

خنى *Dung* of a beast of the ox-kind; (JK, §, Mgh, Mṣb, K;) as also **خنى**: (Mṣb:) or of a bull: (IAṣr, 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. **أخنة** [a pl. of pauc.] (JK, §, Mgh, Mṣb, K) and **خنى**, (CK, [a quasi-pl. n. like **عبيد**],) or **خنى**, (K accord. to the TA, [like **عبيد**],) or **خنى**, (q. v., a pl. of **حنو**],) and **خنى** [originally **خنى**], (K,) these two from Fr. (TA.) — **خنى** also signifies † *A number of people in a state of dispersion*: (Sgh, TA:) or so **خنى من الناس** (JK.)

خنى: see the next preceding paragraph.

مخنى, (JK, TA,) so in the Tekmileh, (TA,) [or **مخنا** accord. to the CK, there, with the article, written **المخنا**], or **مخنا**, (K accord. to the TA,) The [hind of pouch called] **خريطة**, (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.)

مخنا: see what next precedes.

خجل

1. **خجل**, (S, Mṣb, K, &c.) aor. -, (K,) inf. n. **خَجَل**, (S, Mṣb, &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**: (Mṣb.) — 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 **خبيض**. (JK, K.) — [And, as inf. n. of **خجل**], **خَجَل** 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 جَعَنْتَ دَقَعْتَنَ وَإِذَا شَبَعْتَنَ خَجَلْتَنَ**, (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. فسأد* [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, Mṣb, K) *i. q. خجله*, (Mṣb, *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. (Mṣb. [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**; (Mṣb;) [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, Mṣb,*) — [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 † **مخجل** [in like manner], applied to the kind of trees termed **خبيض**, *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 † **مخجل**, (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. **خَدَّ الأَرْضَ**, aor. -, (S,) or **خَدَّ فِي الأَرْضِ**, (A,) [aor. if accord. to rule, -,] inf. n. **خَدٌّ**, (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 (**خَدَّ فِي الأَرْضِ**) is also said of a torrent, meaning *It furrowed, or clave, the ground by its course*. (L.) — **خَدَّ**, (L,) inf. n. -, (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, **خَدَّ الفرس الأَرْضَ بِحَوَافِرِهِ**, [or *furrowed*,] *the ground with his hoofs*. (L.) And **خَدَّ الدَّمْعَ فِي عَدَّة** *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*. (IAṣr.)

2. **خَدَّدَ لَحْمَهُ**, (as in the S and K,) or **خَدَّدَ**, (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 † **تَخَدَّدَ**: (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 **خَدَّدَ لَحْمَهُ** † *his flesh became flaccid and quivering, by reason of leanness*. (L.) And **خَدَّدَهُ** † *It* (travel) *rendered him lean and wasted*: (K:) and so evilness of state or condition. (A, *TA.)

3. **خَادَهُ** † *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. **تَخَدَّدَ** *It* (the ground) *became furrowed, or cleft, by a torrent*. (L in art. **فصد**.) — See also 2, in two places. — **تَخَدَّدَ القَوْمُ** † *The people became divided into distinct bodies, or parties*. (L in the present art.)