

and **حَصَانَات**: and the pl. of **حَاصِن** and **حَاصِنَةٌ** is **حَوَاصِن** and **حَاصِنَات**: the former of which (**حَوَاصِن**) also signifies *pregnant*, (**ك**.) applied to women: (TA:) the pl. **مُحَصِّنَات**, in the first instance of its occurrence in ch. iv. [verse 28] of the **Qur**, 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 **Qur** iv. 29, it means *free women*: and in the **Qur** 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.) — **حَصَان** also signifies *A pearl, or a large pearl*; syn. **دُرَّة**: (**ك**.) because it is protected in the interior of the shell that contains it. (TA.)

**حَصَان** A generous, or high-bred, horse, (Mṣb, **ك**.) of whose seed one is niggardly: (**ك**.) or a male horse: (Mgh, **ك**.) or this latter is a secondary meaning, originating from frequency of usage: (**ش**, 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 **حِصْن** to his rider; (Mgh, Mṣb;) wherefore horses are called **حِصُون**: (Mgh:) or because one is niggardly of his seed, so that he is not made to cover any but a generous mare: (**ش**, Mgh, Mṣb:) pl. **حِصْن**. (Mgh, Mṣb, **ك**.)

**حَصِين**, applied to a place, (Mṣb, TA,) or to a **حِصْن** [or fortress], (**ش**.) *Inaccessible, or unapproachable, or difficult of access*; syn. **مُنِيع**; (Mṣb, **ك**;) [unattainable, by reason of its height; fortified, or protected against attack, so that one cannot gain access to what is within it; (see **حِصْن**, of which it is the part. n.);] a building that protects him who has recourse to it for refuge. (Sb, TA.) — **هُوَ الْحَصِينُ أَنْ يُرَامَ**, meaning *رَامَ مِنْ أَنْ يُرَامَ*: see (near its end) the first paragraph in art. **ال**. — **دِرْعُ حَصِين** (**ك**) and **حَصِينَةٌ** (**ش**, **ك**.) *A coat of mail firmly, strongly, or compactly made*: (**ك**.) or *trusty, 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*: (**ش**, **ل**, **ت**, **ا**.) so called because it is [as] a **حِصْن** to the body. (Er-Rághib, TA.)

**أَبُو الْحَصِينِ** [dim. of **حِصْن**. — Hence,] *The fox*; syn. **التَّغْلِبُ**; (**ش**, **ك**;) so called because of his protecting himself from causes of harm by his acuteness; (Har p. 663;) as also **أَبُو الْحِصْنِ**. (M, **ك**.)

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

**أُحْصِن** [More, and most, strongly fortified, or

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

**مُحَصَّن** 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 التَّزْوُجُ**. (**ك**.) And A man married, or having a wife; (**ش**, Mṣb, **ك**;) as also **مُحَصَّن**: (**ز**, Mṣb:) the former anomalous [if **أُحْصِنَ** be not allowable as meaning, like **أُحْصِنَ**, “he married,” or “took a wife:” but see 1 and 4]. (**ش**, Mṣb.) For the fem., **مُحَصَّنَةٌ**, and its pl., **مُحَصِّنَات**, see **حَصَان**, in four places.

**مُحَصَّن**: see **مُحَصَّن**: and for the fem., **مُحَصَّنَةٌ**, and its pl., **مُحَصِّنَات**, see **حَصَان**, in three places.

**مُحَصَّن** A lock; syn. **قُفْل**. (**ك**.) — The piece of iron that extends upwards upon the nose of the horse, having its base in the **كِعَامَةٌ**, 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 *Ferrementum quoddam in fræno equi et frænum ipsum.*] — A [basket of the kind called] **زَبِيل**: (**ك**.) one should not say **مُحَصَّنَةٌ**. (TA.)

