

is nothing, of what men eat, in our possession, save the colocynth that is a year old, and therefore dry, or that has been laid up for the year of drought or barrenness, and the food made of blood and the fur of camels, the eater, and the storer, whereof is weak: (O, TA:) but it is also related with **س**, [i. e. **الفصل**,] and thus does not need any paraphrastic interpretation. (TA.) = See also what next follows.

فَصْلٌ, (O, K,) or **فُصْلٌ**, (S,) [but said to be] with **kesr**, (O, K,) A certain thing (S, K) of the apparatus of the [women's camel-vehicle called] **هُودَج**, (S,) which the woman puts beneath her in the **هُودَج**: (K:) or the curtain (**سِتْر**) of the **هُودَج**; as also **مِفْصَلٌ**. (IAar, O, K.) [See a description thereof in the latter sentence of the first paragraph.]

فَصْلٌ: see **فُصْلٌ**, in four places.

فَيْصَلٌ: see the paragraph here following.

الْفَيْصَلَةُ **الْحَنَفَةُ**; (K;) [i. e.] the head [or glans] of the penis: (S, O:) and the head of any **مُحَوَّق** [or penis having a large glans]: (CK: in the text of the K as given in the TA, **مُجَوَّف**: [and thus in my MS. copy of the K; but it has been there altered, app. to agree with the TA, as have many other words in that copy; and the former reading is evidently, I think, the right:] some say that its **ل** is augmentative, like the **ل** in **عَبْدٌ** and in [the proper name] **زَيْدٌ**; but it may be from some other word than **فَيْصَلٌ**, though this has nearly the same meaning, [or, as is said in the TA in art. **فَيْصَلٌ**, both have the same meaning,] and, if so, the **ي** may be augmentative, which is more agreeable with analogy: (TA:) the pl. is **فَيَاصِلٌ**, (K,) and **فَيْصَلٌ** is another pl. [or rather a coll. gen. n.] thereof, used as such in a verse of Jereer. (TA.) — [The pl. **فَيَاصِلٌ** signifies also a name of Certain trees. (K.) — [Freytag adds as other meanings what belong to a description of the proper name of a certain water and of hills surrounding it, called **الْفَيَاصِلُ**.]

تَفْصِيلٌ Milk remaining in the udder: (Fr, O, K:) and so **تَمْصِيلٌ**. (Fr, O.)

مِفْصَلٌ: see **فُصْلٌ**. = Also One who takes a wife from among persons not of his own kindred, lest the offspring should come forth spare in body, or weak. (IAar, O, K, TA.)

مِفْصَلَةٌ The **كِبَارِجَةُ** [i. e. **كِبَارِجَةُ**], (ISh, TA,) which is an arabicized word from the Pers. **كِرَاجَه**, in Turkish **قورسقى** [also written **قورسقى**, i. e. the gizzard, or the crop, of a bird]. (TK voce **مِفْصَلَةٌ** [which is said in the K to signify thus, and also the stomach of a ruminant animal: one of the two words thus expl. may be a mistranscription for the other].)

فص

1. **فَصَا**, (aor. **يَفْصُو**, S,) inf. n. **فُصُو** (S, MA, Msh, K) and **فُصِي** (K) and **فُصُو**, (Msh, K,) It (a thing,

Msh, or a secret, MA, or information, news, or tidings, S, K, and a man's beneficence, or bounty, K) became revealed, disclosed, or divulged, (S, MA, Msh, K,) and spread. (S, Msh, K.) — [It (a saying or the like) became common; or obtained extensively.] — **فَصَّتِ الْمَاشِيَةُ** The cattle pastured [at large], where they pleased. (Msh.) — **فَصَّتْ عَلَيْهِ**, (TA in art. **ضَمِيع**), or **فَصَّتْ ضَيْعَتَهُ**, (TA in the present art.), or **فَصَّتْ عَلَيْهِ** **الضَيْعَةُ**, (Ham p. 33,) said to mean His property was, or became, large, or abundant, [or wide-spread,] so that he was unable to collect it together: and [hence] his means of attaining his object, or his affairs, became disordered so that he knew not with which of them to begin: (TA in art. **ضَمِيع** and in the present art.): or he took to doing an affair that did not concern him. (TA in art. **ضَمِيع**, and Ham p. 33.) — And **فَصَّتْ أُمُورَ النَّاسِ** The affairs of the people became discomposed, or disordered; syn. **اِفْتَرَقَتْ**. (Msh.)

4. **اَفْصَاهُ** He revealed, disclosed, or divulged, it, (S, MA, Msh, K,) and spread it; (S, Msh, K:) namely, a thing, (Msh,) or a secret, (MA,) or information, news, or tidings, (S, K,) and a man's beneficence, or bounty. (K.) — **اَفْصَاهُ اللَّهُ ضَيْعَتَهُ**, occurring in a trad., means God made, or may God make, his means of subsistence to be abundant. (TA in art. **ضَمِيع**) = And **اَفْصَاهُ**, said of a man, He had numerous cattle, (T, K, TA,) such as sheep or goats, and camels, &c., pasturing at large, (K, TA.)

