

حُمْرَة: (Az, as heard from the Arabs; and TA:) or a red [hill such as is termed] أَكْهَة: (S:) or a small red أَكْهَة: (K:) or a black أَكْهَة consisting of stones: (M, K:) as also حُمْرَة: (K:) or, as some say, an elevated road: (Mghb:) pl. حُمْرَات (K, TA) and حُمْرَات: (TA:) and حُمْرَات (as a coll. gen. n.) signifies elevated roads. (TA.)

حُمْرَة: see حُمْرَة, in two places.

حشى وحشو

1. حَشَى التُّرَابِ and حَشَى التُّرَابِ (S, Mgh, Mghb, K,) the latter of which is the more usual, or more supported by authority, (TA,) aor. يَحْشُو and حَشَى (S, Mghb, K,) inf. n. حُشُو and حَشَى (S, Mgh, Mghb, K) and تَحْشَى (S,) He poured dust (Mghb, TA) with his hand; (Mghb;) threw it, or cast it; (TA;) or seized it with his hand and threw it; (Mgh, Mghb;) عَلَيْهِ [upon him, or it], (K,) and فِي وَجْهِهِ [in his face]: (S, Mghb;) الحَشَى and الحِشَى both signify the pouring of dust; but the former, not without [first] raising it; and the latter, the sending forth, or down, without raising. (Ham p. 477.) [See an ex. in a verse cited in art. اى, conj. 6.] Accord. to I Ath, the saying, in a trad., اَحْشُوا فِي وَجْهِهِ المَدَاحِينَ means + [Repel ye with] disappointment [those who praise much]: but some make it to have its overt meaning [of throw ye dust in the faces of those who praise much]. (TA.) The verb is also used in relation to water; as in the saying, يَحْشِيهِ أَنْ يَحْشُو ثَلَاثَ حَشَوَاتٍ (Mghb,) and كَانَ يَحْشِي ثَلَاثَ حَشَوَاتٍ (TA, [and the like is said in the Mgh,]) i. e. + [It is sufficient for him to throw, and he used to throw,] three handfuls [of water]. (Mghb, TA.) — حَشَى said of a jerboa means He went so deep into his hole that he could not be dug out, the direction of his hole being unknown, and it being seen to be filled with dust, or earth, even with the rest of the ground. (TA in art. حفر.) The jerboa throws up (يَحْشُو) the dust, or earth, from his hole. (IAar, TA.) — حَشَى also means + I gave him something little in quantity, or paltry. (S, K.) — You say also, حَشَى التُّرَابِ or حَشَى, aor. يَحْشُو and يَحْشِي; (K;) so in the copies of the K, but correctly يَحْشَى, [or rather يَحْشِي,] which is extr., like جَبَا [or جَبَى], aor. يَجْبَى [or يَجْبَى], and قَلَى [or قَلَى], aor. يَقْلَى [or يَقْلَى]; i. e. The dust became poured; or thrown, or cast. (TA.)

4. أَحْشَى الْأَرْضَ and أَحْشَى [He turned, or threw, up the earth, or ground, searching for what was in it:] both signify the same. (TA in art. حوث.) And أَحْشَى الْخَيْلَ الْبِلَادَ The horses bruised, or crushed, the regions [with their hoofs]; as also أَحْشَىهَا. (K.)

10. اسْتَحْشُوا They threw, or cast, dust, each in another's face. (TA.)

حَشَى (S, ISd, TA) and حَشَى (K, TA) Dust poured; or thrown, or cast: (ISd, K, TA:) or dust being poured; or being thrown, or cast:

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dual حَشَوَانِ and حَشَوَانِ. (TA.) — Also, (K,) written in both ways as above, (TA,) The skins (قُشُور) of dates; (K;) and the bad thereof: (TA:) [like حَشَى:] pl. of حَشَا: (K:) [or rather this is a n. un., and what is called the pl. is a coll. gen. n.;] like حَصَا and حَصَا. (TA.) — And Straw (تَبْن) [in the CK, erroneously, (تَبْن)]: (K, TA:) or broken pieces thereof; (Lh, S, K;) i. e., of straw: (Lh, S:) or straw (تَبْن) [in the CK, again, (تَبْن)] separated from the grain. (K.)

حَشَى What is raised with the hand [to be poured, or to be thrown, or cast, therefrom; of dust; and also of water]; (K, TA:) or, as in some copies of the K, with the two hands: and so [of حَشَوَات and] حَشَوَات; [or rather these signify a single handful of dust, and of water, raised to be poured or thrown]; pl. [حَشَوَات and] حَشَوَات. (TA.) See 1.

حَشَوَات; pl. حَشَوَات: } see حَشَى.
حَشَوَات; pl. حَشَوَات: }

حَشَوَاتُ أَرْضٍ Land abounding in dust: (S, K:) but IDrd says that it is asserted to be not of established authority. (TA.)

حَاشِيَا One of the holes of the jerboa; (TA;) like نَافَقَا: (K:) or the dust, or earth, of the jerboa, (IAar, K, TA,) which he throws up with his legs from his hole: (IAar, TA:) pl. حَشَوَات [like as نَافَقَات is pl. of نَافَقَا]. (IB, TA.)