حصى and حصو

1. **حَصَا**, (**ش**, **ت**, **ا**.) [aor. **رِيْحَصُو**] inf. n. **حِصْو**, i. q. **مَنَعَ** [as meaning *He denied, or refused*]: (**ش**, **ك**.) doubly trans., as in the phrase **حَصَوْتَنِي حَقِي** [Thou deniedst me, or refusedst me, my right, or due]. (**ش**, **ت**, **ا**.) = **حَصَيْتُهُ**, (**ك**, **ت**, **ا**.) inf. n. **حِصِي**, (**ت**, **ك**.) *I cast a pebble, or small stone, at him, or it*: (TA:) or *I smote him, or it, with a pebble, or small stone.* (**ك**.) = **حَصَيْتُ** **الْأَرْضَ**, (**ك**.) aor. **تَحْصِي**, (**ت**, **ا**.) [inf. n. **حِصِي**,] *The land, or ground, abounded with pebbles, or small stones.* (**ك**.) = **حِصِي** [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, **ك**.) said of a man: part. n. **مُحْصِي**. (Lth, **ت**, **ا**.)

4. **أَحْصَا**, (inf. n. **أُحْصَا**, **ت**, **ا**.) *He numbered, counted, calculated, reckoned, or computed, it*: (**ش**, Mṣb, **ك**.) or *he reached the last number thereof*: (Ham p. 297:) or *he collected it into an aggregate by numbering*: from **حِصِي**; 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, **أُحْصِينَا**, 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, **أُحْصِينَا**: (Ham ubi suprâ:) or *he retained it in his memory*: (**ك**,\* **ت**, **ا**.) or *he understood it.* (**ك**.) — *He registered, or recorded, its number*: (Ksh and Bḍ in xvi. 18, and **ت**, **ا**.) 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, **ت**, **ا**.) — *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]. (**ك** in art. **حوظ**. [In the **ك**, erroneously, **عَلِمَهُ**.])

**حَصَى** Pebbles, or small stones: (**ك**.) things that one throws, like the dung of sheep or goats: (ISh, **ت**, **ا**.) n. un. **حِصَاة**: (**ش**, Mṣb, **ك**.) pl. **حِصَايَاتُ** (**ش**, **ك**.) and **حِصِي** (**ك**.) and **حِصِي**, thus, also, in [some of] the copies of the **ك**. (TA.) [Hence,] **طَرَقَ الْحِصَى** [Pessomancy; also termed **الضَّرْبُ بِالْحِصَى**]; a certain kind of divination. (Har p. 655.) And **بَيْعَ الْحِصَاةِ** *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 **حِصَاةُ الْقَسْرِ** *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.* (**ك** in art. **قسر**.) — **حِصَى لِبَانَ** is a vulgar term for **عَسَلُ اللَّبْنِيِّ**, (**ك** 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 **لِبَانِ حِصَى**, and applied to *Frankincense*: or *the coarser tears thereof; manna thuris*. Also to *The officinal rosemary; rosmarinus officinalis.*] = *A number*: (**ش**, **ك**.) or *a great number*; (**ك**;) as being likened to the pebbles in multitude. (TA.) You say, **نَحْنُ أَكْثَرُ مِنْهُمْ حِصَى** *We are more than they in number.* (**ش**.)

**حِصَاةٌ** n. un. of **حِصَى** [q. v.]. (**ش**, Mṣb, **ك**.) — 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. (**ك**.) — **حِصَاةُ مَسْكِ** *A hard piece that is found in the vesicle of musk*: (**ش**, **ت**, **ا**.) or any piece of musk. (Lth, **ت**, **ا**.) = *Intelligence, or understanding*, (**ش**, **ك**.) and *judgment, or mental perception*; (**ك**;) as also **أَصَاةٌ**. (TA.) You say, **فَلَانٌ ذُو حِصَاةٍ** *Such a one possesses intelligence, or understanding*, (**ش**, **ت**, **ا**.) and *judgment, or mental perception*: (TA:) [or] *is prudent, or discreet, and wont to conceal his secret.* (Aḡ, **ت**, **ا**.) Or **حِصَاةٌ** was used by the Arabs not as meaning intelligence, or understanding; but as meaning *Gravity, staidness, and forbearance, or clemency.* (Har p. 537.) And **حِصَاةُ اللِّسَانِ** means *Gravity, or staidness, in respect of the tongue.* (TA.) =