

حَيْصَلٌ The [plant called] **بَادُنْجَان** [q. v.] (K.)
حَوْصَلَةٌ: see **حَوْصَلٌ**, in two places. — The **حَوْصَلَةٌ** of a bird (S, Mṣb, K) is [The stomach; the triple stomach, consisting of the crop, or craw, the second stomach, and the gizzard, or true stomach: and often, particularly, the first of these three: see **جَرِيَّةٌ** and **جَرِيَّةٌ**:] that which, to a bird, is like the **مَعْدَةُ** to a man; (K;) also called **حَوْصَلَةٌ** (Mṣb, K) and **حَوْصَلَةٌ** and **حَوْصَلٌ**: (K:) and of an animal having a cloven hoof or a **خُف**, i. q. **مَصَارِينُ** [q. v.]: (Az, TA:) pl. **حَوَاصِلٌ**. (S, TA.) — Hence the **حَوَاصِلُ** [i. e. + Store-rooms, or magazines,] of kháns: [also meaning + the cells of prisons:] of which the sing. is **حَوْصَلَةٌ**: not, as the vulgar say, **حَاصِلٌ**. (TA.) — Also, the sing., The lower part of the belly, as far as the pubes, (K, TA,) of a man, (TA,) and of any animal: (K, TA:) or the place where the feces collect, below the navel: or the part between the navel and the pubes. (TA.) — **نَاقَةٌ حَوْصَلَةٌ** A she-camel big in the belly. (TA.)

حَوْصَلَةٌ: see **حَوْصَلَةٌ**.

حَوْصَلَةٌ: see **حَوْصَلَةٌ**. — Also A thing resembling a **حَقَّةٌ** [q. v.], made of baked clay; vulgarly called **حَصَالَةٌ**. (TA.)

حَاصِلٌ: see **حَاصِلٌ**.

مُحَصِّلٌ One who clears, or purifies, silver [and gold] from the stone of the mine. (TA.) And **مُحَصِّلَةٌ** A woman who separates (**تُحَصِّلُ**) the earth of the mine [for the purpose of extracting the gold or silver]. (S, K.)

مُحَصِّلٌ: see **حَاصِلٌ**: and see also 2.

مُحْوِصِلٌ (K) and **مُحْوِصِلٌ** (K, TA,) or **مُحْوِصِلٌ**, (so in my MS. copy of the K,) or **مُحْوِصِلٌ**, (so in the CK,) One who is protuberant in his lower part [of the belly], next his navel, like her who is pregnant: (K:) so in the M. (TA.)

مُحْوِصِلٌ, or **مُحْوِصِلٌ**: see what next precedes.

حصن

1. **حَصَنَ**, (Mgh, Mṣb, K,) aor. **حَصَّنَ**, (K, TA,) inf. n. **حَصَانَةٌ**, (S, Mgh, Mṣb, TA,) said of a **حَصْنٌ** [or fortress], (S,) or of a place, (Mgh, Mṣb, TA,) i. q. **مَنْعٌ**, [for which the CK erroneously substitutes **مَنْعٌ**, after **كُكْرِمَ**, as though the verb were **حَصَّنَ** and **حَصَّنَ**,] (K, TA,) [i. e.] It was, or became, **مَنْعٌ** [meaning inaccessible, or unapproachable, or difficult of access]; it was, or became, unattainable, by reason of its height; (Mṣb;) it was fortified, or protected against attack, so that one could not gain access to what was within it. (Mgh.) — Hence, (Mgh,) **حَصَّنَتْ**, (S, Mṣb, K,) aor. **حَصَّنَتْ**, (K,) inf. n. **حَصْنٌ** (S, Mgh, K) and **حَصْنٌ** and **حَصْنٌ** (K) and **حَصَانَةٌ**; (S, Mṣb, TA;) and **أُحَصَّنَتْ**, (S, Mgh, K,) inf. n. **إِحْصَانٌ**; (Mgh;) and **تُحَصَّنَتْ**; (K;) said of a woman,

She was, or became, continent, or chaste; or she abstained from what was not lawful nor decorous; syn. **عَقَّتْ**: (S, Mgh, Mṣb, K:) or she was, or became, married; or she had a husband; (K;) as also **حَصَّنَتْ** and **أُحَصَّنَتْ**: (Ham p. 101, in which **حَصَّنَتْ** is likewise mentioned in this sense:) or **أُحَصَّنَتْ** signifies she was, or became, pregnant; (K;) as though pregnancy protected her from a man's going in to her. (TA.) — **حَصَّنَهُ**, inf. n. **حَصْنٌ**, He preserved, or guarded, him, or it, in places inaccessible, or unapproachable, or difficult of access, as in a **حَصْنٌ** [or fortress]. (TA.) [See also 2 and 4.]

2. **حَصَّنَهُ**, [inf. n. **تُحَصِّنُ**]; and **أُحَصَّنَهُ**; He made it, or rendered it, inaccessible, or unapproachable, or difficult of access; (Mṣb, K;) he made it, or rendered it, unattainable, by reason of its height; (Mṣb;) he fortified it, or protected it against attack, so that one could not gain access to what was within it; (Mgh;) namely, a place. (Mgh, Mṣb.) **حَصَّنْتُ الْقَرْيَةَ** I built a wall around the town, or village. (S.) — For the former verb, see also 4. — And see 5.

