

(Aq, S.) You say, *حَزَيْتُ النَّخْلَ*, (S, Mṣb,) inf. n. *حَزَى*; and *حَزَوْنَهُ*, inf. n. *حَزُو*; I computed by conjecture the quantity of the fruit upon the palm-trees. (Mṣb.) In the copies of the K, *حَزَى النَّخْلَ تَحْزِيَةً*, meaning *حَرَصَهُ*, is erroneously put for *حَزَى النَّخْلَ حَزِيًّا*, the words of Aq. (TA.) — *حَزَا*, (Lth, K,) aor. *يَحْزُو*, (Lth,) inf. n. *حَزُو*; (K;) and *حَزَى* aor., *يَحْزِي*, (Lth, K,) inf. n. *حَزَى*; (K;) and *تَحْزِي*, (Lth, K,) inf. n. *تَحْزُو* and *تَحْزَر*; (K;) *He divined*: (Lth, K, TA:) and particularly from the flight, or cries, &c., of birds. (K.) And *حَزَا*, (AZ, K,) aor. *يَحْزُو*, (TA,) inf. n. *حَزُو*; (AZ;) and *حَزَى*, aor. *يَحْزِي*; (TA;) *He chid birds, to make them rise and fly, or drove them away, and divined from their flight, or cries, &c.*: (AZ, K, TA:) and drove them: (K, TA: but the error in the K, mentioned above, makes the verb in this case also, and in the next following, to be *حَزَى*, and the inf. n. to be *تَحْزِيَةً*: TA:) [for] when a crow croaks in front of a man, and he desires to obtain some object of want, he says, "It is good," and goes forth: when it croaks behind his back, he says, "This is evil," and does not go forth: and when a thing passes by him from the direction of his right hand, he augurs good from it; but if from the direction of his left hand, he augurs evil from it. (AZ, TA.) — *حَزَا الشَّخْصَ*, aor. *يَحْزُو*, (S,) inf. n. *حَزُو*; (TA;) and *حَزَى الشَّخْصَ*, (S, K,) aor. *يَحْزِي*; (S;) said of the *سَرَاب* [or mirage], *It raised [to the eye] the figure of a man or other thing seen from a distance*: (S, K, TA:) or, accord. to IB, the correct phrase is *حَزَى الآلَ* [which may mean that one should say, *حَزَى الآلَ الشَّخْصَ*, or *حَزَى الآلَ الشَّخْصَ*: see *آل*, in art. *أول*]. (TA.)

5: see 1.

حَزَا: see what follows.

حَازٍ One who computes by conjecture the quantity of fruit upon palm-trees. (Mṣb, TA.) — A diviner: (Lth, TA:) one who examines the members, and the moles of the face, divining [from them]. (S, Har p. 170.) One says, *عَلَى الْحَازِي* [meaning † *Thou hast lighted upon him who is knowing*]. (Har ib.) — An astronomer, or astrologer; as also *حَزَا*. (TA.) — The pl. is *حَوَازَة* and *حَوَازٍ*. (TA.)

حس

1. *حَسَّ*, (first pers. *حَسَّنْتُ*, or *حَسَّنْتُ*, and *حَسَّيْتُ*, and *حَسَّنْتُ*, and *حَسَّنْتُ*) as syn. with *أَحَسَّ*: see 4, throughout. — *حَسَّ لَهُ*, first pers. *حَسَّنْتُ*, aor. *حَسَّنْتُ*; (S, K;) and first pers. *حَسَّنْتُ*, [aor. *حَسَّنْتُ*]; (Yaḥkoob, S, K;) inf. n. *حَسَّ* (S, K) and *حَسَّ*, (K,) or the latter is inf. n. of both verbs, but the former is a simple subst., (TA,) *He was, or became, tender, or compassionate, towards him*: (S, K:) [lit., *he felt for him*:] ISd says that, for *رَفَقْتُ لَهُ*, the explanation of *حَسَّنْتُ لَهُ*, he found in the book of Kr the verb written with *ق* and *ق*; but that the former [?] is the right:

