(Aṣ, Ṣ.) You say, حَزَيْتُ النَّخْلَ, (Ṣ, Mṣb,) inf. n. inf. n. غزو; and حَزُوتُه, inf. n. غزوتُه; I computed by conjecture the quantity of the fruit upon the palm-trees. (Msb.) In the copies of the K, is errone, خَرَصُهُ meaning , حَزَّى النَّحْلَ تَحْزِيَةً ously put for مَزَى النَّخْلَ حَزْيًا, the words of As. (TA.) \_\_\_\_\_\_, (Lth, K,) aor. \_\_\_\_\_, (Lth,) inf. n. (Lth, K,) محزى , (Lth, K,) inf. n. تحزى, (K;) and تحزى, (Lth, K,) inf. n. and تَحْزُو (K;) He divined: (Lth, K, TA:) and particularly from the flight, or cries, &c., of birds. (K.) And , (AZ, K,) aor. رَوْ (TA,) inf. n. عَزُو ; (AZ;) and حزى, aor. يحزى; (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 حزى, and the inf. n. to be تَحْزِيَةُ: 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.) = مَزَا الشَّخْصَ, aor. وَيُدُو (Ṣ,) inf. n. عَزْق ; (TA;) and حَزْق, (Ṣ, K,) aor. يَحْزى; (Ṣ;) said of the سَرَاب [or mirage], It raised [to the eye] the figure of a man or other thing seen from a distance: (S, K, TA:) or, accord. to IB, the correct phrase is (which may mean that one should say, رَّالٌ see : حَزَى الآلُ الشَّخْصَ or حَزَى الشَّرَابُ الآلُ in art. [اول]. (TA.)

5: see 1.

: see what follows.

One who computes by conjecture the quantity of fruit upon palm-trees. (Msb, TA.) \_\_ A diviner: (Lth, TA:) one who examines the members, and the moles of the face, divining [from على الحازي (S, Har p. 170.) One says, على الحازي [meaning + Thou hast lighted upon him who is knowing]. (Har ib.) \_\_ An astronomer, or astrologer; as also V. ... (TA.) \_\_ The pl. is حُوَّازِ and حَرَّاةً (TA.)

1 حُسّ, (first pers. حُسّنة, or مُسّنة, and شيت, and شيت, and شمين,) as syn. with see 4, throughout. \_\_ مُسَّ لَهُ , first pers. aor. ; (S, K;) and first pers. [aor. -;] (Yaakoob, S, K;) inf. n. (S, K) and , (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: (S, K:) [lit., he felt for him:] ISd says that, for رَفَقْتُ لَهُ, the explanation of he found in the book of Kr the verb written with and 5; but that the former [?] is the right:

(TA:) or he lamented for him; (Aboo-Malik, TA;) as also غُلُّهُ (K,\*TA.) The Arabs say, إِنَّ العَامِرِيَّ لَيَحِسُّ للسَّعْدِيِّ Verily the 'Amiree is tender, or compassionate, towards the Sandee; because of the relationship that subsists between them. (TA.) And Abu-l-Jarráh El-'Okeylee said, مَا رَأَيْتُ عُقَيْلًا إِلَّا حَسْسُتُ لَهُ I have not seen an 'Oheylee without my feeling tenderness, or compassion, towards him; (S, TA;) for the same reason. (TA.) [See عَاسَّة, second signification.] عَسَّهُ , [aor. عُرَّ, inf. n. عَسُّهُ ,] He made his [i. e. sound, or motion,] to cease. (Bd in iii. 145.)

Hence, (Bd, ubi suprà,), aor. 2, (S, A, Bd, Msb,) inf. n. (Msb, K,) [and app., accord. to Fr, or this may be a simple subst.,] He slew them : (Bd, Msb, K:) and extirpated them: (K:) or he slew them quickly: (A, TA:) or he extirpated them by slaughter: (Aboo-Is-hák, S:) or he slew them with a quick and extirpating slaughter: or with a vehement slaughter: (TA:) it occurs in the Kur iii. 145: (S, A:) accord. to Fr, \_\_\_, [so in the TA,] in this instance, is the act of slaying and destroying. (TA.) [Hence, app. signifies It was utterly destroyed, so that nothing was left in the place thereof; and so راحتساس and حس [for it is said that] احتسَّا with respect to anything, signify أَنْ لَا يُتْرُكَ فِي with respect to anything, signify . المَكَانِ شَيْءٌ He trod them under foot, and despised them. (TA.) And حَسَّ البَّرْدُ الجَرَادُ The cold hilled the The الجَرَادُ تُحَسَّ الأُرْضَ [Hence,] الجَرَادُ تُحَسَّ الأُرْضَ locusts eat the herbage of the land. (TA.) And , (Ṣ, ˈk, ) or الزَّرْعَ (Ṣ, ˈK, ) aor. أَ , (Ṣ, أَكْلَأُ TA,) inf. n. , (TA,) † The cold nipped, shrunh, shrivelled, or blasted, (lit., burned, أحرق , q. v.,) the herbage, (S, K,) or the seed-produce. (A.) رِ ، (A,) aor. أَرَّ اللهِ عَسَّةِ اللهِ عَسَّةِ اللهِ (S, TA,) or السَّالةِ اللهُ (S,) inf. n. مُسّ, (S, K,) † He curried the beast; removed the dust from it with the a. (S, A, K, TA.) [See a proverb, voce \_\_\_\_.] Hence the saying of Zeyd Ibn-Soohan, on the day of the battle of the Camel, when he was carried off from the field, أِدْفِنُونِي فِي ثِيَابِي وَلَا تَحُسُّوا عَنِي تُرَابًا ,about to die t[Bury ye me in my clothes, and] shake not off any dust from me. (S, TA.)

