

and حَصَانَات: and the pl. of حَاصِن and حَاصِنَةٌ is حَوَاصِن and حَاصِنَات: the former of which (حَوَاصِن) also signifies *pregnant*, (K,) applied to women: (TA:) the pl. محصنات, in the first instance of its occurrence in ch. iv. [verse 28] of the Kur, is read by all مُحَصِّنَات, (A'Obeyd, TA,) meaning *having husbands*; (A'Obeyd, Mgh, Mṣb, TA;) because when such women are made captives, their marriage-tie is cut: but in other instances, some read thus, understanding it in the sense last explained; and others read مُحَصِّنَات, as meaning *that have become Muslimehs*: (A'Obeyd, TA:) in the Kur iv. 29, it means *free women*: and in the Kur v. 7, *continent, or chaste, women*: (Mgh: [in the Mṣb, it is said to have the latter of these last two meanings in iv. 29, and the former of them in v. 7:]) مُحَصِّنَات is the more common in the language of the Arabs. (Fr, TA.) — حَصَانٌ also signifies *A pearl, or a large pearl*; syn. دُرَّة: (K:) because it is protected in the interior of the shell that contains it. (TA.)

حَصَانٌ *A generous, or high-bred, horse*, (Mṣb, K,) *of whose seed one is niggardly*: (K:) or a *male horse*: (Mgh, K:) or this latter is a secondary meaning, originating from frequency of usage: (S, Mṣb:) or a *stallion horse*; or one *fit to cover*: (TA voce رَاح:) the حَصَان is so called because he preserves his rider: (TA:) or because his back is like the حَصْن to his rider; (Mgh, Mṣb;) wherefore horses are called حَصُون: (Mgh:) or because one is niggardly of his seed, so that he is not made to cover any but a generous mare: (S, Mgh, Mṣb:) pl. حَصْن. (Mgh, Mṣb, K.)

حَصِينٌ, applied to a place, (Mṣb, TA,) or to a حَصْن [or fortress], (S,) *Inaccessible, or unapproachable, or difficult of access*; syn. مَنِيْعٌ; (Mṣb, K;*) [unattainable, by reason of its height; fortified, or protected against attack, so that one cannot gain access to what is within it; (see حَصْن, of which it is the part. n.];) a building that protects him who has recourse to it for refuge. (Sb, TA.) — هُوَ الحَصِينُ أَنْ يُرَامَ, meaning *he is not to be shot at*: see (near its end) the first paragraph in art. ال. — دِرْعٌ حَصِينٌ (K) and حَصِينَةٌ (Sh, K) *A coat of mail firmly, strongly, or compactly made*: (K:) or *trustworthy, or trusted in, having the rings [for الخلق in the L and TA, I read الحلق,] near together*; such that weapons produce no effect upon it: (Sh, L, TA:) so called because it is [as] a حَصْن to the body. (Er-Rághib, TA.)

أَبُو الحَصِينِ dim. of حَصْنٌ. — Hence, [أَبُو الحَصِينِ] *The fox*; syn. التَّعَلْبُ; (S, K;) so called because of his protecting himself from causes of harm by his acuteness; (Har p. 663;) as also أَبُو الحَصِينِ. (M, K.)

حَاصِنٌ and حَاصِنَةٌ: see حَصَانٌ, in four places. — The latter also signifies *A man's wife*: and so حَاصِنَةٌ. (TA.)

أَحْصَنٌ [More, and most, strongly fortified, or

protected against attack]. (TA in art. لوم.) See also حَصِينٌ.

مُحَصَّنٌ *Wheat stored up*. (TA in art. عسى.) — *A man caused, by marriage, to abstain from that which is unlawful or indecorous, or to be continent or chaste*; expl. by قَدْ أَحْصَنَهُ التَّزْوِجُ. (K.) And *A man married, or having a wife*; (S, Mṣb, K;) as also مُحَصَّنٌ: (Zj, Mṣb:) the former anomalous [if أَحْصَنٌ be not allowable as meaning, like أَحْصَنٌ, "he married," or "took a wife:" but see 1 and 4]. (S, Mṣb.) For the fem., مُحَصَّنَةٌ, and its pl., مُحَصِّنَات, see حَصَانٌ, in four places.

مُحَصَّنَةٌ: see مُحَصَّنٌ: and for the fem., مُحَصَّنَةٌ, and its pl., مُحَصِّنَات, see حَصَانٌ, in three places.

مُحَصَّنٌ *A lock*; syn. قُفْلٌ. (K.) — *The piece of iron that extends upwards upon the nose of the horse, having its base in the كَعَامَةٌ, which is the iron thing that embraces, or clasps, (تَلْتَقِمُ,) the muzzle of the horse*. (IDrd in his book on the Saddle and Bridle, pp. 8-9.) [Jac. Schultens, as cited in Freytag's Lex., explains it as Ferramentum quoddam in fræno equi et frænum ipsum.] — *A [basket of the kind called] زَبِيلٌ*: (K:) one should not say مُحَصَّنَةٌ. (TA.)

