

خشي *Dung* of a beast of the ox-kind; (JK, S, Mgh, Msb, K;) as also خشي: (Msb:) or of a bull: (IAqr, TA:) and of the elephant: (K:) and metaphorically, of the camel; as used in a trad.: or, accord. to AZ, compact dung of a beast of the ox-kind, and of the sheep or goat, and of any cloven-hoofed animal, and of the camel: (TA:) pl. أَخْنَاءُ [a pl. of pauc.] (JK, S, Mgh, Msb, K) and خشي, (CK, [a quasi-pl. n. like عبيد]) or خشي, (K accord. to the TA, [like حني, q. v., a pl. of حنو]) and خشي [originally خشي, (K),] these two from Fr. (TA.) — خشي also signifies †A number of people in a state of dispersion: (Sgh, TA:) or so الناس من خشي (JK.)

خشي: see the next preceding paragraph.

مخشي (JK, TA,) so in the Tekmileh, (TA,) [or مخشا accord. to the CK, there, with the article, written المخشا,] or مخشا, (K accord. to the TA,) The [kind of pouch called] خويطة, (JK, K,) and small [bag such as is termed] جراب, (JK,) of the gatherer of [wild] honey, (JK, K,) which he puts beneath the part between his armpit and his flank, (TA,) and in which he deposits the honey. (JK.)

مخشا: see what next precedes.

خجل

1. خجل (S, Msb, K, &c.) aor. ى, (K,) inf. n. خجل, (S, Msb, &c.) but not خجالة, [though authorized by the KL, in my copy of which I find it thus written (not خجالة as written by Golius),] for this is a vulgar mistake for خجالة or خجل, (Mgh, [so in my copy, but correctly خجالة (which may be either a simple subst. or an inf. n. of un.) or خجل,]) He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame: (S, O:) or he was, or became, ashamed, and confounded, or perplexed, and unable to see his right course, (T, M, K,) [or, simply, ashamed, (see خجل,)] in consequence of a deed that he had done: (T, M, TA:) thus الخجل has a more particular signification than الحياء: (TA:) or it is like الاستحياء. (Msb.) — And He remained silent, (T, K,) or still, (M,) not speaking nor moving. (K.) — And He was, or became, in a confused and dubious case, (JK, M, \*K,\*) so that he knew not how to extricate himself from it. (M, K.) — Also, said of a camel, †He went in mud, and became like him who is confounded, or perplexed, and unable to see his right course: (JK, \*M, K, TA:) or he stuck fast in mire. (T, TA.) — And in like manner, †He became agitated, or convulsed, or he struggled, or floundered, with his load: (JK:) or خجل بالحميل he was oppressed by the load, (K, TA,) so that he was agitated, or convulsed, or he struggled, or floundered, beneath it. (TA.) — And, said of a plant, or of herbage, †It was, or became, tall, and tangled, or luxuriant, or abundant and dense; (ISd, K, TA;) and so

خجل said of the kind of trees termed حمض. (JK, K.) — [And, as inf. n. of خجل,] خجل also signifies The bearing richness ill; as when, being rich, one exults, or exults greatly or excessively, and behaves insolently and unthankfully: (S, \*K:) or the taking a wide, or an ample, range, or being profuse, when rich. (TA.) It is related in a trad. that he [Mohammad] said to the women, إِذَا جُعْتُنَّ دَقْتُنَّ وَإِذَا شَبِعْتُنَّ جَعَلْتُنَّ, (S, \*TA,) i. e. When ye are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth; (S and TA in art. دقع;) or ye bear poverty ill; (TA in the present art. ;) and when ye are satiated, [ye bear richness ill; or] ye exult, or exult greatly or excessively, and behave insolently and unthankfully. (S in the present art.) [See also a verse of El-Kumeyt cited in the first paragraph of art. دقع.] — And i. q. برم [The being affected with disgust, loathing, or aversion; the being vexed, grieved, disquieted by grief, &c.] (K, TA. [In the CK, البرم is erroneously put for البرم.]) — And The being remiss in seeking subsistence. (K.) — And The being lazy, or indolent: (Az, ISd, K:) from the verb in the sense explained in the second sentence of this paragraph. (TA.) — And i. q. فساد [The being bad, corrupt, &c.] (M, K.) — Also, in a shirt, †The being much slit, or rent, in the lower parts, or skirts. (Fr, K.)

