

حُشْرَجَةٌ inf. n. of **حَشْرَجَ** [q.v.].—[The rattles;] the voice of a sick person reciprocated in the throat, or fauces. (A.)

حشف

1. **حَشَفَ**, said of a she-camel's dug, *Its milk became drawn up or withdrawn or withheld, or it went away, from it.* (IDrd, L, TA. [See also 4 and 10.]

2. **حَشَفَ عَيْنَهُ**, inf. n. **تَحْشِيفٌ**, *He (a man, TA) contracted his eyelids, and looked through the interstices of their lashes.* (IDrd, K.)

4. **احشفت**, said of a she-camel's udder, *It became contracted, and like an old worn-out water-skin or milk-skin.* (TA. [See also 1 and 10.] — **احشفت النخلة** *The palm-tree bore dates such as are termed حَشَفٌ.* (S, Mgh, Mṣb.)

5. **تحشفت** *He wore old and worn-out clothing,* (O, L, KL, TA,) *such as is termed حَشِيفٌ:* (O, L, TA:) in the copies of the K, erroneously, **استحشفت**. (TA.)

10. **استحشفت**, said of an udder, (Jm, K,) *It became contracted:* (Jm:) or *became dried up and contracted.* (K. [See also 1 and 4.]) And **استحشفت الأذن** *The ear became dried up* (Mgh, Mṣb, K) *and contracted.* (K.) And **استحشفت الأنف** *The cartilage of the nose became dried up from want of natural motion.* (Mṣb.)— See also 5.

حَشْفٌ *Dry bread.* (K.)

حَشْفٌ *The worst kind of dates; (S, Mgh, Mṣb, K;) that dry up without ripening, so that they have no flesh: (Mṣb:) or dates without firmness, having no stones; (K;) like شَيْصٌ: (TA:) or dry, or tough, bad dates; (K;) for when they dry up, they become hard and bad, without taste and without sweetness: (TA:) or of which the lower portion has become bad and rotten, while in its place: (IAḡr, TA in art. حَشْوٌ:) n. un. with ḥ.* (Mṣb.) [Hence,] **أَحْشَفًا وَسَوْءَ كَيْلَةً**, a prov., (S, Meyd, O,) meaning *Dost thou combine the worst of dates and bad measure?* applied to him who combines two bad qualities. (Meyd, O.)— **A worn-out udder; (S, K;) as also حَشْفٌ: (K:) or an udder of which the milk has dried up, so that it has become contracted. (EM p. 67.)— **A thing that is lean, and dry, or withered.** (KL.)**

حَشْفٌ: see **حَشْفٌ**.— **تَمَرٌ حَشْفٌ** *Dates having many such as are termed حَشْفٌ.* (TA.)

حَشْفَةٌ *The head [or glans] of the penis: (TA:) or the part of the penis, (S, K,) [i. e.] the part of the head of the penis, (Mgh,) that is above [i. e. beyond] the place of circumcision: (S, Mgh, K:) [accord. to the latter explanation, somewhat more than the glans:] the mulct for the cutting off of which is the whole price of blood.* (TA.)

حَشِيفٌ *Old, and worn-out: applied to clothing or a garment.* (S, K, TA.)

نَخْلَةٌ مَحْشَفٌ [*A palm-tree that bears dates such as are termed حَشْفٌ.*] (S and L voce مِعْرَازٌ.)

مُتَحَشِّفٌ *A man clad in old and worn-out clothing [such as is termed حَشِيفٌ]: (S, TA:) a man in evil condition; slovenly in his person; threadbare, shabby, or mean, in the state of his apparel: or dried up, and shrivelled: or having his garment tucked up.* (TA.)

حشك

1. **حَشَكْتُ الدَّرَّةَ**, aor. -, inf. n. **حَشَكٌ** and **حَشُوكٌ**; for the former of which, **حَشَكٌ** is used by poetic license: (S:) or **حَشَكْتُ**, aor. -, (TA,) inf. n. **حَشَكٌ** (K, TA) and **حَشُوكٌ**: (TA:) *The flow of milk became full: (S:) or became vehement in the udder: or collected quickly therein: (K, TA:) but accord. to Lth, حَشَكٌ and حَشُوكٌ are like نَفَضٌ and نَفَضٌ, and نَقَضٌ and نَقَضٌ; the former being an inf. n., and the latter a subst. [in the proper sense of the term, app. signifying milk collected, or collected quickly, in the udder].* (TA.)— [Hence,] **حَشَكْتُ السَّحَابَةَ**, (K,) aor. -, inf. n. **حَشَكٌ**, (TA,) *†The cloud had much water.* (K, TA.) And **حَشَكْتُ السَّمَاءَ**, aor. -, inf. n. **حَشَكٌ**, *†The sky let fall a rain such as is termed حَشَكَةٌ.* (AZ, S.) And **حَشَكْتُ الوَادِيَّ**, *†The valley poured (دَفَعٌ) with water.* (TA.)—And **حَشَكْتُ النَّخْلَةَ** *†The palm-tree bore much fruit.* (Yaḡkoob, S, K, TA.)—And **حَشَكْتُ القَوْمَ**, (S, K,) inf. n. **حَشَكٌ**, or, accord. to Th, **حَشَكٌ**, (TA,) *†The people collected themselves together, or assembled.* (Th, S, K.)—**حَشَكْتُ لَبَنَهَا**, inf. n. **حَشَكٌ** and **حَشُوكٌ**, *She (a camel) collected her milk.* (K.)—**حَشَكْتُ النَّاقَةَ**, (S, K,) aor. -, (K,) inf. n. **حَشَكٌ**, (TA,) *He left milking the she-camel until her milk collected* (S, K, TA) *in her udder.* (TA.)

