

TA:\*) in war, and in litigation or contention [&c.]. (TA.) You say, **ظَلَمْتُ أَحَاوِسُهُ وَأَحَاوَيْتُهُ** [I continued during the day to circumvent him, or to endeavour to induce him to turn, &c., and to delude him, or act towards him with artifice, like a fish in the water, until he did what I desired: see also what next follows]. (A.) — [And hence,] **حَاوَيْتُهُ عَلَيْهِ** I excited, incited, urged, or instigated, him to do it. (Ibn-'Abbád, A,\* Sgh, K.) [It is indicated in the A that in the ex. immediately preceding this, **أَحَاوَيْتُهُ** may also be rendered agreeably with this explanation.]

4. **احاش الصَّيد**, and **أَحَوَيْتُهُ**: see 1, in five places.

5. **تَحَوَّسَ الْقَوْمَ عَنِّي** The people, or company of men, removed, withdrew, or retired to a distance, from me. (S, K,\*) And **تَحَوَّسَ عَنِ الْقَوْمِ** He removed, &c., from the people, or company of men. (TA.) — **تَحَوَّسَتْ مِنْ زَوْجِهَا** She became forlorn of her husband; syn. **تَأَيَّمَتْ**. (Sgh, K.) — **تَحَوَّسَ** He felt, or had a sense of, or was moved with, shame, or shyness, or bashfulness. (AA, K.)

6: see 8.

7. **انحاش عنه** He took fright, and fled from him; or was averse from him; and shrank from him; (S,\* K;) and was frightened at him; and was moved by him. (TA.) [In the TA it is here added, that this verb is quasi-pass. of **الْحَوْسُ** in the sense of **التَّخَارُفُ**; but this seems to indicate that a copyist has written **النفار** by mistake for **الإنفار**, which is a syn. of the inf. n. of 1 in a sense explained above: so that **انحاش** signifies *He became scared, or the like.*] Hr mentions this verb in art. **حيش**; but it belongs to the present art. (Iath.) You say, **زَجَرَهُ فَمَا أَنحَاشَ لِرَجْزِهِ** He chid him (meaning a wolf or other animal) but he did not take fright and flee, &c., at his chiding. (TA.) And **مَا يَنْحَاشُ فَلَانٌ مِنْ شَيْءٍ**, (S, A,\*\*) and **لِشَيْءٍ**, and **مِنْ فَلَانٍ**, (TA,) Such a one is not moved by, and does not care for, or regard, anything, (S, A, TA,) and such a one. (TA.) — **انحاشت الإبل** The camels became collected together. (Har p. 130.)

8. **احتوش القوم الصَّيد**, (S, Mṣb, K,) and, more commonly, **بالصَّيد**, (Mṣb,) The people, or company of men, encompassed, or surrounded, the chase, or game: (Mṣb:) or scared it, one, or one party, to another: (S, K:) the **و** remaining here unchanged as it does in **اجتوروا**. (S.) And **احتوشوا**, such a one: (A:) or they made such a one to be in the midst of them; (TA;) as also **احتوشوا عليه**, (S, K,) [and **احتوشوا حوائيه**, (M and O in art. **حول**)] and **تحاوشوه**, (K,) or **تحاوشوه**, (TA.) — Hence the phrase **الدمر الطهر** † [The blood invaded from every quarter the state of pureness]; as though the blood encompassed the pureness, and enclosed it on either side. (Mṣb.) [Alluding to the collecting of the

blood about the uterus previously to menstruation.]

**تَنْزِيهَا لِلَّهِ** i. q. **حَاشَ لِلَّهِ**. One should not say **حَاشَى لَكَ**, but **حَاشَاكَ**, and **حَاشَى لَكَ**. (S, K.) [See these phrases explained in art. **حشى**.]

**حَوْشٌ** A thing resembling [the kind of enclosure, made of trees or of wood, &c, for camels or sheep or goats, called] a **حَظِيرَةٌ**: a word of the dial. of El-'Irāk. (Sgh, K.) — Applied by the people of Egypt to The court (فناء) of a house: (TA:) [and to any court, or enclosure, surrounded by dwellings or the like, or by these and walls, or by walls alone: pl. of pauc. **أَحْوِاشٌ**, and of mult. **جِحِيشَانٌ**.]

