

thence what they desire. (M.) And one of the poets uses it in relation to human beings, in the following verses, [which exhibit an instance of the license termed *إِقْوَاة*,] cited by IAar :

- قَدْ أَرْسَلُونِي فِي الْكَوَاعِبِ رَاعِيًا
- فَقَدْ وَأَبِي رَاعِي الْكَوَاعِبِ أَفْرَسٌ
- أَتَتْهُ ذِيَابٌ لَا يُبَالِسِينَ رَاعِيًا
- وَكُنَّ سَوَامًا تَشْتَبِي أَنْ تُفْرَسَا

[They had sent me among the girls with swelling breasts, as a guardian; and, by my father, while guardian of the girls with swelling breasts, or by the father of the guardian of the girls with swelling breasts, I was (lit. I am) made a prey: there came thither wolves not caring for a guardian, and those females were (as) pasturing camels eagerly desiring to be given as prey]: he likens these women to pasturing camels, although differing from them inasmuch as the latter do not eagerly desire to be given as prey, since this would be a cause of their death, whereas women do eagerly desire it, since *فَرَسُ الرِّجَالِ لِلتَّسَاءِ* [lit. men's making women their prey] is in this case † men's holding commerce of love with women: *فَرَسٌ* is for *فَرَسَتْ*; for, as Sb says, they sometimes put *أَفْعَلُ* in the place of *فَعَلْتُ*: *أَبِي* is in the gen. case as governed by *وَ* denoting swearing; and *راعي الكواعب* may be a denotative of state relating to the *ت* [the pronoun of the first person] understood [in *فَرَسْتُ* for *أَفْرَسْتُ*]; or *وَأَبِي* may be prefixed to *راعي الكواعب*, governing it in the gen. case, and by the latter expression he may mean himself: by wolves not caring for a guardian, he means wicked men not caring for him who guarded these women: and he uses the word *تشتبي* to denote intense desire; for if he did not mean intensesness, he would have said *تُرِيدُ*. (M.)

3. *فارسة*, inf. n. *مُفَارَسَةٌ* and *فَرَسٌ*, (M, TA,) [app., *He vied, or contended, with him in horsemanship*: this signification seems to be indicated by what immediately precedes in the M, which is, *فَرَسَ* and *فَرَسَ* "he became a horseman:" but perhaps it may signify *he vied, or contended, with him in فراسة*, meaning *insight*, &c.: or it may have both these significations.]

4. *He* (a pastor) *had the neck of one of his sheep, or goats, broken, or had one of them killed, (S, O,) or taken, (K,) by the wolf, (S, O, K,) he being inadvertent. (K.)* — See also 2, in two places. — *He left a remainder of property [as a prey], having taken all beside thereof. (AA, O, K.)*

5. *He pretended to others that he was a horseman, or one skilled in horsemanship. (As, O, K.)* — *He acted deliberately, (S, O, K, TA,) and considered, or examined, a thing, or did so repeatedly, in order to know it, or to obtain a clear knowledge of it. (S,* K,* TA.)* — *تفرس* [He perceived in him the thing intuitively; or by a kind of thaumaturgic faculty, and by right opinion and conjecture: or by means

of indications, or evidences, and experiments, and the make and dispositions: (see *فِرَاسَةٌ*, below:)] or *he perceived in him the thing by forming a correct opinion from its outward signs; syn. قَوَسِيَهُ.* (M.) You say, *تَفَرَسْتُ فِيهِ خَيْرًا*, (S, O,) or *الخير*, (Mgh,) [I perceived in him good, or goodness, intuitively; &c.: or] *I discovered (تَعَرَّقْتُ) in him good, or goodness, by right opinion. (Mgh.)* [*فَرَسٌ* † *فِرَاسَةٌ* and *فِرَاسَةٌ*, inf. n. *فِرَاسَةٌ* and *فِرَاسَةٌ*, (respecting which, however, see 1, last quarter,) signifies the same as *تَفَرَسَ*; i. e., *He perceived, or discerned, the internal, inward, or intrinsic, state, condition, character, or circumstances, by examination of outward indications, &c., and by his eye. And so فَرَسَ فِي النَّاسِ* *He saw into the internal, inward, or intrinsic, states, &c., of men.* See *فِرَاسَةٌ*, below.]

8: see *فَرَسَةٌ*, in five places.

Q. Q. 1. *فَرَسَةٌ* [an inf. n. of which the verb is *فَرَسْتُ*, as is shown by the mention of the part. n. *مُفَرَسَةٌ*,] A woman's good managing of the affairs of her house, or tent: (Lth, K, TA:) the *ن* is augmentative. (TA.)

فَارِسٌ: see *فَارِسٌ*.

فَرَسٌ A species of plant: (Yaakooob, S, M, O, K:) the *قَصَاصُ*, (O, and so in copies of the K,) or *قَصَاصُ*, (so in the CK,) [each said to be a name of the *أشنان* (or *kali*) of Syria, or of a species of *حمض*, q. v.,] accord. to Abu-l-Mekarim: (O:) or the *حَبِينُ* [q. v.]: or the *بَرُوقُ* [q. v.]: (O, K:) or the [small kind of thorny trees called] *شُرُسُ*. (TA.)

