

فِيكَان: see فِكَةٌ, second sentence.

فَاكِهَانِي A seller of فَاكِهَةٌ [i. e. fruit]; (S, K;) as also فَاكِيبِي; (TA;) but not فَاكِهَةٌ. (Sb, TA.)

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فل

1. فُلٌّ (M, K,) aor. 2, inf. n. فُلٌّ (M, TA,) He broke it, or notched it, in its edge, (M, K,) namely, [a sword or the like, or] anything; (M;) and so فُلٌّ (K, TA,) [or this signifies he did so much, or in many places,] inf. n. تَفْلِيلٌ. (TA.) — And i. q. كَسْرَةٌ [app. as meaning He broke it, in an unrestricted sense; as well as in another sense; as will be shown by what follows]. (S.) فُلٌّ الْجَيْشِ (S, O, Mṣb,) or الْقَوْمِ (M, K,) aor. and inf. n. as above, (M, O, Mṣb,) He defeated (هَزَمَ, S, M, O, K, or كَسَرَ, Mṣb) the army, or military force, (S, O, Mṣb,) or the people, or party. (M, K.) And مَنْ قَلَّ ذَلَّ وَمَنْ أَمَرَ قَلَّ (S, Meyd, O,) a prov., (Meyd, O,) meaning He who has few aiders is overcome, [or becomes abased], and he who has many relations [or who possesses authority to command] defeats (فَلَّ) his enemies. (Meyd. [In Freytag's Arab. Prov., ii. 683, a different (and I think a wrong) reading is given, with قَلَّ in the place of فُلٌّ; though the reading with فُلٌّ is added.] شَجَّكَ أَوْ فَلَكَ أَوْ جَمَعَ كَلًّا لَكَ, in the story of Umm-Zarā, is said to mean, Whether he wound thee by smiting thy head, or break a limb [of thee], or combine the two deeds to thee: or by فَلَكَ is meant altercation, or wrangle, with thee: (TA, in two places:) or the meaning [of فَلَكَ] is defeat thee [so I render كَسْرَكَ]; or take away thy property; or defeat thee (كَسْرَكَ) with his alter-

cation and his censure. (O.) = فُلٌّ عَنَّا عَقْلُهُ, aor. 2, [in the CK (erroneously) 2,] His intellect, or intelligence, departed from him, and then returned. (M, K.)

2: see above, first sentence. — تَفْلِيلٌ [as inf. n. of the pass. v. فُلٌّ] means The state of being broken, or notched, [much, or in many places,] in the edge of a knife, or in the edges of the teeth, (T, TA,) and the like, (T,) [i. e.] and also in [the edge of] a sword. (TA.)

4. افلَّت الأرضُ The land became such as is termed فُلٌّ [q. v.]. (AHn, M.) — And أَفْلًا (Fr, T,) and أَفْلَانًا (S, O,) He (a man, Fr, T,) and we, (S, O,) became in a land such as is termed فُلٌّ (Fr, T, S, O,) upon which rain had not fallen: (Fr, T:) or the latter means we trod a land (M, K) such as is termed فُلٌّ (M) or such as is termed فُلٌّ. (K.) — And أَفْلًا + He (a man, S, M, O) lost, or became deprived of, his property: (S, M, O, K:) from فُلٌّ applied to land. (M.) — And in like manner, one says, افلَّ الدهرُ مالهَ + [Time, or fortune, deprived him of his property]. (O.)

5: see the next paragraph, in three places: — and see also R. Q. 1, in two places [in each of which the verb is most probably, I think, mistranscribed].

7. انفلَّ It became broken, or notched, in its edge; as also أَفْلًا, and تَفْلِيلٌ; (M, K, TA;) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of فُلٌّ, as is also the second; but the third is quasi-pass of فُلٌّ [and implying that it was so much, or in many places, or said of several things or of several parts of a thing]; (TA;) [therefore] one says [of a sword], تَفْلَلْتُ مَضَارِبَهُ, meaning تَكَسَّرَتْ [i. e. Its edges (for the swords of the Arabs in the older times were generally two-edged), or its parts for striking, became broken, or notched, much, or in many places]; (S, TA;) and one says, انفلَّ سنُّه (T, TA,) meaning [simply] His tooth became broken, or notched, in its edge. (TA.) And انفلُّوا They became defeated; (S, M, Mṣb, K;) as also تَفْلَلُوا [but this has an intensive signification]. (M, K.)

