

and it means also, *his circumstances, and wants*: (TA:) [for,] accord. to IAqr, the phrase فُقُورٌ is like شُورُهُمَا. (O.) — See also فُقُورَةٌ.

فُقُورٌ: see the next preceding paragraph. — Also The *side*: pl. فُقُورٌ, (K, TA,) which is extr. [in respect of analogy]: mentioned by Kr. (TA.) [See أَفْقَرَكُ الصِّيدُ.]

فُقُورٌ: see فُقُورَةٌ.

فُقُورٌ: see فُقُورٌ, former half, in two places.

فُقُورٌ: see فُقُورٌ.

فُقُورَةٌ: see فُقُورٌ. — Accord. to the K, it signifies also *A certain plant*; and its pl. [or rather the coll. gen. n.] is فُقُورٌ: but the sing. [or n. un.] is correctly فُقُورَةٌ, with fet-ḥ and then ḍamm, mentioned by Sb as a word of a rare form, of which the pl. [or coll. gen. n.] is فُقُورٌ, as it has no broken pl.; and expl. by Th. (TA.)

فُقُورَةٌ *A hollow dug in the ground*: pl. فُقُورٌ. (O, K, TA.) — And The [incision termed] قُرْمَةٌ (IAqr, O, TA) that is made in the nose [or muzzle] (IAqr, O) of the camel, (IAqr, O, TA,) [in order to render him tractable, (see 1, near the beginning,) after which [if necessary] another is made, [above it,] and then another, until he becomes gentle: (IAqr, O:) pl. [of pauc. أَفْقَرٌ, occurring in the L, evidently as a pl. of فُقُورَةٌ in this sense, and, of mult., but also used as a pl. of pauc.,] فُقُورٌ. (O, TA.) Hence the saying of 'Aisheh, in relation to [the murder of] 'Othmán, [app. alluding to its involving three violations, namely, the violation of the sacredness of the city in which it was perpetrated and of the month in which it occurred and of the person of the Khaleefeh,] بَلَّغْتُمْنِي مِنَ الْفُقُورِ الثَّلَاثِ, meaning † *Ye have done to him the like of your deed to the camel above mentioned [upon which ye have inflicted the three فُقُورٌ]: thus expl. by AZ. (TA.)* Accord. to AHeyth, فُقُورٌ means † *Great, or grievous, or formidable, events.* (O.) And the three فُقُورَاتِ of the son of Adam are said to be † *The day of birth and the day of death and the day of resurrection.* (O.) — Also The *part, of a shirt, that is the place into which the head is inserted.* (K.) — Also *Nearness.* (K.) And one says, هُوَ مَنِي فُقُورَةٌ, meaning *He is near to me.* (K, TA.) — See also مُفَقِّرٌ.

فُقُورَةٌ: see فُقُورٌ. — [Hence] الْفُقُورَاتُ is a name of † *The star [or stars] in the حُرُوزَاتِ [meaning joints of the tail] of Scorpio.* (Kzw in his descr. of Scorpio.) And فُقُورٌ signifies † *Certain ornaments, moulded, or fashioned, in the form of the vertebrae of the back*: (A, KT, TA, and Har p. 34:) one of which is termed فُقُورَةٌ. (Har ibid.) — And hence, (KT,) or as being likened to a vertebra of the back, (S, O, KT,) † *The best verse in an ode is termed فُقُورَةٌ.* (S, O, K, KT.) — And hence, as being likened to the best verse in an ode, فُقُورَةٌ means † *Any choice phrase or sentence*: (KT:) one says, مَا أَحْسَنَ فُقُورِ كَلَامِهِ, i. e. [How beautiful are] the points, or points of wit, (نُكْتَةٌ)

[pl. of نُكْتَةٌ] of his speech, or language! (A, TA.) — And in like manner it is applied to signify † *The end [or final word] of every verse of an ode and [of every clause] of a حُطْبَةٌ [which is in rhyming prose].* (Mṣb.) — And † *[A pair of clauses of rhyming prose, both ending with the same rhyme; i. e.] the فُقُورَةٌ is that which in [rhyming] prose is like the verse in poetry.* (Kull p. 208.) — Also *A piece of land, such as is termed قَرَاخ [q. v.], for sowing.* (O, K.) — And *A thing that serves as a mark, or sign, (Lth, K, TA,) to men contending, or competing, in shooting, or casting, (Lth,) such as a mountain, (K,) or such as a hill, or a hollow dug in the ground, (Lth,) or a هُدْفٌ [or butt, &c.], (Lth, K, TA,) and the like: (K, TA:) they say, in such contending or competing, أُرَامِيكَ مِنْ أَدْنَى فُقُورَةٍ [I will contend, or compete, with thee in shooting, or casting, from the nearest فُقُورَةٌ] and مِنْ أَبْعَدِ فُقُورَةٍ [from the furthest فُقُورَةٌ]. (Lth, TA.)*

فُقُورَةٌ: see فُقُورَةٌ.

فُقُورِي [The lending one a camel, &c., to be ridden or to carry a burden;] a subst. [similar to رُبِّي and عُمُرِي] from أَفْقَرُهُ نَاقَتَهُ (S) or بَعِيرَهُ. (K.)

