TA:*) in war, and in litigation or contention [&c.]. (TA.) You say, ظَلِلْتُ أُحَاوِشُهُ وَأُحَاوِتُهُ حَتَّى فَعَلَ [*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,] حَاوَشْتُهُ عَلَيْهِ *I excited, incited, urged*, or *instigated, him to do it*. (Ibn-'Abbád, A,* Ṣgh, Ḳ.) [It is indicated in the A that in the ex. immediately preceding this, أُحَاوِشُهُ may also be rendered agreeably with this explanation.]

4. احاش الصَّيْدَ, and أَحْوَشَهُ: see 1, in five places.

5. تحوّش القَوْمُ عَنِّى *The people*, or *company of men, removed, withdrew*, or *retired to a distance, from me*. (Ṣ, Ḳ.*) And تحوّش عَنِ القَوْمِ *He removed*, &c., *from the people*, or *company of men*. (TA.) — تحوّشت مِنْ زَوْجِهَا *She became forlorn of her husband*; syn. تَأَيَّمَتْ. (Ṣgh, Ḳ.) — تحوّش *He felt*, or *had a sense of*, or *was moved with, shame*, or *shyness*, or *bashfulness*. (AA, Ḳ.)

6: see 8.

7. انحاش عَنْهُ *He took fright, and fled from him*; or *was averse from him*; and *shrank from him*; (Ṣ,* Ḳ;) 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 الحَوْشُ in the sense of النِّفَارُ; but this seems to indicate that a copyist has written النفار by mistake for الإِنْفَارُ, 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 انْحَاشَ لِزَجْرِهِ *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 فُلَانٌ مِنْ شَىْءٍ, (Ṣ, A,*) and لِشَىْءٍ, and مِنْ فُلَانٍ, (TA,) *Such a one is not moved by, and does not care for*, or *regard, anything*, (Ṣ, A, TA,) and *such a one*. (TA.) — انحاشت الإِبِلُ *The camels became collected together*. (Ḥar p. 130.)

8. احتوش القَوْمُ الصَّيْدَ, (Ṣ, Mṣb, Ḳ,) and, more commonly, بِالصَّيْدِ, (Mṣb,) *The people*, or *company of men, encompassed*, or *surrounded, the chase*, or *game*: (Mṣb:) or *scared it, one*, or *one party, to another*: (Ṣ, Ḳ:) the و remaining here unchanged as it does in اِجْتَوَرُوا. (Ṣ.) And احتوشو فُلَانًا (A, TA) *They encompassed*, or *surrounded, such a one*: (A:) or *they made such a one to be in the midst of them*; (TA;) as also احتوشوا عَلَيْهِ, (Ṣ, Ḳ,) [and احتوشوا حَوَالَيْهِ, (M and O in art. حول,)] and ▼تحاوشوهُ, (Ḳ,) or تحاوشوهُ بَيْنَهُمْ. (TA.) — Hence the phrase احتوش الدَّمُ الطُّهْرَ † [*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.]

حَاشَ لِلّٰهِ *i. q.* تَنْزِيهًا لِلّٰهِ. One should not say حَاشَ لَكَ, but حَاشَاكَ, and حَاشَى لَكَ. (Ṣ, Ḳ.) [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* حَظِيرَة: a word of the dial. of El-'Iráḳ. (Ṣgh, Ḳ.) — Applied by the people of Egypt to The *court* (فِنَاء) *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. أَحْوَاشٌ, and of mult. حِيشَانٌ.]

حُوشٌ: and الحُوشُ: see the next paragraph, in four places.

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

حُوشِيَّةٌ [*Wildness*; and *the like*; the *quality of that which is termed* حُوشِىّ:] ‡ *unsociableness of disposition*; or the *quality of not mixing with others*; in a man. (Ṣ.)

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

حوص

1. حَاصَهُ, (A, TA,) aor. يَحُوصُ, (A, Ḳ,) inf. n. حَوْصٌ (Ṣ, A, Mgh, Ḳ) and حِيَاصَةٌ, (A, TA,) *He sewed it*, or *sewed it up* or *together*; (Ṣ,* A, Mgh,* Ḳ, 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 الشَّقِّ أَنْ تَحُوصَهُ [*Verily the remedy for the rent is that thou sew it up*]. (A, Ḳ.) [And hence the saying,] لَأَطْعَنَنَّ فِى حَوْصِهِمْ (Ṣ, 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*. (Ṣ, IB.) Or لَأَطْعَنَنَّ فِى حَوْصِكَ ‡ *I will assuredly circumvent thee*, (لَأَكِيدَنَّكَ [so in copies of the Ḳ, and in the TA, but in the CḲ, erroneously, لَأَكْبِدَنَّكَ,]) *and I will assuredly labour for thy destruction*. (AZ, Ḳ.) And it is said in a prov., طَعَنَ فِى حَوْصِ أَمْرٍ لَيْسَ مِنْهُ فِى شَىْءٍ, (Ḳ,) and ▼حُوصِ أَمْرٍ, and ▼حُوصَى, (Yoo, Ḳ,) ‡ *He laboured at that which he could not do well, and tasked himself to do that with which he had no concern*. (ISh, Ḳ.) Or طَعَنْتَ فِى حَوْصِ أَمْرٍ لَسْتَ مِنْهُ فِى شَىْءٍ ‡ *Thou hast spoken of a thing with which thou hast no concern*. (A.) You say also, قَبْلَ أَنْ أَدْخُلَ فِى حَوْصِ النَّاسِ أَطْمَعُ فِى ضَرْبِهِمْ ‡ *Before I penetrate into the case of the people, and test them, I am ambitious of smiting them*. (A.) And مَا طَعَنْتَ فِى حَوْصِهِ ‡ *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.) — حُصْتُ عَيْنَ البَازِى, (Ṣ,) or عَيْنَ الصَّقْرِ, (A,) aor. as above, and inf. n. of both the forms mentioned above, (Ṣ,) [*He seeled the falcon*, or *hawk; closed its eyes by running a thread through their lids*.] — حَاصَ سِقَاءَهُ *He closed a rent in his skin for water or milk by inserting into it two pieces of stick or wood*; not having a سِرَاد with which to sew it. (TA.) — حَوْصٌ also signifies The *making a coarctation* between two things; (Ṣ, Ḳ;) and so حِيَاصَةٌ. (Ḳ.) You say حَاصَ بَيْنَهُمَا [*He contracted the space between them*; meaning two things]. (TḲ.) — حَوِصَتْ عَيْنُهُ, (A, Mṣb,) aor. تَحْوَصُ, inf. n. حَوَصٌ, (Mṣb,) *His eye was*, or *became, narrow*, or *contracted, in its outer angle*. (A, Mṣb.) [But see حَوَصٌ below.] And حَوِصَ, (Ṣ, Ḳ,) aor. حَوَصٌ, (TA,) said of a man, (Ṣ,) *He had, in his eye*, or *eyes, what is termed* حَوَصٌ [as explained below]. (Ṣ, Ḳ.) [See also حَوِصَتْ عَيْنُهُ.]

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

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