2: see what next follows.

4. اخجله (S, Msb, K) i. q. خجله, (Msb, \*K, TA,) inf. n. تخجيل; (TA;) He, (S,) or it, namely, an affair, or event, (TA,) caused him to become confounded, or perplexed, and unable to see his right course, by reason of shame: (S in explanation of the former:) [or caused him to become ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done: (see 1:)] or he said to him خجلت. (Msb. [But it is not clear whether this meaning be there assigned to both of these verbs, or only to the latter of them.]) = See also 1.

خجل part. n. of خجل; (Msb;) [Confounded, or perplexed, and unable to see his right course, by reason of shame: or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he has done: or, simply,] ashamed. (S, Msb,\*) — [Other meanings are shown by explanations of the verb.] — Applied to herbage, †Tall, (K, TA,) and tangled, or luxuriant, or abundant and dense, and goodly, and ISd adds, full-grown: and خجل [in like manner], applied to the kind of trees termed حمض, dense, or tangled, and tall: or, applied to herbage, or pasturage, wide, abundant, full-grown, that detains one so that he stays among it, not passing beyond. (TA.) — And, applied to a place, and a valley, †Abounding with tangled, or luxuriant, or abundant and dense, herbage: (S:) or, applied to a valley, (JK, K,) as also خجل, (K,) †exceedingly abundant in herbage: (K, TA:) or tangled, or luxuriant, or abundant and dense, therewith; (JK, K, TA;) resounding with the humming of

flies. (JK.) — Also, applied to a garment, †Wide and long: (ISh, K:) or ample: or such that the wearer is impeded and clogged therein: (TA:) and, so applied, †old, and worn out: (K:) or †much slit, or rent, in the lower parts, or skirts. (Fr, TA.) — And, applied to a جل [or horse-cloth, or covering for a beast], (ISh, K,) [or] such as is put upon a camel, (ISh,) That moves to and fro, or from side to side, (ISh, K,) upon the camel, (ISh,) or upon the horse, (K,) by reason of its width. (ISh.)

خجلة: see 1: [it seems to be most probably a subst. signifying Confusion, or perplexity, and inability to see one's right course, by reason of shame: or shame, and confusion, or perplexity, and inability to see one's right course, in consequence of a deed that one has done: or simply,] i. q. حياء [shame, or a sense of shame, &c.]. (S.)

مخجل: see خجل, in two places.

خد

1. خد في الارض, aor. ى, (S,) or خد في الارض, (A,) [aor. if accord. to rule, ى,] inf. n. خد, (T,) He furrowed, or trenched, or clave, the ground; (S, L;) he made a furrow, or trench, [or furrows, or trenches,] in the ground. (T, A.) The latter (خد في الارض) is also said of a torrent, meaning It furrowed, or clave, the ground by its course. (L.) — خد, (L,) inf. n. ى, (L, K,) also signifies He, or it, marked, scored, or impressed, a thing: (L:) and made a mark or marks, or an impression or impressions, upon a thing. (L, K,\*) You say, خد الفرس الارض بحوافره, [The horse marked, or scored, [or furrowed,] the ground with his hoofs. (L.)] And خد الدمع في خده The tears made marks upon his cheeks. (L.) — Also He (a camel) clave a thing with his ناب [or tush]. (L.) — And He cut a thing. (IAqr.)

2. خدد لحمه, (as in the S and K,) or خدد, (as in one place in the L,) [both of which may be correct, for the verb is said in the K to be both intrans. and trans.] †His flesh became contracted, shrunk, or wrinkled; (S, TA;) as also †تخدد: (S, A, \*K:) or his flesh wasted so that there appeared streaks upon his skin: (TA in art. خب:) or he (a beast) became lean, or lank, or light of flesh, or slender or lank in the belly, so that his flesh became furrowed, or wrinkled: and خدد لحمه †his flesh became flaccid and quivering, by reason of leanness. (L.) And خدد †It (travel) rendered him lean and wasted: (K:) and so evilness of state or condition. (A, \*TA.)

3. خاده †He opposed him, being opposed by him: (A:) or he was, or became, angered, or enraged, against him, and opposed him in his deed, or work. (K.)

5. تخدد It (the ground) became furrowed, or cleft, by a torrent. (L in art. قصد.) — See also 2, in two places. — تخدد القوم †The people became divided into distinct bodies, or parties. (L in the present art.)