(TA:) or *he lamented for him*; (Aboo-Málik, TA;) as also *حَسَّنْتُ لَهُ*. (K, TA.) The Arabs say, *إِنَّ الْعَامِرِيَّ لَيَحْسُ لِلْعَدِيِّ* *Verily the 'Amiree is tender, or compassionate, towards the Saqdee*; because of the relationship that subsists between them. (TA.) And Abu-l-Jarráḥ El-'Oḳeylee said, *مَا رَأَيْتُ عَقِيلِيًّا إِلَّا حَسَّنْتُ لَهُ* *I have not seen an 'Oḳeylee without my feeling tenderness, or compassion, towards him*; (S, TA;) for the same reason. (TA.) [See *حَاسَّة*, second signification.] *حَسَّ*, [aor. *حَسَّنْتُ*, inf. n. *حَسَّ*], *He made his [i. e. sound, or motion,] to cease*. (Bd in iii. 145.) — Hence, (Bd, ubi supra,) *حَسَّنْتُ*, aor. *حَسَّنْتُ*, (S, A, Bd, Mṣb,) inf. n. *حَسَّ*, (Mṣb, K,) [and app., accord. to Fr, *حَسَّ*, or this may be a simple subst.,] *He slew them*: (Bd, Mṣb, K;) and *extirpated them*: (K;) or *he slew them quickly*: (A, TA:) or *he extirpated them by slaughter*: (Aboo-Is-hák, S;) or *he slew them with a quick and extirpating slaughter*: or *with a vehement slaughter*: (TA:) it occurs in the Kur iii. 145: (S, A:) accord. to Fr, *حَسَّنْتُ*, [so in the TA,] in this instance, is the act of slaying and destroying. (TA.) [Hence, *حَسَّنْتُ* app. signifies *It was utterly destroyed, so that nothing was left in the place thereof*; and so *أَحْسَنَ* and *أَحْسَنَ* for it is said that] *حَسَّنْتُ* with respect to anything, signify *أَنْ لَا يَبْقَى فِي الْمَكَانِ شَيْءٌ*. (TA.) Also *حَسَّنْتُ*, aor. as above, *He trod them under foot, and despised them*. (TA.) And *حَسَّنْتُ الْبَرْدَ الْجَرَادَ* *The cold killed the locusts*. (S.) — [Hence,] *الْجَرَادُ تَحْسُ الْأَرْضَ* *The locusts eat the herbage of the land*. (TA.) And *حَسَّنْتُ الْبَرْدَ الْغَلَاءَ*, (S, K,) or *الزَّرْعَ*, (A,) aor. *حَسَّنْتُ*, (S, TA,) inf. n. *حَسَّ*, (TA,) † *The cold nipped, shrunk, shrivelled, or blasted, (lit., burned, أَحْرَقَ, q. v.,) the herbage, (S, K,) or the seed-produce. (A.)* — *حَسَّنْتُ الدَّابَّةَ*, (S, TA,) or *حَسَّنْتُ بِالْحِصَّةِ*, (A,) aor. *حَسَّنْتُ*, (S,) inf. n. *حَسَّ*, (S, K,) † *He curried the beast; removed the dust from it with the مِحْطَة*. (S, A, K, TA.) [See a proverb, voce *حَسَّ*.] Hence the saying of Zeyd Ibn-Sooḥán, on the day of the battle of the Camel, when he was carried off from the field, *ادْفِنُونِي فِي ثِيَابِي وَلَا تَحْشُوا عَنِي تُرَابًا*, about to die, *† [Bury ye me in my clothes, and] shake not off any dust from me*. (S, TA.)

2. *حَسَّنْتُ الشَّيْءَ* [a mistake in the CK for *حَسَّنْتُ*: see 4.

