

turned away, each from the other, (S, K,) in war or battle. (S.)

7 انجاز القوم *The company of men left their appointed station, (S, K, TA,) and place of fighting, (TA,) and turned away to another place. (S, K, TA.)* You say also, انجاز عنه *He turned away from him: (S, K:)* and انجاز إليه *he turned to, or towards, him; and he joined himself to him. (Har pp. 122 and 326.)* You say of friends, انجازوا عن العدو, and انجازوا; [*They turned away from the enemy;*] and of enemies, انجازوا, and انجازوا. (S, TA.) Or انجاز signifies *He separated himself from others that he might be with those who were fighting. (Aboo-Is-hāk, TA.)* And انجاز الرجل إلى القوم signifies the same as انجاز إلى القوم [*The man turned, removed, withdrew, or retired, or he joined himself, to the company of men.*] (Mṣb.) See 5, in two places. — انجاز على الشيء [*for عن, in the TA, I have substituted على, as the former is apparently a mistranscription*] *He drew himself together, and fell to the thing; expl. by ضم بعضه على بعض عليه. (TA.)*

8. احازته: see حازته, in four places, first sentence.

Q. Q. 2. تحيز, [originally تحيوز,] of the measure تفعل (Sb, S, TA,) [*from حيز, originally تحيوز, He turned aside to a حيز [or place, &c.]. (Mgh.)* You say also تحيز المال [*The property, or the camels or the like, became drawn, collected, or gathered, together; or drew, collected, or gathered, themselves together; to a حيز. (Mṣb.)*] — See also 5, throughout; and see 7.

حوزة inf. n. of 1 [q. v.]. — في حوزة: see حوزة. — *A place of which a man takes possession, (TA,) and around which a dam (مستاة) is made: (K, TA:) pl. أحواز. (TA.)* — حوز الدار: see حيز. *The first night during which camels repair towards the water (Aḡ, S, K) when it is distant from the pasture: (Aḡ, S:) because they are driven gently that night: but when their faces are turned towards the water and they are left to pasture that night, the night is called ليلة الطلق. (TA.)* One says to a man, when he holds back respecting an affair, دعني من حوزك [*Let me alone and cease from this and that discursion of thine.*] (TA.) And one says also, طول علينا فلان بالحوز والطلق قبل القرب [*Such a one was prolix, or tedious, to us with this and that discursion before coming to the point.*] (TA.) — حوز is also used as an epithet; though properly an inf. n.: you say, سوق حوز [*A gentle driving: or a vehement driving.*] (TA.)

حوزة i. q. حيز, as pointed out in two places below. (S, Mṣb, &c.) — [Hence,] † *A thing that is in one's possession or occupation; a thing that is one's property: so in the saying of a certain woman, وأحبي حوزة الغائب † And I guard from encroachment the property of the absent: meaning her فرج, which was the property of her husband by the marriage-contract: whence it*

appears that, if this saying be the only ground upon which Az has asserted that one of the significations of حوزة is the فرج of a woman, [as is also said in the K,] his assertion requires consideration; for a woman's فرج is her own when she has no husband; and when she is married, it is her husband's property. (L, TA.) You say also, صار في حوزته, and صار في حوزته, [*and في حيزه, and في حيزه, It became in his possession, or occupation. (L, TA.)*] And فلان مانع حوزته † [*Such a one defends, or guards, from encroachment, or invasion, or attack, what is in his حيز [or place; meaning, in his possession or occupation]. (TA.)*] In like manner, a poet says,

\* حَمَى حُوزَاتِهِ فَتَرَكْنَ قَفْرًا \*

*He guarded from encroachment his tracts of pasture-land [so that they were left deserted]. (Fr, TA.)* And it is said in a trad., فحى حوزة † [*And he defended, or protected, or guarded, from encroachment, or invasion, or attack, the limits, [meaning, what the limits comprised, i. e., the territory,] and the tracts, or regions, of El-Islām [meaning, of the Muslims]. (TA.)*] حوزة الملك signifies [in like manner] بيضته [*i. e. † The seat of regal power: or the heart, or principal part, of the kingdom.*] (S, K.) — † *Nature; or natural disposition, temper, or other quality or property; (K, TA;) whether good or evil. (TA.)*

