

a calamity: (S, O, K:) and **بُعَلَّتْ فُلَّتِي**: (O, K:) or this means a very wonderful thing. (TA.)

فُلَّتِي: see **فُلَّتِي**, first sentence, in two places. — Also The daybreak, or dawn; (S, O, K:) as also **فُلَّتِي**, mentioned by Z and others; (TA;) and thus the former has been expl. as signifying in the Kur cxiii. 1: (S, O, TA:) or what has broken (انفلق) of the **عَمُود** of the dawn; (Fr. K, TA;) i. e. [of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; or] the extending light that is like the [long tent called] **عَمُود**: (TA:) or [simply] the light of daybreak or dawn: (Mṣb, K:*) or the appearing of the daybreak or dawn: (Zj, TA:) and **فُلَّتِي الصَّبْحِ** signifies the light, and shining, or bright shining, of the daybreak or dawn: (TA:) one says, **فَرَقِي الصَّبْحِ هُوَ أَتَيْنُ مِنْ فُلَّتِي الصَّبْحِ** and **فَرَقِي الصَّبْحِ هُوَ أَتَيْنُ مِنْ فُلَّتِي الصَّبْحِ** [It is more distinct than what has broken of the bright gleam of dawn]. (O, TA.) — And [hence,] The plain appearing of the truth after its having been dubious. (TA.) = Also A low, or depressed, place of the earth, between two hills, or elevated grounds; (Aṣ, S, O, K:) as also **فُلَّتِي**, (S, O, K,) and **فُلَّتِي**, (K,) which last is said by Abou-Kheyreh, or some other, of the Arabs of the desert, to be in the midst of mountains, giving growth to trees, a place where people alight and where camels, or other cattle, remain during the cold night, saying that the **فُلَّتِي** is of hard, or hard and level, ground; (TA;) and the pl. of **فُلَّتِي** is **فُلَّتَانِ** (S, K, TA) and **أَفْلَاتِقُ** also: (TA:) or **فُلَّتِي**, (K,) or **فُلَّتِي**, (TA,) signifies a wide tract of land or ground, between two extended tracts of sand; (K, TA;) and the pl. of the latter word is **فُلَّتَانِ**, like as **حُجْرَانِ** is pl. of **حَاجِرٌ**. (TA.)

= And **الْفُلَّتِي** signifies Hell; syn. **جَهَنَّمَ**: (K:) or a certain well (**جُبٌّ**) therein. (Es-Suddee, O, K.) = And The whole creation; all the beings, or things, that are created. (Zj, S, O, K.) This, accord. to some, is the meaning in the Kur cxiii. 1. (S, O.) = And What remains, of milk, in the bottom of the bowl; whence one says, (in reviling a person, attributing to him meanness, TA,) **يَا أَبْنُ شَارِبِ الْفُلَّتِي** [O son of the drinker of what remains &c.]. (K, TA.) — And The milk that is in a dissundered, or curdled, state, by reason of sourness; as also **مُتَفَلَّتِي**. (K.) = And The مقطرة of the keeper of a prison; (S, O, K:*) i. e. [a kind of stocks;] a piece of wood in which are holes of the size of the shank, wherein men are confined, (K, TA,) i. e. thieves and waylayers, (TA,) in a row: (K, TA:) whence the saying of Z, **بَاتَ فُلَانٌ فِي السَّقِي وَالْفَلَّتِي مِنَ السَّقِي إِلَى الْفَلَّتِي** i. e. [Such a one passed the night] in fear and the مقطرة [from the time of the redness of the region of sunset after the setting of the sun until the dawn]. (TA.) See also **فُلَّتِي**.

فُلَّتِي, last sentence. — **بُعَلَّتْ فُلَّتِي**: and **بُعَلَّتْ فُلَّتِي**: see **فُلَّتِي**, last sentence.

الْفُلَّتِي A certain brand, beneath the ear of a camel, (O, K,) in the form of a ring in the middle

of which is a perpendicular line dividing it [from top to bottom, and, in some copies of the K, extending downwards so that about half of its length is below the ring]. (O, K:*) [In some copies of the latter it is figured, but somewhat differently in different copies.] — See also **فُلَّتِي**.

فُلَّتِي A piece [properly that has been split off] (Mgh, Mṣb, KL) of a thing; as also **فُلَّتِي**: (KL:) or a fragment, or piece broken off, (S, O, K, TA) of bread, or of a [bowl such as is termed] **جَفْنَةٌ**, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying **أَعْطِنِي فُلَّتِي الْجَفْنَةِ** [Give thou to me the half of the bowl, perhaps meaning, of its contents], (S, O, TA,) or, as some say, one of the divided halves thereof: (TA:) the pl. of **فُلَّتِي** is **فُلَّتِي**: (Mgh, TA:*) and **فُلَاتِقُ** is app. a pl., like **أَفْلَاتِقُ**, (and perhaps **فُلُوقُ**, mentioned voce **فُلَاتِقُ**), and **فُلَاتِقُ** a quasi-pl. n., of **فُلَّتِي**, all agreeably with analogy; whence] one says, **صَارَ أَفْلَاتِقًا**, and **فُلَاتِقًا**, meaning **أَفْلَاتِقًا**, (S, O, K,) i. e. [The eggs became fragments; or it means, became cleft in pieces; or] became much cleft, or cleft in many places. (K, TA.) [See also **فُلَاتِقُ** and **فُلَاتِقُ** below.] = See also **فُلَّتِي**, last quarter.

