

forth, cold and sweet, and is taken by little and little: (Az, TA:) or soft, or plain, ground, in which water remains and collects: or rugged ground, over which is sand, that collects the rain-water; so that whenever a bucketful is drawn forth, another collects: (K, TA:) so in the M: (TA:) pl. [of pauc.] أَحْسَاءُ (S, K) and [of mult.] حَسَاءُ: (K:) أَحْسَاءُ is syn. with كِرَارُ. (S.) [See also حَشْرَجٌ.] — also signifies *A small quantity of water*; and so حَسَاءٌ. (Th, TA.)

حشي: }
حشي: } see حشي.
حساء: }

حش

1. حَشَّ (Mṣb, K,) aor. ʿ, [contr. to general rule in the case of an intrans. v. of this class, unless the sec. pers. of the pret. be حَشَّتْ, which seems to be not improbable,] inf. n. حَشٌّ (Mṣb,) *It* (a plant, or herbage, Mṣb, or a shoot of a palm-tree cut off from the mother-tree, or plucked forth from the ground, and planted, K) *dried, or dried up.* (Mṣb, K.) [Accord. to my copy of the Mṣb, the same is said of a well; but I incline to think that بئر is here written by mistake for تبن (meaning straw) or some similar word.] You say also, حَشَّ الْوَلَدُ (IAḡr, S, A, K,) aor. and inf. n. as above, (TA,) or inf. n. حَشُّوشٌ (IAḡr,) and, as some say, حَشٌّ; (A'Obeyd, S;) and استَحَشَّ (TA;) *The child, or young one, (S, A, K,) of a she-camel, (IAḡr,) dried up in the belly, (S, A, K,) or womb, (TA,) the time of the birth having been exceeded.* (TA.) And حَشَّتِ الْيَدُ (A, K,) and حَشَّتْ (Yoo,) and احشَّتْ (S, K,) and استَحَشَّتْ (Yoo, K.) *The arm, or hand, dried up; (S, A;) and became unsound in its veins or ducts, and so rendered motionless; syn. شَلَّتْ: (S, K:) or, as some say, became slender and small.* (TA.) — حَشَّهُ (S, Mṣb, K,) aor. ʿ, [in this case agreeable with general rule,] inf. n. حَشٌّ (Mṣb, TA,) *He cut it, namely, حَشِيشٌ [or dry herbage]: (S, Mgh, Mṣb, K:) and he collected it; as also احشَّهُ: (TA:) or the former has the former signification [only]; and the latter signifies he sought it, and collected it.* (S, K, TA.) You say also, حَشَّ لِبَعِيرِهِ *He collected dry herbage (حَشِيشٌ) for his camel.* (TA in art. بقل.) And حَشَّ عَلَى دَابَّتِهِ *He cut dry herbage (حَشِيشٌ) for his beast.* (TA.) And حَشَّ عَلَى غَنَمِهِ *He beat the branches of the trees so that its leaves became scattered [for, or upon, his sheep or goats]; like هَشَّ. (TA.) — Also, (S, K,) aor. as above, (S, A, K,) and so the inf. n., (TA,) He threw to him (namely a horse) حَشِيشٌ [or dry herbage]; (S, K;) he fed him therewith. (A, TA.) Az says, I have heard the Arabs say to a man حَشَّ فَرَسَكَ [Feed thou thy horse with dry herbage]. (TA.) Hence the prov., أَحْسُكُ وَتَرَوْنِي [I feed thee with dry herbage and thou dungest upon me]: (S, A, K:) and if it were said with س, أَحْسُكَ, “I curry thee,” it would not be strange: (S:) ap-*

plied to him who does evil to one who does good to him: (Az, K:) or to any one to whom a benefit has been done and who requites it with the contrary thereof, or is not grateful for it nor profits by it: and thus the prov. is related in the T and S and M and A [and K]; but by 'Abd-es-Selám El-Baḡree, أَحْسُكُ وَتَرَوْنِي (TA.) — Hence, (A,) حَشَّ النَّارَ (S, A, K,) aor. and inf. n. as above, (S,) and Az adds بِالْحَطَبِ (TA,) † *He kindled the fire; or made it to burn, or to burn fiercely; (S, A, K;) and fed it with firewood, like as one feeds a beast with حَشِيشٌ: (A, TA:) or he collected to it what was scattered of the firewood: (TA:) and he stirred it. (K.) — And حَشَّ الْحَرْبَ, aor. and inf. n. as above, † *He kindled, and excited, or provoked, war, or the war.* (TA.) — And حَشَّ فَلَانًا † *He improved, or made good, the condition, (A, K,) or property, (O,) of such a one. (A, O, K.) — And حَشَّ مَالَهُ † *He multiplied his property, or made it to be much, (A, K,*) by [adding to it] the property of another: (A:) or حَشَّ بِهِ مَالًا he put property into, or among, his property: (Skr:) or he strengthened him with property. (El-Báhibilec.) — And حَشَّ سَهْمَهُ (S, A, O,) aor. and inf. n. as above, (TA,) † *He feathered his arrow: (A, O:) or stuck the feathers upon the sides of his arrow: (S:) or mounted them upon his arrow. (TA.)****

4. احشَّ *It* (herbage) *became in such a state that it might be cut (Ish, K) and gathered, (TA,) being dried up. (Ish.) — أَحَشَّتِ الْيَدُ: see حَشَّتْ. — Also احشَّتْ She (a woman, S and K, and a camel, TA) had her child, or young one, dried up in her belly. (S, K.) — أَحَشَّ اللَّهُ يَدَهُ [May God make his arm, or hand, to dry up; or to become unsound in its veins or ducts, and so rendered motionless;] is a form of imprecation used by the Arabs. (TA.) — احشَّ فَلَانًا *He cut (K) and collected (TA) حَشِيشٌ [or dry herbage] with such a one; (K;) as though he helped him in doing so. (TA.)**

8. حَشَّهُ: see حَشَّهُ, in two places.

