

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 حشوان and حشيان. (TA.)—A side, (Mṣb, TA,) region, quarter, or tract. (Mṣb.) 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.]

حشو, like the inf. n., (TA,) Stuffing; (PṢ;) [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 حاشية: (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,) حاشيتان signifies [the camel termed] ابن المخاص and [that termed] ابن اللبون: (S, and K in art. حشى:) the pl. [of حاشية] is حواشي. (TA.) It is said in a trad. respecting the poor-rate, *أَمْوَالِهِمْ حَوَاشِيٌّ* i. e., accord. to I Ath, + Take thou of the small, or young, of their camels; such as those termed ابن المخاص and ابن اللبون. (TA. [But see another explanation of this saying voce حاشية in art. حشى.])—And حشو and حاشية signify also + The like of mankind; (S;) [i. e.] حاشية 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 حشو [which is of frequent occurrence in this sense]; (KL;) and حشوة: (S, TA;) such as servants and the like. (Har ubi suprâ, in explanation of حاشية. [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 حشا signifying "a region, quarter, or tract;" servants and followers being in the quarter and protection of their master. (Har ubi suprâ.) And *فُلَانٌ مِّنْ حِشْوَةِ بَنِي فُلَانٍ* + Such a one is of the lower or lowest, &c., of the sons of such a one. (S.)—See also حشوة.—Also A stuffed garment. (Mgh.)

أَرْضُ حِشَاةٍ † Black land, in which is no good. (K, TA.)

حشوة and حشوة: for each, see حشا, in two places:—and for the latter, see also حشو, in two places.—You say also, *مَا أَكْثَرَ حِشْوَةَ أَرْضِهِ* and *دَغَلَهَا* [app. meaning † How many are the thickets, or the like, that obstruct the tracts of his land!]. (Lh, K, TA.)

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

حشاية A stuffed bed: (K:) pl. حشايا. (TA.) [Antarah says that a saddle was to him what the حشاية, or stuffed bed, is to others: see EM p. 229.]—Also, (K,) and مَحْشَى, (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 حشايا.])—[Also the former, The pad of a رَحْل (or camel's saddle): see مَرْبُطَةٌ.]

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

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

حشاية: see مَحْشَى.

مَحْشَاة [The rectum;] the lowest of the places of the food, (Aṣ, 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; (Aṣ, 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] كِسَاءٌ, (Aṣ, S, TA,) that abrades the skin: (TA:) pl. مَحَاشٍ. (Aṣ, S.) [But accord. to some, a garment of this kind is called مَحْشَاةً or مَحْشَاةً.]

مَحْشَى and مَحْشُوٌّ Filled, or stuffed.]

مَحْشَاة pl. of مَحْشَى, (S, TA,) and مَحْشَاة, (IAth, TA,) and of مَحْشَاة, (Aṣ, S,) and irreg. pl. of حشو, q. v. (TA.)

## حشى

1. حشى, [aor. يَحْشَى] inf. n. حشى, 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. حشى, (TA,) inf. n. تَحْشِيَةٌ, (KL, TA,) He made a حاشية 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 مَحْشِيَةُ الْكَلْبِ, below.]

3. مَحْشَاةُ, (IAmb, K, &c.,) inf. n. مَحْشَاةُ, (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 حشى meaning the "side" of a thing: (Aṣ, TA:) he excepted him from them; as also تَحْشَاةُ. (Lh, K, TA.) You say, *سَمْتَهُمْ وَمَا حَاشَيْتُ مِنْهُمْ*, i. e. [I reviled them and] I did not say [of any one of them] *فُلَانٌ* [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 حشيت for حاشيت; 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 ما حَشَيْتُ.]) And En-Nábigah [Edh-Dhubyáne] says, (Mbr, S.)

\* وَلَا أَرَى فَاعِلًا فِي النَّاسِ يُشْبِهُهُ  
\* 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 حاشى to be a verb perfectly inflected. (Mbr, S, Mughnee.)

And hence the trad. of the Prophet, *قَالَ أُسَامَةُ* [He said, Usámeh is the most beloved of men to me:] he did not except Fátiméh: ما being here a negative; not, as Ibn-Málik imagines, supposing this clause to be of the words of the Prophet, the ما which, with a verb following it, conveys the meaning of an inf. n. (Mughnee.)—حاشى 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, *ضَرَبْتَهُمْ حَاشِيٌّ زَيْدًا* [I beat them, except Zeyd], using it as a particle; and *ضَرَبْتَهُمْ حَاشِيٌّ زَيْدًا*, using it as a verb. (S, I' Aḳ\* p. 169.) And sometimes one says, *قَامَ الْقَوْمُ مَا حَاشِيٌّ زَيْدًا* [The party stood, except Zeyd]; (Mughnee, I' Aḳ p. 169;) like مَا خَلَا; though Ibn-Málik [like Sb] disallows it: (I' Aḳ:) this being shown to be allowable by the saying of the poet, *al-Akhāḳ*

\* رَأَيْتُ النَّاسَ مَا حَاشِيٌّ قُرَيْشًا  
\* فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَالًا

[I have seen mankind, except Kureysh, that we are the most excellent of them in conduct]. (Mughnee, I' Aḳ p. 170.) The agent of حاشى [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 حَاشِيٌّ زَيْدًا*, 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 حشى.]—It also denotes remoteness from imperfection or the like, or freedom therefrom; as in the phrase *حَاشِيٌّ لِلَّهِ* [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