

and اخصبت الارض [the land, or earth, abounded, or became abundant, with herbage &c.]. (JK, S.) اخصب and اخصاب are both from اخصب [but the precise meaning of the latter is not explained]. (Lth, JK, TA.) In the saying of the rajiz,

* لَقَدْ خَشِيتُ أَنْ أَرَى جَدْبًا *
 * فِي عَامِنَا ذَا بَعْدِ أَنْ أَخْصَبَا *

[Verily I feared to see drought, or barrenness, or dearth, in this our year, after it had been abundant in herbage &c.], اخصب is put for اخصبا: but accord. to one reading, it is اخصبا, of the measure افعل, though this is generally employed for colours; and the incipient ا is rendered disjunctive of necessity, for the sake of the metre. (L. [Respecting جدب, see جدب.] You say also, اخصب جناب القوم, meaning The tract surrounding the people [became abundant with herbage &c.]. (S, TA.) — They attained, obtained, had, or became in the condition of having, abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life. (S, K.) [They became in the condition of persons whose food and milk, and the pasture of whose land, were abundant. (See the part. n., مخصب, below.)] And اخصبت الشاة The ewe, or she-goat, obtained abundance of herbage. (TA.) — اخصب الله الموضوع God caused the place to produce herbs and pasture. (Msb.) — اخصبت العشاء, mentioned as on the authority of Lth, [and in the K,] is, accord. to Az, a gross mistranscription, for اخصبت [q. v.]. (TA.)

8: }
 9: } see 1.

خصب: see خصبة, in two places.

خصب Abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life; (A, K;) contr. of جدب; (JK, S, Msb;) [fruitfulness;] increase; plenty, or abundance: (Msb;) abundance of good, or of good things: (K;) [abundant herbage, and the like:] truffles are included in the term خصب; and also locusts, when they come after the herbage has dried up and the people are secure from being injured by them. (AHn.) — بلد خصب and سباسب &c., like بلد سباسب and سباسب, the sing. being used [in بلد اخصاب] as a pl., as though made to consist of parts, or portions, [each termed خصب,] (S, TA.) A country, or region, abounding with herbage [or with the produce of the earth], or with the goods, conveniences, or comforts, of life; [fruitful; or plentiful;] (S, K;) as also مخصب (S, A, Msb, K) and خصيب (S, A, K) and خصب. (A, Msb,*) And اخصب ارض and اخصبة, (AHn, TA,) and اخصب ارضون [because خصب is originally an inf. n.] and اخصبة and اخصبة, which last word is either an inf. n. used as an epithet, or a contraction of اخصبة, (K,) A land, and lands, abounding with herbage &c. (K, TA.) — And

عيش مخصب and مخصب [A life of abundance or plenty]. (TA.)

خصب; and its fem., with ة: see خصب, in two places.

خصبة: see خصب. — Also, [app. as an epithet in which the quality of a subst. is predominant,] A palm-tree having much fruit: pl. اخصاب (S, K) and اخصب: (K, TA:) or اخصب [is properly a coll. gen. n., and] signifies palm-trees [absolutely:] (K:) and اخصبة signifies a palm-tree of the kind called نخلة الدقل, in the dial. of the people of El-Bahreyn, (Az, TA,) or of Nejd; (TA;) and its pl. is اخصاب. (Az, TA.) — It is said that اخصب signifies also The spadix of the palm-tree: so in the K: and accord. to Lth, اخصبة signifies a single spadix of a palm-tree: but [it is probably a mistranscription for اخصبة, with the pointed ض:] Az says that he who assigns to it this meaning errs. (TA.)

خصب; and its fem., with ة: see خصب, in two places. — رجل خصب A man abounding with good, or with good things; (K;) i. e., whose abode abounds therewith; (TA;) as also اخصب الرجل (A, TA) and اخصب الجناب: (TA:) or this last means one whose region, or quarter, is اخصب: (S:) or it is tropical, (A in art. جنب,) as is also the expression immediately preceding, (A in the present art.,) and means † Generous or bountiful [or hospitable]. (A in art. جنب.)

اخصب More, and most, abundant with herbage &c.]