10. استَحَشَّ الْوَلَدُ; and استَحَشَّتِ الْيَدُ: see حَشَّتْ and حَشَّتْ.

حَشٌّ (S, Mgh, Mṣb, K) and حَشُّوشٌ (S, Mṣb, K,) but the former is the more common, (Mṣb,) and حَشٌّ (K,) *A garden: (El-Farábee, S, Mgh, Mṣb, K:*) or a garden of palm-trees: (AHát, Mṣb:) pl. حَشَانٌ (S, Mṣb) and حَشَانٌ. (Mṣb.) — Hence, † *A privy: (El-Farábee, S, A, Mgh, Mṣb, K;) likewise called بَيْتُ الْحَشِّ or حَشِّ: (Mṣb:) because they used to ease themselves in the gardens: (S, Mgh, Mṣb, K:) then, when they made privies, they applied thus this appellation: (Mṣb:) and in like manner, مَحَشٌّ; but accord. to the Abridgment of the 'Eyn., this is proper, not tropical: (Mṣb:) or this last, also written مَحَشٌّ, signifies the same; (TA;) or a place in which human ordure has become collected: (K:) the pl. of حَشٌّ as applied to a privy**

is حَشُّوشٌ (S, Mgh, K) and حَشُونٌ. (Ibn-'Abbád, K.) — See also مَحَشَّةٌ.

حَشٌّ: see حَشٌّ, in two places: — and see حَشِيشٌ.

حَشٌّ: see حَشٌّ.

حَشَّاشٌ: see مَحَشٌّ: — and see حَشَّاشَةٌ.

حَشَّاشٌ: see مَحَشٌّ.

حَشُّوشٌ جَنِينَهَا [Having her foetus dried up in her womb]. (L from a verse of Ibn-Muḡbil.)

حَشِيشٌ *Dry herbage; (Mṣb;) dry pasture, or fodder: (El-Farábee, S, Mgh, Mṣb, K:) of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Mṣb:) what is fresh is not so called: (S, Mṣb:) but عَشْبٌ is applied to what is fresh and what is dry: this, says ISd, is the opinion of the generality of the lexicologists: some [he adds] assert that حَشِيشٌ is green pasture or herbage, as well as dry: but he says that this is not correct; [and the like is said in the Mṣb;] for this word is properly applied to denote dryness and contraction: ISh says that it is applied to all herbs, or leguminous plants, fresh as well as dry; as also عَلْفٌ and حَلِيٌّ: Az says that when they use it unrestricted, the Arabs mean thereby حَلِيٌّ, [which is the herb called نَصِيٌّ when it has become dry and white,] in particular; and that this is the best kind of fodder; that horses thrive upon it, and it is one of the best pastures for camels, or for camels and sheep and goats; a good supply in years of scarcity: (TA:) or it signifies cut herbage or pasture; and is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) the n. un. is with ʿ, signifying a fascicle, or wisp, of حَشِيشٌ: (TA:) [and sometimes a herb of any kind: the pl. is حَشَّاشٌ.] — [It is also applied, in the present day, to Hemp, used for its intoxicating property; both fresh and dry: app. what is termed حَشِيشٌ الحَرَّافِيشِ in the K, voce بَنَجٌ, q. v.: and also termed حَشِيشَةُ الْفُقَرَاءِ: see De Sacy's "Chrest. Arabe," sec. ed., vol. i. pp. 210—283. — حَشِيشَةٌ also signifies *A child, or young one, that has dried up in the belly of its mother; (Mgh, Mṣb, TA;) and so حَشٌّ and حَشُّوشٌ and أَحَشُّوشٌ: (TA:) or حَشٌّ [and the rest], a child, or young one, that perishes in the belly of its mother. (K.) It is said in a trad., فَأَلْقَتْ حَشِيئًا And she cast forth a child, or young one, dried up. (Mgh.) And you say, أَلْقَتْ وَوَدَّهَا حَشِيئًا She (a camel) cast forth her young one dried up. (Mṣb.)**

حَشَّاشَةٌ *The [last] remains of the spirit (S, A, * Mṣb, K) in the heart, (TA,) [or of life;] in a sick man, (S, Mṣb, K,) and in one who is wounded; (K;) as also حَشَّاشٌ, (S, Mṣb, K,) the ʿ being sometimes elided. (Mṣb.) — And † *Any remains, or relic. (TA.) You say, مَا بَقِيَ مِنَ الْمُرُوءَةِ إِلَّا حَشَّاشَةٌ تَتَرَدَّدُ فِي أَحْسَاءٍ مُحْتَضِرٍ [There remained not, of manliness, save a last relic going to and fro, or wavering, in the entrails of one at the**