4. *أَحْسَنَ*, (S, Mṣb, K,) inf. n. *أَحْسَنَ*, (Mṣb,) *He perceived, or became sensible of, (وَجَدَ,) the thing (i. e. motion or sound, TA) of the thing*: (S, K, TA:) *he knew the thing by means of [any of] the senses*: (IAth, accord. to his explanation of *الْعِلْمُ بِالْحَوَاسِّ* as signifying *he ascertained the thing as one ascertains a thing that is perceived by the senses*: (Bd in iii. 45:) *he knew the thing*; or *he perceived it by means of any of the senses*; syn. *عَلِمَ بِهِ*, (Mṣb,) and *عَلِمَهُ*, and *عَرَفَهُ*, and *شَعَرَ بِهِ*; (TA;) as also *حَسَّنْتُ*, aor. *حَسَّنْتُ*, inf. n. *حَسَّ*; (TA, in explanation of the saying in the K that *حَسَّنْتُ الشَّيْءَ* [in the

CK erroneously *حَسَّنْتُ* signifies the same as *أَحْسَنْتُ*;) and in like manner *أَحَسَّ* is syn. with *شَعَرَ بِهِ*; (L, Mṣb;) and so is *حَسَّ*, aor. *حَسَّنْتُ*, inf. n. *حَسَّ* (L, Mṣb) and *حَسَّ* and *حَسَّنْتُ*; (L;) or *حَسَّ* is a simple subst.: (M, L:) accord. to Fr, *أَحْسَنَ* is syn. with *وَجَدَ*; and Zj says that the meaning of *أَحَسَّ* is *عَلِمَ* and *وَجَدَ*: (TA:) or *أَحَسَّ* signifies *he perceived, or became sensible of*; syn. *وَجَدَ*: and *he thought, or opined*: (Akh, S, K;) and *he saw*; syn. *أَبْصَرَ*: and *he knew*: (K;) and is trans. in these senses by itself, (Akh, S,) or by means of *بِ*: (TA:) and *أَحْسَنْتُ بِهِ* signifies *I knew it certainly; was certain, or sure, of it*; (S;) as also *حَسَّنْتُ بِهِ*, (S, K,) with *kesr*; (K;) speaking of news, or tidings: (S;) and for *أَحْسَنْتُ*, some say *أَحْسَنْتُ*, (S, Mṣb, K,) changing the [second] *س* into *ي*; (S, Mṣb;) and *أَحْسَنْتُ*, (T, S, L, K,) with a single *س*, which is an extr. kind of contraction, (S, K,) but made in all other similar cases, where the last radical letter is quiescent; (Sb, L, TA;) and [thus] for *أَحْسَنَ*, we find *أَحْسَنَ*; (S;) and in like manner, for *حَسَّنْتُ*, (S, K,) or *حَسَّنْتُ*, (Mṣb,) some say *حَسَّنْتُ*, (T, S, M, L,) and *حَسَّنْتُ*, (M, L, Mṣb, K, [in the CK *حَسَّنْتُ*, which is the modern vulgar form,]) and *حَسَّنْتُ*. (Abu-l-Hasan, IAar, T, M, L.) You say, *أَحَسَّهُ بِعَيْنِهِ* [*He perceived him, or it, with his eye*]; (Ibn-Zekereeyn, TA in art. *جس*;) and so *حَسَّنْتُ*. (Sgh, TA ibid.) [In the present art. in the TA, it is said that *حَسَّنْتُ* is syn. with *أَحَسَّهُ*: but *بِالتَّصْل* is evidently a mistranscription for *بِالْبَصَرِ*.] And it is said in the Kur [iii. 45], *فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ* *And when Jesus ascertained their unbelief as one ascertains a thing that is perceived by the senses*: (Bd:) or *opined it*; or *perceived it, or became sensible of it*: (Akh, S;) or *saw it*: (Lh, TA:) or *knew it, or perceived it sensibly*. (Mṣb.) And in the same [xix. last verse], *هَلْ تُحِثُّ مِنْهُمْ* *And when Jesus ascertained their unbelief as one ascertains a thing that is perceived by the senses*: (Bd:) or *opined it*; or *perceived it, or became sensible of it*: (Akh, S;) or *saw it*: (Lh, TA:) or *knew it, or perceived it sensibly*. (Mṣb.) 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