

explained above: see 7, in two places. — **حَصْنِي** explained above: see 7, in two places. — **حَصْنِي** **مِنْ الْمَالِ كَذَا** (A, Mgh, \* Mṣb, K, \*) aor. ʔ, (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. ʔ, [contr. to rule, by which it should be ʔ, 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. **تَحَاصَّوْا** *They (namely, creditors,) divided property among themselves in portions, lots, or shares; (S, \* Mgh, Mṣb, K, \*) as also* **حَاصَّوْا**, (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. **يَحْصُصُ**,] inf. n. **حَصِصٌ** [and app. **حَصَّصٌ**, q. v. infra]; or, as some say, **حَصَّ** [perhaps a mistake for **حَصَّصَ** or **حَصِصٌ**] 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 الذَّنْبُ** [*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** **وَالْبَعِيرُ**, *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. **تَحْصِصٌ**: (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 'Ásim 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 'Ásim is more pleasing to him; and it is also the saying of Aṣ, or like it. (S.)*

**حَصِصٌ** 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 **حَصِصَةٌ**:] — and see **أَحَصَّ**.

**حَصِصَةٌ** *What is collected from shaving or plucking out. (TA.)* [See also **حَصِصٌ**.] — 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 شَعْر) 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.)*

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