf. n. فُقْرٌ (Msb,) [lit.] *The calamity broke the vertebrae of his back*: (S, O:) [meaning] *the calamity befell him.* (Msb.) — فُقِرَ, with damm, [aor. ُ,] *He had a complaint of his vertebrae*: and فُقِرَ, aor. ُ, inf. n. فُقْرٌ, *He had a complaint of his vertebrae arising from fracture or disease.* (Msb.) — فُقِرَ or فُقِرَ in the sense of افتقر: see 8.

2: see 1, first and third sentences. — فُقِرَ فُقْرَهُ (S, TA,\*) or فُقِرَ فُقْرَهُ (K, TA,) inf. n.

تَفْقِيرٌ; [and accord. to Golius, فُقِرَ, but for this I have not found any authority;] *He dug a hollow such as is termed فُقِرٌ [q. v.] for the shoot, or offset, of a palm-tree.* (S, K, TA.) — And فُقِرَ, said of anything, *It was incised, or notched; and impressed, or marked.* (TA.) — Lth has erroneously assigned to تَفْقِيرٌ, a meaning belonging to تَفْقِيرٌ, q. v. (TA.)

4. افقر He (a colt) became fit for riding upon his فقار [or vertebrae]; like اُرْكَبَ (O:) or he (a colt, Msb), or it (the back of a colt, L), became [strong in the vertebrae and] fit for being ridden. (L, Msb.) — افقره ناقته (S, O,) or بعيره (ISk, K,) or ظهر بعيره (TA,) or بعيرا (Mgh,) or دابته (A'Obeyd, TA,) or المبر (Msb,) *He lent him the vertebrae [meaning the back] of his she-camel, that he might ride thereon*: (S, O:) and *he lent him the back of his camel* (ISk, K, TA) *during a journey,* (ISk, TA) *for carrying a burden, and for riding,* (ISk, K, TA,) *to be returned afterwards*: (ISk, TA:) and *he lent him a camel, that he might ride thereon*; from فقار signifying the “vertebrae” of the back: (Mgh:) and *he lent him his beast to ride as long as he pleased during a journey and then to return it to him*: (A'Obeyd, TA:) and *he lent him the colt to ride upon its vertebrae [or back].* (Msb.) — Hence, افقره أرضه † *He lent him his land for sowing.* (TA, from a trad.) — افقرك الصيد means *The object of the chase has enabled thee to have its vertebrae within thy power*; therefore shoot it, or shoot at it: (O, TA:) or *has enabled thee to have its side [which is sometimes termed فُقْرٌ within thy power*: (K:) or *has become near to thee.* (TA.) [The Khaleefeh El-Weleed the son of Yezeed the son of 'Abd-El-Melik is related to have said, افقر بعد مسlemeة الفصيد لمن رمى الفصيد i. e. *The object of the chase has enabled the shooter at it to have its vertebrae within his power after Mesleme; meaning that, since the death of his paternal uncle Mesleme, the territory of the Muslims had become assailable to him who might attempt it.* (TA.)] — افقره also signifies *He* (i. e. God, S, O, K, or a man, Msb) *rendered him فقير [meaning poor, or needy, &c.].* (S, O, Msb, K.) — ما افقره [i. e. *How poor, or needy, &c., is he!*] and ما اغناه [which has the contr. meaning] are [said to be] anomalous; for their [respective primitive] verbs are افتقر and استغنى, from either of which the verb of wonder is not properly [or regularly] formed. (S, O. [But see 8.]

5. ظهر قبلنا ناس يتفقرون العبر, occurring in a trad., as some relate it, means [There appeared before us men] *eliciting what was recondite, or obscure, of knowledge, and opening what was closed thereof*; from فقرت البئر meaning “*I dug the well to draw forth the water*:” but the reading commonly known is يتفقرون [q. v.,] with the ق before the ف. (IAth, TA.) — See also 2.

6. افتقر He feigned the lowliness, or submissive-

ness, of poverty, humbling, or abasing, himself with men. (K\* and TA in art. باس.)

8. افتقر He clave, slit, or rent; and opened: [see also 1, fourth sentence:] hence its usage in a trad. of 'Omar, in which, after his saying that Imra-el-Kays was the foremost of the poets, and had made the source of poetry to well forth abundantly to them, [see حصف] he is related to have added, واقتقر عن معان عور اصح بصر: in saying this, he attributed a sound and an opened sight to the poetry, [which he thus personified,] and in like manner he described obscure and occult meanings by applying to them the epithet عور [generally meaning “blind of one eye”]: he meant that Imra-el-Kays had made the meanings of poetry clear and perspicuous, and unveiled them, and shunned substitution and obscure diction: عن with what is [to be understood as] antecedently connected with it occupies the place of a noun in the accus. case as a denotative of state: it is as though he said, فتاح للشعر اصح, فتاح بصر مجاوزا للمعاني العور متخطيا لها [lit. *He opened, to poetry, a most sound vision, passing over half-blind meanings.*] (O.) — Also, (O,) *He was, or became, فقير [meaning poor, or needy, &c.];* (S, O, Msb, K, &c.) and so فُقِرَ, aor. ُ, inf. n. فُقْرٌ (Msb;) and فُقِرَ, aor. ُ, (K;) or they said افتقر (Sb, Msb, TA,) like as they said اشتد (Sb, TA,) but they did not say فُقِرَ (Sb, Msb, TA,) like as they did not say شد (Sb, TA,) افتقر serving them instead of فُقِرَ (Msb;) nor did they use any unaugmented form of this verb. (Sb, TA.) — And one says, افتقر اليه He, or it, wanted, needed, or required, him, or it; [a phrase of frequent occurrence; like فقير اليه; i. q. احتاج اليه. (TA in art. حوج.)

10. استفقر بعيرا [He borrowed, or asked for the loan of, the back of a camel, for carrying a burden or for riding]. (See اومل.)

فقِرَ and فُقِرَ signify the same, (S, O, Msb, K,) but the latter is bad, (Lth, TA,) and sometimes they said فُقِرَ (MF, TA,) *Poverty, want, or need; contr. of غنى*: (K:) or the state of a man when he has [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him: (ISd, K:) [other meanings are indicated by explanations of the epithet فقير, q. v.]: مفاقر [signifying needs, or wants,] is said by some to be a pl. of فُقِرَ, anomalous, like مشابه [pl. of شبه] and ملايح [pl. of ليحة]: or it may be a pl. of مفقِرٌ, an inf. n. of افقره; or pl. of مفقِرٌ; or it has no sing.: (TA:) you say, صد الله مفاقره, *God rendered him, or may God render him, free from want*; (S, Msb, K;) [lit.] *God supplied, or may God supply, his various needs, or wants.* (S, K.) — And فُقِرَ signifies also *Anxiety; or disquietude, or trouble, of mind*: pl. فقور: (O, K, TA:) one says, شكى اليه فقوره *He complained to him of his anxieties; &c.:*