4. **أُحَصَّنَهُ**: see 2. — Also He, (God,) or it, (a coat of mail [or the like],) protected, or defended, him. (Fr, Mgh, TA.) — **العِفَّةُ تُحَصِّنُ مِنَ الرَّيْبَةِ** [Continence, or chastity, preserves from suspicion, or evil opinion]. (Mgh.) — **الَّتِي أُحَصَّنَتْ فَرْجَهَا**, in the Kur [xxi. 91 and lxvi. last verse], means Who preserved her pudendum from that which is unlawful or indecorous; (Zj, Mgh, TA;) who abstained from what is unlawful or indecorous; or was continent, or chaste. (Mṣb.) — **أُحَصَّنَ الْمَرْأَةَ** He (her husband) caused the woman to abstain from that which is unlawful or indecorous, or to be continent or chaste; (S, Mgh, K;*) as also **حَصَّنَهَا**. (K.) And **أُحَصَّنَ التَّرْوِجَ** [Marriage caused him to abstain from that which is unlawful &c.]. (K.) — [Also He married the woman; i. e. gave her in marriage.] See **أُحَصَّنَتْ** above, in the first paragraph. In the Kur iv. 30, some read **فَإِذَا أُحَصَّنَ**, meaning And when they are married. (S, TA.) And a poet says,

* **أُحَصَّنُوا أُمَّهَرٌ مِنْ عَبْدِهِمْ** *
 * **تِلْكَ أَفْعَالُ الْقِرَامِ الْوَكْعَةِ** *

i. e. They married [their mother to their slave: such are the deeds of the mean, the base]. (S.) — **أُحَصَّنَتْ**, intrans.: see 1, in two places. — In the Kur iv. 30, some read **فَإِذَا أُحَصَّنَ**; and accord. to Ibn-Mes'ood, this, said of female slaves, means And when they are Muslimehs. (TA.) Accord. to Aboo-Haneefeh, **الإِحْصَانُ** in a case of stoning involves six conditions; The being a Muslimeh, and free, and of sound intellect, and of the age of puberty, and validly married, and having had her marriage consummated: and in a case of charging with adultery, the being a Muslimeh, and free, and of sound intellect, and of the age of puberty, and continent, or chaste. (Mgh.) — And **أُحَصَّنَ** He (a man, S, Mṣb) married, or took a wife. (S, Mṣb, K.) With the lawyers, **إِحْصَانٌ** means

The act of *coitus conjugalis* in a case of valid marriage; and accord. to Esh-Sháfi'ee, by a free man who has attained to puberty, and in the case of a free woman who has attained to puberty, among the Muslims and the believers in a plurality of gods; meaning, in a case of valid marriage. (Mṣb.)

5. **تُحَصَّنَ**, said of the enemy, (S, TA,) [He fortified himself: or] he entered the [or a] **حَصْنٌ** [or fortress]: or protected himself by it: or took it, or made it, as a place of abode. (TA.) — And hence, He guarded, or protected, himself in any way. (TA.) — See also 1. — Also He (a horse, TA) became a **حَصَانٌ**, (K,) i. e. a stallion, or fit to cover: (TA voce **رَاحٌ**;) or affected to be so: (Az, TA:) [and so **حَصَّنَ** or **حَصَّنَ**; for] a horse in this case is said to bear evidence of **التَّحَصُّنُ** and **التَّحَصُّنُ**. (S, K, TA.)

حَصْنٌ [A fortress; a fort; a fortified place;] a place of which the interior is inaccessible; (K;) any place that is fortified, or protected against attack, so that one cannot gain access to what is within it; (Mgh;) a place that is unattainable, by reason of its height; (Mṣb;) a fortified city: (TA:) pl. [of mult.] **حَصُونٌ** (S, Mṣb, K) and **حَصْنَةٌ** and [of pauc.] **أَحْصَانٌ**. (K.) [Hence,] **أَبُو الْحَصْنِ**: see **أَبُو الْحَصِينِ**, below. [Hence, also,] **حَيْصَلُ الْعَرَبِ حَصُونُهَا ذُكُورُهَا وَإِنَائُهَا** [The horses of the Arabs are their **حَصُونٌ**; the males thereof and the females thereof]. (TA.) A man said to 'Abd-Allah Ibn-El-Hasan, "My father has left the third of his property for the **حَصُونُ**:" and he replied "Buy thou horses:" so in the A: in the M, "Buy thou therewith horses, and mount [men] on them [to fight] in the cause of God." (TA.) — [Hence, also,] **أُحَصَّنَ**. (K, TA.) You say, **جَاءَ بِحَيْصَلٍ حَصْنًا** [He came bearing arms. (TA.)] — Also The [new moon; or the moon when it is termed] **هَلَالٌ**: in the K, **الهِلَالُ** is erroneously put for **الهِلَالُ**. (TA.)

حَصَانَةٌ: see what next follows.

حَصَانٌ (S, Mgh, Mṣb, K) and **حَاصِنٌ** (S, Mgh, K) and **حَاصِنَةٌ** (K) and **حَصَانَةٌ** (S, K) and **مُحَصَّنَةٌ** (Th, S, Mgh, Mṣb, K) and **مُحَصَّنَةٌ**, (Th, S, Mṣb, K,) applied to a woman, Continent, or chaste; or abstaining from what is not lawful nor decorous, (Th, S, Mgh, Mṣb, K,) or from that which induces suspicion or evil opinion: (Sh and TA in explanation of the first of these epithets:) or married; having a husband: (K:) or **حَصَانٌ** has both of these significations: (Ham p. 101:) and accord. to Th, (S,) **مُحَصَّنَةٌ**, with fet-**h** only, has the latter signification; (S, Mgh, Mṣb,*) and means caused to be continent or chaste, or to abstain from that which is unlawful or indecorous, by her husband: (Mgh: [and the same is implied in the S:]) and this epithet is also applied to a woman emancipated: and to one having become a Muslimeh: (Az, TA:) [certain particular applications of **مُحَصَّنَةٌ** have been implicatively shown above: see 4:] the pl. of **حَصَانٌ** is **حَصْنٌ**