

explained above: see 7, in two places. — **حَصْنِي** explained above: see 7, in two places. — **حَصْنِي** **مِنْ الْمَالِ كَذَا**, (A, Mgh, \* Mṣb, K, \*) aor. ʾ, (A, Mgh, Mṣb,) *Such a thing became my portion of the property*: (A, \* K:) or *came to me, and became my portion*: (Mgh:) or *came to me as my portion*. (Mṣb.) = **حَصَّ**, aor. ʾ, [contr. to rule, by which it should be ʾ, the verb being intrans., unless the sec. pers. pret. be **حَصَّصْتُ**,] inf. n. **حَصٌّ**, (S, TA,) with which **حَصَّاصٌ**, q. v., is syn., (S, &c.,) *He ran vehemently and quickly*: (S, TA:) and **حَصَّصَ**, (TA,) inf. n. **حَصَّصَةٌ**, (S, K,) *he was quick* (S, K, TA) *in going*, (TA,) *and in journeying or pace*. (S, TA.) = **حَصَّ** is also syn. with **حَصَّصَ** in all its meanings; like **كَبَّ** and **كَبَّبَ**, and **كَفَّ** and **كَفَّفَ**. (Er-Rāghib.)

2: see R. Q. 1, in two places.

3. **حَاصَّتَهُ الشَّيْءُ** *I divided with him the thing, each of us allotting to himself his portion*. (TA.) See also 6.

4. **أَحَصَّتُهُ** *I gave him his portion, lot, or share*: (S, Mṣb, K:) or *his portion, lot, or share, of food and beverage &c.* (TA.) And **أَحَصَّتِ الْقَوْمَ** *I gave the company of men their portions, lots, or shares*. (A.)

6. **تَحَاصُّوا** *They (namely, creditors,) divided property among themselves in portions, lots, or shares*; (S, \* Mgh, Mṣb, K, \*) as also **حَاصُّوا**, (K,) inf. n. **مُحَاصَّةٌ** (S, TA) and **حَصَّاصٌ**; (TA;) *every one of them taking his portion*. (TA.)

7. **انْحَصَّ** quasi-pass. of **حَصَّ** in the first of the senses explained above; *It (hair) became shaven off*; as also **حَصَّ**, [sec. pers., app., **حَصَّصْتُ**, and aor. **يَحْصُّ**,] inf. n. **حَصِيصٌ** [and app. **حَصَّصَ**, q. v. infra]; or, as some say, **حَصَّ** [perhaps a mistake for **حَصَّصَ** or **حَصِيصٌ**] signifies the hair's *going from the head by shaving or by disease*: (TA:) and the former verb, *it (the hair) went from the head*; (K, TA;) *became removed, or stripped off*; (TA;) *fell off, and became scattered, by degrees*; (S, TA;) as also **حَصَّ**: (TA:) the former is also said of the plumage of a bird; (A;) and of the foliage of trees; in the last of the senses mentioned above: (TA:) and [in like manner] **تَحَصَّصَ** *it (fur, and the nap of cloth,) became removed, or stripped off*. (IAṣr.) You say also, **انْحَصَّتِ اللَّحْيَةُ** *The beard became short, its hair breaking off in pieces*. (TA.) And **انْحَصَّ الذَّنْبُ** *The tail became cut off*. (K.) It is said in a prov., **أَفَلَّتْ وَأَنْحَصَّ** [He escaped, but the tail became cut off]: applied to him who has been at the point of destruction, and then escaped: (K:) or alluding to the coward's escape from destruction after being at the point thereof: related to have been said by Mo'áwiyeh, on the occasion of the safe return of an ambassador whom he had sent to the King of the Greeks, appointing for him a threefold bloodwit [if he should be slain] on the condition of his proclaiming the call to prayer on entering his court; which he did; whereupon the King's generals, who were with him, sprang forward to slay him; but he forbade them, and

sent him back furnished with requisites for his journey. (A'Obeyd.) [See also Freytag's Arab. Prov., ii. 201.] You also say, **انْحَصَّ رَأْسُهُ** [His head shed, or lost, its hair: or part thereof]: (A:) and **انْحَصَّ الْجَمَارُ** and **الْبَعِيرُ**, *the ass's, and the camel's, hair fell off*. (TA.)

R. Q. 1. **حَصَّصَ**, inf. n. **حَصَّصَةٌ**: see 1, last two sentences. — The inf. n. also signifies *The walking of him who is shackled*. (K, TA.) = *He strove, or laboured; exerted himself; took pains, or extraordinary pains; or exceeded the usual bounds; in his affair*. (Abu-l-'Abbás, TA.) = *He (a camel) fixed, or made firm or steady, his knees, in order to rise* (S, K\*) *with the load; and his stifle-joints*: (S:) or *lay down upon his breast, with folded legs*. (TA.) = Hence, as some say, **الآنَ حَصَّصَ الْحَقُّ**, in the **Ḳur** [xii. 51], meaning, *Now the truth hath become established*: or, as others say, it is from **حَصَّ**, and means, *now hath the portion of truth become distinct from that of falsehood*: (TA:) or *now hath the truth become distinct, apparent, or manifest*, (S, Mṣb, Er-Rāghib, TA,) *after concealment*, (TA,) or *by the coming to light of that which was concealed in the mind*. (Er-Rāghib, TA.) You say, **حَصَّصَ الشَّيْءُ** *The thing became distinct, apparent, or manifest*, (Kh, S, K,) *after having been concealed*; (Kh;) as also **حَصَّصَ**, inf. n. **تَحَصِّيصٌ**: (K:) and some read **حَصَّصَ** in the **Ḳur** ubi suprā. (TA.) One should not say **حَصَّصَ** in this sense; (TA;) nor **تَحَصَّصَ**. (Ez-Zejjājee.)

