explained above: see 7, in two places. — مَنْ العَالِ كَذَا (A, Mgh,\* Mşb, K,\*) aor. - , (A, Mgh, Mşb,) 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. (Mşb.) = مَصْ مَصْ , aor. -, [contr. to rule, by which it should be -, the verb being intrans., unless the sec. pers. pret. be -, inf. n. which it should be -, the verb being intrans., unless the sec. pers. pret. be مَصْ , q. v., is syn., (S, &c.,) He ran vehemently and quickly: (S, TA:) and \* مَصْحَصْ, (TA,) inf. n. مَصْحَصْ, (S, K, he was quick (S, K, TA) in going, (TA,) and in journeying or pace. (S, TA.) = is also syn. with \* مَصْحَصْ in all its meanings; like مَعْمَ and خَصْحَصْ, (Er-Rághib.)

2: see R. Q. 1, in two places.

 عَاصَصْتُهُ الشَّيْءَ I divided with him the thing, each of us allotting to himself his portion. (TA.) See also 6.

4. أَحْصَصْتُهُ I gave him his portion, lot, or share: (Ṣ, Mṣb, K:) or his portion, lot, or share, of food and beverage &c. (TA.) And القُوْمَ I gave the company of men their portions, lots, or shares. (A.)

6. تحاصوا They (namely, creditors,) divided property among themselves in portions, lots, or shares; (Ş,\* Mgh, Msb, K;\*) as also \* مصاصوا (K,) inf. n. مُحَاصَة (Ṣ, TA) and (K,) inf. n. مُحَاصَة (Ṣ, TA) and (TA;) every one of them taking his portion. (TA.)

7. مُصَّة quasi-pass. of أَحَصَّه in the first of the senses explained above; It (hair) became shaven off; as also \* حَصَّى, [sec. pers., app., حَصَّى, and aor. جَصَى [and app. حَصَصٌ, q. v. infrà]; or, as some say, حَصَصٌ [perhaps a mistake for حَصَصٌ or حَصَيْ fies 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 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] تَحْصَحْصَ \* it (fur, and the nap of cloth,) became removed, or stripped off. (IAar.) You say also, iLan Ilan The beard became short, its hair breaking off in pieces. (TA.) And انحص الذَّنبُ The tail became cut off. (K.) It is said in a prov., أَفْلَتَ وَٱنْحَصّ [He escaped, but the tail became cut off] : الذَّنب 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, أَسْهُ الحصَ أَلَّهُ head shed, or lost, its hair : or part thereof]: (A:) and البعير الحصَرة, and بتحصَحص الحمار), the ass's, and the came I's, hair fell off. (TA.)

R. Q. 1. مُصْحَصة, inf. n. مُصْحَصة : see 1, last two sentences. \_\_ The inf. n. also significs 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, الدَقْ in the Kur [xii. 51], meaning, Now the truth hath become established : or, as others say, it is from 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, Msb, Er-Rághib, TA,) after concealment, (TA,) or by the coming to light of that which was concealed in the mind. (Er-Rághib, TA.) You say, حُصْحَصَ الشَّيْ، The thing became distinct, apparent, or manifest, (Kh, S, K,) after having been concealed; (Kh;) as also مَصْصَ , inf. n. تَحْصِصُ : (K:) and some read حَصَص \* الحَقِّ in the Kur ubi supra. (TA.) One should not say مُصْحَصَ in this sense; (TA;) nor تَحَصْحَصَ. (Ez-Zejjájee.)

R. Q. 2. تَحْصَحْصَ : see 7, in two places.

مصف A portion of a sum : (Er-Rághib :) and used to signify a portion, lot, or share, (Ṣ, Mṣb, Er-Rághib, Ķ,) of food, and of beverage, and of land, &c. : (TA :) accord. to some, from signifying "he cut off from it:" (TA :) pl. مصف. (A, Mşb, Ķ.)

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.)

Mange, or scab: (Ibn-'Abbad, K:) because the hair falls off in consequence of it. (TA.)  $\longrightarrow$  Vehemence of running, (Aş, Ş, Mgh, K,) of an ass, (Mgh,) and quickness thereof: (Aş, Ş:) [see 1, last sentence but one:] or, accord. to 'Aşim Ibn-Abi-n-Nujood, (Ş,) an ass's straightening and erecting the ears, and moving about, or wagging, the tail, and running: (Ş, K:) accord. to some, (Ş,) an emission of wind from the anus, with a sound; (Ṣ, 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 'Aşim is more pleasing to him; and it is also the saying of Aş, or like it. (S.)

i. q. \* محصوص [Shaven off]; applied to hair: (K:) or it is a subst. applied to that

What is collected from shaving or plucking out. (TA.) [See also محمي معن Main 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 منفر [or part next the hoof (in the CK erroncously written )] 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.)

قَرَبٌ حَصْحَاصٌ A laborious, (K,) quich nightjourney to water, in which is no flagging; (Aş, Ş, K;) like تَشْحَاتُ : (Ş:) or such as is farextending, or long : and سَيْر حَصْحَاصٌ a quich journey, or pace; like ... (TA.)

مَاصَةُ A disease in consequence of which the hair gradually falls off and becomes scattered:  $(S, \Lambda, K:)$  or a disease that takes away the hair: (IAth:) or that takes away the hair entirely. (A'Obeyd.) = مَحْصُوصَةُ (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 (K, TA:) or the meaning is,  $i \in [having]$ a severing; so that it is a possessive epithet]. (K.)

[Having the hair shaven off, or rubbed off, or fallen off, either wholly or partly], applied to the head; pl. حص : (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. 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 ; (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 \* محصوص applied to the back of the neck, of which the hair has been shaven off (TA.) You say also رَجُلُ أَحَصَّ اللِّحْيَة A man whose beard has become short, its hair having broken off in pieces : and in a beard that has become short in like manner. (TA.) And الجناح (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 or diversified أثر sword having in it, or upon it, no اثر 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 t unlucky; (K, TA;) in whom is no good. (TA.) And hence, (A,) or because they keep pace together in their prices (يُمَاشيَان أَثْمَانَهُمَا) until they grow old and weak, when their prices become