قَصَرْتُ الشَّيْءَ عَلَى كَذَا *I restricted the thing to such a thing.* (Ṣ, TA.) And قَصَرَهُ عَلَى الأَمْرِ, meaning, رَدَّهُ إِلَيْهِ, (M, Ḳ,) i. e., [*He reduced him, to the thing,* or *affair;* or] *he appropriated him* [or *it, restrictively,*] *to the thing,* or *affair.* (TḲ.) [Hence,] قَصَرْتُ اللِّقْحَةَ عَلَى فَرَسِى *I appropriated* the milk of *the milch-camel* [*restrictively*] *to my horse.* (Ṣ, TA.) [And hence,] قَصَرْتُ عَلَى نَفْسِى نَاقَةً *I retained for myself* [*restrictively*] *a she-camel,* that I might drink her milk. (Mṣb.) Aboo-Du-ád says, describing a horse,

* فَقُصِرْنَ الشِّتَاءَ بَعْدُ عَلَيْهِ *

* وَهْوَ لِلذَّوْدِ أَنْ يُقَسَّمْنَ جَارْ *

meaning, *So they were restricted to him,* that he might drink their milk, *during* the severity of *the winter, afterwards; and he is a protector to the few she-camels from their being* suddenly attacked and *divided in shares;* مِنْ being understood before أَنْ. (M.) = قَصَرَ الثَّوْبَ, (Ṣ, M, Mṣb,) aor. ـُ, (Ṣ,) inf. n. قَصْرٌ (Ṣ, Mgh, Mṣb) and قِصَارَةٌ; (Sb, M, TA;) and ٭قَصَّرَهُ, (Ṣ, M,) inf. n. تَقْصِيرٌ; (Ṣ;) *He beat,* (Ṣ, TA,) *washed,* (Mgh,) *and whitened,* (M, Mṣb, TA,) *the cloth,* or *garment.* (Ṣ, M, &c.)

2: see 1, throughout.

4: see 1, throughout. = أَقْصَرَتْ *She brought forth short children:* hence the saying, إِنَّ الطَّوِيلَةَ قَدْ تُقْصِرُ وَإِنَّ القَصِيرَةَ قَدْ تُطِيلُ [*Verily the tall woman sometimes brings forth short children, and verily the short woman sometimes brings forth tall children*]. (Ṣ, Ḳ.*) J is in error in saying that this is in a trad. (Ṣgh, Ḳ.) But IAth also asserts it to be a trad. (MF in art. طول.)

6. تقاصر *He feigned,* or *pretended,* (أَظْهَرَ,) *shortness;* (M, Ṣgh, Ḳ;) as also ٭تَقَوْصَرَ: (Ṣgh, Ḳ:) or, accord. to some, these two verbs have different significations: see the latter below. (TA.) — [And *He contracted himself,* or *drew himself together.* (See R. Q. 1 in art. قذ.)] — تقاصرت نَفْسُهُ † *He* (lit. his spirit, or soul,) *became abject, mean, contemptible,* or *despicable;* syn. تَضَاءَلَتْ. (M.) — تقاصر الظِّلُّ ‡ *The shade became contracted.* (M, TA.) — See also 1, in two places.

8. اقتصر عَلَى الأَمْرِ *He confined, restricted,* or *limited, himself to the thing,* or *affair; did not exceed it.* (M, Ḳ.*) — اقتصر عَلَى الشَّيْءِ, (Ṣ,) or على كَذَا, (Mṣb,) [and بِكَذَا,] *He was satisfied,* or *content,* (Ṣ, Mṣb,) *with the thing,* (Ṣ,) or *with such a thing.* (Mṣb.) — اقتصر عَلَى أَمْرِى *He obeyed my command.* (JK.)

10. استقصرهُ *He reckoned,* or *held, him,* or *it, to be short.* (Ṣ.) — *He reckoned him,* or *held him, to fall short of doing what he ought to do:* or *to flagg,* or *be remiss:* عَدَّهُ مُقَصِّرًا. (Ṣ.)

