

el-Insán:”) [see also, for other meanings, its dial. var. حشى, in art. حشى:] the word belongs to this art. and to art. حشى; the dual being حشَوَان and حشَيَان. (TA.) = A side, (Msb, TA,) region, quarter, or tract. (Msb.) You say, أَنَا فِي حِشَا فُلَانٍ I am in the quarter and protection of such a one: pl. as above. (Har p. 61.) [See, again, حشى, in art. حشى.]

حُشُو, like the inf. n., (TA,) Stuffing; (PS; [i. e.] what is put into a pillow, or cushion, &c.: (K, TA:) and [hence] cotton: and the seeds used for seasoning food, [and the rice &c.,] with which the belly of a lamb is stuffed: pl. مَحَاشٍ, deviating from rule. (TA.) — The soul of a man. (K, TA.) — [A parenthesis;] a redundant part, or portion, of speech, or of a sentence, (K, TA,) upon which nothing is syntactically dependent. (TA. [See Har pp. 85 and 86.]) — [A digression.] — The portion of either hemistich of a verse that is comprised between the first and last foot. (KT, &c.) — Small, or young, camels, (S, K,) among which are no great, or old, ones; (S, TA;) as also حَاشِيَةٌ: (S, K:) so called because they enter, or occupy the spaces, among the latter; or because they go against the sides of the latter: (TA:) accord. to ISk, (S,) حَاشِيَتَانِ signifies [the camel termed] ابْنُ الْخَاضِ and [that termed] ابْنُ اللَّبُونِ: (S, and K in art. حشى:) the pl. [of حَاشِيَةٌ] is حَوَاشٍ. (TA.) It is said in a trad. respecting the poor-rate, أَهْوَالُهُمْ حَوَاشِيٌّ, i. e., accord. to IATH, + Take thou of the small, or young, of their camels; such as those termed ابن الخاض and ابن اللبون. (TA. [But see another explanation of this saying voce حَاشِيَةٌ in art. حشى.]) — And حُشُو and حَاشِيَةٌ signify also + The like of mankind; (S;) [i. e.] حَاشِيَةٌ signifies + the lower or lowest, baser or basest, meaner or meanest, sort, or the rabble, or refuse, of mankind, or of the people; (TA in art. حشى, and Har p. 61;) as also حُشُو [which is of frequent occurrence in this sense]; (KL;) and حُشُوَةٌ: (S, TA;) such as servants and the like. (Har ubi suprâ, in explanation of حَاشِيَةٌ. [See also this word in art. حشى.]) You say, جَاءَ فُلَانٌ مَعَ حَاشِيَتِهِ + Such a one came with those who were in his quarter and protection: but this may be from حِشَا signifying “a region, quarter, or tract;” servants and followers being in the quarter and protection of their master. (Har ubi suprâ.) And فُلَانٌ مِّنْ حُشُوَةٍ + Such a one is of the lower or lowest, &c., of the sons of such a one. (S.) — See also حُشُوَةٌ = Also A stuffed garment. (Mgh.)

أَرْضُ حِشَا + Black land, in which is no good. (K, TA.)

حُشُوَةٌ and حُشُوَةٌ: for each, see حِشَا, in two places: — and for the latter, see also حُشُو, in two places. — You say also, مَا أَكْثَرَ حُشُوَةَ أَرْضِهِ, i. e., حُشُوَةٌ أَرْضِهِ, and دَغَلَهَا and حُشُوَهَا [app. meaning + How many are the thickets, or the like, that obstruct the tracts of his land!]. (Lh, K, TA.)

حِشْيَ Herbage that has become dry in its lower part, and rotten: (IAq, K:) or dry: (As, S, K:) like حِشْيَ [q. v.]. (S, TA.)

حِشْيَةٌ A stuffed bed: (K:) pl. حِشْيَا. (TA.) [Antarah says that a saddle was to him what the حِشْيَةُ, or stuffed bed, is to others: see EM p. 229.] — Also, (K,) and مِشْيَ, (S, K,) A pillow, (K,) or the like, (S,) with which a woman makes her posteriors (S, K) or her body (K) to appear large: (S, K:) pl. of the former as above; (TA;) and of the latter مَحَاشٍ. (S, TA. [In the S, it is only said of the former that it is the sing. of حِشْيَا.]) — [Also the former, The pad of a رَحْلٍ (or camel's saddle): see مَرْبُطَةٌ.]

حَاشِيَةٌ, and its dual and pl.: see حُشُو, in six places. — See also art. حشى.

مَحْشَى The place of the food in the belly. (K.) [See also حِشَا, and مَحْشَاة.]

حِشْيَةٌ: see مِشْيَ.

مَحْشَاة [The rectum;] the lowest of the places of the food, (As, TA,) [i. e.] the portion of the intestines which is the lowest of the places of the food, (IATH, TA,) leading [immediately] to the place of egress; (As, TA;) in a beast, i. q. مَبْعَرٌ: (TA: [explained in the K in art. حشى, to which it does not belong:]) pl. مَحَاشٍ. (IATH, TA.) Hence, إِيَّاكُمْ وَإِثْبَانِ النَّسَاءِ فِي مَحَاشِيَهُنَّ فَإِنَّ كُلَّ مَحْشَاةٍ حَرَامٌ. (TA.)

