

حَزَرْتُ فِدْوَمَهُ يَوْمَ كَذَا † I computed his arrival to be on such a day. (A.) And أَحْزَرَ نَفْسَكَ هَلْ تَقْدِرُ عَلَيْهِ † Measure thyself, whether thou be able to do it. (A.) — حَزَرَ (S, M, K,) aor. ʿ, inf. n. حَزْرٌ and حَزُورٌ (M,) It (milk, S, M, K, and beverage of the kind called نَبِيذٌ, S, K) became sour, or acid. (S, M, K.) It is said in a prov., عَدَا الْقَارِصُ فَحَزَرَ [explained in art. قَرِص]. (A.) — Hence, (TA,) † It (a man's face) was, or became, [sour, i. e.] frowning, contracted, stern, austere, or morose. (K, TA.)

2: see above.

حَزْرَةُ الْهَالِ The better, or best, of cattle or other property; (S, A, Mgh, Mṣb, K;) as also حَزِيرَةٌ or the latter signifies property to which the heart clings: (TA:) the term حَزْرَةٌ is applied alike to what is masc. and what is fem.: (AO, Mṣb:) the pl. is حَزْرَاتٌ (S, Mṣb, K) and حَزْرَاتٌ, as though the sing. were an epithet: (Mṣb:) it is applied to the better or best of property because the owner of such property always, when he sees it, computes its quantity or number in his mind: accord. to Abou-Sa'eed, حَزْرَاتُ الْأَمْوَالِ signifies those kinds of property which their owners love: accord. to AO, choice kinds of property. (TA.) You say also, هَذَا حَزْرَةٌ نَفْسِي, meaning This is the best of what I have: and of such property the collector of the poor-rate is forbidden to take. (S, Mgh, TA.) Also, هِيَ حَزْرَةٌ قَلْبِهِ It is the choice thing of his heart. (AO.)

حَزْرَةٌ Sour [milk such as is termed] صَرْبَةٌ. (K. [In some copies of the K, صَرْبَةٌ, which SM thinks to be a mistake for صَرْبَةٌ. See also حَزْرٌ.])

حَزُورٌ (TA) and حَزُورَةٌ (S, K) and حَزَاوِرَةٌ (K) A small hill: (S, K, TA:) or the first, rugged ground: (TA:) and the second, stony ground: (Abu-ṭ-Ṭeiyib:) pl. [of the first and second] حَزَاوِرٌ (S, K) and حَزَاوِرَةٌ (K, mentioned by Abu-ṭ-Ṭeiyib as pl. of the second,) and [of the third] حَزَاوِيرٌ (K.) — Also حَزُورٌ and حَزُورٌ (S, A, K,) [the latter the more common,] † A strong boy; (K;) one that has attained to youthful vigour, or the prime of manhood: (TA:) or a boy who has become strong, (S, A,) and has served: (S:) or one who has nearly attained the age of puberty, and has not had commerce with a woman (ولم يفعل بامرأة [app. meaning ولم يفعل]): (Yaḥkoob, S:) or one who has attained the age of puberty, and has become strong: (Mgh, TA, in explanation of the latter word:) or a boy who has nearly attained the age of puberty; so called, accord. to several authors, as being likened to a hill: or one who has fully attained that age: (TA:) or, accord. to Aṣ and El-Mufaḍḍal, a young boy, who has not attained the age of puberty: and sometimes, one who has attained that age, and become strong in body, and has borne arms: and this is the right explanation: (Az:) and a strong man: and, contr., a weak man: (Aḥāt, K:) or, accord. to some of the lexicologists, when applied to a boy, or young man, it signifies strong: and when applied to an old man, weak: (Abu-ṭ-Ṭeiyib:) pl. حَزَاوِرَةٌ (S, TA) and حَزَاوِرٌ (TA.)

حَزُورَةٌ: see حَزُورٌ.

حَزْرَةُ الْهَالِ: see حَزْرَةُ الْهَالِ.

حَزِيرَانٌ The name of a month, in Greek; [the Syrian month corresponding to June, O.S.]; (S, K;) [next] before تَمُوزٌ. (S.)

حَزُورٌ: } see حَزُورٌ.
حَزَاوِرَةٌ: }

حَازِرٌ A man computing, or who computes, by conjecture, the quantity or number [&c.] of a thing or things. (S, TA.) [See 1.] — Applied to milk, and to the beverage called نَبِيذٌ, Sour, or acid: (S, K:) or, applied to milk, it means more than حَامِضٌ: (TA:) or i. q. حَامِزٌ: (IAṣr, TA:) or more than حَامِزٌ. (TA in art. حَمِز.) — And hence, (TA,) applied to a face, † [Sour, i. e.] frowning, contracted, stern, austere, or morose. (K, TA.) [See also what follows.]

مَحْزُورٌ (K, TA,) in some copies of the K مَحْزُورٌ (TA,) [in the CK مَحْزُورٌ] † Angered; (K, TA;) and having a frowning, contracted, stern, austere, or morose face. (TA.) [See also what next precedes.]