حصى and حصو

1. حَصَا, (S, TA,) [aor. رَيَحَصُو] inf. n. حَصْوٌ, i. q. مَنَعَ [as meaning *He denied, or refused*]: (S, K:) doubly trans., as in the phrase حَصَوْتَنِي حَقِي [Thou deniedst me, or refusedst me, my right, or due]. (S, TA.) = حَصَيْتُهُ, (K, TA,) inf. n. حَصَى, (TK,) *I cast a pebble, or small stone, at him, or it*: (TA:) or *I smote him, or it, with a pebble, or small stone*. (K.) = حَصَيْتُ حَصَا, (K,) aor. تَحَصَى, (TA,) [inf. n. حَصَى,] *The land, or ground, abounded with pebbles, or small stones*. (K.) = حَصَى [He had a stone in his bladder or kidneys: or] he had a hardening of the urine in the bladder so that it became like a pebble, or small stone: (Lth, K:) said of a man: part. n. مُحَصَّصٌ. (Lth, TA.)

4. أَحْصَا, (inf. n. إِحْصَاءٌ, TA,) *He numbered, counted, calculated, reckoned, or computed, it*: (S, Mṣb, K:) or *he reached the last number thereof*: (Ham p. 297:) or *he collected it into an aggregate by numbering*: from حَصَى; because they used pebbles in numbering like as we use the fingers; (Er-Rághib;) or because they used to divide a thing upon the pebbles, and when nothing remained they said, أَحْصَيْنَا, i. e. *We have come to the pebbles*; or because they used to reckon the spoils, and to divide among themselves, and then to take the pebbles, and put marks upon them, and when they ended the reckoning, and came to the marks, they said, أَحْصَيْنَا: (Ham ubi suprâ:) or *he retained it in his memory*: (K,* TA:) or *he understood it*. (K.) — *He registered, or recorded, its number*: (Ksh and Bḍ in xvi. 18, and TA:) and [simply] *he registered it, or recorded it*. (Bḍ and Jel in

xxxvi. 11 and lxxviii. 29.) — *He was able to number it, and to register it or record it*: (TA:) and *he was able to do it*. (Mṣb, TA.) — *He comprehended it, or knew it altogether*: (TA:) or [simply] *he knew it*. (Mṣb.) You say of God, أَحْصَى كُلَّ شَيْءٍ بِعِلْمِهِ *He hath comprehended everything by his knowledge, nothing escaping Him thereof, small or great*. (TA.) And you say [of a man], أَحْصَى عَلَيْهِ [He had, or attained, a comprehensive and complete knowledge of it]. (K in art. حوط. [In the CḲ, erroneously, عَلَيْهِ.])

حَصَى *Pebbles, or small stones*: (K:) *things that one throws, like the dung of sheep or goats*: (ISh, TA:) n. un. حَصَاة: (S, Mṣb, K:) pl. حَصَايَاتُ (S, K) and حَصَى (K) and حَصَى, thus, also, in [some of] the copies of the K. (TA.) [Hence,] طَرَقَ الحَصَى [Pessomancy; also termed حَصَى;] *a certain kind of divination*. (Har p. 655.) And بَيْعُ الحَصَاة *The bargaining by one of the two persons' saying, When I throw the pebble to thee, the sale is binding, or settled, or concluded: or by his saying, I sell to thee, of the commodities, that upon which thy pebble shall fall when thou throwest it: or I sell to thee the portion of the land extending to the place which thy pebble shall reach: all of which practices are forbidden*. (TA. [See also 3 in art. نَبذ.] And حَصَاةُ القَسْرِ *A pebble which is put into a vessel, into which is then poured as much water as will cover it; this being done when they are journeying and have but little water, which they thus apportion*. (K in art. قسر.) — حَصَى لِبَانٍ is a vulgar term for عَسَلُ البُنْبُنِي, (K in art. عسل,) i. e. المَيْعَةُ [generally applied to *Storax, or styrax*, which is sometimes used for fumigation. (TA in art. لبن.) [In the present day, pronounced لِبَانٌ حَصَى, and applied to *Frankincense: or the coarser tears thereof; manna thuris*. Also to *The officinal rosemary; rosmarinus officinalis*.] = *A number*: (S, K:) or *a great number*; (K;) as being likened to the pebbles in multitude. (TA.) You say, نَحْنُ أَكْثَرُ مِنْهُمْ حَصَى *We are more than they in number*. (S.)

حَصَاة n. un. of حَصَى [q. v.]. (S, Mṣb, K.) — Also [A stone in the bladder or kidneys: or] a hardening of the urine in the bladder so that it becomes like a pebble, or small stone. (K.) — حَصَاةُ مَسْكِ *A hard piece that is found in the vesicle of musk*: (S, TA:) or any piece of musk. (Lth, TA.) = *Intelligence, or understanding*, (S, K,) and *judgment, or mental perception*; (K;) as also أَصَاة. (TA.) You say, فَلَانٌ ذُو حَصَاة *Such a one possesses intelligence, or understanding*, (S, TA,) and *judgment, or mental perception*: (TA:) [or] *is prudent, or discreet, and wont to conceal his secret*. (Aḡ, TA.) Or حَصَاة was used by the Arabs not as meaning intelligence, or understanding; but as meaning *Gravity, staidness, and forbearance, or clemency*. (Har p. 537.) And حَصَاةُ اللِّسَانِ means *Gravity, or staidness, in respect of the tongue*. (TA.) =