R. Q. 2. **تَحَصَّصَ**: see 7, in two places.

**حَصَّةٌ** *A portion of a sum*: (Er-Rāghib:) and used to signify *a portion, lot, or share*, (S, Mṣb, Er-Rāghib, K,) of food, and of beverage, and of land, &c.: (TA:) accord. to some, from **حَصَّ** signifying "he cut off from it." (TA:) pl. **حَصَّصَاتٌ**. (A, Mṣb, K.)

**حَصَصٌ** *Paucity, or scantiness, of the hair of the head*; (S, K;) and *of the fetlock of a horse*: (TA:) also *shortness of the beard, when its hair breaks off in pieces*: (TA:) and *the state of one suffering from a protracted disease, whose hair does not grow long*. (TA.)

**حَصَّاصٌ** *Mange, or scab*: (Ibn-'Abbád, K:) because the hair falls off in consequence of it. (TA.) = *Vehemence of running*, (Aṣ, S, Mgh, K,) of an ass, (Mgh,) and *quickness thereof*: (Aṣ, S:) [see 1, last sentence but one:] or, accord. to 'Āṣim Ibn-Abi-n-Nujood, (S,) *an ass's straightening and erecting the ears, and moving about, or wagging, the tail, and running*: (S, K:) accord. to some, (S,) *an emission of wind from the anus, with a sound*; (S, Mgh, K;) as A'Obeyd says, in relation to a trad. in which that which it signifies is attributed to the devil as the effect of his hearing the call to prayer; but he adds that the saying of 'Āṣim is more pleasing to him; and it is also the saying of Aṣ, or like it. (S.)

**حَصِيصٌ** i. q. **مَحْصُوصٌ** [Shaven off]; applied to hair: (K:) or it is a subst. applied to that

hair [which is shaven off]. (TA.) [See also **حَصِيصَةٌ**:] — and see **أَحَصَّ**.

**حَصِيصَةٌ** *What is collected from shaving or plucking out*. (TA.) [See also **حَصِيصٌ**.] — Also *The hair and fur of the ear, whether shaven off or not*: or, as some say, *hair and fur in general*: but the former explanation is more known. (TA.) — And *What is above the أُشْعُرُ [or part next the hoof (in the CK erroneously written **شَعْرُ**) of the horse; (Ibn-'Abbád, K;) i. e., of the hair that surrounds the hoof: so called because of the paucity of that hair. (Ibn-'Abbád.)*

**قَرَبَ حَصَّاصٌ** *A laborious, (K,) quick night-journey to water, in which is no flagging*; (Aṣ, S, K;) like **حُصَّاصٌ**: (S:) or *such as is far-extending, or long*: and **سَبْرٌ حَصَّاصٌ** *a quick journey, or pace*; like **حُصَّاصٌ**. (TA.)

**حَاصَّةٌ** *A disease in consequence of which the hair gradually falls off and becomes scattered*: (S, A, K:) or *a disease that takes away the hair*: (IAth:) or *that takes away the hair entirely*. (A'Obeyd.) = **بَيْنَهُمْ رَحْمٌ حَاصَّةٌ** i. q. **مَحْصُوصَةٌ**; (K;) † *Between them is a tie of relationship which they have severed, or cut; not treating one another with the affection due to it*; (TA;) [so that it is an act. part. n. in the sense of a pass. part. n.]; as also **رَحْمٌ حَصَّاصَةٌ**: (A, TA:) or the meaning is, **ذَاتٌ حَصَّاصٌ** [having a severing; so that it is a possessive epithet]. (K.)

**أَحَصَّ** [Having the hair shaven off, or rubbed off, or fallen off, either wholly or partly], applied to the head; pl. **حَصَّ**: (A:) a man *having little hair upon the head*: (S, K:) or a man *having no hair*; (Mgh;) a man *whose hair has all gone*; fem. **حَصَّاصَةٌ**, applied to a woman: (Et-Tirmidhee:) also, [a man] *having no hair upon his breast*: and a man *suffering from a protracted disease, whose hair does not grow long*: (TA:) and a horse *having little hair in the fetlock, and in the tail; which is a fault*; (TA;) as also **حَصِيصٌ**; (K, \* TA;) on the authority of IDrd: (TA:) and the fem., a she-camel *having no fur upon her*: and the masc., a tail *having no hair upon it*: and **مَحْصُوصٌ** applied to the back of the neck, *of which the hair has been shaven off*. (TA.) You say also **رَجُلٌ أَحَصَّ اللَّحْيَةَ** *A man whose beard has become short, its hair having broken off in pieces*: and **لِحْيَةٌ حَصَّاصَةٌ** *a beard that has become short in like manner*. (TA.) And **طَائِرٌ أَحَصَّ الْجَنَاحَ** (S, A, K) *A bird having little plumage in the wing*: (K:) or *whose plumage of the wing has gradually fallen off and become scattered*: (S, \* TA:) pl. as above. (S.) — † A sword *having in it, or upon it, no أَثَرٌ [or diversified wavy marks, streaks, or grain]. (K, TA.) — Applied to a man, (A,) † *Unlucky*; (AZ, A, K;) *unpropitious; in whom is no good*: (AZ, A:) and the fem., applied to a woman, also signifies † *unlucky*; (K, TA;) *in whom is no good*. (TA.) And hence, (A,) or because they keep pace together in their prices (**يَمَاشِيَانِ أَثْمَانَهُمَا**) until they grow old and weak, when their prices become*