

or the former, he leaned upon it in walking: (TA:) or he took a خُصْرٌ or a staff in his hand, to lean upon it. (Mgh.) You say also, اختصرَ [He took in his hand the عنزة: or he leaned upon the عنزة in walking]: it is a thing [i. e. a kind of staff, or short spear,] like the عَكَازَةَ: and in like manner, تَخَصِّرٌ; as in the L &c.: (TA:) and اختصرَ بالعَصَا He leaned upon the staff in walking. (A.)

حُصْرٌ The middle, or waist, of a man or woman: (S, A, Mṣb, K;) i. e. the slender part above the hips or haunches: (Mṣb:) pl. خُصُورٌ. (A, K.) See also الخَاصِرَةُ, 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 أذْنَانِ [which are the two loops whereto is attached the strap that passes behind the wearer's heel]: (TA:) or خُصْرَانٌ [the dual] signifies the narrow part of a sandal. (IAqr, 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 مُخَصِّرٌ: (A, TA;) pl. as above. (K.) — ↑ The place of the بَيْوَتُ [or tents] of the Arabs of the desert: (K;) or, as some say, of such بَيْوَتٌ, a clean place: (TA;) pl. as above. (K.)

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

حُصْرٌ, 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 حُصْرٌ is used. (A'Obeyd.) — ثَغْرٌ حُصْرٌ [A mouth, or front teeth,] cold, or cool, in the place that is kissed. (A, TA. [See also مُخَصِّرٌ.])

حُصِيرٌ, (K, TA,) in some copies of the K, **حُصِيرٌ**, (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 اِختَصَارٌ. (K, *TA.)

[The flank; i. e. each of the ilia;] i. q. الشَّاكِلَةُ; (Zj, in his "Khalk el-Insán;" S, K;) i. e. the طَفْطَةُ [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,"] الخَاصِرَاتَانِ (JK, TA) and, الخَصْرَانِ (TA,) what is between the حَرْقَةُ [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 الْقُصِيرَاتِ وَتَقَدَّمَ مِنَ الْحَجَبَتِينِ: but for منهُ الْحَجَبَاتِانِ منَ الْحَجَبَتِينِ, I read حَجَبَاتِانِ; 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 خُصْرٌ is called the طَفْطَةُ: so in the M, agreeably with the saying of Ibn-El-Ajdábee, that الخَاصِرَةُ and الخَصْرُ are syn.; i. e., in this sense: [this assertion, however, requires consideration; for all the explanations of الخَاصِرَةُ are easily reconcileable:] pl. خُصُورٌ [which is also used in the sense of the sing. or dual]. (TA.) You say also رَجُلٌ ضَخْمُ الْخَوَاصِرِ [A man large in the flank or flanks]: and Lh mentions the phrase إِنَّهَا لِمُتَنَقْعِخَةِ الْخَوَاصِرِ [Verily she is inflated, or swollen, in the flank or flanks]; as though the term خَاصِرَةُ were applicable to every portion [of the flank]. (TA.) — Also A pain in the خَاصِرَةُ [or flank]: or in the kidneys. (TA.) — And it is also said to signify A certain vein (عَرْقٌ) in the kidney, which occasions pain to the person when it is in motion. (TA.)

حُصْرٌ: see art. حُصْرٌ.

هَذَا أَخْصَرٌ [Shorter: and shortest]. You say, هَذَا أَخْصَرٌ منْ ذَلِكَ This [road] is shorter than that. (A.) But this is irregular; أَخْصَرٌ being formed from أَخْتَصَرَ, a verb of more than three letters. (I'Ak p. 237.)

مُخَصَّرٌ A thing like a whip: and anything that a man takes (يَخْتَصِرُ) 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 خطيب in reciting a خطبة: (K, *TA:) it was one of the insignia of kings: (TA:) a rod, or what is termed عنزة, or the like, with which the خطيب makes signs, or points, in addressing the people: (Mṣb:) a thing which a man holds in his hand, such as any of the things termed عَصَمٌ and مَقْرَعَةٌ and عنزة and عَكَازَةَ and قَضِيبٌ, or the like; and upon which he sometimes leans: (A'Obeyd:) pl. مَخَاصِرٌ. (S, TA.)

مُخَصِّرٌ, applied to a man, (TA,) Slender (K, TA) in the waist: (TA:) lean, or lank in the belly: (K;) or, in the خَاصِرَةُ [or flank]: (TA:) and مُخَصُورٌ البَطْنِ is also applied to a man [as meaning lank in the belly]. (A, TA.) — **كَثْنٌ** — **مُخَصِّرٌ** A thin [flank or rather waist: see a verse of Imra-el-Kays cited voce مُذَلَّلٌ]. (S, A, K.) — **مُخَصُورٌ** (JK, A, TA) and قَدْمٌ مُخَصَّرٌ (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 يَدُ مُخَصَّرٌ 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]. مُخَصُورٌ القَدَمَيْنِ means ↑ A man whose feet touch the ground with the fore part and the heel; the middle of the sole being hollow and

نَارِيْوْ: (S, K;) and you say also مُخَصُورٌ, مُخَصَّرٌ, يَدُ مُخَصَّرٌ — القَدَمَيْنِ (A, TA.) — (as in different copies of the K,) or both, (TA,) ↑ An arm, or a hand, in the wrist of which is what is termed تَخَصِّرٌ, as though it were bound: or which has an encircling groove-like depression. (K, TA.) — ↑ نَعلٌ مُخَصَّرٌ A sandal narrow in the middle. (S, *A, *K, TA.) — See also ثَغْرٌ بَارِدُ الْمُخَصَّرِ = خُصْرٌ [A mouth, or front teeth,] cold, or cool, in the place that is kissed. (TA. [See also خُصْرٌ.])

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

مَخَاصِرٌ pl. of مَخَاصِرَةٌ The nearest roads or ways; (K;) as also مُخَصَّرَاتُ الْطَّرِيقٍ: (TA:) or المُخَصَّرَاتُ signifies The roads, or ways, that are near, notwithstanding their ruggedness, but not so easy as those that are longer. (L.)

مُخَصَّرَاتُ الْطَّرِيقٍ, or المُخَصَّرَاتُ: see the paragraph next preceding.

الْمُسْخَصُرُونَ فِي الصَّلَاةِ, (K,) or المُسْخَصُرُونَ (Mgh,) Those who, in praying in the night, becoming tired thereby, put their hands upon their خُصُورٌ [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.)

حُصْفٌ

حُصْفٌ [inf. n. of حُصَفَ] signifies The act of adjoining, and putting together. (TA.) — Hence, (TA,) حُصَفٌ, (S, Mṣb, K, TA,) aor. ـ, (Mṣb, K,) inf. n. حُصَفٌ, (Mṣb,) 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. (Mṣb.) And He made anything double, putting one piece upon another; he faced it. (TA.) — And [hence,] حُصَفٌ عَلَى نَفْسِهِ (JK,) or حُصَفٌ الْوَرَقٌ عَلَى بَدْنِهِ, (S, *K,) aor. as above, (S, TA,) and so the inf. n.; (TA;) and اِخْتَصَفٌ; (S, K;) and اِخْصَفٌ; (K;) and حُصَفٌ, inf. n. تَخَصِيفٌ; (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 اِخْتَصَفٌ, (Lth, JK,) signifies he (a naked man) put upon his pudenda wide leaves, (Lth, JK,) or the like: (Lth:) you say, اِخْتَصَفٌ بِكَذَا [he covered his pudenda with such a thing]. (Lth, JK.) It is said in the Kur