

(ك) ; 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 *فَقَاهَا* [in speaking of women] takes no account of the fem. ة: it is like *فَقَرَأَ* applied to women." (TA.) [In Egypt, the appellation *فَقِي*, a vulgar corruption of *فَقِيه*, is now applied to *A schoolmaster*; and to *a person who recites the Kur-an &c. for hire.*] — *فَقِي فَحْلٌ* means *A stallion [camel] expert in covering*, (K, TA,) *that knows well the she-camels that are lusting, and the pregnant.* (TA.)

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

*فَقُو*: see its syn. *فَقُو*, in art. *فَقُو*.

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

## فك

1. *الفك*, accord. to Er-Rāghib, primarily signifies *التفريج* [i. e. The opening a thing; and particularly by *diduction*, or so as to form an intervening space, or a gap, or breach]. (TA.) You say, *فَكَ*, first pers. *فَكَتُّ*, (S, O, Mṣb, K,) aor. -, inf. n. *فَكَ*, (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 *فَكَتُّهُ* I separated one part of it from another part thereof: (Mṣb:) and *فَكَتُّهُ* 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 *يَفْتَكُهُ* occurs as meaning *يَفْتَكُهُ*, though we have not heard it [as a classical expression in this sense]. (Mgh.) — And *فَكَ العظم*, (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] *الفك* in the hand, or arm, is [i. e. denotes] less than *الكسر*. (K.) — And *فَكَ يَدُهُ*, (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 *فَكَ الرهن*, (S, Mgh, O, Mṣb, K,) aor. -, (TA,) inf. n. *فَكَ* and *فَكَوْكَ*; (K;) and *فَكَتُّهُ*; (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 *فَكَتُّ* signifies also *I loosed, set loose or free, or let go, anything.* (Mṣb.) — [Hence,] *فَكَ الأسيْر*, (Mṣb, K,) aor. -, (TA,) inf. n. *فَكَ* and *فَكَكَ* and *فَكَكَ*, (K,) † *He liberated, or set free, the captive.* (Mṣb, K, TA.) And *فَكَ الرقبة*, (S, O, Mṣb, K,) aor. -, inf. n. *فَكَ*, (TA,) [lit. *He loosed the neck,*] means † *he emancipated [the slave].* (S, O, Mṣb, K, TA.) *فَكَ الرقبة* 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], *فَكَ رَقَبَةً* 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.) *فَكَ فُلَانٌ* means † *Such a one was set free, and at rest, from a thing.* (IAṣr, Th, TA.) — [Hence also,] one says, *هُوَ يَفَكُّ المَشَاكِلَ* † [*He solves*] *the things, or affairs, that are dubious, or confused.* (TA in art. *شَكَلَ*.) — *قَدْ فَكَ وَفَرَجَ* is said of a very old man, meaning *فَرَجَ 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,] *فَكَ*, (AZ, S, O, K,) aor. -, inf. n. *فَكَ* and *فَكَوْكَ*, (AZ, S, O,) said of a man, means † *He was, or became, extremely aged, or old and weak.* (AZ, S, O, K.) [Or *فَكَ* thus used may be from *الفك* signifying "the jaw:" and so what next follows.] — *فَكَتُّ الصَّبِيَّ* I put medicine into the mouth of the boy or young male child [opening his jaws for that purpose]. (S, O.) — *قَدْ فَكَتُّ*, [third pers. *فَكَ*,] aor. *فَكَتُّ*, inf. n. *فَكَتُّ*, *Thou hast become such as is termed أَفَكَ* 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 *فَكَتُّ* below.] — And *قَدْ فَكَتُّ*, aor. *فَكَتُّ*; (S, O, K;) and *فَكَتُّ*, (O, K,) a verb of a very rare form, [respecting which see *دَر*, last sentence,] (MF, TA,) aor. *فَكَتُّ*; (O, K;) inf. n. *فَكَتُّ* (S, O, K) and *فَكَ* 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. *اَفَكَتْ* She (a camel) being near to bringing forth, her *صَوَانٍ* [app. meaning *two parts on the right and left of the tail* (see *صَلَا* in art. *صَلَا*)]

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

5. *تَفَكَتْ* It (a thing) became much, or widely, separated; and became unclosed. (O, TA.) — *تَفَكَتْ السَّفِينَةُ* The ship parted asunder; became disjointed; became separated in its places of joining. (Mgh in art. *خَلَعَ*.) — See also 7. — And see 4. — You say also, *هُوَ يَتَفَكَّتُكَ* 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 *تَفَكَتْ* in walking is syn. with *تَخَلَعَ*, (S and K and TA in art. *خَلَعَ*.) 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. *انْفَكَتْ* It became separated: you say, *انْفَكَتْ الشئُ مِنَ الشئِ* The thing became separated from the thing: (O, TA:) and *انْفَكَتْ 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. *انْفَرَجَ* and *انْفَصَلَ*; as also *تَفَكَتْ*. (Mgh.) [And it is also used in relation to a member of the body:] one says, *انْفَكَتْ قَدَمُهُ* أو *انْفَرَجَتْ وَرَأَتْ* [Such a one fell, and his foot, or his finger, became unknit, or loosened, and dislocated]: (S, O:) [or] *انْفَكَتْ قَدَمُهُ* means *انْفَكَتْ* [i. e. his foot became dislocated]; and *انْفَكَتْ إصْبَعُهُ* [i. e. his finger became unknit, or loosened in a joint]. (K.) — One says also, *انْفَكَتْ رَقَبَتُهُ مِنَ الرِقِّ*, meaning † *He became freed [lit. his neck became loosed] from slavery.* (S, O, TA.) — And *انْفَكَتْ عَنْ عَهْدِهِ* † [*He became released from his compact, engagement, or promise.*] (TA voce *انْفَرَكَ*.) — And *انْفَكَتْ عَنْ فِعْلِهِ* † [*He will not desist from his evil doing.*] (O and K in art. *عَرَفَ*.) — [It is also used in the sense and manner of the non-attributive verb *زَالَ*; respecting which see art. *زِيلَ*.] One says, *مَا انْفَكَتْ مَا انْفَكَتْ*, meaning *مَا زَالَ قَائِمًا* [i. e. *Such a one ceased not to be, or continued to be, standing.*] (S, O.) And *مَا انْفَكَتْ اذْكُرْكَ*, meaning *مَا زِلْتُ اذْكُرْكَ* [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 *إِلَّا*, which is [said by Aṣ and IJ and others to be] redundant. (S, O. [See that verse, and the remarks upon it, in art. *إِلَّا*, p. 78, col. i.]

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

*الفك* The *لحْي* [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*;