

(Aḡ, Ṣ.) You say, *حَزَيْتُ النَّخْلَ*, (Ṣ, Mṣb,) inf. n. *حَزَى*; and *حَزَوْتُهُ*, inf. n. *حَزَوٌ*; *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 Aḡ. (TA.) — *حَزَا*, (Lth, K,) aor. *يَحْزُو*, (Lth,) inf. n. *حَزَوٌ*; (K;) and *حَزَى* aor., *يَحْزِي*, (Lth, K,) inf. n. *حَزَى*; (K;) and *تَحْزِي*, (Lth, K,) inf. n. *تَحْزُو* and *تَحْزَى*; (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. *حَزَوٌ*; (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*, (Ṣ,) inf. n. *حَزَوٌ*; (TA;) and *حَزَى الشَّخْصَ*, (Ṣ, K,) aor. *يَحْزِي*; (Ṣ;) said of the *سَرَاب* [or mirage], *It raised [to the eye] the figure of a man or other thing seen from a distance*: (Ṣ, K, TA:) or, accord. to IB, the correct phrase is *حَزَى الآلَ* [which may mean that one should say, *حَزَى السَّرَابَ الآلَ*, or *حَزَى الآلَ الشَّخْصَ*: see *آل*, in art. *اول*]. (TA.)

5: see 1.

*حَزَا*: see what follows.

*حاز* 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]. (Ṣ, Har p. 170.) One says, *عَلَى الْحَازِي هَبَطَتْ* [meaning † *Thou hast lighted upon him who is knowing*]. (Har ib.) — *An astronomer, or astrologer*; as also *حَزَا*. (TA.) — The pl. is *حَزَاة* and *حَوَاِز*. (TA.)

حس

1. *حَسَّ*, (first pers. *حَسَسْتُ*, or *حَسَسْتُ*, and *حَسَيْتُ*, and *حَسَيْتُ*, and *حَسَّتْ*) as syn. with *أَحَسَّ*: see 4, throughout. — *حَسَّ لَهُ*, first pers. *حَسَسْتُ*, aor. -; (Ṣ, K;) and first pers. *حَسَسْتُ*, [aor. -;] (Yaḡkoob, Ṣ, K;) inf. n. *حَسٌّ* (Ṣ, 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*: (Ṣ, K:) [lit., *he felt for him*:] ISd says that, for *رَقَمْتُ لَهُ*, the explanation of *حَسَسْتُ لَهُ*, he found in the book of Kr the verb written with *ق* and *ف*; but that the former [?] is the right:

(TA:) or *he lamented for him*; (Aboo-Málik, TA;) as also *حَسَسْتُ لَهُ*. (K, TA.) The Arabs say, *إِنَّ الْعَامِرِيَّ لَيَحْسُ لِلسَّعْدِيِّ*, *Verily the 'Amiree is tender, or compassionate, towards the Saḡdee*; because of the relationship that subsists between them. (TA.) And Abu-l-Jarráḡ El-'Oḡkeylee said, *مَا رَأَيْتُ عَقِيلِيًّا إِلَّا حَسَسْتُ لَهُ*, *I have not seen an 'Oḡkeylee without my feeling tenderness, or compassion, towards him*; (Ṣ, TA;) for the same reason. (TA.) [See *حَاسَةٌ*, second signification.] *حَسَّ*, [aor. -; inf. n. *حَسٌّ*,] *He made his [i. e. sound, or motion,] to cease.* (Bḡ in iii. 145.) — Hence, (Bḡ, ubi supra,) *حَسَّ*, aor. -; (Ṣ, A, Bḡ, Mṣb,) inf. n. *حَسٌّ*, (Mṣb, K,) [and app., accord. to Fr, *حَسَّ*, or this may be a simple subst.,] *He slew them*: (Bḡ, Mṣb, K;) and *extirpated them*: (K:) or *he slew them quickly*: (A, TA:) or *he extirpated them by slaughter*: (Aboo-Is-háḡ, Ṣ:) or *he slew them with a quick and extirpating slaughter*: or *with a vehement slaughter*: (TA:) it occurs in the *Kur* iii. 145: (Ṣ, A:) accord. to Fr, *حَسَّ*, [so in the TA,] in this instance, is the *act of slaying and destroying.* (TA.) [Hence, *حَسَّ* app. signifies *It was utterly destroyed, so that nothing was left in the place thereof*; and so *أَحْسَسْتُ*; for it is said that] *حَسَّ* and *أَحْسَسْتُ*, with respect to anything, signify *فِي* *الْيَمَّانِ شَيْءٌ*. (TA.) Also *حَسَّ*, aor. as above, *He trod them under foot, and despised them.* (TA.) And *حَسَّ البُرْدُ الجَرَادَ*, *The cold killed the locusts.* (Ṣ.) — [Hence,] *الجَرَادُ تَحَسُّ الأَرْضَ*, *The locusts eat the herbage of the land.* (TA.) And *حَسَّ البُرْدُ الكَلَأَ*, (Ṣ, K,) or *الزَّرْعَ*, (A,) aor. -; (Ṣ, TA,) inf. n. *حَسٌّ*, (TA,) † *The cold nipped, shrunk, shrivelled, or blasted, (lit., burned, أَحْرَقَ, q. v.) the herbage, (Ṣ, K,) or the seed-produce.* (A.) — *حَسَّ الدَّابَّةَ*, (Ṣ, TA,) or *حَسَّهَا بِالْحِصَّةِ*, (A,) aor. -; (Ṣ,) inf. n. *حَسٌّ*, (Ṣ, K,) † *He curried the beast; removed the dust from it with the حصّة.* (Ṣ, A, K, TA.) [See a proverb, voce *حَسَّ*.] Hence the saying of Zeyd Ibn-Ṣoḡhán, on the day of the battle of the Camel, when he was carried off from the field, about to die, *وَلَا تَحْسُوا عَنِّي تَرَابًا*, *† [Bury ye me in my clothes, and] shake not off any dust from me.* (Ṣ, TA.)

2. *حَسَسْتُ الشَّيْءَ*, [a mistake in the CK for *حَسَسْتُ*]: see 4.

4. *إِحْسَاسٌ*, (Ṣ, Mṣb, K,) inf. n. *احسَّ الشَّيْءَ*, (Mṣb,) *He perceived, or became sensible of, (وجدَ) the thing (i. e. motion or sound, TA) of the thing*: (Ṣ, K, TA:) *he knew the thing by means of [any of] the senses*: (IAth, accord. to his explanation of *الإحْسَاسُ* as signifying *بالحواسِّ*: *he ascertained the thing as one ascertains a thing that is perceived by the senses*: (Bḡ 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 *حَسَّهُ*, aor. -; inf. n. *حَسٌّ* and *حَسَّ* and *حَسَيْتُ*; (TA, in explanation of the saying in the K that *حَسَسْتُ الشَّيْءَ* [in the

