

tremour, or shivering] : (O:) thus used, as indeterminate, it is perfectly decl.; but if used as a [proper] name of a man, it is imperfectly decl. because determinate and also of the measure of a verb: (S, O:) some say, (IF, O,) no verb is formed from it; (IF, S, O;) but such is not the case, for they said رَجُلٌ مَفْكُولٌ [which shows that it had a verb though none is known to have been in use]. (IF, O.) أَخَذْتُ بِى نَاقَتِي أَفْكَالًا مِنْ السَّيْرِ is a saying mentioned in the O and K, (in the former as from Ibn-Abbád,) but the meaning is not expl., nor indicated by the context, in either of them; and the strangeness of its phraseology convinces me that it presents a mistranscription: I believe that the first word is mistranscribed for أَحَدْتُ, and, consequently, that the meaning is, *My she-camel produced in me a tremour arising from the rate of journeying*: some copies of the K, as is stated in the TA, for مِنَ السَّيْرِ, have مِنْ السَّبْقِ, *from the outstripping*.] — Also The [bird commonly called] شَقِرَاقٌ [generally meaning the green wood-pecker; (O, K;) because they regard it as of evil omen; so that when it presents itself to them, they are frightened at it, and tremble. (O.) = And *A company, or collective body, of men*: one says, جَاءُوا بِأَفْكَالِهِمْ *They came with their company* [i. e. *all together*]. (Ibn-Abbád, O, K.) أَفْكَالٌ [is app. a pl. thereof, and, as such,] signifies أَفْوَاجٌ [pl. of فَوْجٌ, q. v.]: thus in the phrase أَفْكَالٌ مِنْ كَذَا [app. meaning *Multitudes of such a kind of thing*]: (K:) [or] thus in the saying, mentioned by Ibn-Abbád, عِنْدَهُ أَفْكَالٌ مِنْ كَلَامٍ [app. meaning *He has multitudes of sayings, or words*; for كَلَامٌ (q. v.) is used in a pl. sense as well as in a sing. sense]. (O. [The difference of these two exs. in respect of the last word suggests that there may be in one of them a mistranscription.]

مَفْكُولٌ [the pass. part. n. of a verb which is not mentioned,] *Affected with a tremour*. (IF, O, K, TA. [See أَفْكَلٌ, first sentence.]

فكه

1. فَكَهٌ, aor. ٤, inf. n. فَكَاهَةٌ (S, Mgh, K) and فَكَهُ (K, TA,) [the latter inf. n. correctly thus, agreeably with a general rule, in the CK with the ك quiescent, but said in the TA to be *بالتحرير*,] † *He was, or became, cheerful, happy, or free from straitness*; (S, Mgh, K;) *jocose, or given to jesting*, (S, Mgh,) and *to laughing*: (Mgh, K:) or *one who talked to his companions and made them to laugh*. (K.) — See also 5.

2. فَكَّهُمْ, inf. n. تَفْكِهَةٌ, *He brought to them* فَكَّهُمْ [i. e. *fruit*]. (K.) — And [hence] فَكَّهُمْ فَكَّهُمْ, inf. n. as above, † *He entertained them in a novel manner with facetious sayings or talk*. (K, TA.)

3. فَكَاهَهُ (K,) inf. n. مَفْكَاهَةٌ (S,) † *He jested, or joked, with him*; (S, K, TA;) *indulged in*

pleasantry with him. (TA.) It is said in a prov., لَا تَفَاكُهُ أُمَّةٌ وَلَا تَبُلْ عَلَى أَكْبَةِ [Jest not thou with a female slave, and make not water upon a hillock, i. e. and publish not what is secret of thine affair: see art. اَكْرَم]. (S, TA.) [See also an ex. in a verse cited voce تَزَنَّدُ.]

4. أَفْكَتْ She (a camel) yielded her milk plentifully on the occasion of eating the [herbage called] رُبَيْعٌ, before her bringing forth: (S, TA:) or she being near to bringing forth, her صَلْوَانٌ [app. meaning two parts on the right and left of the tail (see صَلَا in art. صَلَو)]] became lax, or flaccid, and her udder became large; like أَفْكَتْ. (TA in art. فَك. [See also the part. n., below.]