حزق

1. حَزَقٌ (S, K,) aor. ʿ, inf. n. حَزَقٌ (K,) He tied, or bound, a thing (S, K) with a rope: (S:) he tied, or bound, it strongly with a rope. (TA.) — He bound, or bound round, a foot, or a man. (K, accord. to different copies.) — He strung a bow. (TA.) — He pulled, or drew, a bond, and a bow-string, hard, or vehemently. (K.) — He, or it, squeezed, pressed, compressed, or pinched, a thing. (K.) You say of a tight boot, حَزَقَ رِجْلَهُ It compressed, or pinched, his foot. (K.) — He straitened; made strait, or narrow. (TA.) — They surrounded, encompassed, or encircled, him, or it. (TA.) — He broke wind: (K:) said of an ass. (TA.) Hence the saying of 'Alee, in disparagement of the schismatics, حَزَقَ عَيْبَ حَزَقَ عَيْبٍ; meaning "the case is not as ye assert:" said by El-Mufaḍḍal to be a proverbial phrase, applied in relation to a man who relates a piece of information that is not complete nor realized. (TA.)

4. احْزَقَهُ (K,) inf. n. احْزَاقٌ (TA,) He prevented, withheld, debarred, or forbade, him, (Az, K,) from it. (TA.)

5. تحَزَقٌ i. q. تَجَمَّعٌ [It became collected, brought together, &c.]. (TA.)

7. انْحَزَقَ i. q. انْضَمَّ [It became drawn, collected, or gathered, together; or drawn and joined, or adjoined; &c.]. (TA.)

حَزَقٌ and حَزَقَةٌ and حَزَاقَةٌ and حَزِيْقٌ and حَزِيْقَةٌ (S, K) and حَزَاقَةٌ (K) A collection (S, K) of men, and of birds, and of palm-trees, &c.: pl. of the second حَزَقٌ. (S.)

حَزَقٌ [Niggardliness, or tenaciousness, of that which is in one's hands]: see حَزَقٌ.

حَزَقَةٌ: see حَزَقٌ: — and see also حَزِيْقَةٌ.

حَزَقٌ: see the next paragraph.

حَزَقٌ and حَزَقَةٌ Short: or short in step by reason of the weakness of his body: (K:) or short, and short in step: (S:) or narrow in judgment: (K:) so Aṣ, in explanation of the latter word; applied to a man and to a woman: (TA:) or this signifies short: and short and ugly: and the former, narrow in power and judgment, and avaricious, niggardly, or tenacious: (Sh, T, TA:) and the latter, (AO, TA,) or both, (K,) large-bellied and short, and, in walking, turning about his buttocks; as also حَزَقَةٌ and حَزَقَةٌ: [the last in the CK without teshdeed:] or [in the CK "and"] the first two words, and حَزَقٌ and حَزَقَةٌ, a short man who is short in step by reason of his shortness or of the weakness of his body: or a man niggardly, or tenacious, of that which is in his hands; and the subst. [signifying the quality thus denoted] is حَزَقٌ (K:) also evil in disposition, (IAṣr, K,) and niggardly: (IAṣr, TA:) and straitened in circumstances: (Sh, K:) or الحَزَقَةُ [in the CK الحَزَقَةُ] signifies [sometimes] a sort of game; (K;) as in a trad., in which it is said of some girls, لَعِبْنَ الحَزَقَةَ [They played at the game of الحَزَقَةَ]. (TA.) (TA.) حَزَقَةٌ حَزَقَةٌ تَرَقَّى عَيْنَ بَقْعَةٍ (S, TA) is a saying of the Arabs, (S,) explained as meaning Short in step by reason of thy weakness, short in step &c., climb up, [O eye of a gnat or mosquito;] and was said, as is related in a trad., by the Prophet, in dancing El-Ḥasan and El-Ḥoseyn; whereupon the child would climb up until he placed his feet upon the Prophet's chest: (TA:) حَزَقَةٌ is for حَزَقَةٌ, or يَا حَزَقَةٌ: (IAth, TA:) and رَقِيْتِ فِي الدَّرَجَةِ ارْتَقِي, from رَقِيْتِ فِي الدَّرَجَةِ: (S:) and عَيْنَ بَقْعَةٍ is an allusion to smallness of the eye, (IAth, TA, and Ḥar p. 619,) as being likened to the eye of the gnat or mosquito; or denotes smallness of person. (Ḥar.)

حَزَقَةٌ: see حَزَقٌ, in two places.

حَزَقَةٌ: see حَزَقٌ.

حَزَاقٌ Anything with which one ties, binds, or makes fast. (TA.) [The meaning of بالضرورة assigned by Golius to حَزَاقٌ is a mistake, occasioned by his misunderstanding a passage in the K, where it is said of a woman that she used حَزَاقٌ by poetic license (للضرورة) for حَزَاوِقًا, a proper name of a man.]

حَزِيْقٌ: see حَزَقٌ: — and see also حَزِيْقَةٌ.

حَزَاقَةٌ: see حَزَقٌ.

حَزِيْقَةٌ: see حَزَقٌ. — Also, (K,) and حَزِيْقَةٌ (TA,) A part, or portion, (K, TA,) [of a swarm] of locusts; (TA;) as also حَزِيْقَةٌ; (K and TA in art. حَزَقٌ;) or of anything; (K, TA;) even of wind: (TA:) pl. of the former حَزَاوِقٌ and حَزَقٌ (K, TA [in the CK حَزَقٌ, which is pl. of حَزَقَةٌ]) and [coll. gen. n.] حَزِيْقٌ (K.) — And i. q. حَزِيْقَةٌ [A walled garden; &c.]: (K:) or the like of a حَزِيْقَةٌ. (Ibn-'Abbād, TA.)