فَرَسٌ [A horse; and a mare;] one of what are called *حَيْبٌ*; (M;) the name *فَرَس* is given to it because it crushes and breaks the ground with its hoofs; (A, O;*) and is applied to the male and the female; (S, M, A, Mgh, O, Mgh, K;) but mostly applied to the latter; (M;) the female not being called *فَرَسَةٌ*; (S, O;) or the female is [sometimes] thus called: (Yoo, IJ, M, Mgh, K:) it is applied also to the Arabian, (Mgh, Mgh,) and to the Turkish, (Mgh,) or that which is not Arabian: (Mgh:) or, accord. to Moḥammad [the Hanafee Imám], to the Arabian only; but for this [says Mtr] I find no authority of a lexicologist, except that ISk, speaking of a solid-hoofed animal, says, "whether it be a *بَرْدُونٌ* or a *فَرَسٌ* or a *بَغْلٌ* or a *حِمَارٌ*:" (Mgh:) the pl. is *أَفْرَاسٌ*, (S, M, Mgh, O, Mgh, K,) [a pl. of pauc. but used as a pl. of mult. also,] and *أَفْرَسٌ*, [a pl. of pauc. only,] (O,) and *فُرُوسٌ*: (K:) and as *فَرَسٌ* is originally fem., you say *ثَلَاثُ أَفْرَاسٍ* when you mean males [as well as when you mean females]: (M:) or you say *ثَلَاثَةُ أَفْرَاسٍ*, with *ة*, when you mean males; and *ثَلَاثُ أَفْرَاسٍ*, without *ة*, when you mean females: (Mgh:) the dim. is *فَرَسِيْنٌ*, (S, O, Mgh,) when applied to the male; (Mgh;) and

فَرَسِيْنَةٌ, when applied to the female; (S, O, Mgh;) agreeably with rule; (Mgh;) accord. to Abobekr Ibn-Es-Sarráj: (S, O:) or *فَرَسِيْنٌ* when applied to the female [also], which is extr. (Sb, M. [See *حَرَبٌ*.]) — *هُمَا كَفَرَسَى رَهَانٍ* [They two are like two horses running for a wager] is a saying applied to two persons running a race to a goal, and being equal: (A, O, K:) the comparison relating to the beginning [of a contest], for the termination necessarily shows which outstrips; (O, K:) and to two who are equal, and two who are nearly equal, in excellence &c. (Har p. 640.) It was said by a man who swore that he would abstain from his wife for four months, and then divorced her: for the period during which a woman may be taken back after a [first or second] divorce is that of three menstruations or three periods of purity from menstruation; and if it ended in this case before the end of the four months during which he swore to abstain from her, she became separated from him by that divorce: so he likened the two periods to two horses running for a wager. (O,* TA.) — *فَرَسُ الْبَحْرِ* † [The horse of the great river; i. e., of the Nile;] the hippopotamus. (Dmr. [See also *عَضْبٌ*.]) — *الْفَرَسُ* † A well-known constellation; so called because of its resemblance in form to a horse; (M;) [i. e. *الْفَرَسُ الْأَعْظَمُ*] † [The Greater, or Greatest, Horse;] the constellation Pegasus. (Kzw.) — *قِطْعَةُ الْفَرَسِ* † [The Piece of the Horse;] the constellation Equuleus. (Kzw.) — *الْفَرَسُ التَّامُّ* † [The Complete horse;] a certain constellation composed of thirty-one stars, in which a portion of the constellation called *الْفَرَسُ الْأَعْظَمُ* is included. (Kzw. [It is further described by him; but in a manner that does not enable me to identify it with any of the constellations named by our astronomers.]])

الْفَرَسَةُ, (IAar, S, M, O, K, TA,) or *الفَرَسَةُ*, (M, TA,) the former accord. to A'Obeyd, (M, TA,) or, accord. to A'Obeyd, it is with *ص*, and the vulgar, he says, pronounce it with *س*, (O.) *Gibbosity [of the back]*; syn. *الْحَدَبُ*: (IAar, O, TA:) or, (M, O, K, TA,) as also *الفَرَسَةُ*, (M, O,) which latter is the more approved in this sense, (M,) *the رِيحُ [or flatus] of gibbosity*; (M, O, K, TA;) [i. e.] *the رِيحُ that renders gibbous*; (M;) as though it were breaking, or crushing so as to break, the back (*كَأَنَّهَا تَفْرَسُ الظُّهْرَ أَيْ تَدُقُّهُ*), and cleaving it (*تَفْرَسُهُ أَيْ تَشَقُّهُ*): (O:) [or *الفَرَسَةُ* signifies the displacement of one of the vertebrae; for,] accord. to As, one says *أَصَابَتْهُ فَرَسَةٌ* when one of the vertebrae of one's back has become displaced; but the flatus (*الرِّيْحُ*) from which gibbosity results is termed *الفَرَسَةُ*, with *ص*: (TA:) or *الفَرَسَةُ* signifies a flatus that attacks in the neck, and breaks it: (S:) or, as some say, an imposthume, or ulcer, (*قِرْحَةٌ*), that is in the neck, breaking it: (M:) or a breach (*فُرْجَةٌ*) in the neck; thus says AZ: or a breach (*فُرْجَةٌ*) that is in [the case of] gibbosity: the pl. is *فَرَسَاتٌ*, not