

كسَاء, or of a [tent such as is called] خَبَاء, woven of wool. (JK, K.)

## خش

1. خَشَّ فِيهِ (S, K,) aor. ٢, (JM,) [vulgarly, and irregularly, ٢,] inf. n. خَشَّ (TA,) He (a man) entered into it; (S, K;) namely, a thing; (S;) as also خَشَّ (K, A, TA;) and خَشَّ (TA,) inf. n. خَشَّ (K, TA;) and in like manner, into a collection of trees, and a company of people: (A, TA:) or خَشَّ فِيهِ (IDrd,) and خَشَّ فِيهِ (IDrd, K,) he entered into it, (namely, a thing, IDrd, or a collection of trees, K, and in like manner a company of men, TA,) so as to become hidden, or concealed: (IDrd, K:) and خَشَّ, he (a man) went, or went away, or advanced, [into a thing,] and penetrated. (TA.) = Hence, (TA,) خَشَّ البعير (S, K,) aor. ٢, [agreeably with general rule in this case,] inf. n. خَشَّ (S,) He put into the camel's nose the thing termed خَشَّ (S, K;) as also خَشَّ (Zj, K.) — And hence the saying in a trad., خَشَّوا بين يدي الله, meaning, †Introduce ye, or insert ye, in your speech the words There is no deity but God. (TA.) And خَشَّه likewise signifies He introduced, or inserted, him or it. (TA.) — Also خَشَّه, aor. and inf. n. as above, He pierced him, or stabbed him. (TA.)

4: see خَشَّ البعير.

7: see خَشَّ فِيهِ.

8. خَشَّ من الأرض He ate of the خَشَّ of the earth. (TA.)

R. Q. 1. خَشَّ فِيهِ: see خَشَّ فِيهِ, in two places. = خَشَّه: see 1, last signification but one. = Also He caused it to make a sound such as is described below, voce خَشَّه. (S, TA.)\* See an ex. in the next paragraph.

R. Q. 2. خَشَّ فِيهِ: see خَشَّ فِيهِ. = Also It made a sound (S, K) such as is described below, voce خَشَّه. (S.) 'Alkamel Ibn-'Abadeh says,

\* خَشَّ أَهْدَانُ الْحَدِيدِ عَلَيْهِمْ \*  
\* كَمَا خَشَّتْ يَبَسَ الْحَصَادِ جَنُوبَ \*

[The short coats of mail of iron rustled upon them, like as when a south wind has caused to rustle the dry reaped corn]. (S.)

مَخَشَّوْشُ: see خَشَّ.

خَشَّ: see خَشَّ; for the former, in three places.

خَشَّ The wooden thing that is inserted in the bone of the nose of the camel, (S, A, K,) to which the nose-rein is tied, in order that he may be quickly submissive: (TA:) the برة is of brass, (S, TA,) or of silver; (TA;) and the خِزَامَة is of hair: (S:) or the thing that is put in the nose; and the برة is the thing that is put in the flesh: (Lh:) or what is in the bone, when it is wood, or

a stick; and the عَرَان is what is in the flesh, above the nose: (Aq:) a wooden thing, or stick, that is put in the bone of the nose of the camel: (Msb:) n. un. with ة: (S, Msb:) pl. أَخَشَّة. (A, Msb.) [Hence the saying,] جَعَلَ الخَشَّ فِي خَشَّاشِ أَنْفِهِ وَقَادَهُ إِلَى الطَّاعَةِ بِعَنْفِهِ [He put the stick in his nose, and drove him to obedience by his violence]. (A, TA.) [And hence, also,] it signifies غَضَبٌ, (IAar, K,) as used in the saying, حَرَّكَ خَشَّاشَهُ, [lit., He put in motion his خَشَّاش: meaning, †he roused, or excited, his anger; or] he made him angry. (IAar.) = الخَشَّاشُ, and خَشَّاشُ, (S, K,) the latter form being sometimes used, (S,) which indicates that the former is the more chaste, but, accord. to MF, several authorities say the contrary, (TA,) and خَشَّاشُ, (K,) or خَشَّاشُ الأَرْضِ, (A'Obeyd, Msb,) and خَشَّاشُ الأَرْضِ, (Msb,) The creeping things of the earth: n. un. with ة, which is syn. with الحشرة and الهامة: (Msb:) the حشرات (A'Obeyd, S, K) of the earth, (A'Obeyd, K,) and its هَوَامٌ, and [other] creeping things, (A'Obeyd,) such as sparrows and the like: (A'Obeyd, K:\*) or خَشَّاشُ الأَرْضِ, and الطير, signify the small ones of beasts or creeping things [of the earth], and of birds: (A:) IAar is related to have said that it is خَشَّاشُ, contr. to what is said by the lexicologists in general: and these things are said to have their appellation from their entering into the earth and concealing themselves; but this assertion is not valid: (ISd:) in a trad., for من خَشَّاشِ الأَرْضِ, one relation substitutes مِنْ خَشَّاشِهَا, which has the same meaning: and some say that it is خَشَّاشُ, a contracted dim. of خَشَّاش; or خَشَّاشُ, without contraction: (TA:) and خَشَّاشُ signifies the bad [meaning ignoble] kinds of birds; this being with fet-h only: (Aq:) or birds that do not prey: (IAar, TA voce خَشَّاشُ) with kesr, also signifies the serpent of the mountain; which does not suffer one to survive; and the أفعى is the serpent of the plain; (El-Fak'asee, K;) which likewise does not suffer one to survive: (K:) or a great and abominable ثعبان: or a serpent like the أرقم, but smaller: or a small, tawny serpent, smaller than the أرقم: (TA:) or a white serpent, which seldom hurts, between the حَقَات and the أرقم: (Aboo-Kheyreh:) or such as is light, or active, and small in the head, of serpents: explained also as signifying the serpent, without restriction: (TA:) and, (K,) or as some say, (TA,) such as has no power of defence, [مَا لَا دِفَاعَ لَهُ], as in the CK and a MS copy of the K, for which we find in some copies of the K, and in the TA, مَا لَا دِمَاحَ لَهُ, such as has no brains, which is doubtless a mistake,] of beasts or creeping things of the earth, and of birds, (K,) such as the ostrich, and the [bustard called] حَبَارَى, and the كُرْوَان [or stone-curler], and [the bird called] مَلَاعِبُ ظِلَّة, and the [harmless kinds of] serpent: (TA:) or what is small in the head, and slender, of beasts or creeping things: and the kite; and [the bird called] مَلَاعِبُ ظِلَّة: (Aboo-Muslim:) the pl. is

