

مَخْصِي The place of cutting [or gelding or castration]. (S.)

مَخْصِي: see **مَخْصِي**.

خَض

R. Q. 1. **خَضَّضَهُ**, (S, O,) inf. n. **خَضَضَةٌ**, (S, O, K,) He agitated it; moved it about; stirred it; shook it; namely, water, (S, O, K,) and the like, (S, O,) and **سَوَّقَ**, and the like. (O, K.) You say also, **خَضَّضْتُ دَلْوِي فِي الْمَاءِ**, [I agitated, or dashed about, my bucket in the water]. (O, TA.) **شَاخِرُ-الْغَيْفِ** El-Hudhalee says, describing a water to which he had come for drink,

* **فَخَضَّضْتُ صَفْنِي فِي جَيْهِ** *
* **خِيَاضُ الْمَدَائِرِ قَدْ دَا عَطُوقًا** *

(O, TA,) i. e. [And I dashed about my leathern bucket in the main body thereof,] as he who is overcome in the game of el-meysir introduces among the other arrows a borrowed arrow [that comes forth winning], in the luck of which he has confidence. (TA in art. **خَوَّضَ**.) This verb, though mentioned here, is [said to be] from **خَاضَ**, aor. **يَخْوُضُ**; not from **خَضَّ**; therefore the poet here uses **خِيَاضُ** for its inf. n. (O, TA.) You also say, **جَاءَهُ بِالْخَنْجَرِ فَعَضَّضَ بِهِ بَطْنَهُ**, [He came to him with the dagger, and stirred about with it his belly]. (TA.)—[Hence a meaning of the inf. n. explained in the first paragraph of art. **جَلَد**.]

R. Q. 2. **تَخَضَّضَ** It (water, and the like, S) became agitated, moved about, stirred, or shaken. (S, K.)

غَضِبَ

1. **غَضِبَ**, (S, A, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. **غَضَبٌ** (S, Mṣb) [and accord. to MF **غَضَابٌ** and **غَضُوبٌ**, but respecting these two inf. ns. (the latter of which seems to be peculiar to the intrans. verb **غَضِبَ**) see what follows], He coloured, or tinged, (A, K,) a thing; (S, A, K;*) or changed it in colour to red, or yellow, &c.; (TA;) and **غَضِبَ** signifies the same, [but app. in an intensive sense, or as applying to a number of objects, (see its pass. part. n. voce **غَضِبَ**),] (K,) inf. n. **تَغَضِبٌ**: (TA:) and the former, particularly, he tinged, or dyed, his white hair, (TA,) or the hand, &c., (Mṣb,) with **هِنْنًا**: (Mṣb, TA:) but when a man has dyed his hair with any other dye than **هِنْنًا**, you say, **صَبَّغَ شَعْرَهُ**: (Mṣb, TA:) or you say also, **غَضِبَ بِالسَّوَادِ**, [He dyed his hair with black]. (Suh, TA.) When one does not mention the hair (Mṣb, TA) or the white hair [&c.], (Mṣb,) he says **غَضِبَ**, inf. n. **غَضَابٌ**; (IKṭt, Mṣb;) and **اِخْتَضَبَ**, (S, IKṭt, Mṣb, TA,) and **تَخَضَّبَ**; (A, TA;) [meaning He dyed his hair, &c.,] with **هِنْنًا**, (S, IKṭt, Mṣb, TA,) and the like: (S, TA:) and in like manner one says of a woman, **غَضِبَتْ**, aor. -; and **اِخْتَضَبَتْ**: (TA:) which last also signifies [particularly] She dyed her hands with

Bk. I.

هِنْنًا. (T, TṢ, TA, in art. **غَسِيَ**.)—Hence, in a trad., **بَكَى حَتَّى غَضِبَ دَمْعُهُ الْحَصَى** †He wept so that his tears wetted the pebbles: or, more probably, so that his tears became red, and dyed the pebbles: (IATH, TA:) [or most probably, so that his tears caused the pebbles to appear of a reddish colour; for such is commonly the case when pebbles are wetted.] **غَضِبَ**, aor. -; and **غَضِبَ**, aor. -; and **غَضِبَ**; inf. n. of each **غَضُوبٌ**; and **اِخْتَضُوبٌ**; †It (a tree) became green. (K, TA.) And **غَضِبَ**, inf. n. **غَضُوبٌ**, †Its small leaves came forth in the spring, and its twigs lengthened; said of the **قَتَاد**, at the commencement of its vegetation; and likewise of the **عُرْفُوح** and **عُوسَج**; but of no other tree of the kind called **عُضَاه**: or said also of the **عُرْقُط** and **سَمَر**; meaning †it dropped its leaves, and became red and yellow: (TA:) and you say also, **غَضِبَتْ الْعُضَاهُ** †the **عُضَاه** became green, and broke forth; (A;) or the sap of the **عُضَاه** flowed in their branches, and they became green; as also **اِخْتَضَبَتْ**, (TA,) for which **اِخْتَضَبَ**, with the unpointed **ص**, is said by Az to be a gross mis-transcription; explained by Lth, on whose authority it is written with **ص**, [as also in the K in art. **غَضِبَ**,] as meaning the sap flowed in the branches of the **عُضَاه** so as to reach the roots. (T and TA in art. **غَضِبَ**.) And **غَضِبَ النَّخْلُ**, (S, K,) inf. n. **غَضَبٌ**, (K,) The palm-trees, (S,) or the spadices of the palm-trees, (K,) became green. (S, K.) And **غَضِبَتِ الْأَرْضُ**, (A, K,) inf. n. **غَضَبٌ**; (TA;) and **اِخْتَضَبَتْ**, (K,) inf. n. **اِخْتَضَابٌ**; (TA;) or **اِخْتَضَبَتْ**; and **تَخَضَّبَتْ**; (A;) The earth, or land, exposed to view, (A,) or produced, (K,) its herbage, (A, K,) and it (the latter) became green. (TA.)

