

epithet] to arrows, in the following verse, describing a coat of mail:

* لَهَا عُنُقٌ تَرُدُّ النَّبَالَ خُنْسًا *
* وَتَهْزَأُ بِالْمَعَابِلِ وَالْأَقْطَاعِ *

[It has folds which repel the arrows turned up at the points, and mock at the broad and long, and the small and broad, arrow-heads]. (TA.) — *قَدْرٌ خُنْسَاءٌ* A foot flat in the hollow part of the sole, and fleshy. (TA.)

خنسر

خَنِسِيرٌ and خَنِسْرِيٌّ and خَنِسْرٌ and خَنِسْرٌ and خَنِسِيرٌ: see art. خنسر.

خنص

خَنْصُوصَةٌ: see خَنْصُوصٌ.

خَنْصُوصٌ The young of the swine: (Ibn-'Abbád, S, K:) and the young, or little, of anything: (K:) pl. خَنْصُوصٌ. (S, K.) [See also خَنْصُوصٌ.]

خَنْصُوصَةٌ The young of the بَيْر, q. v.; (K:) as also خَنْصُوصٌ. (Sgh, K.) — Also A palm-tree which does not rise beyond reach of the hand. (Ibn-'Abbád, K.)

خنصر

خَنْصِرٌ (S, Mṣb, K) and خَنْصَرٌ (A, K,) the latter [of a rare form,] like *دَرْهَمٌ*, (TA,) The little finger: (S, A, K:) or the middle finger: (K:) the latter signification said by MF to be unknown; but it is mentioned in the L, as from the Book of Sb: (TA:) [and the little toe:] of the fem. gender: (Mṣb, K:) pl. خَنْصِيرٌ: (Sb, S, K:) like *فَرَسٌ*, it has no pl. formed by the addition of *ات*: (Sb:) its pl. is also used as a sing., as though every part were termed *خنصر*; as in the phrase *إِنَّهُ لَعَظِيمُ الْخَنْصِيرِ* [Verily he has a large little finger]. (Lh.) You say, *فُلَانٌ وَقَعَ فِي خَنْصَعَةٍ* [The little fingers are bent in mentioning such a one with others of his class]: i. e., one begins with him in mentioning persons of his class. (Mṣb.) [See 1 in art. ثنى.] And in like manner you say, *عَدُوهُ بِالْخَنْصِيرِ* [They counted him with the little finger]: i. e., they commenced with him in counting. (MF.)

خنغ

1. خَنْغٌ and خَنْغٌ, (ISd,) [aor. - ,] inf. n. خَنْغٌ (S, ISd, K) and خَنْغٌ; (ISd;) [and app. خَنْغٌ, aor. - , inf. n. خَنْغٌ; (see خَنْغٌ, below; and خَنْغٌ;)] He was, or became, lowly, humble, or submissive, (S, ISd, K,) to him, and petitioned him, or solicited him, he, the latter, not being a fit person to be petitioned, or solicited: (ISd:) or خَنْغٌ signifies the being low, vile, base, abject, or submissive; almost always in an improper case. (Ham p. 44.) — Accord. to Lth, (TA,) خَنْغٌ signifies The act of playing, toying, or

dallying, and conversing with one of the other sex, enticing, or striving to induce, the latter to yield to one's desire, and behaving in a soft, tender, or blandishing, manner. (K, TA.) You say, *خَنْغَ النِّسَاءَ*, [or more probably, *لِلنِّسَاءِ*,] He played, &c., with women, and behaved in a soft, tender, or blandishing, manner to them. (TK.) — خَنْغٌ, aor. - , (Lth, K,) inf. n. خَنْغٌ and خَنْغٌ, (Lth,) also signifies He acted in a suspicious manner, or so as to induce suspicion or evil opinion; (K;) he acted vitiously, or immorally; or committed adultery, or fornication. (Lth, K.) You say, *خَنْغَ إِلَيْهَا* He came to her for a vitious, or an immoral, purpose; or for the purpose of adultery, or fornication: (Lth, TA:) or, as some say, he listened to her. (TA.) — And *خَنْغَ بِهِ*, aor. - , inf. n. خَنْغٌ, He acted perfidiously, unfaithfully, or treacherously, to him; or broke his compact, contract, covenant, or the like, with him. (TA.) = *خَنْغَ فُلَانًا إِلَى السُّوءَةِ* He, or it, invited such a one to that which was foul, abominable, or evil; as also *خَضَعٌ*. (TA in art. خضع.)

4. *أَخْنَعْتَنِي إِلَيْكَ الْحَاجَّةُ* (S, K*) Want, or need, made me lowly, humble, or submissive, to thee; or constrained me to have recourse to thee, and to require thine aid. (S, *K.)

خَنْغٌ [app. inf. n. of خَنْغٌ,] Lowness, vileness, baseness, abjectness, or submissiveness; almost always, in an improper case. (Ham p. 44.)