**حَوْشٌ** and **الْحَوْشُ**: see the next paragraph, in four places.

**حَوْشِيٌّ** Wild; untamed; undomesticated; uncivilized; unfamiliar; syn. **وَحْشِيٌّ**. (S, Mṣb.) — Applied to a man, † Wild; uncivilized; unfamiliar; (A;) unsociable; that does not mix with others. (S, A.) — Applied to a camel, or other [animal], Wild: (K:) [or] the epithet thus applied is tropical; (A, TA;) and what are thus called, (K,) or **الإبل الحوشية** [the camels termed **حوشية**], (S, A, Mṣb,) are so named from **الْحَوْشُ**, the appellation of certain stallions of the camels of the jinn, or *genii*, which covered some of the she-camels of Arabs, (IKt, S, A, Mṣb, K,) as they assert, (S, K,) namely, of the she-camels of Mahrah, (K,) meaning the Benoo-Mahrah-Ibn-Heydán, (TA,) and the offspring were *the camels called التَّجَائِبُ المَهْرِيَّةُ*, (Mṣb, TA,) which scarcely ever become tired; and the like of this is said by AHeyth: (TA:) it is also said that **الْحَوْشُ**, (S, K,) from which the epithet above mentioned, thus applied, is a rel. n., (TA,) is *the country of the jinn, (S, K,) beyond the sands of Yebreen, which no man inhabits: (S:) or an appellation of certain sons of the jinn, whose country is called بِلَادُ الْوَحْشِ by Ru-beh: (TA:) or it is like **الْوَحْشُ**: (Mṣb:) or **إِبِلٌ حَوْشِيَّةٌ** means *camels of the jinn: or wild camels; (TA;) as also حَوْشٌ: (S:) or camels not completely broken or trained, because of their unyielding spirit. (TA.) — Hence, (A,) **حَوْشٌ**, (S, K,) or **حَوْشٌ** † **الْفَوَادِ**, (A,) or **رَجُلٌ حَوْشِيٌّ الْفَوَادِ** † A man acute, or sharp, in intellect. (S,\* A, K,\* TA,\*) — You say also, **كَلَامٌ حَوْشِيٌّ** † Strange, uncouth, unusual, extraordinary, or unfamiliar, speech; such as is difficult to be understood; (Mṣb, K, TA;) i. q. **وَحْشِيٌّ**; (S, A;) [opposed to **فَصِيحٌ**:] and in like manner, **لَفْظَةٌ حَوْشِيَّةٌ** a word, or phrase, that is strange, uncouth, unusual, &c.; as also **وَحْشِيَّةٌ**, and **غَرِيبَةٌ**, and **شَارِدَةٌ**; all opposed to **فَصِيحَةٌ**. (Mz, 13th نوع.) — And **لَيْلٌ حَوْشِيَّةٌ** † A night that is dark (A, K) and terrible. (A, TA.)**

**حَوْشِيَّةٌ** [Wildness; and the like; the quality of that which is termed **حَوْشِيٌّ**:] † unsociableness of

disposition; or the quality of not mixing with others; in a man. (S.)

**مُحْتَوِّشٌ** Encompassed, or surrounded. (Mṣb.)

حوص

1. **حَاصَةٌ**, (A, TA,) aor. **يُحَوِّصُ**, (A, K,) inf. n. **حَوَّصَ** (S, A, Mgh, K) and **حَيَّاصَةٌ**, (A, TA,) He sewed it, or sewed it up or together; (S,\* A, Mgh,\* K, TA;) namely, a garment, or piece of cloth: (A, TA:) or he sewed it with stitches far apart: (IB, TA:) or he sewed it without a patch; and only said of a skin, or of skin, and of a camel's foot. (TA.) Hence the prov., **إِنَّ دَوَاءَ الشَّقِيِّ أَنْ تَحَوِّصَهُ** [Verily the remedy for the rent is that thou sew it up]. (A, K.) [And hence the saying,] **لَأُطَعِّنَنَّ فِي حَوِّصِهِمْ** (S, A) † I will assuredly mar what they have repaired: (A:) or I will assuredly make a hole in what they have sewed up, and I will assuredly mar what they have repaired. (S, IB.) Or **لَأُطَعِّنَنَّ فِي حَوِّصِكَ** † I will assuredly circumvent thee, (لَأُكِيدَنَّكَ) [so in copies of the K, and in the TA, but in the CK, erroneously, **لَأُكِيدَنَّكَ**,] and I will assuredly labour for thy destruction. (AZ, K.) And it is said in a prov., **طَعَنَ فِي حَوِّصِ أَمْرِ لَيْسَ مِنْهُ فِي شَيْءٍ**, (Yoo, K,) and **أَمْرٌ**, and **حَوْصٌ**, and **أَمْرٌ**, (S, K,) † He laboured at that which he could not do well, and tasked himself to do that with which he had no concern. (Ish, K.) Or **طَعَنَتْ فِي حَوِّصِ** † Thou hast spoken of a thing with which thou hast no concern. (A.) You say also, **قَبْلَ أَنْ أُدْخَلَ فِي حَوِّصِ النَّاسِ أُطَمِّعُ** † Before I penetrate into the case of the people, and test them, I am ambitious of smiting them. (A.) And **طَعَنَتْ فِي حَوِّصِهِ** † Thou hast not attained the object of thy desire [with respect to him or it: or perhaps the right reading is **حَوْصِكَ**, in which case the addition which I have made should be omitted]. (IB, as quoted in the L and TA.) — **حَصَّتْ عَيْنَ الْبَازِي**, (S,) aor. as above, and inf. n. of both the forms mentioned above, (S,) [He seled the falcon, or hawk; closed its eyes by running a thread through their lids.] — **حَاصٌ** He closed a rent in his skin for water or milk by inserting into it two pieces of stick or wood; not having a **سِرَادٌ** with which to sew it. (TA.) — **حَوْصٌ** also signifies The making a coarctation between two things; (S, K;) and so **حَيَّاصَةٌ**. (K.) You say **حَاصٌ بَيْنَهُمَا** [He contracted the space between them; meaning two things]. (TK.) — **حَوَّصَتْ عَيْنَهُ**, (A, Mṣb,) aor. **حَوَّصَ**, inf. n. **حَوَّصَ**, (Mṣb,) His eye was, or became, narrow, or contracted, in its outer angle. (A, Mṣb.) [But see **حَوْصٌ** below.] And **حَوْصٌ**, (S, K,) aor. **حَوَّصَ**, (TA,) said of a man, (S,) He had, in his eye, or eyes, what is termed **حَوْصٌ** [as explained below]. (S, K.) [See also **حَوَّصَتْ عَيْنَهُ**.]

3. **هُوَ يُحَاوِصُ فَلَانًا** He looks at such a one