2. حَسَّتُ الشَّيْءِ [a mistake in the CK for حَسَّتُ]: see 4.

هُسَاسٌ , (Ṣ, Mṣb, Ķ,) inf. n. الشَّيْءَ . 4. (Msb,) He perceived, or became sensible of, (وجعد), the (i. e. motion or sound, TA) of the thing: (S, K, TA:) he knew the thing by means of [any of] the senses: (IAth, accord. to his explanation of العلم بالحواس as signifying الإحساس) he ascertained the thing as one ascertains a thing that is perceived by the senses: (Bd in iii. 45:) he knew the thing; or he perceived it by means of any of the senses; syn. عَلَمَ به, (Mab,) and عَلَمَ به, and عَرْفُه and شعر به (TA;) as also مُسَّهُ, aor. -, inf. n. and and and ; (TA, in explanation

CK erroneously \* signifies the same as is syn. احس به and in like manner احسَّ به with شَعَرُ بِهِ; (L, Msb;) and so is بَشَعَرُ بِهِ, aor. -, inf. n. سُّم (L, Msb) and صُّم and يَسْبَعْنَ ; (L;) or is a simple subst.: (M, L:) accord. to Fr, وُجُودُ is syn. with وُجُودُ; and Zj says that the meaning of علم is علم and : (TA:) or signifies he perceived, or became sensible of; syn. end he thought, or opined: (Akh, S, K:) and he saw; syn. أَبْصَر: and he knew: (K:) and is trans. in these senses by itself, (Akh, S,) or by means of  $\psi$ : (TA:) and  $\psi$  significant signi nifies I knew it certainly; was certain, or sure, of it; (S;) as also a view, (S, K,) with kesr; (K;) speaking of news, or tidings: (S:) and for in, some say i, (S, Msb, K,) changing the [second] w into c; (S, Msb;) and أَحُسْتُ, (T, S, L, K,) with a single س, which is an extr. kind of contraction, (S, K,) but made in all other similar cases, where the last radical letter is quiescent; (Sb, L, TA;) and [thus] for أُحُسُنُ, we find أُحُسُنُ, (Ṣ;) and in like mansome say (S, K, ) and in like manner, for (S, K, ) or (S, K, ) and (M, K, ) some say (T, S, M, L, ) and (M, L, M, K, ) in the (T, S, M, L, ) and (M, L, M, K, ) which is the modern vulgar form,]) and (Abu-l-Hasan, IA, T, M, L.) You say, axis if (He per-La, T, M, L.)ceived him, or it, with his eye]; (Ibn-Zekereeyà, TA in art. نجس ;) and so المُسَدِّة, (Şgh, TA ibid.) [In the present art. in the TA, it is said that is syn. with أُحَسَّهُ is syn. with حُسَّهُ بالنصل dently a mistranscription for بالبُصَر.] And it is فَلَهَا أُحَسَّ عِيسَى مَنْهُم said in the Kur [iii. 45], مُنْهُم And when Jesus ascertained their unbelief as one ascertains a thing that is perceived by the senses: (Bd:) or opined it; or perceived it, or became sensible of it: (Akh, S:) or saw it: (Lh, TA:) or knew it, or perceived it sensibly. (Msb.) And in the same [xix. last verse], هُلُ تُحِسُّ مِنْهُرْ Dost thou see of them any one? (TA.) You say also, هُلُ أُحُسُتُ الخَبْر Hast thou known the nems? (TA.) And بالخَبْر , and ما أُحْسَيْتُ به , and ما أُحْسَيْتُ به , and ما أُحْسَيْتُ به knew the news certainly. (S.) And أُحْسَنتُ الخَبر and ama, and tama, and ama, I knew somewhat of the news. (T, L, TA.) And مَا أَحْسَتُ بِهِ and بالخَبرِ ما حست به, I knew not aught of the news. (T, L, TA.)

5. He listened to the discourse of people: (El-Harbee, K:) accord. to Aboo-Mo'ádh, it is similar to تَسَهَّعُ and تَبُصَّرُ (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, (Msb, K.) or sought after repeatedly, or time after time, (Msb,) news, or tidings, of a people, in a good cause; (K;) signifying the doing the same in an evil of the saying in the K that مُسَتُ الشَّي [in the cause: A'Obeyd says, you say, الشَّيْءُ