

TA,) to another; (A, TA;) without indistinctness, or without concealment: (TA:) [and] † he (a foreigner) spoke Arabic: (S, A, Mṣb:) or † spoke Arabic correctly: (ISk, Mṣb:) [and] † he (a man of barbarous or vitious or indistinct speech) spoke intelligibly. (L.) And one says, **افصح في منطوقه** † He (a child) began to speak intelligibly. (A, L.) And † **افصح فلان ثم فصيح** † [He spoke Arabic, and then became good in his language, or dialect: so accord. to Er-Rāghib, as cited in the Mz, 9th نوع; in which it is said that some, but not so correctly, use these two verbs in the converse manner: or he spoke clearly, or intelligibly, and then became chaste, or good and correct, or eloquent, in his speech, or language]. (A.) And **افصح** is also used in poetry as signifying † He (an animal not endowed with speech) uttered a sound, or cry, clearly. (L.) And one says, **افصح عن شيء**, inf. n. **إفصاح** [in this and the preceding senses], meaning † He explained a thing. (A, TA.) And **افصح عن مراده** † He showed or revealed [his desire or his meaning]. (Mṣb.) — Also † It (a thing) became clearly apparent, manifest, or evident. (K.) One says, **افصح الضبح** † The daybreak became clearly apparent; (A, K;) the light of daybreak appeared. (S.) — And **افصح الرجل من كذا** † The man got clear out of such a thing; or escaped from it. (S, TA.) You say, **نفصح من شئنا** † We shall get clear out of our winter. (A.) — And **أفصخوا** † They (the Christians, S, A, K) entered upon, (S, K,) or celebrated, (A,) the festival called **الفصح** [or Easter], (S, A, K,) and broke their fast, eating flesh-meat. (TA.) [And said also of Jews, meaning They celebrated the Passover: see **الفصح**.]

5. **تفصح** † He affected (**تكلّف**) the faculty, or quality, of **فصاحة** [q. v.] (S, A, TA) **في كلامه** [in his speech]; as also **تفصّح**: (S:) or he made use of the faculty of **فصاحة**: or, as some say, [but accord. to general analogy, this signification seems to belong more properly to **تفصّح**,] he affected a resemblance to those endowed with that faculty; [or made a show of **فصاحة**;] like **تخلمر** as meaning “he made a show of **الحلمر**” [i. e. “forbearance,” &c.; in which sense **تخلمر** is more commonly used]. (TA.) See also 1, latter part.

6: see the next preceding paragraph, in two places.

10. **استفصحه** † He deemed it **فصيح** as meaning chaste, or free from barbarousness, &c.; namely, a word, or phrase: and probably used in a similar sense in relation to a man: but perhaps post-classical: its pass. part. n. occurs in the Mgh, in art. **بنى**. — **استفصحته عن كذا** † [I asked him, or desired him, to explain such a thing: see 4, latter half]. (O and K in art. **سبح**.)

**فصيح**: see **فصيح**.

**فصيح**: see **فصيح**, first sentence. — Also † A day cloudless by reason of cold; (ISh, T, TA;) or a day without clouds and without cold; as also **مفصيح**. (K.) — And **الفصح** [or **عبد الفصح**] (vulgarly pronounced **الفصح**, ISk, Mṣb) † The festival of the Christians, (S, A, Mṣb, K,) [namely, Easter,] when they break their fast, and eat flesh-meat, (S, Mṣb,) after having fasted eight and forty days, the Sunday after these days being their festival: (TA:) [and the Passover of the Jews; also called **الفاصح**; thus with **س** and **خ**: more properly called **عيد الفطير**:] pl. **فصوح**. (Mṣb, TA.)

