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

The company of men left their انحاز القوم 7 appointed station, (S, K, TA,) and place of fighting, (TA,) and turned away to another place. (S,* K,* TA.) You say also, انحاز عنه He turned away from him : (S, K :) and انحاز إليه he turned to, or towards, him; and he joined himself to him. (Har pp. 122 and 326.) You say of friends, and إحاصوا; [They turned] ; حاصوا away from the enemy;] and of enemies, linion and انحاز signifies انحاز signifies He separated himself from others that he might be with those who were fighting. (Aboo-Is-hak, signifies the انحاز الرَّجُلُ إِلَى الْقُومِ TA.) And same as تحيّز البهم [The man turned, removed, withdrew, or retired, or he joined himself, to the company of men]. (Msb.) See 5, in two places. in the TA, I have ,عن for انحاز عَلَى الشِّيُّ: __ substituted على, as the former is apparently a mistranscription] He drew himself together, and fell to the thing; expl. by صغر بعضه على بعض (TA.) . وَأَكْبُ عَلَيْه

8. in four places, first sentence.

Q. Q. 2. تَحْيَوْرُ, [originally , of the measure تَفْیعَل, (Sh, S, TA,) [from حیز, originally [or place, &c.]. بحيوز (Mgh.) You say also تحيز الهَالُ [The property, or the camels or the like,] became drawn, collected, or gathered, together; or drew, collected, or gathered, themselves together; to a ... (Msb.) _ See also 5, throughout; and see 7.

حُوزَة see : فِي حُوزِهِ inf. n. of 1 [q. v.] حُوزَة A place of which a man takes possession, (TA,) and around which a dam (مُسنّاة) is made : see : حَوْزُ الدَّارِ — (TA.) أَحُوَازُ باللَّهِ يَعْدُونُ الدَّارِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ ال The first night during which لَيْلَةُ الحَوْزِ . حَيَّز camels repair towards the water (As, S, K) when it is distant from the pasture: (As, 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 ليَلْةُ الطُّلُق. (TA.) One says to a man, when he holds back respecting an affair, دعنی من حوزك †[Let me alone and cease from this and that discursion of thine]. (TA.) And one says also, Such | طُوَّلَ عَلَيْنَا فُلَانْ بِٱلْحَوْزِ وَٱلطَّلَقِ قَبْلَ القَرَبِ a one was prolix, or tedious, to us with this and that discursion before coming to the point]. (TA.) is also used as an epithet; though properly an inf. n.: you say, سوق حوز [A gentle driving: or a vehement driving]. (TA.)

i. q. عَوْزَةً, 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, وأحبى حوزة الغائب + And I guard from encroachment the property of the absent: meaning her فرج, which was the property of her

appears that, if this saying be the only ground upon which Az has asserted that one of the sig-nifications of عُوزَةُ is the فَرْج of a woman, [as is also said in the K,] his assertion requires conis her own when فرج sideration; for a woman's she has no husband; and when she is married, it is her husband's property. (L, TA.) You say also, في حَيْزه ال and في حَوْزه إلى مَوْزته , [and في حَوْزته , [and الله عَوْزته ,]

It became in his possession, or occupation. (L, TA.) And فَلَانْ مَانِعٌ مَوْزَتَهُ Such a one defends, or guards, from encroachment, or invasion, or attack, what is in his - [or place; meaning, in his possession or occupation]. (TA.) In like manner, a poet says,

حَمَى حَوْزَاته فَتُرِكُنَ 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., فحمى حوزة And he defended, or protected, or guarded, from encroachment, or invasion, or attach, the limits, [meaning, what the limits comprised, i.e., the territory,] and the tracts, or regions, of El-Islam [meaning, of the Muslims]. (TA.) حوزة الهلك signifies [in like manner] [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 (S, Mgh, Mab,) of the measure فيعل (Mgh, Msb,) from الحوز, (S,* Mgh,) as signifying "the drawing, collecting, or gathering, together," (Mgh,) originally -, (TA,) and also contracted into مين, (S, Msb, TA,) like مين and لَيْنُ and لَيْنُ (S, TA;) [The continent, or container, or receptacle, of anything; like بَيْضَة, 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 الحيز الطبيعي thing;] that in which the nature of a thing requires it to be. (KT.) _ A quarter, truct, region, or place, considered relatively, or as part of a whole; or a part, or portion, of a place; syn. ناحية ; (Ṣ, Mgh, Meb;) as also * عوزة ؛ (S, Msb, K:) so the authors on practical law mean by ; 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 [عَيْز]: (Msb:) by rule it should be أموات, (Az, Msb, TA,) like أحواز, pl. of ميت [and ميت]: (Az, TA:) or by rule [if from the uncontracted form it should be , with hemz, accord. to Sb; or حيائز, with , accord. to Abu-l-Hasan. (TA.) مِيْزُ الدَّارِ (S, Mab, TA,) as also حوز الدار, (TA,) signifies husband by the marriage-contract: whence it What is annexed to the house, (S, TA,) or apper-

tains thereto, (Mab,) of the مرافق (S, Mab, TA) and منافع (TA) and نواح ; (Mab;) [i. e., of the conveniences thereof, such as the privy and the hitchen and the like, and other parts or apartments;] such are termed collectively إحياز الدار; (Msb;) and each part or apartment (a, b), by itself, is termed ___ (TA.) __ [Hence the saying,] أنّا في حَيْزِه وَكُنْفِه [I am in his quarter and protection]. (A, TA.) _ [And hence also the saying,] في حَيِّزِ التَّوَاتُرِ 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

. مز in art , حَزَازُ see : الإثْمُر حَوَّازُ القُلُوب

in the Kur [viii. 16], signi, أَوْ مُتَحَيِّزاً إِلَى فَتُهَ fies 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-hak, TA.) The ori-ginal form of مُتَحَيُّورُ is مُتَحَيُّورُ. (TA.)

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

1. بَحُوشُ , (Ṣ, A, K,) عاشَ الصَّيْد (Ṣ,) inf. n. حَوْثُ and حَوْثُ , (TA,) He came around the chase, or game, to turn it towards the snare; (Ṣ, A, Ķ;) as also أحاشه أ and أحوشه أ (Ṣ, Ķ,) حُشْتُ _ (TA.) . إِحْوَاشُ and إِحَاشَةُ inf. n. I aided him to hunt, or catch, the chase, or game; as also عليه المُشْتُهُ , and المُوسُنَّةُ , and , and أَحْوَشْتُهُ إِيَّاهُ, on the authority of Th: (TA :) and عَلَيْه الصَّيْد He scared the chase, or game, towards him, and drove and collected it حَاشَ الذَّنْبِ __ (TA.) . احاشه * to him; as also The wolf drove along the sheep or goats. (TA.) _ اش الإبل _ He rollected together, and drove, the camels. (S, K.) _ ماشه , inf. n. موثق also signifies [simply] He collected it; drew it (A,) inf. n. مُوثِّل , (K,) He eats from the sides of the food so as to consume it: (A, K:) from 1F. (TA.) = [See also 7.]

- 2. مَوْش (TA,) inf. n. بَعُويش (K,) He collected several things: or collected much. (K,* TA.) [See also 1.]
- 3. حاوش البرق He turned aside from the place of the rain of the lightning, whichever way it turned. (Ibn-'Abbad, K.) - Hence, (TA,) vented 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,