حَشَكٌ: see 1.

حَشَكَةٌ + *A rain exceeding such as is termed حَشَكَةٌ; like حَفْشَةٌ and غَيْبَةٌ.* (S.)

جَاؤُوا بِحَشَكْتِهِمْ, (K,) or, as in the Moḡeet, **جَاءَ فُلَانٌ بِحَشَكْتِهِمْ**, (TA,) means *†[They came, or such a one came,] with their company.* (K, TA.)

حَشَاكٌ, (IDrd, S, Sgh,) thus correctly written, like **حَشَابٌ**, but in [most of] the copies of the K like **سَحَابٌ**, (TA, [in the CK like سَحَابَةٌ,]) *A piece of wood which is put in the mouth of a kid, (S, K,) across, (S,) and tied (S, K) at the back of his neck, (S,) to prevent him from sucking: (S, K:) also called شَبَامٌ.* (IDrd, S.)

حَشُوكٌ *A she-camel collecting milk in her udder* (S, K) *quickly.* (S.)

حَاشَكٌ [act. part. n. of **حَشَكٌ**]. You say **شَاءَ حَاشَكَةٌ** *A sheep, or goat, abounding with milk.* (TA in art. لَجِبٌ.) [And hence,] **نَخْلَةٌ حَاشَكٌ** *†A palm-tree bearing much fruit.* (Yaḡkoob, S, K.)—Also *†Consecutive, or uninterrupted.* (Ibn-'Abbād, K.)

حشر

1. **حَشِرَ**, aor. -, (Mṣb, K,) inf. n. **حَشِيرٌ**, (Mṣb,) *He was, or became, angry; (Mṣb, K;) as also*

احتشمر: (Mṣb:) or the latter signifies *he became angered.* (TA.)—And *He was, or became, confounded and stupified by shame; or ashamed and confounded or stupified, and remained speechless and motionless.* (Mṣb.) See also 8. — **حَشِمَهُ**, aor. -, inf. n. **حَشِيرٌ**; (Mṣb;) or **حَشِمَهُ**, aor. -, (K;) *He angered him; (Mṣb, K;) as also حَشِمَهُ*, (IAḡr, S, Mṣb, K,) and **حَشِمَهُ**. (K.) And, accord. to AZ (S) and El-Farábee, (Mṣb,) **حَشِمَهُ**, (S, Mṣb, K,) aor. - and -, (K,) *He annoyed him, (S, Mṣb, K,) and said to him what he disliked, (K,) and angered him; (S, Mṣb;) namely, a man sitting with him.* (S, Mṣb, K.) An Arab of chaste speech is related to have said, **ذَلِكَ مِمَّا يُحْشِرُ بَنِي فُلَانٍ**, meaning *That is of the things that anger the sons of such a one.* (S.)— Accord. to IAḡr, (S,) **حَشِمَهُ** signifies *He caused him to become confounded and stupified by shame; or to become ashamed and confounded or stupified, and to remain speechless and motionless; (S, K;) as also حَشِمَهُ: (S, Mṣb, K;) and both signify it caused him to be affected with shame, shyness, or bashfulness; or to shrink; as in the saying, to one shrinking from food, مَا الَّذِي حَشِمَكَ, or حَشِمَكَ, What caused thee to be affected with shame, &c.?* (TA.)—**حَشِرَ**, aor. -, inf. n. **حَشِيرٌ**, *He became fat, or in a good condition of body, after leanness.* (K.) And **حَشِمَتِ الدَّابَّةُ فِي أَوَّلِ الرَّبِيعِ**, (K,) aor. -, inf. n. **حَشِيرٌ**, (TA,) or **حَشِيرٌ**, (TK,) *The beast obtained somewhat of the [herbage called] ربيع, in the beginning thereof, and became fat, and in good condition, and large in the belly, (K, TA,) and goodly: (TA:) or, as En-Nadr says, حَشِمَتِ الدَّوَابُّ the beasts became in good condition.* (S.)—**مَا حَشِرَ مِنْ طَعَامِنَا** *He ate not of our food* (K, TA) *ought.* (TA.)—**مَا حَشِرَ الصَّيْدَ** *He hit not, or obtained not, or found not, the game, or object of the chase.* (K.)—**حَشِرَ**, inf. n. **حَشِيرٌ** (TA) and **حَشِيرٌ**, (K,) *He was, or became, fatigued, tired, or wearied.* (K, TA.) The Arabs say, **الحَشِيرُ يُوْرُثُ الحَشِيرَ** *Labour, or toil, occasions fatigue.* (Yoo, TA.)

2: see 1.

4: see 1, in four places.

5: see 8. — You say also, **هُوَ يَتَحَشَّرُ المَحَارِمَ** *He guards against things forbidden.* (TA.)

8. **احتشمر**: see 1. — Also *He felt, or had a sense of, or was moved or affected with, shame, or shyness, or bashfulness.* (Mṣb.) **احتشمر منه** (S, Mgh, K) and **عنه**, (K,) and **احتشمه**, (S, Mgh,) or this last is not allowable except when **من** is meant to be understood, (TA,) signify the same; (S, Mgh;) i. e. *He was ashamed of it, or abashed at him; or was ashamed to do it, or shy of doing it:* (Mgh, K:) or it signifies, (Mgh,) or signifies also, (K,) *he shrank from it, or him:* (Mgh, K:) or, as some say, thus used it is vulgar; for **حَشِمَهُ**, with the Arabs, is only anger: (Mgh:) but IB cites, from Kutheiyir,

* **إِنِّي مَتَى لَرُ يَكُنْ عَطَاؤُهُمَا**
* **عِنْدِي بِمَا قَدْ فَعَلْتُ أَحْشِرُ**
as meaning [Verily I, when the gift of them two