مَحْشَاة A coarse [garment of the kind called] كِنَا, (As, S, TA,) that abrades the skin: (TA:) pl. مَحَاشٍ. (As, S.) [But accord. to some, a garment of this kind is called مَحْشَا or مَحْشَاة.]

مَحْشُوٌّ and مَحْشِيٌّ Filled, or stuffed.]

مَحْشَاة pl. of مَحْشِيٌّ, (S, TA,) and of مَحْشَاة, (IATH, TA,) and of مَحْشَاة, (As, S,) and irreg. pl. of حُشُو, q. v. (TA.)

حشى

1. حِشْيَ, [aor. يَحْشِي] inf. n. حِشْيَ, He (a man walking quickly, and one speaking with sharpness, or hastiness, of temper, TA) breathed short, or unintermittedly; panted for breath; or was out of breath. (S, K, TA.) = See also 3.

2. حِشْيَ, (TA,) inf. n. تَحْشِيَةٌ, (KL, TA,) He made a حَاشِيَةٌ to a garment, or piece of cloth. (KL.) — And [hence,] + He wrote a note or comment, or notes or comments, upon the margin, or margins, of a book: (KL, TA:) in this sense it is vulgar [or post-classical]. (TA.) = [Also, app., He, or it, caused one to breathe short or unintermittedly, to pant for breath, or to be out of breath: see مَحْشِيَّةُ الْكِلَابِ, below.]

3. مَحَاشَاة, (IAmb, K, &c.) inf. n. مَحَاشَاة, (KL,) He set him aside as excluded from the description of them; [excluded him from them;]

did not include him among them: (IAmb, TA:) from حِشْيَ meaning the “side” of a thing: (As, TA:) he excepted him from them; as also تَحْشَاهُ. (Lh, K, TA.) You say, شَتَمْتُهُمْ وَمَا حَاشَيْتُ مِنْهُمْ, i. e. [I reviled them and] I did not say [of any one of them] حَاشِي لِفُلَانٍ [Far is such a one from being included among those of whom I speak! or from any cause of reproach!]; or I did not except, of them, any one. (Lh, TA. [The same saying is repeated in the TA, in the supplement to this art. of the K, but with the substitution of حِشْيَ for حَاشِي; perhaps by a mistake of the copyist: or it may be inferred from a statement of Fr and IAmb, which will be found below, that one also says مَا حَاشَيْتُ.]) And En-Nābighah [Edh-Dhubayn] says, (Mbr, S.)

• وَلَا أَرَى فَاعِلًا فِي النَّاسِ يُشَبِّهُهُ •
• وَمَا أَحَاشِي مِنَ الْأَقْوَامِ مِنْ أَحَدٍ •

[And I shall not see an actor among mankind resembling him; and I do not except, of the companies of men, any one]: which shows حَاشِي to be a verb perfectly inflected. (Mbr, S, Mughnee.)

And hence the trad. of the Prophet, قَالَ أَسَامَةُ, أَحَبُّ النَّاسِ إِلَيَّ مَا حَاشَى فَاطِمَةَ, i. e. [He said, Usūmah is the most beloved of men to me:] he did not except Fātimah: مَا being here a negative; not, as Ibn-Mālik imagines, supposing this clause to be of the words of the Prophet, the مَا which, with a verb following it, conveys the meaning of an inf. n. (Mughnee.) — حَاشِي also denotes exception as a particle, or as a verb (S, Mughnee) having but one tense and no inf. n., (Mughnee,) according as it governs a gen. or an accus. case. (S.) You say, ضَرَبْتُهُمْ حَاشِيَّ زَيْدٍ [I beat them, except Zeyd], using it as a particle; and ضَرَبْتُهُمْ حَاشِيًا, using it as a verb. (S, I 'Aḳ* p. 169.) And sometimes one says, قَامَ الْقَوْمُ مَا حَاشَى زَيْدًا [The party stood, except Zeyd]; (Mughnee, I 'Aḳ* p. 169;) like مَا خَلَا; though Ibn-Mālik [like Sb] disallows it: (I 'Aḳ:) this being shown to be allowable by the saying of the poet,

• رَأَيْتُ النَّاسَ مَا حَاشَى قُرَيْشًا •
• فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَلًا •

[I have seen mankind, except Kureysh, that we are the most excellent of them in conduct]. (Mughnee, I 'Aḳ* p. 170.) The agent of حَاشِي [used as a verb having but one tense and no inf. n.] is a pronoun implied, relating to the inf. n. of the preceding verb, or to its act. part. n., or to a portion of what is meant by the [preceding] general noun: so that when one says, قَامَ الْقَوْمُ حَاشِيًا, the meaning is, [The party stood, but] their standing, or the stander of them, or a portion of them, was apart from Zeyd. (Mughnee.) [In the K, its use as a verb of this kind is not mentioned; but it is there said to govern the gen. case, like حِشْيَ.] — It also denotes remoteness from imperfection or the like, or freedom therefrom; as in the phrase حَاشَى اللَّهِ [I ascribe unto God remoteness from every imperfection or the like, or freedom therefrom; generally implying wonder or admiration, so that it may be rendered, how