

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 إليهم [The man turned, removed, withdrew, or retired, or he joined himself, to the company of men]. (Msb.) 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 بعضه على بعضه وأكب عليه. (TA.)*

8. احتازة: see حازة, in four places, first sentence.

Q. Q. 2. تحيز [originally تحيوز] of the measure تبيعل (Sb, S, TA,) [from حيز, originally حيز] *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. (Msb.) — 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 (مسناة) is made: (K, TA:) pl. أحواز. (TA.)* — حوز الدار: see حيز. — *The first night during which camels repair towards the water (Aq, S, K) when it is distant from the pasture: (Aq, 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 الطلتي. (TA.)* One says to a man, when he holds back respecting an affair, من حوزك [Let me alone and cease from this and that discursion of thine]. (TA.) And one says also, طول علينا فلان بالحوز والطلتي 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, Msb, &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, في حوزته, and صار في حوزته, [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 حَوَازِيَه 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., فَحَمَى حَوَازِيَه † *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] *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.)*

فَيْعَل (S, Mgh, Msb,) of the measure حيز, (Mgh, Msb,) from الحوز, (S, \* Mgh,) as signifying “the drawing, collecting, or gathering, together,” (Mgh,) originally حيز, (TA,) and also contracted into حيز, (S, Msb, TA,) like هين and هين, and لين and لين; (S, TA;) [The continent, or container, or receptacle, of anything; like بَيْضَة; 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,] [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, Msb;) as also حوزة: (S, Msb, 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, Msb, TA,) which is extr., (TA,) being from the contracted form [حيز]: (Msb:) by rule it should be أَحَوَاز, (Az, Msb, TA,) like أموات, pl. of مَيِّت [and مَيِّت]: (Az, TA:) or by rule [if from the uncontracted form حيز] it should be حَيَاوِز, with hemz, accord. to Sb; or حَيَاوِز, with hemz, accord. to Abu-l-Hasan. (TA.) حيز الدار, (S, Msb, TA,) as also حوز الدار, (TA,) signifies *What is annexed to the house, (S, TA,) or apper-**

*tains thereto, (Msb,) of the مرفاق (S, Msb, TA) and منافع (TA) and نواج; (Msb;) [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; (Msb;) and each part or apartment (ناحية), by itself, is termed حيز. (TA.)* — [Hence the saying,] † *أنا في حيزه وكنفه [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 صار في حيزه: see حوزة. — *By himself or itself.]*

حز: see حراز, in art. القلوب

أو متحيزاً إلى فئة, in the Kur [viii. 16], signifies *Or turning aside to a different company of the Muslims: (Mgh, Msb:\*) 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. يحوش (S,) aor. حاش الصيد, (S, A, K,) inf. n. حوش and حوش, (TA,) *He came around the chase, or game, to turn it towards the snare; (S, A, K;) as also أحوشه and أحاشه †* [The chase, or game;] as also إحاشه and إحوشه. (TA.) — *حشت* [The chase, or game;] as also أحشته, 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.)* — *حوش*, inf. n. حوش, also signifies [simply] *He collected it; drew it together. (TA.)* [See also 2.] — *هو يحوش الطعام*, (A,) inf. n. حوش, (K,) *He eats from the sides of the food so as to consume it: (A, K:) from 1F. (TA.)* — [See also 7.]

2. تحوش (K,) inf. n. حوش, (TA,) *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. محاشه, (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,*