2: see 1, first sentence.

4: } see 1, each in two places.
5: }

8: see 1, in three places.

12: see 1.

غَضِبَ The colour of a tree, or of the spadix of a palm-tree, when it becomes green: pl. **غَضُوبٌ**. (K.)—A plant fresh, or new, and green in consequence of rain; as also **غَضُوبٌ**: (K:) or watered by rain, and imparting a colour to the ordure: (TA:) or the green colour that appears in trees when they begin to put forth their leaves: (K:) pl. **غَضُوبٌ**. (TA.)

غَضِبَةُ A spadix of a palm-tree: **غَضِبَةٌ**, [q. v.,] with the unpointed **ص**, is erroneously said to have this signification. (TA.)

غَضِبَةُ A woman who uses **غَضَابٌ** for herself [i. e. for dyeing her hair or hands &c.] much, or often. (S, A, K.)

غَضَابٌ **هِنْنًا**, and the like: (Mṣb:) or the thing with which one dyes, or tinges, his, or her, hair &c.; (S, K, TA;) such as **هِنْنًا** and **كَتَمٌ** and the like. (TA.)

غَضُوبٌ: see **غَضِبَ**.

غَضِبَ Anything dyed, tinged, or changed in colour; [generally, with **هِنْنًا**;] as also **مَخْضُوبٌ**: the former is both masc. and fem.: and its pl. is **غَضُوبٌ**. (TA.) You say **كَفَّ غَضِبَ** (S, A, K) and **ضَارِبٌ غَضِبٌ** (TA voce **ضَارِبٌ**) [A hand dyed with **هِنْنًا**]: and **بَنَانٌ غَضِبٌ** and **مَخْضُوبٌ** (K) and **مُخَضَّبٌ** (S, A, K) [fingers, or fingers' ends, dyed with **هِنْنًا**]; but the last of these has an intensive signification. (S.)—And hence, (TA,) **الكَفُّ الْغَضِبِيُّ** †A certain star; (S, A, K;) the star β of Cassiopeia; (so in the Egyptian almanacs;) [i. e.] the bright star of the constellation called **ذَاتُ الْكُرْسِيِّ**; which star is [termed] the extended right hand of **الثَّرِيَّا** [or the Pleiades; corresponding to the star called **الْكُفُّ الْجَدْمَاءُ**]. (Kzw. [See **أَجْدَمٌ**].)—And **امْرَأَةٌ غَضِبٌ** [A woman having her hands, or feet, or hair, &c., dyed with **هِنْنًا** or the like]. (K.)

غَضِبَ A man dyeing, or who dyes, his hair with **هِنْنًا**. (Mṣb.)—See also **غَضِبَ**.—Also †A male ostrich (S, A, K, &c.) whose shanks (A, K) and legs (A) have become red, (A, K,) or green, [app. meaning of a dark, or an ashy, dust-colour,] or yellow, (A,) in consequence of his lusting after the female, (A, K,) or in consequence of his having eaten the [herbage termed] **رَبِيعٌ**: (A:) or the front edges of whose shanks have become red, (S, K,) or green, (K,) or yellow, in consequence of his having eaten the [herbage termed] **رَبِيعٌ**: (S, K:) or whose beak and shanks have become red from his having eaten the [herbage termed] **رَبِيعٌ**: in the summer (الصَّيفُ) he becomes bald (يَقْرَعُ), and his shanks become white: (L:) or whose shanks have become green by reason of lust in the [season termed] **رَبِيعٌ**: (ADk:) accord. to some, (TA,) it is applied only to the male ostrich: (S, K:) but some explain it without this restriction; and Lth mentions [the fem.] **غَضِبَةٌ** as applied to an ostrich: [it is said that] the skin of the neck, and that of the breast, and that of the thighs, of the male ostrich, but not his feathers, become intensely red when he lusts after the female: or, as some say, **غَضِبٌ** signifies an ostrich that has eaten green food: (TA:) or the extremities of whose feathers are dyed by [the eating of] blossoms, and the slender parts of whose legs have become red by the same cause: accord. to an Arab of the desert, supposed to be Aboo-Kheyreh, in the [season termed] **رَبِيعٌ**, when it eats **أَسَارِيعَ** [app. meaning certain worms so called], its legs and beak assume the red hue of the **عُصْفُرُ** [or safflower]: (AHn, L:) or **غَضِبٌ** is applied to a male ostrich the slender parts of whose legs become red when the dates begin to become red, and cease to be so when the redness of the dates ceases: (AHn, K:) so that it is not from eating **أَسَارِيعَ**, which, it is said, no ostrich is known to eat: accord. to Aḡ, the cause [of the redness above mentioned] is only the dye of blossoms; but were it so, the bird would also become yellow, and green, &c., [and some assert that it partially does, as has been shown above,] accord. to the colours of the blossoms and herbs;