فيعل حيز, (S, Mgh, Mṣb,) of the measure فاعل, (Mgh, Mṣb,) from الحوز, (S, Mgh,) as signifying “the drawing, collecting, or gathering, together,” (Mgh,) originally تحيوز, (TA,) and also contracted into حيز, (S, Mṣb, TA,) like هين and لين, and لين, and لين, and لين; (S, TA;) [*The continent, or container, or receptacle, of anything; like بيضة; as also حوزة, q. v.:] any place in which a thing is: (Mgh:) in scholastic theology, the imaginary portion of space occupied by a thing having extent, as a body; or by a thing not having extent, as an indivisible atom: in philosophy, the inner surface of a container, which is contiguous [in every part] to the outer surface of the thing contained: and [hence,] الحيز الطبيعي [*the proper natural place of a thing;] that in which the nature of a thing requires it to be. (KT.)* — *A quarter, tract, region, or place, considered relatively, or as part of a whole; or a part, or portion, of a place; syn. ناحية; (S, Mgh, Mṣb;) as also حوزة: (S, Mṣb, K:) so the authors on practical law mean by حيز; such, for instance, as a room, or an apartment, of a house: (Mgh:) pl. أحياز, (S, Mṣb, TA,) which is extr., (TA,) being from the contracted form [حيز]: (Mṣb:) by rule it should be أحواز, (Az, Mṣb, TA,) like أموات, pl. of ميت [and ميت]: (Az, TA:) or by rule [if from the uncontracted form حيز] it should be حياوز, with hemz, accord. to Sb; or حياوز, with حيز الدار, (TA.) (Abu-l-Ḥasan.) (TA.) حيز الدار, (S, Mṣb, TA,) as also حوز الدار, (TA,) signifies *What is annexed to the house, (S, TA,) or apper-***

tains thereto, (Mṣb,) of the مرافق (S, Mṣb, TA) and منافع (TA) and نواج; (Mṣb;) [i. e., of the conveniences thereof, such as the privy and the kitchen and the like, and other parts or apartments;] such are termed collectively أحياز الدار; (Mṣb;) and each part or apartment (ناحية), by itself, is termed حيز. (TA.) — [Hence the saying,] أنا في حيزه وكفنه † [*I am in his quarter and protection.*] (A, TA.) — [And hence also the saying,] في حيز التواتر † [*In the manner, and place, of [that kind of transmission which is termed] التواتر [which is “transmission by such a number of persons as cannot be supposed to have agreed to a falsehood:” as explained in the Mz, 3rd نوع]. (Mgh.)*] — And حيزه: see حوزة. — [*And على حيزه By himself or itself.*]

حز حاز: see حاز, in art. حاز.

أو متحيزاً إلى فئة, in the Kṣ [viii. 16], signifies *Or turning aside to a different company of the Muslims: (Mgh, Mṣb:\*)* or the meaning is, *or separating themselves from others to betake themselves to [a different company of] those engaged in fighting. (Aboo-Is-hāk, TA.)* The original form of متحيز is متحيز. (TA.)

قطعة من الأرض مستحيزة [*A portion of the earth, or of land, comprehended within certain limits.*] (M and K in art. بلد.)

## حوش

1. حاش الصيد, (S, A, K,) aor. يحوش, (S,) inf. n. حوش, (TA,) *He came around the chase, or game, to turn it towards the snare; (S, A, K;) as also أحاشه and أحوشه, (S, K,) inf. n. إحاشة and إحواش. (TA.)* — حشت, the chase, or game; as also أحشته, and أحوشته, and أحوشته, on the authority of Th: (TA:) and حاش عليه الصيد *He scared the chase, or game, towards him, and drove and collected it to him; as also أحاشه. (TA.)* — حاش الذئب *The wolf drove along the sheep or goats. (TA.)* — حاش الإبل *He collected together, and drove, the camels. (S, K.)* — حاشه, inf. n. حوش, also signifies [simply] *He collected it; drew it together. (TA.)* [See also 2.] — هو يحوش الطعام *He eats from the sides of the food so as to consume it: (A, K:) from IF. (TA.)* — [See also 7.]

2. تحوش, (TA,) inf. n. تحوش, (K,) *He collected several things: or collected much. (K, TA.)* [See also 1.]

3. حاش البرق *He turned aside from the place of the rain of the lightning, whichever way it turned. (Ibn-'Abbād, K.)* — Hence, (TA,) حاشه, (A,) inf. n. حاشه, (TA,) *He circumvented him: or he endeavoured to induce him to turn, or incline, or decline; or endeavoured to turn him by deceit, or guile: syn. داوره: (A,*