CK erroneously *حَسَسْتُ*] signifies the same as *أَحْسَسْتُ*;) and in like manner *احسَّ بِهِ* is syn. with *شَعَرَ بِهِ*; (L, Mṣb;) and so is *حَسَّ بِهِ*, aor. -; inf. n. *حَسٌّ* (L, Mṣb) and *حَسَّ* and *حَسَيْتُ*; (L;) or *حَسَّ* is a simple subst.: (M, L:) accord. to Fr, *إِحْسَاسٌ* is syn. with *وَجُودٌ*; and Zj says that the meaning of *احسَّ* is *عَلِمَ* and *وَجَدَ*: (TA:) or *احسَّ* signifies *he perceived, or became sensible of*; syn. *وَجَدَ*: and *he thought, or opined*: (Akh, Ṣ, K;) and *he saw*; syn. *أَبْصَرَ*: and *he knew*: (K;) and is trans. in these senses by itself, (Akh, Ṣ,) or by means of *بِ*: (TA:) and *أَحْسَسْتُ بِهِ* signifies *I knew it certainly; was certain, or sure, of it*; (Ṣ;) as also *حَسَسْتُ بِهِ*, (Ṣ, K,) with *كسَر*; (K;) speaking of news, or tidings: (Ṣ;) and for *أَحْسَسْتُ*, some say *أَحْسَيْتُ*, (Ṣ, Mṣb, K,) changing the [second] *س* into *ي*; (Ṣ, Mṣb;) and *أَحَسْتُ*, (T, Ṣ, L, K,) with a single *س*, which is an extr. kind of contraction, (Ṣ, K,) but made in all other similar cases, where the last radical letter is quiescent; (Sb, L, TA;) and [thus] for *أَحْسَسْنَا*, we find *أَحْسَنَّا*; (Ṣ;) and in like manner, for *حَسَسْتُ*, (Ṣ, K,) or *حَسَسْتُ*, (Mṣb,) some say *حَسَيْتُ*, (T, Ṣ, M, L,) and *حَسَيْتُ*, (M, L, Mṣb, K, [in the CK *حَسَيْتُ*, which is the modern vulgar form,]) and *حَسَّتْ*. (Abu-l-Ḥasan, IAḡ, T, M, L.) You say, *احسَّ بعينه*, [*He perceived him, or it, with his eye*]; (Ibn-Zekereeyà, TA in art. *حَسَّ*;) and so *حَسَّهُ*. (Ṣgh, TA ibid.) [In the present art. in the TA, it is said that *حَسَّهُ* is syn. with *أَحْسَسَهُ*: but *بالتَّصَلُّ* is evidently a mistranscription for *بالبَصَرِ*.] And it is said in the *Kur* [iii. 45], *فَلَمَّا أَحَسَّ عَيْسَىٰ مِنْهُمْ*, *And when Jesus ascertained their unbelief as one ascertains a thing that is perceived by the senses*: (Bḡ:) or *opined it*; or *perceived it, or became sensible of it*: (Akh, Ṣ:) or *saw it*: (Lḡ, TA:) or *knew it, or perceived it sensibly.* (Mṣb.) And in the same [xix. last verse], *هَلْ تُحِصُّ مِنْهُمْ*, *هلْ تُحِصُّ مِنْهُمْ*, *Dost thou see of them any one?* (TA.) You say also, *هلْ أَحْسَسْتُ الخَبَرَ*, *Hast thou known the news?* (TA.) And *أَحْسَسْتُ بالخبر*, and *حَصَيْتُ بِهِ*, and *حَسَيْتُ بِهِ*, and *أَحْسَيْتُ بِهِ*, *I knew the news certainly.* (Ṣ.) And *أَحْسَسْتُ الخَبَرَ*, and *حَسَسْتُ*, and *حَسَيْتُهُ*, and *أَحْسَسْتُ*, and *مَا أَحْسَسْتُ*, and *مَا حَصَيْتُ بِهِ*, and *مَا أَحْسَسْتُ بِهِ*, and *مَا حَسَّتْ بِهِ*, *I knew not aught of the news.* (T, L, TA.)

5. *تَحَسَّ* *He listened to the discourse of people*: (El-Ḥarbee, K:) accord. to Aboo-Mo'adh, it is similar to *تَبَصَّرَ* and *تَسَمَّعَ*: (TA:) or *he sought repeatedly, or time after time, to know a thing, by the sense (الحاسة) [of hearing &c.]*: (Har p. 678:) or (so accord. to the TA, but in the K "and," *he sought after, (Mṣb, K,) or sought after repeatedly, or time after time, (Mṣb,) news, or tidings, of a people, in a good cause*; (K;) *تَحَسَّ* signifying the doing the same in an evil cause: A'Obeyd says, you say, *تَحَسَّتُ الخَبَرَ*