Q. Q. 2. تَقَوْصَرَ, said of a man, (M,) *He became contracted;* lit., *one part of him entered into another part;* (M, Ḳ;) *as though he became like a* قَوْصَرَة, from which word the verb is derived. (Z, TA.) — See also 6.

قَصْرٌ and ٭قَصَرٌ and ٭قُصْرَةٌ [like the inf. n. قُصُورٌ] The *falling,* or *stopping,* or *coming, short of accomplishing an affair;* or *of doing what one ought,* or *is commanded, to do;* or *flagging,* or *remissness:* you say to a man whom you have sent to accomplish some needful affair, and who has fallen short of doing what you commanded him to do, on account of heat or some other cause, مَا مَنَعَكَ أَنْ تَبْلُغَ المَكَانَ الَّذِى أَمَرْتُكَ بِهِ إِلَّا أَنَّكَ أَحْبَبْتَ القَصْرَ, and القَصَرَ, and القُصْرَةَ, i. e. أَنْ تُقَصِّرَ [*Nothing prevented thy reaching the place to which I commanded thee to go but thy loving to fall short* &c.; or *to flag,* or *be remiss*]. (M, Ḳ*.) And ٭قَصَرَةٌ, (Ḳ,) or ٭قَصَرٌ, without ة, accord. to the Nawádir of IAạr, as cited in the L, and so in the handwriting of Ṣgh, (TA,) and ٭قَصَارٌ, (Ḳ,) signify *Laziness; slothfulness.* (IAạr, Ṣgh, Ḳ.) An Arab of the desert is related to have said أَرَدْتُ أَنْ آتِيَكَ فَمَنَعَنِى القَصَارُ [*I desired to come to thee, but laziness prevented me*]. (TA.) = قَصْرُكَ أَنْ تَفْعَلَ كَذَا and ٭قَصَارُكَ, (Ṣ, M, Ḳ,) and ٭قُصَارُكَ, (M, Ḳ,) and ٭قُصَارَاكَ, (Ṣ, M, Ḳ,) and ٭قُصَيْرَاكَ, (M, Ḳ,) *Thine utmost,* or *the utmost of thy power* or *of thine ability* or *of thy deed,* (جُهْدُكَ, M, Ḳ, [or app., جَهْدُكَ, (see art. جهد,)] and غَايَتُكَ, Ṣ, M, Ḳ,) and *the end of thy case,* and *that to which thou hast confined* or *restricted* or *limited thyself,* (Ṣ, TA,) [or *that to which thou art confined* or *restricted* or *limited,*] *is,* or *will be, thy doing such a thing.* (Ṣ, M, Ḳ.) It is from قَصْرٌ signifying the "act of confining, restricting, limiting," &c. (TA.) And ٭قُصْرَى also signifies the *end* of an affair. (Ṣgh, TA.) A poet says