قوم: see خصب, in two places. — قوم مخصبون A people, or party, whose food and milk, and the pasture of whose land, have become abundant. (TA.)

مخصبة [so in the TA, either مخصبة (like مبقلة &c.) or مخصبة,] A land (ارض) abounding with pasture or herbage. (TA.)

بلد مخصب (K) A country, or region, scarcely ever, or never, sterile, barren, unfruitful, or afflicted with dearth or scarcity or drought. (TA.)

— قوم مخصب [A people, or party, scarcely ever, or never, without abundance of herbage &c.]. (TA in art. روع.)

عصر

1. عصر, (S, A,) aor. , inf. n. عصر, (TK,) It (a day) was, or became, intensely cold. (S, A.) He (a man) suffered pain from the cold in his extremities. (S.) And عصرت يدي, (S, TA,) and انا ملى, (TA,) My arm, or hand, and my fingers' ends, were pained by the cold. (S, TA.)

2. تخصير [an inf. n. of which the verb, if it have one, is عصر: see مخصر.]

3. خاصرة المرأة, (A,) inf. n. مخاصرة, (TA,) He laid hold upon the woman's خاصرة [or flank], (A,) or put his hand to her عصر [or waist], (TA,) in compressing her. (A, TA.) — And

خاصرة He took his hand in walking, or walked with him hand in hand, (S, A, IATH, K,) so that the hand of each was by the waist (عصر) of the other: (IATH:) and, (so in the S, but in the K “or,”) inf. n. as above, (S,) he took a different way from his (another's) until he met him in a place: (S, K:) مخاصرة as the inf. n. of the verb in this sense is syn. with مخاصمة: (S:) or خاصره signifies he walked with him, and then parted from him, and so continued until he met him at a time, or place, at which they had not appointed to meet: (IAar:) or he walked by his side. (K.)

4. اخصر It (cold) pained a man's arms, or hands, and his fingers' ends. (A, TA.)

5: see 8, in the first sentence: — and again, in the last two sentences.

6. تخاصر: see 8. — They took one another by the hand in walking, or walked together hand in hand [so that the hand of each was by the waist (عصر) of another: see 3]. (S, K,*)

8. اخصر (A, Mgh, L, Msb, K) and تخصر, (Mgh, Msb, K,) or تخاصر, (A, L,) He put his hand upon his عصر [or waist], (A, Mgh, L, Msb,) or upon his خاصرة [or flank], (Mgh, K,) in prayer. (Mgh, L, Msb.) The doing this in prayer [except in the night, when tired, (see المخصرون)] is forbidden, or disapproved. (Mgh, TA.) — اخصر الطريق He went the nearest way. (S, A, Msb, K.) — And hence, (Msb, TA,) اخصر الكلام † He abridged the language, or the discourse; syn. اوجزه: (S, A, K:) [and in like manner, الكتاب the book, or writing:] or, accord. to some, the latter (اوجزه) signifies “he expressed its correct meaning concisely, without regard to the original words;” and the former, he curtailed its words, preserving the meaning: (MF:) or properly, he abridged the expressions, making the words fewer, but preserving the entire meaning: (Msb:) or he abridged the language by omitting superfluties, and choosing from it concise expressions which conveyed the meaning. (L.) [You say, اخصره † He reduced it by abridgment to the fourth of its original bulk.] And اخصر السجدة † He recited the chapter in which a prostration should be performed, omitting the verse requiring prostration, in order that he might not prostrate himself: or he recited only the verse requiring a prostration, to prostrate himself in so doing: both which practices are forbidden. (T, Mgh, Msb, K.) And the verb alone † He recited a verse, or two verses, of the last part of the chapter, in prayer; (K;) not the whole chapter. (TA.) — Also, the verb alone, He curtailed a thing of its superfluties, (K,) in a general sense. (TA.) — And اخصر في الجز, (JK, K, TA,) in some copies of the جز الحز, with ح, (TA,) or اخصر الجز, (A,) He did not extirpate in cutting; did not cut off entirely, or utterly: (A, K:) or he extirpated in cutting; cut off utterly. (JK.) — اخصر also signifies He took a مخصرة [in his hand]: (S, K:) and اخصر بها he took it in his hand; namely, a مخصرة: (Har p. 122:)