

or the former, he leaned upon it in walking: (TA:) or he took a *مُخَصَّرَة* or a staff in his hand, to lean upon it. (Mgh.) You say also, *اِخْتَصَرَ الْعِزَّةَ* [He took in his hand the *عِزَّة*: or he leaned upon the *عِزَّة* in walking]: it is a thing [i. e. a kind of staff, or short spear,] like the *عِزَّة*: and in like manner, *تُحَصَّرُ*; as in the L &c.: (TA:) and *اِخْتَصَرَ بِالْعَصَا* He leaned upon the staff in walking. (A.)

*حَصْر* The middle, or waist, of a man or woman: (S, A, Mgh, K;) i. e. the slender part above the hips or haunches: (Mgh:) pl. *حُصُور*. (A, K.) See also *الْحَاصِرَة*, in two places. — † The hollow part of the sole of the foot, which does not touch the ground: (A, K:) pl. as above. (K.) — † The narrow part of a sandal, before the *أُذُنَانِ* [which are the two loops whereto is attached the strap that passes behind the wearer's heel]: (TA:) or *حُصْرَانِ* [the dual] signifies the narrow part of a sandal. (IAar, TA.) — † The part which is between the base of the notch and the feathers of an arrow: (AHn, A, \*K:) pl. as above. (K.) — † A way between the upper and lower parts of a heap of sand: (K, TA:) or † the lower part of a heap of sand; the thin part thereof; as also *مُحَصَّر*: (A, TA:) pl. as above. (K.) — † The place of the *بُيُوتِ* [or tents] of the Arabs of the desert: (K:) or, as some say, of such *بُيُوتِ*, a clean place: (TA:) pl. as above. (K.)

*حَصْر* Cold (S, K) which a man feels in his extremities. (TA.)

*حَصْر*, applied to a day, Painfully cold. (A, TA.) — Cold, as an epithet, (S, K,) applied to water, (S,) and to anything. (TA.) — A man feeling cold [especially in his extremities: see 1]: to signify cold and hungry, the epithet *حَرُص* is used. (A'Obeyd.) — *تُغْرُ حَصْر* [A mouth, or front teeth,] cold, or cool, in the place that is kissed. (A, TA. [See also *مُحَصَّر*].)

*حُصْرِي*, (K, TA,) in some copies of the *حُصْرِي*, (TA,) [but the former is shown to be the right reading by a verse cited in the TA.] The curtailment of the superfluities of a thing; like *اِخْتِصَار*. (K, \*TA.)

*الْحَاصِرَة* [The flank; i. e. each of the ilia;] i. q. *الشَّاكِلَة*; (Zj, in his "Khalk el-Insán;" S, K;) i. e. the *طُفُفَة* [or quivering flesh] of the side, that reaches to the extremities of the ribs: (Zj, ibid. :) and [so in the K, but more properly "or,"] *الْحَاصِرَة*, (K,) or *الْحَاصِرَاتَانِ* (JK, TA) and *حَرْقَة*, (TA,) what is between the *حَرْقَة* [or crest of the hip] and the lowest rib; (JK, K, TA;) i. e. the part from which retires each of the lowest ribs, and in advance of which projects each of the *حَجَبَاتَانِ*: [explained by the words *ما قَلَصَ عَنْهُ الصُّبْرَانِ وَتَقَدَّمَ مِنَ الْحَجَبَتَيْنِ* but for *منه الحَجَبَاتَانِ*, I read *من الحَجَبَتَيْنِ*; referring, for corroboration, to explanations of this last word; and therefore I have rendered the passage as above: the meaning seems evidently to be the part between the lowest rib and

the crest of the hip, on each side:] the thin skin which is above the *حَصْر* is called the *طُفُفَة*: so in the M, agreeably with the saying of Ibn-El-Ajdábee, that *الْحَاصِرَة* and *الْحَصْر* are syn.; i. e., in this sense: [this assertion, however, requires consideration; for all the explanations of the *الْحَاصِرَة* are easily reconcileable:] pl. *حَوَاصِر* [which is also used in the sense of the sing. or dual]. (TA.) You say *رَجُلٌ ضَخْمٌ الْخَوَاصِرِ* [A man large in the flank or flanks]: and Lh mentions the phrase *إِنْبَاهَا لِمَتَفَخَّةِ الْخَوَاصِرِ* [Verily she is inflated, or swollen, in the flank or flanks]; as though the term *حَاصِرَة* were applicable to every portion [of the flank]. (TA.) — Also A pain in the *حَاصِرَة* [or flank]: or in the kidneys. (TA.) — And it is also said to signify A certain vein (*عُرُق*) in the kidney, which occasions pain to the person when it is in motion. (TA.)

*حُصْر*: see art. *حَصْر*.

*أَحْصَر* [Shorter: and shortest]. You say, *هَذَا أَحْصَرُ مِنْ ذَلِكَ* This [road] is shorter than that. (A.) But this is irregular; *أَحْصَر* being formed from *أَحْصَرَ*, a verb of more than three letters. (I'Alk p. 297.)