* إِنَّمَا أَنْفُسُنَا عَارِيَةٌ *

* وَالْعَوَارِى قَصَارٌ أَنْ تُرَدْ *

[*Our souls are only a loan: and the end of loans is their being given back;* تُرَدْ being for تُرَدَّ]. (Ṣ, TA.) You also say, المَوْتُ قُصَارَى ٭كُلِّ بَلَاءٍ وَشِدَّةٍ [*Death is the end of every trial and distress*]. (TA, art. حمأ.) = قَصْرٌ (Ṣ, M) and ٭مَقْصَرٌ (Ḳ) and ٭مَقْصَرَةٌ and ٭مَقْصِرٌ (M, Ḳ) The *afternoon:* or *evening:* syn. عَشِىٌّ: (Ṣ, M, Ḳ:) or the first signifies the *last part of the day:* (IḲtt:) or the *time before the sun becomes yellow:* (JK:) or the first and second signify the *time of the approach of the* عَشِىّ, *a little before the* عَصْر: (A, TA:) and the first (Ṣ, Ḳ) and second (A'Obeyd, TA) and third, (A'Obeyd, Ṣ, TA,) [the *time of*] the *mixing* of the darkness: (A'Obeyd, Ṣ, Ḳ, TA:) pl. of the second (TA) and third (Ṣ, M) and fourth, (M,) مَقَاصِرُ (Ṣ, M) and مَقَاصِيرُ, which latter is extr.; (M;) in the first sense, as signifying عَشَايَا; (M;) or in the last sense; (Ṣ;) not signifying, as it is said to do in the Ḳ, العِشَاءُ الآخِرَةُ; for this is a great mistake, app. occasioned by F's seeing the passage [in the T] of Az, [or in the M, in which I find it,] وَالمَقَاصِرُ وَالمَقَاصِيرُ العَشَايَا الأَخِيرَةُ نَادِرَةٌ, and not properly considering it. (TA.) Sb says, that قَصْرٌ has no dim.; the Arabs being content to use in its stead the dim. of مَسَاءٌ. (M.) You say أَتَيْتُهُ قَصْرًا *I came to him in the afternoon,* or *evening;* syn. عَشِيًّا. (Ṣ.) And جِئْتُ قَصْرًا, and ٭مَقْصَرًا, *I came at the approach of the* عَشِىّ, *a little before the* عَصْر. (A, TA.) And أَقْبَلَتْ مَقَاصِيرُ العِشَاءِ [*The times of the mixing of the darkness of night-fall came,* or *advanced*]. (A, TA.) = قَصْرٌ [*A palace: a pavilion,* or *kind of building wholly or for the most part isolated, sometimes on the top of a larger building,* i. e., *a belvedere,* and *sometimes projecting from a larger building,* and *generally consisting of one room if forming a part of a larger building or connected with another building; the same as the Turkish* كوشك: to such buildings we find the appellation to have been applied from very early times to the present day:] *a well-known kind of edifice:* (M:) *a mansion,* or *house;* syn. مَنْزِلٌ: (Lḥ, M, Ḳ:) or *any house* or *chamber* (بَيْت) *of stone;* (M, Ḳ;) of the dial. of Ḳureysh: (M:) so called because a man's wives and the like are confined in it: (M:) pl. قُصُورٌ. (Ṣ, M, Mṣb.) قَصْرُ المَلِكِ [*The palace,* or *pavilion, of the king*]. (Mṣb.) = Also قَصْرٌ *Large and dry,* or *large and thick,* or *dry, fire-wood;* حَطَبٌ جَزْلٌ. (M, Ḳ.) So in the Ḳur, lxxvii. 32, accord. to El-Ḥasan, as related by Lḥ. (M.)

قَصَرٌ: see قَصْرٌ, in two places. = The *necks* of men, and of camels: (M, Ḳ:) a pl. [or rather coll. gen. n.], of which the sing. [or n. un.] is قَصَرَةٌ: (M:) [see an ex. in the first paragraph of art. سندر:] or [so accord. to the M, but in the Ḳ and] ٭قَصَرَةٌ signifies the *base of the neck;* (Ṣ, M, Ḳ;) the *base of the neck at the place where it is set upon the upper part of the back:* (Nuṣeyr, TA:) or the *base of the neck when thick;* not otherwise: (Lḥ, M:) pl. [or coll. gen. n.] قَصَرٌ, and pl. pl. [or pl. of قَصَرٌ] أَقْصَارٌ: (M:) or this latter is pl. of قَصَرَةٌ, (M, Ḳ,) accord. to Kr, but this is extr., unless the augmentative letter in the sing. be disregarded in its formation. (M.) I'Ab reads كَالْقَصَرِ, in the Ḳur, lxxvii. 32, (Ṣ, M,* TA,) and explains it as meaning *Like the thick bases of necks,* (M,* TA,) or as meaning كَقَصَرِ النَّخْلِ, i. e. الأَعْنَاقِ. (Ṣ.) [See the next signification.] You say ذَلَّتْ قَصَرَتُهُ [*His neck* or] *the base of his neck became in a state of subjection.* (TA.) And إِنَّهُ لَتَامُّ القَصَرَةِ *Verily he has a large,* or *thick, neck.* (Aboo-Mo'ádh the Grammarian.) — And hence, (Aboo-Mo'ádh,) ‡ The *trunks,* or *lower-parts,* (أُصُول, M, Ḳ, or أَعْنَاق,