8: see the next preceding paragraph.

10: see 1, former half. — استفلَّ الشيءُ He took of the thing the least portion, (M, K,) because of its difficulty (لَعْسِرُهُ), (M,) or such as the tenth part thereof (كَعْشِرُهُ): (K:) or الاستفلالُ signifies the obtaining a little thing from a difficult place; from a place of the seeking of a right, or due, or of a gift; it having no other object than a thing of little account. (T.)

R. Q. 1. فَلَغَلَّ He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; (T, O, TA;) as also تَفْلَلٌ (TA:) or both signify he walked thus, with short steps: (K:) or تَفْلَلٌ

signifies [simply] he went with short steps; (En-Nadr, O;) or so تَفْلَلٌ. (T accord. to the TT.) = And He rubbed and cleaned his teeth with the [stick called] سِوَاك; (T, O, K;) as also تَفْلَلٌ; (IAar, O, K;) or so تَفْلَلٌ. (T accord. to the TT.) = فلفل الطَّعَامِ and الشَّرَابِ He peppered the food and the wine or beverage. (M.) = [And فلفل الشَّعْرِ He made the hair very crisp, or such as we term woolly, like that of the negro: see the pass. part. n., below.]

R. Q. 2. تَفْلَلٌ: see R. Q. 1, in three places. = Said of the hair of a negro, It became very crisp [or such as we term woolly]. (M, TA.) — And تَفْلَلٌ قَادِمَتَا الضَّرْعِ The two anterior teats of the udder became black. (S, O, K.)

يَا فُلٌّ (S in this art. and in art. فُلٌّ, and K and TA in the latter art.,) meaning يَا فُلَانٌ [O such a one], (S &c.) with reḥa and without tenween, (TA,) is sometimes said to one person, [i. e. to a man,] and يَا فُلَانٍ to two persons, and يَا فُلُونٌ to a pl. number; and يَا فُلَّةٌ to a female, and يَا فُلَاتٌ to two females, and يَا فُلَاتٍ to a pl. number of females, (K, TA,) and sometimes يَا فُلَاةٌ (K, TA,) thus correctly, of the dial. of some of the tribe of Temeem, in the copies of the K erroneously written يَا فُلَاتٌ (TA,) is said, and some say يَا فُلٌّ, [in the CK يَا فُلٌّ, but correctly يَا فُلٌّ, i. e., as is said in the TA, يَنْصَبِ يَا [J says,] يَا فُلَّةٌ: (K, TA:) [J says,] يَا فُلٌّ, without teshdeed, said in calling to a person, is apocopated from يَا فُلَانٌ; not formed in the way of تَرْخِيمٍ, for if it were an instance of تَرْخِيمٍ they would say يَا فُلَا: (S in this art.:) [or,] accord. to Sb, يَا فُلٌّ is not held to be an instance of a word from which is elided something that is retained when it is not [thus] used in calling to a person, but the noun in this case is made to be of two letters in the manner of دَمْرٌ [which is originally دَمَوْ or دَمِي or دَمِي], and it is thus made to be of two letters because a word that is used in calling to a person or thing is a subject for elision: (M in this art.:) and sometimes فُلٌّ was used otherwise than in calling to a person, by poetic license, as in the saying of Abu-n-Nejm,

فِي نَجَّةِ أَمْسِكَ فُلَانًا عَن فُلٍّ (S and M in this art.,) meaning عَن فُلَانٍ [i. e. In, or amid, a multitude of cries, or noises: (thus expl. in the S:) withhold thou such a one from such a one]: (S in art. فُلٌّ:) and Sb disallowed the saying فُلٌّ as meaning فُلَانٍ [in the CK (erroneously) يَا فُلٌّ as meaning فُلَانٍ] except [in the vocative form of speech and] in poetry: (M and K and TA in art. فُلٌّ:) [but] they said [also] فُلٌّ بَنٌ فُلٌّ, [said to be] an instance of an elision, (T and M in art. فُلٌّ,) i. e. of the elision of a final و [accord. to some, who hold فُلَانٌ to be originally فُلُونٌ]; (T;) like as they said هِي بَنٌ بِي (T, M:) and أَيُّ فُلٌّ, with the ل quiescent, occurs in a trad. respecting the resurrection; meaning يَا فُلَانٌ: (TA:) Ibn-Buzurj