5. **تَفْصَى** It (a thing) became wide. (S.) And **تَفْصَتِ الْقَرْحَةُ** The ulcer, or sore, became wide, (K, TA,) and blistered, and corrupt, by reason of thick purulent matter. (TA.) — **تَفْصَاهُمْ**, and **تَفْصَى بِهِمْ**, said of a disease, It became much among them, (K, TA,) and spread: or, as in the T, became common, or general, or universal, among them: AZ mentions the verb as with hemz. (TA. [See 5 in art. **فُشَا**].) — And **تَفْصَى الْخَبْرُ فِي الْكَأَغِدِ** The ink infiltrated into the paper upon which one had written, it (the paper) being thin. (TA.)

فَصْيَانٌ, accord. to the K, but in the book of Az [i. e. the T] **فَصْيَانٌ**, (TA,) A swoon (**غَشِيَةٌ**) that betides a man; termed in Pers. **قَاسَا**: (K, TA:) mentioned by Lth. (TA.)

فَصَاءٌ The multiplication by propagation, and the numerousness, of cattle. (K.)

فَاصِيَةٌ sing. of **فَوَاصِي**, (TA,) which signifies Such as spread themselves, of cattle pasturing at large, of sheep or goats, and of camels, &c. (S, K, TA.) Hence, (TA,) it is said in a trad., **ضَمُوا فَوَاصِيَهُمْ** [Draw ye together your cattle pasturing at large, until the darkness, or intense blackness, of, or after, nightfall pass away]. (S, TA.) = Also A sleep which a person takes during a portion of the night, after which he rises. (TA.)

فص

1. **فَصَّه**, [aor., accord. to rule, فَصَّ , and inf. n.,

accord. to Golius, **فَصَّ**,] † He separated it from (من) another thing; (S, A, K;) as also **فَصَّه**: (S, K:) and he pulled it out, or up, or off; or removed it; or displaced it; from another thing; (S, K;) as also † the latter. (S.) = **فَصَّ**, inf. n. **فَصِصٌ**: see 7. = **فَصَّ الْجُرْحُ**, aor. فَصَّ , inf. n. **فَصِصٌ**, (S, M, O, K,) like **فَزَّ**; (S, O;) The wound became moist, and flowed: (S, O, K:) or flowed: or flowed with somewhat, not much. (M.) And **فَصَّ الْعَرَقُ** The sweat exuded; (M, TA;) and so **فَزَّ**. (TA.) — **فَصَّ** said of the [locust, or cricket, called] **جُنْدَب**, (Sh, O, K,) inf. n. **فَصِصٌ** (M, O) and **فَصَّ**, (M,) It uttered a sound. (Sh, M, O, K.) And, said of a child, (AA, O, K,) inf. n. **فَصِصٌ**, (AA, O,) He uttered a weak weeping, (AA, O, K, TA,) like whistling. (TA.) — And **فَصِصٌ** signifies also The being in a state of commotion; and twisting, or winding. (M.) = And one says, **مَا فَصَّ فِي يَدِي شَيْءٌ**, (IAar, M, O, K,) aor. فَصَّ , inf. n. **فَصَّ**, (M,) Nothing remained, or became permanent, (IAar, O, K,) or accrued, (M,) [in my hand,] **مِنْهُ**, [thereof, or therefrom]. (M.)

2. **فَصَّصَ الْخَاتَمَ** [He set a **فَصَّ** (q. v.) in the ring, or signet]. (A.) = **فَصَّصَ بَعْضُهُ**, (A,) inf. n. **فَصِصٌ**, (O, K,) † He looked intently, or hardly: (A:) or he opened his eyes and looked intently, or hardly. (Ibn-'Abbád, O, K.)

4. **اَفْصَا إِلَيْهِ مِنْ حَقِّهِ شَيْئًا** † He produced, or gave forth, (Fr, S, K,) or gave, (M,) to him somewhat of his right, or due. (Fr, S, M, K.)

7. **اِنْفَصَّ** † It became separated from (من) another thing: (S, M, K, TA:) it became parted asunder, severed, disjoined, or disunited: (TA:) and i. q. **اِنْفَرَجَ** [app. as meaning it opened, so as to form an interval, an interstice, or a gap]; (L;) [and so, app., **فَصَّ**, aor. فَصَّ , inf. n. **فَصِصٌ**; for] **فَصَّصَ** is syn. with **اِنْفَرَجَ**. (TA.) And [hence,] † He got out of or from (من) a thing, and severed himself therefrom. (Mtr, in De Sacy's Chrest. Arabe, 2nd ed., tome iii., p. 232.) And **اِنْفَصَصْتُ الْكَلَامَ** means **اِنْفَرَجْتُ** [i. e., app., I broke off from, or intermitted, speaking]. (L.)

8: see 1, in two places.

10. **مَا اسْتَفَصَّ مِنْهُ شَيْئًا** † He did not extract, get out, or elicit, from him, or it, anything. (S, K.)

R. Q. 1. **فَصَّصَ** He told a narrative, or story, truly; (IAar, K, TA;) as though from its **فَصَّ**, [q. v.,] and **كُنْه**. (TA.) — And [the inf. n.] signifies The being hasty in speech, (Ibn-'Abbád, O, K,) and quick therein. (Ibn-'Abbád, O.) = Also He fed a beast, or horse or the like, with **فَصِصَةً** [q. v.]. (M.)

R. Q. 2. **تَفَصَّصُوا عَنْهُ**, (K, TA,) **مِنْ حَوَالَيْهِ**, (O, TA,) They dispersed themselves, and took themselves away, from him, (K, TA,) from around him; and took fright, and ran away at random. (O, TA.)