خَنْغٌ [app. part. n. of خَنْغٌ,] Low, vile, base, abject, or submissive. (KL.) [See what next precedes.]

خَنْعَةٌ A thing that induces suspicion or evil opinion; (S, K;) a vitious, or an immoral, act; or adultery; or fornication. (K.) [See a remark on one of the pls. of خَنْعٌ.] You say, *إِطَّلَعْتُ مِنْ فُلَانٍ عَلَى خَنْعَةٍ* I became acquainted with, or got knowledge of, a vitious, or an immoral, act of such a one. (TA.) And *وَقَعَ فِي خَنْعَةٍ* He fell into a thing of which one is ashamed. (TA.) = A vacant place. (O, L, K.) You say, *إِقْبَيْتُهُ بِخَنْعَةٍ فَقَبْرْتَهُ* I found him, or met him, in a vacant place, and I overcame him. (K, *TA.)

خَنْعَةٌ Necessity, or constraint: and excuse. (TA.) — *رَجُلٌ ذُو خَنْعَاتٍ* A man in whom is corruptness, or vitiousness, or corrupt or vitious conduct. (TA.)

خَنْوَعٌ Perfidious, unfaithful, or treacherous; one who breaks his compact, contract, covenant, or the like. (Ibn-'Abbád, K.) — One who turns away from, or shuns, or avoids, another. (Ibn-'Abbád, K.)

خَنْعَاءَةٌ The state of being bad, evil, abominable, foul, unseemly, ugly, or hideous; or excessively bad, &c. (TA.)

خَنْعٌ One who acts in a suspicious manner, or so as to induce suspicion or evil opinion; who acts

vitiously, or immorally; or commits adultery, or fornication: (S, K:) pl. خَنْعٌ (K, TA) and خَنْعَةٌ. (TA.) El-Aashá says,

* هُمُ الْخَضَائِرُ إِنْ غَابُوا وَإِنْ شَهِدُوا *
* وَلَا يَرَوْنَ إِنِّي جَارَاتِيهِمْ خَنْعًا *

[They are the bountiful, if they be absent and if they be present; and they do not see persons acting in a suspicious manner, &c., towards their wives]. (TA.) [The latter hemistich of this verse is cited in the S; in one copy of which I find *يَرَوْنَ* in the place of *يَرَوْنَ*: and it seems to be there implied that خَنْعٌ is pl. of خَنْعَةٌ; but I do not know any instance of *فَعَلٌ* as the measure of a pl. of a word of the measure *فَعْلَةٌ*.] — One who commits a foul action whereof the disgrace returns upon him, and is ashamed of it, and hangs down his head towards the ground. (As, on the authority of an Arab of the desert.)

أَخْنَعُ الْأَسْمَاءَ عِنْدَ اللَّهِ مَلِكُ الْأَمْلَاقِ (K,) or أَذَلُّ (TA,) The vilest and most abasing (أَذَلُّ and أَقْبَرُ) of names, (K,) for a man, and the most effectual to bring into a state of humility and humiliation, in the estimation of God, is "king of kings;" like [the Persian] *شَاهَنْشَاهُ*; because this name belongs to God himself: a trad., which is variously related: (TA:) accord. to different relations, thus, and *أَنْعَعُ* (K,) meaning "most effectual to kill, and destroy," its owner, (TA,) and *أَبْنَعُ*, [which means the same,] (K, TA, [in the CK *أَنْعَعُ*]) and *أَخْنَى* (K,) meaning "most foul, abominable, or the like." (TA in art. خنى.)

مُخَنَّعٌ applied to a camel, Broke; trained; rendered submissive, or manageable. (K, TA.) And in like manner applied to a place [app. as meaning *Rendered easy to sit, or lie, upon; or, to travel*]. (TA.)

خنافس

خَنْفَسٌ and its variations: see what here follows.

خَنْفَسَاءٌ (S, Mṣb, K) [in two copies of the S, in which it is without the article, written without tenween, but in the Mṣb and K it has the article prefixed, and is therefore necessarily without tenween,] and خَنْفَسَاءٌ (Mṣb, TA,) which is more common, (Mṣb,) [but this I doubt, for I have found it nowhere else,] and خَنْفَسٌ (S, K) and خَنْفَسٌ (TA) and خَنْفَسٌ (K,) which last is of the dial. of the people of El-Basrah, (TA,) and خَنْفَسَةٌ and خَنْفَسَةٌ (K,) [The black beetle: or a certain species thereof:] a well-known creeping thing; (Mṣb;) a certain insect, (S, K,) black, (K,) of fetid odour, smaller than the *جَعَل*, found in the bottoms of walls: (TA:) the first and second of these words are both applied to the male and the female: (Mṣb:) or خَنْفَسٌ is applied to the male, (AA, Mṣb,) by some of the Arabs, (Mṣb,) and is syn. with *عَنْظَبٌ* and *عَنْظَبٌ*, (AA, TA,) and خَنْفَسٌ is not disallowable, being agree-