فُقُورٌ The *vertebrae of the back*; (S, Mṣb, K;) the *bones of the spine, which are set in regular order, one upon another, from the part where is the كَاهِلٌ to the عَجَبُ*: (K, TA:) [it is sometimes used as a sing., as in the S and O and K voce طَبَقٌ: but properly] the sing., (Mṣb, K,) or n. un., (S, TA,) is فُقُورَةٌ, (S, Mṣb, K,) for which one should not say فُقُورَاتٌ, with kesr: (ISk, Mṣb:) and فُقُورَاتٌ, of which the pl. is فُقُورٌ and فُقُورَاتٌ and فُقُورَاتٌ, signifies the same as فُقُورَةٌ; (S, Mṣb, K;) as does also فُقُورَةٌ. (K.) — [Hence,] فُقُورٌ † *The three very bright stars [δ and ε and ζ] disposed obliquely in the midst of the constellation الجوزاء [i. e. Orion].* (Har p. 456. [See art. الجوزاء.]) — And [hence also,] ذُو الْفُقُورِ † *the name of A [celebrated] sword of the Prophet, (S, O, K,) and afterwards, of 'Alee: it had previously belonged to El-'Áq Ibn-Munebbih, who was slain at Bedr, (O, K,) by 'Alee, by whom his sword was given to the Apostle: (O:) accord. to Abul-'Abbás [i. e. Th], it was thus named because there were in it small beautiful hollows [app. meaning small scallops in the edge, such as some modern swords have, for the more easy cleaving of coats of mail]: it is also, accord. to some, called ذُو الْفُقُورِ; but this is said by El-Khattábee to be vulgar. (TA.)* — It (i. e. ذُو الْفُقُورِ) is also used, metaphorically, as meaning † *The spear.* (TA.)

فُقُورٌ *A hollow that is dug around the shoot, or offset, of a palm-tree, when it is planted: (S, O:) or a well [or the like thereof] in which the shoot, or offset, of a palm-tree is planted, (K, TA,) then alluvial soil with dung of camels or the like is pressed down around it: (TA:) pl. فُقُورٌ, with two ḍammehs: (K, TA:) or this [app. the pl., but accord. to the TA the sing.,] signifies *wells, (K, TA,) three, and more, together, (TA,) or com-**

municating, one with another. (K, TA.) The sing. signifies also *A well: (Mgh, O:) or an old well: (O:) or a well having little water: (TA:) pl. as above. (Mgh.)* — And *A plain, or soft, place, in which wells are dug forming a regular series.* (O, K.) And رَكْبَةٌ فُقَيْرَةٌ signifies *A dug well.* (TA.) And فُقَيْرُ بَنِي فَلَانٍ فِي الرِّكَايَا is expl. by A'Obeid as meaning *The share of the sons of such a one of the wells.* (TA.) — Also The *mouth, (K, TA,) or the place whence the water issues, (S, O, TA,) of a subterranean channel, or conduit: (S, O, K, TA:) pl. as above. (TA.)* — And it is said to signify *A [hollowed] trunk of a palm-tree, by means of which one ascends to an upper chamber: but the word commonly known in this sense is نَقِيرٌ [q. v.], with ن.* (IAth, TA.) — As an epithet applied to a camel, it means *Having an incision [or two incisions or three] made in his nose [or muzzle] in the manner explained in the first paragraph of this art.; and so مَفْقُورٌ. (K, TA.)* — Also, applied to a man, (TA,) *Having the vertebrae of the back broken; (S, O, K, TA;) and so فُقُورٌ and مَفْقُورٌ: (K:) or having a complaint of the vertebrae of his back, arising from fracture or from disease: (Mṣb:) or having his vertebrae pulled out from his back, so that his spine is interrupted: (T, L:) and فُقُورٌ, a man having a complaint of his vertebrae: (S, O, TA:) and فُقَيْرٌ and مَفْقُورٌ, a man afflicted [lit. having the vertebrae of his back broken] by a calamity. (Mṣb.)* — Hence, as though having the vertebrae of his back broken, (IDrst, TA in art. جَبْر) [but said to be irregularly formed from أَفْقَرٌ, like أَفْقَرُهُ, q. v.,] *Poor; or needy; contr. of غَنِيٌّ; (as implied in the K;) having [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him: (ISd, K:) or one who finds food sufficient to sustain life: (K:) or one who possesses only what is sufficient for life: (ISk, S, K:*) or one whose property is, or has become, little: further expl. in art. سَكَن: (Mṣb:) or one who has what to eat; (Abou-'Amr Ibn-El-'Alà;) differing from مَسْكِينٌ, which signifies one who possesses nothing; altogether destitute: (Abou-'Amr Ibn-El-'Alà, ISk, S, O, K:) or both mean *destitute, i. e. possessing nothing: (IAqr, S, O:)* Abou-Haneefeh holds the opinion of ISk, (TA,) who cites the following verse from a poem of Er-Rá'ee in praise of 'Abd-El-Melik Ibn-Marwán;*

أَمَّا الْفُقَيْرُ الَّذِي كَانَتْ حَلْوَتُهُ *
وَقَفَّ الْعِيَالُ فَلَمْ يَبْرُكْ لَهُ سَبَدٌ *

[As to the فقير whose milch camel was sufficient for his household, and nothing (more) was left to him:] (S, O, TA:) Aq says that the مسكين is better in condition than the فقير: and Yoo says that the فقير is better in condition than the مسكين; and adds, I asked an Arab of the desert, Art thou فقير? and he answered, No, by God, but rather مسكين: (S, O, TA:) or the former signifies *needy, needing, or wanting; a needer; and the latter, one abased by need or want, or otherwise; (Ibn-'Aráfah, O, K;) who, if abased by need or want, may lawfully receive of the poor-rate; but if abased otherwise than by*