

in my possession is not for what I have done,] am ashamed, or abashed: and in a trad. of 'Alee, respecting the thief, occurs the saying, **إِنِّي لِأَحْشَرُ**, meaning *Verily I am ashamed not to leave him a hand; and I shrink from it.* (TA.) [And **حَشْرٌ** app. signifies the same; for, accord. to Aq, (TA,) [the inf. n.] **حُشُورٌ** signifies The act of shrinking. (K.) You say also, **إِنِّي لَأَتَحَشَّرُ مِنْهُ** *Verily I abstain from it, or refrain from it, to shun blame, or through disdain and pride; disdain, or scorn, it; (أَتَذَمَّرُ مِنْهُ) and am ashamed of it.* (K.) = Also *He was, or became, master of many حَشْرٌ [or dependents &c.] and servants.* (KL.)

حَشْرٌ A man's special dependents, consisting of his family and slaves [and others], or his neighbours, who are angry on his account (K, TA) when an event befalls him; (TA;) as also **حُشْمَةٌ**; (Yoo, TA;) in the K, erroneously, **حَشْمَةٌ**; (TA;) and **أَحْشَامٌ**; (K;) which IAqr thinks to be pl. of **حَشْرٌ** used in a sing. sense; (TA;) [for] this word is applied to one [of such persons] as well as to a pl. number: (K:) you say, **هَذَا الْغُلَامُ هَذَا حَشْرِي** [This young man, or slave, is a dependent of mine]: (IAqr, TA:) or **حَشْرٌ** signifies, (ISK, Mgh, Mṣb,) or signifies also, (K,) a man's relations and household; (ISK, Mgh, Mṣb, K;) or his servants; (S, Mṣb;) and those who are angry on his account (ISK, S, Mgh, Mṣb) when an event befalls him; (Mgh, Mṣb;) for which reason they are thus called: (S:) or a man's followers; and those on whose account he should be angry: (Ham p. 614:) or the **حَشْرُ** of a man are those who are angry on his account; or those on whose account he is angry: (Har p. 164:) accord. to ISK, (Mṣb,) it is a word having a pl. signification, and having no proper sing.: (Mgh, Mṣb:) but some say that it has for its pl. **أَحْشَامٌ**: (Mgh:) and accord. to the K, **حُشْمَةٌ** [in the CK **حُشْمَاءُ**] signifies neighbours and guests; as though it were pl. of **حَشْرٌ**, like as **كُرْمَاءُ** is of **كُرْمٌ**: but [perhaps this should be **أَحْشَامٌ**; for] we find in the M, **هَؤُلَاءِ أَحْشَامِي**, meaning *These are my neighbours, and my guests*: (TA:) and **حَشْرٌ**, with two dammehs, signifies slaves; (IAqr, TA;) or, as some say, followers, whether slaves or free persons. (TA.) = Also *An object of desire or quest; syn. طَلْبَةٌ [in the CK طَلْبَةٌ]; and so حُشُورٌ.* (K.) You say, **هُوَ حُشْمَةٌ** *It is his object of desire or quest.* (TK.)

حَشْرٌ Persons having, or possessing, (ذَوُّو), as in the explanation of IAqr, for which ذُو is erroneously substituted in the copies of the K, (TA,) consummate shame, shyness, bashfulness, or pudency. (IAqr, K, TA.) — See also **حَشْرٌ**.

حُشْمَةٌ (in the K, erroneously, **حَشْمَةٌ**, TA): see **حَشْرٌ**. — Also [in the CK, erroneously, **حُشْمَةٌ**] *A woman, or a wife; syn. مَرَأَةٌ.* (K, TA.) = *I. q. دِمَامٌ [app. as meaning protection, safeguard, or security of life and property].* (Yoo, K.) So in the phrase, **لَهُ الْحُشْمَةُ** [Protection, &c., is due to him]. (Yoo, TA.) — *Relationship.* (K.) So in

the phrase, **فِيهِمْ حُشْمَةٌ** [Among them is relationship]. (TA.) = See also **حُشْمَةٌ**.

حُشْمَةٌ Anger. (Aq, S, Mgh, Mṣb, TA.) — And *Shame, shyness, bashfulness, or pudency; (S, Mṣb, K;) and a shrinking (Lth, Mgh, K, TA) from one's brother in a place of eating, and in seeking, or requesting, a thing that one wants.* (Lth, Mgh, TA.) It has been asserted, (Mgh, Mṣb, TA,) on the authority of Aq, (Mṣb, TA,) that it signifies only "anger:" (Mgh, Mṣb, TA:) but several authors have refuted this assertion, by showing that it occurs in trads. as meaning "shame." (MF, TA.) — Also *The act of annoying a person sitting with one, and saying to him what he dislikes; and so حُشْمَةٌ.* (K.)

حُشْمَاءُ, in the CK **حُشْمَاءُ**: see **حَشْرٌ**.

حُشُورٌ: see **حَشْرٌ**, last sentence but one. = It is also an inf. n. of 1. (K.)

حَشِيرٌ, (S, K,) in some of the copies of the S **حَشِيرٌ**, which is app. a mistake, (TA,) [thus I find it in one of my copies of the S,] i. q. **مُحْتَشَّرٌ**; (S, K;) i. e. *Regarded with reverence, veneration, respect, honour, awe, or fear; (TA;) applied to a man.* (S.)

حَاشِرٌ A man being, or becoming, fat, or in a good condition of body, after leanness. (TA.)