حَشَوَات (K) and مَحْشِي (ISd, TA) Dust poured; or thrown, or cast. (K, TA.) — يَا لَيْتَنِي الْمَحْشِي O would that I were he upon whom dust is poured, or thrown: (in Freytag's Arab. Prov. ii. 920, المَحْشِي:) said on the occasion of wishing to be in the condition of him of whom the honourable treatment that he receives is concealed, and of whom the contemptuous treatment that he receives is made apparent: originating from the fact that a man was sitting with a woman, and a man attached to her approached; so, when she saw him, she threw dust in his [the former's] face, to show this man who was sitting with her that he should not draw near to her, lest their case should become known. (TA.)

مَحْشِي: see what next precedes, in two places.

حج

1. حَجَّ, aor. ٢, (S, A, Mgh, Mghb,) inf. n. حَجَّ, (S, Mgh, Mghb, K,) He repaired, or betook himself, to, or towards, syn. قَصَدَ, (S, A, Mgh, Mghb, K,) a person (S, A, Mgh) [or place], in an absolute sense: to, or towards, an object of reverence, veneration, respect, or honour: or, accord. to Kh, he repaired, or betook himself, much, or frequently, to, or towards, an object of this kind: and also he repaired to, betook himself to, or visited, a person: (TA:) and he went to, or visited, a person repeatedly, or frequently. (ISk, T, S, Mgh, K, TA.) You say also, حَجَّ بَنُو فَلَانٍ The sons of such a one continued long going repeatedly to visit such a one. (S.) —

Hence, (S, Mgh, Mghb,) aor. and inf. n. as above, (S,) and inf. n. حَجَّ also, (Sb, L,) or this is a simple subst., (S, Mgh, K,) by a conventional usage, (S,) or predominantly, (Mgh,) or by restriction of its usage in the law, (Mgh,) He repaired to Mekkeh, (S, K,) or to the Ka'bah, (Mgh, Mghb,) to perform the religious rites and ceremonies of the pilgrimage; (S, Mgh, Mghb, K;) or for the purpose of the عُمْرَة [q. v.; but this latter meaning is very rare: the usual meaning is, he performed the pilgrimage to Mekkeh and Mount 'Arafat, with all the rites and ceremonies prescribed to be observed at, and between, those two places]: (Mghb:) or he repaired to the House [of God, at Mekkeh,] and performed the actions prescribed for that occasion by the law of the Kur'an and the Sunneh. (L.) [See حَجَّ, below.] You say also, حَجَّ الْبَيْتَ, aor. ٢, inf. n. حَجَّ, (T, S,) and احْتَجَّ, (El-Hejeree, TA,) He performed the pilgrimage to the House [of God, at Mekkeh]; (T, S;) because people repair to it every year. (T, TA.) And حَجَّوْا مَكَّةَ [They performed the pilgrimage to Mekkeh]. (A.) And حَجَّ مَا حَجَّ وَلَكِنَّهُ دَجَّ He did not repair to Mekkeh to visit the House of God, (Abou-Talib, Az,) or for the performance of the rites and ceremonies of the pilgrimage, (Mghb,) but he journeyed for mercantile purposes. (Abou-Talib, Az, Mghb. [See also art. دج.]) And hence, accord. to some, حَجَّ نَجَّ, a prov., which see below. (TA.) — Also, (TA,) inf. n. حَجَّ, (K,) He came, or arrived. (K, TA.) You say, حَجَّ عَلَيْنَا فَلَانٌ Such a one came to us. (TA.) — Also, [aor., accord. to rule, as above,] inf. n. حَجَّ, He shaved [his head; as one does on completing the performance of the rites and ceremonies of the pilgrimage: see حَجَّ, below]. (TA.) — Also, (IAar, A, &c.,) aor. ٢, inf. n. حَجَّ, (TA,) He probed a fracture of the head, (K,) or a wound, (A, TA,) with a مَحْجَاج, (A, K,) or مِيل, (TA,) for the purpose of curing it: (TA:) or he probed a wound to know its depth: (IAar, TA:) or he examined a cleft in the head to know whether there were in it bone or blood: (ISh, TA:) or he dressed and cured a wound in the head reaching to the brain: or he poured boiled clarified butter upon a fracture of the head, in consequence of which the blood was mixed with the brain, until the blood appeared, which he took away with a little cotton: (TA:) or حَجَّه, inf. n. حَجَّ, signifies he probed a fracture of his head for the purpose of curing it: (S:) or he made a perforation in the bone [of his broken head] (قَدَحَ فِيهِ) with an iron instrument, it being broken so that the brain was befouled with blood, and pulled off the skin that had dried up, and then cured it, so that it closed up with a [new] skin: it relates to a wound reaching to the brain. (L.) — Also, aor. ٢, inf. n. حَجَّ, He cut out and extracted a bone from a wound. (TA.) — Also, (A, Mghb,) aor. ٢, (Mghb, TA,) inf. n. حَجَّ, (K,) He overcame another in, or by, an argument, a plea, an alle-