5. تَفَكَّهُ He ate fruit (فَكَهَةٌ): (Msb, K:) and He took fruit with his hand; [he helped himself to it;] syn. تَنَاوَلَ الْفَاكِيَةَ: and hence, as is said in the A, (TA,) the saying in the Kur [lvi. 65], فَظَلْتُمْ تَفَكَّهُونَ is ironical, meaning [And then ye would be in the condition of] making your fruit to be your saying إِنَّا لَمُعْرَمُونَ *Verily we are burdened with debt* (which words occur in the next verse): or تَفَكَّهُ here [or rather in a case of this kind] means *He threw away from himself the fruit*: thus says Ibn-Atteyeh, (K, TA,) in his exposition: (TA:) [but see other explanations in what follows:] and it signifies also *He abstained from fruit*: thus it bears two contr. meanings. (K.) — And sometimes [it means] † *He amused himself with talk*; like as one amuses himself with the eating of fruit after a meal; i. e. التَّفَكَّهُ is metaphorically used as meaning التَّنَقُّلُ بِالْحَدِيثِ. (Bd in lvi. 65.) — And † *He affected jesting, or joking*. (TA.) — And تَفَكَّهُوا بِفُلَانٍ † *They spoke evil of such a one*; or *did so in his absence*; and *defamed him*; and *did thus with jesting, one with another*. (TA.) — And تَفَكَّهُ بِهِ † *He enjoyed it*: (S, Msb, K:) and [particularly] (Msb) *he enjoyed the eating of it*. (Mgh, Msb.) — And تَفَكَّهُ also signifies † *He wondered*, (S, Msb, K,) at it; and so فَكَّهُ † followed likewise by مِنْهُ. (K.) And hence [accord. to some] the saying in the Kur cited above, فَظَلْتُمْ تَفَكَّهُونَ i. e. † [And then ye would be in the condition of] wondering at what had befallen you in respect of your seed-produce. (TA.) — And *He repented, grieved, lamented, or regretted*: (IAqr, S, K:) and the words of the Kur cited in the last sentence above, (S, TA,) as expl. by some, (TA,) mean [And then ye would be in the condition of] *repenting, &c.*: (S, TA:) and so تَفَكَّهُونَ, which is of the dial. of 'Okl; or, accord. to Lh, Temeem say تَفَكَّهُونَ, and Azd-Shanoo-ah say تَفَكَّهُونَ. (TA.)

6. تَفَاكَهُ signifies *The jesting, or joking, [or indulging in pleasantry, (see 3,) of a number of persons,] one with another*. (K.) [You say, تَفَاكَهُوا *They jested, &c., one with another*.]

فَكَهٌ *Eating, or an eater of*, فَكَهَةٌ [i. e. *fruit*]; (K, TA;) a possessive epithet; applied to a man.

(TA.) — Also, (S, Mgh, K,) and فَكَاهَهُ (K, TA, in the CK فَكَاهَةٌ,) and فَكِيهَانٌ [app. فَيَكِيهَانٌ or فَيَكِيهَانٌ, like تَيَهَانٌ], (AZ, TA,) † *Cheerful, happy, or free from straitness*; (AZ, S, Mgh, K;) *jocose, or given to jesting*, (AZ, S, Mgh,) and *to laughing*: (Mgh, K:) or the first, (K, TA,) and second, (K,) one who talks to his companions and makes them to laugh: (K, TA:) and فَكِيهَاتٌ, applied to women, *cheerful, happy, or free from straitness*. (TA.) — And فَكِيهَةٌ signifies also † *Exulting, or rejoicing above measure*; or *exulting greatly, and behaving insolently and unthankfully, or ungratefully*: (S, TA:) and thus the pl. فَكِيهِينَ signifies in the Kur (S, Mgh) xlix. 26 [as some there read]: (S:) فَكِيهِينَ [is the more common reading and] means *enjoying an easy and a pleasant life*; or *enjoying ease and plenty*. (S, Mgh.) — And † *Wondering*: and thus some explain the pl. فَكِيهُونَ in the Kur xxxvi. 55. (TA.) — هُوَ فَوْكُهُ بِأَعْرَاضِ النَّاسِ means † *He is one who delights in speaking evil of men, or in doing so in their absence*. (K, TA.)

[فَكِيهَةٌ is said by Golius to signify “Qui proloqui non potest,” on the authority of the KL: but in my copy of the KL, I find that the word to which this meaning is assigned is فَكِيهَةٌ.]

فَكَاهَةٌ, a subst. [as distinguished from the inf. n. فَكَاهَةٌ], (S, K,) *A jesting, or joking*; (S, Mgh, Msb, K;) as also فَكِيهَةٌ. (K.)

فَكِيهَةٌ: see what next precedes.

فَكَهٌ Possessing فَكَهَةٌ [i. e. *fruit*]; (K, TA;) an epithet of the same class as تَامِرٌ and لَابِنٌ: or, accord. to Aboo-Mo'adh the grammarian, one whose fruit has become abundant. (TA.) — See also فَكَهُ, in two places. — And [the fem.] فَكَاهَةٌ, † *A palm-tree (نَخْلَةٌ) inducing wonder, or admiration, and pleasure, or joy*; or *pleasing, or rejoicing*; [app. by its having much fruit;] syn. مَعْجِبَةٌ. (K.)

فَكَهَةٌ a word of well-known meaning, (S,) *Fruit, of any kind*; (K;) *a thing, or things, the eating whereof is enjoyed*, (Mgh, Msb,) whether moist or dry, as figs and melons and raisins and pomegranates: (Msb:) [the words, of the Kur lv. 68, فِيهِمَا فَكَهَةٌ وَنَخْلٌ وَرِمَانٌ have caused it to be much and vainly disputed whether dates and pomegranates be, or be not, included among the things termed فَكَهَةٌ: it seems to be the general opinion of the lexicologists that they are included; but the contrary opinion is held by many of the lawyers, and by the Imám Aboo-Haneefeh among them:] the pl. is فَوَاكِهِ, meaning *kinds thereof*. (S.) — And (by way of comparison [thereto], TA) † *Sweetmeat*; syn. حَلْوَاءٌ; (K;) which is also applied by some to “fruit” (فَكَهَةٌ), (T in art. حَلَو) or to “sweet fruit.” (K in that art.) — And فَكَهَةُ الشَّتَاءِ [lit. *The fruit of winter*] is metonymically used as meaning † *the fire*. (Har p. 594.)

فَكَهِيٌّ: see فَكِيهَانِيٌّ.