خَشَّاشُ [app. خَشَّاشُ, originally خَشَّاشُ, unless a mistake for أَخَشَّاشُ, originally أَخَشَّاشُ]. (TA.)

خَشَّاشُ, and خَشَّاشُ, and خَشَّاشُ: see خَشَّاشُ.

خَشَّاشُ The bone which is protuberant behind the ear, (S, Msb, K,) and which is thin, and bare of hair: (TA:) originally خَشَّاشُ, (S, Msb, K,) of the measure فَعْلَاءُ; (S;) [but masc., and perfectly decl., as being quasi-coordinate to قُرطاس, whereas the original is fem., and imperfectly decl.; (see قُوبَاءُ;)] like قُوبَاءُ, which is originally قُوبَاءُ; (S, Msb;) and these two words are the only instances of their kind: (ISk, Msb:) dual خَشَّاشَانِ. (S, K.)

خَشَّاشُ The [clashing, clattering, chinking, jingling, rattling, or rustling,] sound of arms, or weapons, (S, A, K,) and the like; (S;) as also خَشَّاشُ, but this latter is a dial. var. of weak authority: (TA:) and of any dry or hard thing rubbing against another such thing: (K:) accord. to IDrd, such [sound or thing (for his words are ambiguous)] is termed خَشَّاشُ: (TA:) and the [rustling] sound of a new garment or piece of cloth, when it is put in motion; as also نَشَّاشُ: (IAar:) and [a confused sound] such as is heard to proceed from the inside of an animal on its being hit by an arrow: (JK in art. خَشَّ:) and a motion having a sound like the sound of arms, or weapons; (TA;) or an audible motion. (Mgh in art. خَشَّاشُ.)

خَشَّاشُ A company: (ISd, TA:) or a numerous company of men: (Az, TA:) or a company (S, K) in, (K,) or having upon them, (S,) arms, or weapons, and coats of mail. (S, K.) = See also خَشَّاشُ. = Also A certain plant, (S, Msb,) well known; (S, Msb, K;) [namely, the poppy;] which is of several species; (K;) i. e., four; (TA;) [or garden-poppy,] (K,) which is the white, and this is the most fit for eating, and the best thereof is the fresh and heavy; (TA;) and مَنْشُورُ, (K,) which is the wild Egyptian; (TA;) and مَقْرَنُ, [app. the horned poppy,] (K,) the produce of which has an elongated extremity like the horn of the bull; (TA;) and زُبْدِي, [app. the spatling poppy,] (K,) which is known by the name of بلس [a word which I have not been able to find elsewhere]: (TA:) every one of these is soporiferous, and produces torpidness, and cools: (K:) used as a suppository, it produces sleep: and the integument [of the capsule] has a stronger power of producing sleep than the seeds: (TA:) [or rather the seeds have no narcotic power:] from half a drachm of the integument, with cold water, as a draught, taken early in the morning, and the like at sleep, has a wonderful effect in stopping a looseness characterized by a mixture of humours and by blood, when accompanied by heat and inflammation: (K:) it is wonderful also that its solid part confines, and its juice relaxes: and when the root, or lower part, is taken with water, [and boiled] so that the water is reduced to half its quantity, it is beneficial as a remedy for diseases of the liver arising from thick humour: so says the author of the Minháj: (TA:) the n. un. is with