فُلَّتِي [signifies, in the present day, A thick staff, to the ends of which are attached the two ends of a rope, by means whereof a man's legs are secured, between the rope and the staff, when he is bastinaded; and it is also called **فُلَّتِي**: this may perhaps be meant by its being said in the TA, on the authority of Lh, that **الْفُلَّتِي** signifies **الْحَسْبِيَّة**; as also **الْفُلَّتِي**].

فُلَّتِي, or **فُلَّتِي**: see **فُلَّتِي**, last quarter.

فُلَّتِي الضَّرَّة A ewe, or she-goat, (**شَاةٌ**) wide, or ample, in the udder. (Ibn-'Abbád, O, K.)

فُلَّتَانِ A sheer, or an unmixed, lie. (IAṣr, O, K.) [It is also a pl.: see **فُلَّتِي**, in two places.]

فُلَاتِقُ: see **فُلَّتِي**, in two places. — Also, (O, K,) and **فُلُوقُ**, (thus in the O,) or **فُلُوقُ**, like **فُلُوقُ**, (thus in the K, [but this I think questionable,]) Milk becoming, or become, like cheese: (O, K:*) [or **فُلَاتِقُ** may be here a quasi-pl. n. of **فُلَّتِي** (q. v. voce **فُلَّتِي**), so that the meaning may be, that has become cleft portions of curd; and **فُلُوقُ** may also mean thus as a pl. of **فُلَّتِي**. See also the next paragraph.]

فُلَاتِقُ: see **فُلَّتِي**, in two places. — Also The state of milk's becoming thick and sour, so that it curdles, or becomes dissundered: (IAṣr, K, TA:) [or it may be here a pl. of **فُلَّتِي** (q. v. voce **فُلَّتِي**), for in a verse cited by IAṣr the milk in this case is termed **ذُو فُلَاتِقِي**, so that it may mean the separate portions of curd of milk that has become thick and sour; though it is said in the TA that its pl. is **فُلُوقُ**, for this I think very questionable. See also the next preceding paragraph.]

فُلَاتِقُ: see **فُلَاتِقُ**.

فُلَاتِقُ: see **فُلَّتِي**, former half. — Also The depressed place in the **جِرَانِ** [or under part of the neck] of the camel, where is the passage of the windpipe: (S, O, K:) or, accord. to Lth, the part that is [as though it were] cleft, of the interior of the neck of the camel: (O, TA:) or, as some say, the part between the [two sinews called the] **عِلْبَاوَانِ**, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA.) — And **الْفُلَاتِقِي** also signifies [The cephalic vein;] a certain vein in the upper arm, (O, K,) that runs to the [cartilage called] **نُغْصُ** of the shoulder-blade: it is the vein of the **وَاهِنَةُ**; and is [also] called **الْجَانْفُ** [q. v., and see also **الْوَرِيدُ**]. (O.) And A certain vein that swells up in the neck. (K.) = See, again, **فُلَّتِي**, in two places.

فُلَاتِقَةُ آجِرٍ A piece of baked brick: (Lh, K:) pl. **فُلَاتِقُ**. (So in copies of the K. [Probably a mistranscription for **فُلَاتِقُ**, which, if correct, is properly a coll. gen. n.]

فُلَيْقَةٌ: see **فُلَّتِي**, in three places. = Also A quantity collected together, (**فُلَيْقَةٌ**, K, TA, in the O without any point to the first letter,) or a small quantity, (**فُلَيْقَةٌ**, thus in some copies of the K,) of hair: (O, K, TA:) mentioned by Ibn-'Abbád. (O, TA.) = And A sort of broth; thus termed by the people of El-Medeeneh; occurring in a trad. as related by Ibráheem El-Ḥarbee; (O;) or a pottage (**قِدْرٌ**) that is cooked, and into which fragments (**فُلَّتِي**, i. e. **كِسْرٌ**) of bread are crumbled: (TA:) but accord. to AA, it is called **فُرَيْقَةٌ** only. (O, TA.)

فُلُوقُ: see **فُلَّتِي**.

فُلَاتِقُ Splitting, cleaving, or dividing lengthwise.

(TA.) **فَالِقُ الْاَحْمَبِ وَالْتَوَى**, (O, K:*) in the Kur [vi. 95], (O,) means The Cleaver of the dry grain so as to produce therefrom green leaves [and of the date-stone]: or, as some say, the Creator thereof. (O, K:*) And hence the saying of 'Aisheh, **إِنَّ الْبُكَاءَ فَالِقُ كَبِدِي** [Verily weeping is cleaving my liver]. (TA.) — Hence, also, in the Kur [vi. 96], **فَالِقُ الْاِصْبَاحِ** He who causeth the dawn to break: in which instance, also, **فَالِقُ** has reference to the meaning of Creator: (O, TA:) so says Zj. (TA.) — **نَخْلَةٌ فَالِقِي** means A palm-tree splitting, or cleaving from [around, i. e. so as to disclose,] the spathe: (O, K:*) pl. **فُلَّتِي**. (TA.) — **الْفَوَالِقِي** as pl. of **الْفَالِقِي** signifies The veins that divide [so as to form ramifying veins (thus I render **الْعُرُوقُ الْمُتَفَلِّقَةُ**)] in the human being. (Ibn-'Abbád, O, TA.) — See also **فُلَّتِي**, first sentence. — And see **فُلَّتِي**, former half, in three places. — **خَلَّتِي بِفَالِقَةِ الْوَرِكَةِ**, or, as in the T, **بِفَالِقِي الْوَرِكَةِ**, [thus in the TA, but I think that **الْوَرِكَةُ** and **الْوَرِكَةُ** are evidently mistran-