**فصيح** Milk divested of the froth, (S, A,) and clear of its biestings: (A:) or milk that has come after the ceasing of the biestings; as also **فصيح**. (Lh, TA.) — [And hence, † Chaste, as meaning free from barbarousness: applied in this sense to a word, or an expression, and to language in general, and to a speaker, or writer: i. e.,] as applied to a word, or an expression, it means [free from an incongruous combination of letters and from strangeness and from contrariety to analogy not sanctioned by frequency of usage among the Arabs of pure speech: (see **فصاحة**, below:) or] of which the beauty is perceived by hearing: (K:) and as applied to language in general, [free from weakness of construction and from incongruity of words, with **فصاحة** (which see again) in the words themselves:] as used by the vulgar, it means in which the rules of desinential syntax are observed; syn. **معرّب**: (L:) [and sometimes it means] eloquent; syn. **بليغ** [from which it is properly distinct]: (S:) and as applied to a man, [possessing a faculty whereby he is enabled to express what he desires, with **فصاحة** (which see again) in language: or] clear, perspicuous, or distinct, in speech, or language; as also **فصيح**: (K;) but this latter is an intensive epithet, [being originally an inf. n.,] like **عذل**: (TA:) [and sometimes it signifies] eloquent; syn. **بليغ** [respecting which see what precedes]: (S, A:) or **منطلق اللسان** [i. e. free from impediment of the tongue, or eloquent, or chaste,] in speech, who knows how to distinguish what is good in language from what is bad: (TA:) the pl. as applied to men is **فصحاء** and **فصاح** and **فصيح**, (K, TA,) the last formed in the manner of the broken pl. of a subst., like **قضب** pl. of **قضب**: (Sb, TA:) the fem. is **فصيحة**; of which the pl. is **فصاح** and **فصائح**. (K, TA.) And you say **رجل فصيح** † A man whose tongue speaks Arabic correctly. (Mṣb.) And **فصيح** i. q. **طلق** † [A tongue free from impediment, or eloquent, or chaste in speech]: (S:) or † an eloquent tongue. (A.) And **فصيح** signifies also † Any one having the faculty of speech; (S;) [i. e.] a human being: (TA:) **أعجم** meaning that which is “destitute of the faculty of speech;” (S;) [i. e.] “a beast;”

as also **صامت**: whence the saying, **فصيح مان فصيح** † [as though meaning He has property consisting of human beings and of beasts: but see **صامت**]. (TA.) And it also occurs in poetry as meaning † Clear, applied to the cry of an ass. (L.)

**فصاحة**, [an inf. n. of **فصح**, q. v.: as denoting a quality of a word, and of language in general, and of a speaker or writer, from the same word as relating to milk, it signifies † Chasteness, as meaning freedom from barbarousness: i. e.,] in a word, freedom from an incongruous combination of letters and from strangeness and from contrariety to analogy [not sanctioned by frequency of usage among the Arabs of pure speech]; (KT, and Mz in the 9th نوع;) [for] the point upon which it turns is the frequency of the use of a word by the Arabs [of pure speech]; (Mz ibid.;) a word being known to have this quality by its being frequently used by the Arabs in whose Arabic confidence is placed, or by its being used by them more frequently than one synonymous therewith: (El-Kazweenee in the “Eedāh,” cited in the same نوع of the Mz:) and in language [in general], freedom from weakness of construction (**ضعف التأليف** q. v.) and from incongruity of words, combined with **فصاحة** in the words themselves: (KT:) and in a speaker [or writer] a faculty whereby one is enabled to express what he desires, with **فصاحة** in language: (KT:) or goodness and correctness in language, or dialect: (S:) or clearness, perspicuousness, or distinctness, in speech, or language: (K:) and [agreeably with an explanation of **فصيح** in the S and A &c.] it is sometimes used as meaning eloquence; syn. **بلاغة** [from which it is properly distinct]. (MF.)

**أفصح** [More, and most, chaste, as meaning free from barbarousness; &c.]: in the Kur xxviii. 34, it means more clear or perspicuous or distinct [in tongue]. (Jel.)

**أفصحية** The quality of being more, and most, chaste, as meaning free from barbarousness; &c.]

**مفصيح** [or as a n. of place from **أفصخوا** (see 4, last two sentences)] A place where the Christians celebrate the festival called **الفصح** [or Easter]. (A.) [And app. also A place where the Jews celebrate the festival so called by them, i. e. the Passover.]

**مفصيح**: see **فصيح**. — Also Anything clearly apparent, manifest, or evident. (S.)

## فصد

1. **فصد**, (S, O, K,) aor. -, (K,) inf. n. **فصد** (S, O, K) and **فصاد**, (O, K,) [or the latter is a simple subst.,] He cut, (S, O,) or slit, (K,) [or opened,] a vein; (S, O, K;) as also **افتصد**. (S, K.) — And **فصده**, aor. -, inf. n. **فصد** (M, L, Mṣb) and **فصاد**, (M, L,) or the latter is a simple subst., (Mṣb,) He cut, or slit, [or opened,] it, namely, a vein. (M, L.) [And app., accord. to