

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 فَاقْدَرَةٌ, (O,) meaning *Whose young one has been devoured by a beast, or bird, of prey*; (O, L, K;) and to a pigeon (حَمَامَةٌ) likewise. (L.)

مَفْقُودٌ: see فَقِيدٌ, in two places.

## فقر

1. فَقَّرَ, (TA,) [aor., app., ُ and َ,] inf. n. فَقْرٌ, (O, K, TA,) *He dug the ground*; (O, K, TA;) as also فَقَّرَ, (TA,) inf. n. تَفْقِيرٌ. (K, TA.) And *He dug a well to draw forth the water.* (TA.) — And فَقَّرَ signifies *The boring, or perforating, of beads for the purpose of stringing*; (K;) [as also تَفْقِيرٌ; for one says] فَقَّرْتُ [as well as فَقَّرْتُ], meaning *I bored, or perforated, beads.* (S.) — And *The act of cleaving, slitting, or rending.* (O.) [See also 8.] — And فَقَّرَ أَنْفَ الْبَعِيرِ, (S, O, K, TA,) [and فَقَّرَ الْبَعِيرَ also, as is indicated in the TA,] aor. ُ and َ, inf. n. فَقْرٌ, (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] وَتْرٌ 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, فَقَّرَ 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.*”] — فَقَّرَ, aor. ُ, inf. n. فَقْرٌ, *He, or it, broke the فَقَارُ (or vertebrae) of his back.* — Hence the phrase, [فَقَّرَتْهُ الْفَاقِرَةُ, (S, O,) or الدَّاهِيَةُ, aor. ُ, inf. n. فَقْرٌ, (Msb,) [lit.] *The calamity broke the vertebrae of his back*: (S, O:) [meaning] *the calamity befell him.* (Msb.) — فَقَّرَ, with damm, [aor. ُ,] *He had a complaint of his vertebrae*: and فَقَّرَ, aor. ُ, inf. n. فَقْرٌ, *He had a complaint of his vertebrae arising from fracture or disease.* (Msb.) — فَقَّرَ or فَقَّرَ in the sense of اِفْتَقَرَ: see 8.

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

تَفْقِيرٌ; [and accord. to Golius, تَفْقَرٌ, but for this I have not found any authority;] *He dug a hollow such as is termed فَقِيرٌ [q. v.] for the shoot, or offset, of a palm-tree.* (S, K, TA.) — And فَقَّرَ, 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 فَقَار [or vertebrae]; like اُرْكَبٌ: (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 نَاقَتَهُ, (S, O,) or بَعِيرَهُ, (ISK, K,) or ظَهْرَ بَعِيرِهِ, (TA,) or بَعِيرًا, (Mgh,) or دَابَّتَهُ, (A'Obeyd, TA,) or الْمَهْرَ, (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 فَقَارٌ 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 اَرْضَهُ † *He lent him his land for sowing.* (TA, from a trad.) — افقرَكَ الصَّيْدُ 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 فَقْرٌ] 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 مسلمة الصَّيْدُ لِبَنِّ رَمَى i. e. *The object of the chase has enabled the shooter at it to have its vertebrae within his power after Meslemeh*; meaning that, since the death of his paternal uncle Meslemeh, 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.) = مَا افقره [i. e. *How poor, or needy, &c., is he!*] and مَا اغناه [which has the contr. meaning] are [said to be] anomalous; for their [respective primitive] verbs are افقر 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 العلى, 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 فَقَّرْتُ الْبِئْرَ 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. افقر He feigned the lowness, 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-Keys was the foremost of the poets, and had made the source of poetry to well forth abundantly to them, [see حَسَفَ] he is related to have added, واقتقر عن معاني 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-Keys had made the meanings of poetry clear and perspicuous, and unveiled them, and shunned substitution and obscure diction: عور 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, فَتَحَ لِلشَّعْرِ اصْحَحَ بَصْرًا: 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-Keys had made the meanings of poetry clear and perspicuous, and unveiled them, and shunned substitution and obscure diction: عور 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, فَتَحَ لِلشَّعْرِ اصْحَحَ بَصْرًا [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 فَقَّرَ, aor. ُ, inf. n. فَقْرٌ; (Msb;) and فَقَّرَ, aor. ُ; (K;) or they said افتقر, (Sb, Msb, TA,) like as they said افقر, (Sb, TA,) but they did not say فَقَّرَ, (Sb, Msb, TA,) like as they did not say افقر, (Sb, TA,) nor did they use any unaugmented form of this verb. (Sb, TA.) — And one says, افقر 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 بغيراً [He borrowed, or asked for the loan of, the back of a camel, for carrying a burden or for riding]. (See اُرْمَلٌ.)

فَقَّرَ and فُقِّرَ signify the same, (S, O, Msb, K,) but the latter is bad, (Lth, TA,) and sometimes they said فُقِّرَ, (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.:] مَفَاقِرٌ [signifying needs, or wants,] is said by some to be a pl. of فَقْرٌ, anomalous, like مَشَابِهٌ [pl. of شَبَهٌ] and مَلَامِحٌ [pl. of لَمَحَةٌ]: or it may be a pl. of مَفْقَرٌ, an inf. n. of افقره; or pl. of مَفْقَرٌ; or it has no sing.: (TA:) you say, سَدَّ اللهُ مَفَاقِرَهُ *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 فَقَّرَ signifies also *Anxiety; or disquietude, or trouble, of mind*: pl. فُقُورٌ: (O, K, TA:) one says, شَكَى إِلَيْهِ فُقُورَهُ *He complained to him of his anxieties; &c.:*