مَحْشُورٌ Angered. (TA.) [But it is implied in the S that it signifies *Confounded and stupified by shame; or ashamed and confounded or stupified, and remaining speechless and motionless.*] A poet says,

* **لَعَمْرُكَ إِنَّ قُرْصَ أَبِي خَبِيبٍ** *
* **بَطِيءُ النَّضْجِ مَحْشُورُ الْأَكْبِيلِ** *

[By thy life, verily the round cake of bread of Abou-Khubeyb is slow in becoming thoroughly baked: the eater is angered, or confounded and stupified by shame, &c.]. (S, TA.)

مُحْتَشَّرٌ: see **حَشِيرٌ**.

حُشْرٌ *Verily he is grieved and disquieted (مُهْتَمِرٌ) by my affair, or case.* (AA, TA.)

حشو

1. **حَشَا**, (S, Mgh, Mṣb, TA,) aor. **يَحْشُو**, (Mṣb, TA,) inf. n. **حُشُو**, (S, Mgh, Mṣb, K,) *He filled, (K, TA,) or stuffed, (KL, PṢ,) a pillow, or cushion, [and a garment, (see حُشُو, below,)] &c., (S, Mgh, Mṣb, K,) with a thing, (K,) with cotton, (Mṣb, TA,) and the like. (TA.) [And *He stuffed a lamb, or a fowl, and a vegetable, &c., with rice &c.*] — Hence, **حَشَا الْغَيْظِ**, aor. and inf. n. as above, † [*He stuffed wrath into a man's bosom: see an ex. in a verse cited in the first paragraph of art. حَظَل.*] and **حَشَى الرَّجُلَ غَيْظًا وَكِبْرًا**, and **حَشَى حَشَى** † [*The man was stuffed with wrath and pride*], and **حَشَى حَشَى** † [*The man was stuffed with pride, or self-magnification, or with disdain, or scorn.*] (TA.) — [Hence also,] **صَغَارٌ** † [*The young camels enter, or occupy the spaces, among the old ones.*] (TA.) —*

رَسَرَ كِتَابًا وَلَمْ يَحْشُهُ, a phrase occurring in the 1st نوع of the Mz, means † *He sketched out a book, and did not fill it up.* — **حَشَاهُ** [also signifies *He foisted it into a thing.* — And] *He hit, or hurt, his حَشَا* [q. v., like **حَشَاهُ**]. (K.) You say, **حَشَاهُ سَهْمًا**, inf. n. as above, *He hit, or hurt, his حَشَا* [with an arrow]. (TA.)

3. **جَلِيلَةٌ مَا أَجَلَهُ وَلَا حَاشَاهُ** [i. e. a she-camel that had brought forth once] nor **حَاشِيَةٌ** [i. e. small, or young, camels]: (K:) or **مَا أَجَلْنِي وَلَا أَحْشَانِي** *He gave me not a she-camel that had brought forth once nor gave he me a young, or small, camel.* (S in art. جَل.)

4: see 3.

5: see 8. — **تَحَشَى فِي بَنِي فَلَانٍ** † *He became received among the sons of such a one, and harboured, protected, or lodged, by them.* (TA in art. حَشَى [but belonging to the present art.])

7: see 8. — **انْحَشَى صَوْتٌ فِي صَوْتٍ** [app. † *A sound became blended in a sound*], and **حَرْفٌ فِي حَرْفٍ** [a letter in a letter]: mentioned by Az. (TA in art. حَشَى [but app. belonging to the present art.])

8. **اِحْتَشَى** *It (a thing) became filled [or stuffed; as also اِحْتَشَى].* (K.) And in like manner you say of a man, **اِحْتَشَى مِنَ الطَّعَامِ** *He became filled [or stuffed] with food.* (TA.) And **اِحْتَشَتْ الرُّومَانَةُ بِالْحَبِّ** *The pomegranate became filled with the grains, or seeds.* (TA.) — **اِحْتَشَتْ** *She (a مُسْتَحَاضَةٌ) stuffed her vulva (نَفْسَهَا) with the [rags termed] مَقَارِمُ [in the CK, erroneously, مَقَارِمُ, (K, TA,) and the like: and in a similar sense اِحْتَشَى is used as said of a man having the [disorder termed] اِبْرَدَةٌ. (TA.) And اِحْتَشَتْ بِالْكَرْسُفِ (S, Mgh, TA) and الكَرْسُفِ (Mgh, TA) She (a حَائِضٌ, S, Mgh) stuffed her vulva with cotton, (Mgh, TA,) to arrest the blood. (S.) — اِحْتَشَتْ* *She (a woman) wore a حَشِيَّةٌ and حَشِيَّةٌ* (IAqr, K;) as also **تَحَشَّتْ** [alone]. (Az, TA in art. حَشَى.) A poet says,

* **لَا تَحْشَى إِلَّا الصِّمِيمَ الصَّادِقًا** *
[She will not wear any stuffing but that which is genuine and true]: meaning that she will not wear حَشَا because the largeness of her posteriors renders it needless for her to do so. (IAqr, TA.)

وَحْشٌ, pl. **حِشُونَ**: see **حِشَةٌ**.

حَشَا The contents of the belly: (K:) or a bowel, or an intestine, into which the food passes from the stomach; syn. **مَعَى**: (Mṣb:) pl. **أَحْشَاءُ**: (Mṣb, K:) and **حُشُوءٌ** and **حُشُوءَةٌ** signify the bowels, or intestines; [like **أَحْشَاءُ**]; syn. **أَمْعَاءُ**: (Mṣb:) or these are called **الْبَطْنُ** † **حُشُوءَةٌ** and **حُشُوءَةٌ**: (S, TA:) or **حُشُوءَةٌ** signifies all that is in the belly except the fat; so accord. to Az and Esh-Sháfi'ee: or, accord. to Aq, the place of the food, comprising the **أَحْشَاءُ** and the **أَقْصَابُ**: (TA:) [see also **مَحْشَى**]: **الْحَشَا** is the name of all the places of the food: (Zj in his "Khalk