*مُحَصَّرَة* A thing like a whip: and anything that a man takes (*يُحْصِرُ*) with his hand, and holds, such as a staff and the like: (S:) a thing which a man takes in his hand, and upon which he leans, such as a staff and the like: (K, \*TA:) a rod [or sceptre] which a king used to take in his hand, with which he made signs, or pointed, in holding a discourse, or addressing, (A, K, \*) and accompanied what he said, (A,) and in like manner the *حَطِيبِ* in reciting a *خُطْبَة*: (K, \*TA:) it was one of the insignia of kings: (TA:) a rod, or what is termed *عِزَّة*, or the like, with which the *حَطِيبِ* makes signs, or points, in addressing the people: (Mgh:) a thing which a man holds in his hand, such as any of the things termed *عَصَا* and *مُغْرَعَة* and *عِزَّة* and *عِزَّة* and *عِزَّة* and *قَضِيبِ*, or the like; and upon which he sometimes leans: (A'Obeyd:) pl. *مَخَاصِر*. (S, TA.)

*مُحَصَّر*, applied to a man, (TA,) Slender (K, TA) in the waist: (TA:) lean, or lank in the belly: (K:) or, in the *حَاصِرَة* [or flank]: (TA:) and *مُحَصَّر* is also applied to a man [as meaning lank in the belly]. (A, TA.) — *كُنْحٌ مُحَصَّر* A thin [flank or rather waist: see a verse of Imra-el-Keys cited voce *مُدَلَّل*]. (S, A, K.) — *مُحَصَّرَة* *قَدَمٌ* (JK, A, TA) and *مُحَصَّرَة* (JK, TA) † [A foot that touches the ground with its fore part and heel; the middle of the sole being hollow and narrow: this meaning, or a meaning similar to that of *يَدٌ مُحَصَّرَة* explained below, seems to be indicated in the TA: the latter is the meaning accord. to the JK; but this I think doubtful, on account of what here follows]. *مُحَصَّرُ الْقَدَمَيْنِ* means † A man whose feet touch the ground with the fore part and the heel; the middle of the sole being hollow and

narrow: (S, K:) and you say also *مُحَصَّرُ الْقَدَمَيْنِ*. (A, TA.) — *يَدٌ مُحَصَّرَة*, or *مُحَصَّرَة*, (as in different copies of the K,) or both, (TA,) † An arm, or a hand, in the wrist of which is what is termed *تَحْصِيرٌ*, as though it were bound: or which has an encircling groove-like depression. (K, TA.) — *نَعْلٌ مُحَصَّرَة* † A sandal narrow in the middle. (S, \*A, \*K, TA.) — See also *حَصْر* = *مُحَصَّر*. *تُغْرُ بَارِدٌ الْمُحَصَّرِ* [A mouth, or front teeth,] cold, or cool, in the place that is kissed. (TA. [See also *حَصْر*].)

*مُحَصَّر* A man having a complaint of, or a pain in, his *حَصْر* [or waist], or his *حَاصِرَة* [or flank]. (TA.) — See also the next preceding paragraph, in four places.

*مَخَاصِر* pl. of *مُحَصَّرَة*. (S, TA.) — *مَخَاصِرُ الطَّرِيقِ* The nearest roads or ways; (K;) as also *مُخْتَصِرَاتُ الطَّرِيقِ*: (TA:) or *مُخْتَصِرَاتُ الطَّرِيقِ* signifies The roads, or ways, that are near, notwithstanding their ruggedness, but not so easy as those that are longer. (L.)

*مُخْتَصِرَاتُ* or *مُخْتَصِرَاتُ الطَّرِيقِ*: see the paragraph next preceding. *مُخْتَصِرَاتُ*

*الْمُتَخَصِّرُونَ*, (K,) or *الْمُتَخَصِّرُونَ فِي الصَّلَاةِ*, (Mgh,) Those who, in praying in the night, becoming tired thereby, put their hands upon their *خَوَاصِرِ* [or flanks]: of such it is said (in a trad., IAth, K) that light shall be [seen] on their faces (IAth, Mgh, K) on the day of resurrection: (IAth, K:) [in other cases, this action is forbidden, or disapproved: see 8:] or, in the instance mentioned above, it may mean those who shall rest upon their righteous works on the day of resurrection: (IAth, Mgh, TA:) this latter is apparently the right meaning: otherwise, two trads. contradict each other. (MF.)

حَصَف

1. *حَصَفَ* [inf. n. of *حَصَفَ*] signifies The act of adjoining, and putting together. (TA.) — Hence, (TA,) *حَصَفَ*, (S, Mgh, K, TA,) aor. -, (Mgh, K,) inf. n. *حَصَفَ*, (Mgh,) He sewed a sole (S, K, TA) [so as to make it double], covering, or facing, one piece with another: (TA:) or he patched a sole; mended it by sewing on another piece. (Mgh.) And He made anything double, putting one piece upon another; he faced it. (TA.) — And [hence,] *حَصَفَ عَلَى نَفْسِهِ*, (JK,) or *حَصَفَ الْوَرَقَ عَلَى بَدَنِهِ*, (S, \*K,) aor. as above, (S, TA,) and so the inf. n.; (TA;) and *اِخْتَصَفَ*; (S, K;) and *اِحْصَفَ*; (K;) and *حَصَفَ*, inf. n. *تَحْصِيفٌ*; (TA;) † He stuck [or sewed] the leaves together, one to another, (S, K, \*TA,) and covered his person with them, leaf by leaf, (K,) to conceal therewith his pudenda: (S, TA:) or the first phrase, (JK,) as also *اِخْتَصَفَ*, (Lth, JK,) signifies he (a naked man) put upon his pudenda wide leaves, (Lth, JK,) or the like: (Lth:) you say, *اِخْتَصَفَ بِكَذَا* [he covered his pudenda with such a thing]. (Lth, JK.) It is said in the *Kur*